

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## SAYINGS OF ROBERT CROSBIE

(Culled from *Answers to Questions on "The Ocean of Theosophy"*)

Man must save himself; no one, however high in intelligence and spiritual power, can do it for him. He must learn and exercise his Spiritual perceptions and powers and make the material expression of them conform to that Spiritual nature. In fact, he will have to learn even if through untold lives he brings upon himself inexpressible suffering; for when he has suffered enough he will see the error of his ways, and then, perhaps through many lives, make restitution for wrongs done, or duties left undone.

Ignorance is destroyed only by Knowledge. Ignorance is composed of false conceptions, and actions on the basis of false conceptions can only lead to more ignorance and its results in sin, sorrow and suffering. The Theosophical Philosophy, as given by Those who brought it, must be learned, studied and applied in all our relations with our fellow-men; this must be done by each of us, no one can do it for us. This implies that our predilections and prejudices acquired from an adoption of the ordinary views of life must be given up, and the basis of thought and action that the Philosophy indicates must take their place. The Devotional books, such as the *Gita* and the *Voice*, should be constantly read and meditated upon, for they tend to arouse spiritual perceptions. With the means supplied, and an effort to act for and as the Self of all, channels will be opened up within ourselves that will lead to Inner knowledge. As the Master said, "All Nature is before you; take what you can."

We look at things from a one-life basis, and finding ourselves in this life we imagine it is something we had nothing to do with. Seeing

others, according to our view, more fortunate than ourselves, we want to know why, and no answer being possible on the basis we have assumed, we assume that we are receiving injustice. If Karma is the doctrine of responsibility, Reincarnation is the doctrine of hope. The two go together. The reason we are on earth, according to the Occult teaching: we are not here because of our virtues; we are here because of our defects. The "personality" is really the working off of defects. If we do not learn what the object of life is, and don't do the work, then we are only creating more defects to adjust, and more trouble for ourselves.

Well, let us say nothing is good and nothing is bad, but all is *opportunity* — the very best opportunity, because the soul knows what it needs for increasing its powers and keeping its energy. We sometimes do not recognize our opportunities, for they are occurring every moment of the time. Every single event is an opportunity — even the passing of people on the street and the thoughts and feelings they stir up in us; whatever we feel toward others, our relations with them, our touch with them, our family relations, our social, our business, and our national relations — all these are opportunities to be taken advantage of in every way; every one of them constitutes Karma. Our touch with Theosophy is a Karmic opportunity.

How the Masters would if They could, save humanity! They have done all they can. The Message is here, and it is our only hope. Jesus said, "O Jerusalem, how I would have gathered thee under my wing as a hen doth her chickens, but ye would not." And Jerusalem was destroyed. We need not think there is not the same danger for us. There is nothing in our civilization that is enduring — of railroads, books, buildings — not a single relic would be left after a hundred years. So if there are those who have eyes to see, who have ears to hear and who can understand, let them work in season and out of season to put these ideas before their fellow-men, that the ideas may spread and make others think.

Each man is *responsible* for his own external affairs, conditions, and circumstances, for his character, qualities and tendencies, for his mental, moral, psychic and spiritual nature, upon every plane of consciousness. He is likewise responsible for the effects of his thought and action on his fellow-men, and on the kingdoms below man; he cannot save himself at the expense of any other being, nor can he have true happiness

so long as any of his fellow-men suffer. As he is a self-conscious being with the power of acquiring qualities, and of manipulating the lower natures, it devolves upon him to *understand* the nature of all things that he may use them beneficently. Only when the feeling of responsibility which is the beginning of selflessness moves men to clarification of their minds, and to conformity of feeling, thought, and act with the true rationale of life, can this understanding be had.

The laws and principles of existence — the true rationale of life — are presented by Theosophy; hence, each man's contact with it is alike an opportunity and a responsibility, to which he has been brought under Karma. He can make the most of it, or he may neglect it so as to fail to obtain or extend benefit. His refusal to take advantage of it now will make him less determined in some other life to carry out the purpose of his nature, which is defeated presently if he neglects, *under any circumstances or pressure*, that which he sees to be leading him in the right direction. But always there are those who will test Theosophy out in their own lives, and learn what it is, and will carry on the work to the last end. They in their good time must come to be the leaders and pioneers of humanity, which must learn, even though the learning takes centuries of suffering. If the light of pure Theosophy is kept burning clear, it will be the saving light of the whole world. That must be. But the question is, who will be the light-bearers?

In order to really understand Theosophy, all that has been stored up in the way of previous conceptions and prejudices has to be laid aside for the time being, especially during the time of reading or study, in order that the meaning of the Teacher may be fully grasped by the mind. In order to gain knowledge of that Science which is a synthesis of all Life and Nature, the mind must be clear and clean, free from all preconceptions and prejudices, and devoted wholly to the acquisition of the Science, if one would learn and know it. As a preliminary to this study, the Three Fundamental Propositions of Theosophy should be well learned, understood, and applied to the problems of life, as well as to the detailed philosophy which the "Ocean" presents.

High ideals do not exist of themselves; they are aspirations of individuals, so it would not be a true concept to imagine that there is a storehouse of high ideals somewhere which we can draw upon. We have to perceive, create, and act towards high ideals, in which case our

aspirations are re-inforced by the ideals of others upon the same plane of thought and action, due to the interdependence and common spiritual nature of all beings.

We know that if one desires to accomplish anything he must determine to do it and persistently follow the steps that will bring it about. There was a time when Buddha or Jesus was an erring, sinning mortal; the time came when he learned about "the Self within," and feeling the stirrings of his higher nature, vowed to make that the living power in his life. The motive in such case is not merely that he shall attain, but that he may be the better able to awaken and raise up a humanity which in ignorance creates its own misery. The Masters of Wisdom did the same, and through the Theosophical Movement point out the steps that must be taken by all who would follow in the footsteps of the Saviours of Men.

If we dimly grasp the nature of Masters, we will be able to reverence Them in our hearts, and to endeavour to draw near to Them in our innermost being; nor will we be deceived by claims made by, or for, this or that person, nor take it for granted that books written with the purpose of *defining* Masters' powers, place, or imagined individual characteristics, have any value whatever. All such are mere speculations and an attempt in fact to drag those great Beings down to our plane of terrestrial conceptions — "a misuse of sacred names," as H.P.B. wrote in the *Key to Theosophy*. Masters are *facts* in Nature, facts, however, which our highest ideals will not fully encompass. Let us therefore endow Them with the highest we can conceive of, try to assimilate that "highest" within ourselves, endeavour to draw near to Them in our heart of hearts, and thus form for ourselves that line of communication which They have said They are always ready to help establish; and let us keep that ideal as a sacred thing in the repository of our hearts, not to be lightly thought of nor spoken of, but as a shrine of our highest aspirations, safely guarded from all intrusion, sacred and secret. Thus and thus only, may we in time come to know Them face to face.

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## II.—HOMŒOPATHY—CONCEPT OF HEALTH AND DISEASE

This is the great mistake of the physicians of our day, that they treat the body without treating the soul.—PLATO

A physician who does not enter into the inner soul of man cannot diagnose and treat disease of the person. Nothing exists in the world of thought and matter which is not medicine.—CHARAKA

In the healthy condition of man, the spiritual vital force (autocracy), the dynamis that animates the material body (organism), rules with unbounded sway, and retains all the parts of the organism in admirable, harmonious, vital operation, as regards both sensations and functions, so that our indwelling, reason-gifted mind can freely employ this living, healthy instrument for the higher purposes of our existence. . . . When a person falls ill, it is only this spiritual, self-acting (automatic) vital force, everywhere present in his organism, that is primarily deranged by the dynamic influence upon it of a morbid agent inimical to life.—SAMUEL HAHNEMANN in *Organon of Medicine*, Aphorisms 9, 11.

The healing art is as old as man himself, and it is not peculiar to man alone. "Instinct . . . guides the dumb brute to find his appropriate remedy in the hour of sickness" (*Isis Unveiled*, I. 433). This "Instinctual medicine" can be observed in dogs, who spontaneously lick their wounds; the saliva has healing power.

In every age, the treatment of human illness is governed by the ideas or concepts held about health and disease. As the mind expands towards a fuller understanding of the life-processes under the impact of intellectual evolution, the concepts of disease-causation (ætiology) change and evolve from time to time; and so, too, the therapies adopted. Disease has always been with us, though its peripheral expressions, manifestations or forms change with every century.

In ancient times, among primitive men, all natural phenomena, including diseases, were considered to be the visitation of gods, demons, spirits. This supernatural concept of disease (demoniic or spiritual) still exists in primitive races in certain parts of the world, in folk or tribal medicine, half true and half false. The functions of priest and medicine-man were combined in one person. The treatment was to exorcise the devil or spirit by physical measures. Witchcraft and counter-witchcraft are prevalent even to this day, as in Africa.

Then came the concept of Constitutions, on which the *Tridosha* theory in Ayurveda is based. The idea of vitiation of the four humours — yellow bile, black bile, lymph and blood — as the cause of disease, was the later perverted version of this ancient Ayurvedic concept. The scientific appraisal of diseases began with Hippocrates *c.* 460 B.C. He considered disease to be a deviation from the normal state, and not an entity; he was acquainted with the Law of Similars as also with the Law of Dissimilars. Disease came to be considered by Sydenham (1624-1689) as a definite clinical entity grafted on to the host — something of which the host was to be purged. This was the era of heroic treatments — purging, vomiting, blood-letting, leeching and massive drug-ging (polypharmacy) to get rid of the poison. The dissection of dead bodies led to the discovery of organic or pathological changes in tissues and organs, which were held to be the cause of disease in the Morgagnian era (1682-1771). The restricted view was held that it is a local disorder. In homœopathy, tissue changes (pathology) are considered the effects of disease and not the cause; and disease is held to be a constitutional disorder and not merely local, although having local or peripheral manifestations.

With the advent of the microscope was ushered in the era of cellular pathology (Virchow, 1821-1902); it was held that structural changes in the cells of tissues and organs were the cause of disease. The concept of disease as a local disorder still prevailed. Hahnemann anticipated the era of bacteriology in medicine, when he postulated the existence of micro-organisms as the probable cause of venereal diseases. Robert Koch (1843-1910) established the microbes as the cause of diseases, and thus the emphasis was shifted from the host to the environment. The treatment, therefore, was aimed at the annihilation of the germs at all costs, and the importance of the natural resistance or susceptibility of the host to adverse environmental stimuli was ignored. Excessive preoccupation with germs brought about the lop-sided development of medicine, pushing the individual into the background; and this, despite the “Internal Milieu” of Claude Bernard (1813-1878), and the Classical Experiment of Pettenkoffer (1818-1901). The latter swallowed a test-tubeful of live cholera germs — enough to kill a regiment of soldiers — with immunity. Further, the ultra-microscopic viruses were also implicated in the diseases. Thus, there was adequate control of acute infectious diseases and adoption of rapid preventive measures for public health. But the indiscriminate use of chemotherapeutic agents and antibiotics has resulted in the phenomena of drug-sensitization, including fatal

anaphylactic shock, drug-resistance, bacterial mutation, and disturbance in the natural immunity mechanism of the body, which renders the patient susceptible to relapses or a state of chronic ill health. The decline in infectious diseases has resulted in the rise in functional disorders, new growths and degenerative disorders.

Such, then, was the evolution of concepts of disease-causation along material lines of thinking — physical and physiological. It was Hahnemann who conceived of disease in its deeper implication and wider perspective — as a biological phenomenon of “altered life” (“biological concept”). This metaphysical view of disease-processes was held by Paracelsus, when he said: “Medicine is not only a science; it is also an art. It does not consist in compounding pills and plasters; it deals with the very processes of life, which must be understood before they may be guided.” Hahnemann postulated the existence of the “VITAL FORCE” permeating and animating every form of life, including man. It is the “spirit-like vital dynamis” or the “dynamic energy” which keeps the human organism in healthy, harmonious functioning at all levels of the total human entity — *i.e.*, the physical, the intellectual or thought structure, the emotional or feeling nature and the spiritual. It is on all these planes that this Life-Principle or *Prana* operates in harmony in the healthy person, so as to *subserve the higher purposes of our existence*. In disease, this Vital Force gets deranged or vitiated by some morbid agent inimical to life, resulting in disharmony at all levels.

This “dynamic or vital concept” lays down that disease is primarily a disturbance of the Vital Force circulating in the human economy, resulting in the disorganization of sensations and functions, and manifesting on the external plane as signs and symptoms. Disturbed inner vitality, then, is the philosophical root or basis of all human illness, whatever the extraneous factors responsible. “It is the morbidly affected vital force alone that produces diseases” (*Organon*, Aphorism 12). “When the ebb and flow of vital energy grows irregular, it spells sickness, nothing less, and is ineradicable except through similarity of action. The earliest evidences of disease are disorderly vital action” (Boger in *Studies in the Philosophy of Healing*). Disease, thus, is essentially *intrinsic* and not *extrinsic*; its spread is centrifugal — from within outwards, from the centre towards the periphery.

This Vital Force baffles modern science and medicine, as it defies physico-chemical analysis and is difficult to conceive of by materialistic minds. To Hahnemann, it was a fact gleaned intuitively. “It has

been the speculation of men of science from time immemorial what this vital force or life-principle is. To our mind the 'secret doctrine' alone is able to furnish the clew" (*Isis Unveiled*, I. 466).

Three spirits live and actuate man [teaches Paracelsus]; three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body — the soul); the third is the *Divine* spirit (*Augoeides*) (*Isis Unveiled*, I. 212).

Paracelsus termed it "*principium vitæ*" (U.L.T. *Pamphlet No. 20*, p. 9). In the same pamphlet, containing H.P.B.'s article on "Kosmic Mind," she quotes a great man of science, Dr. Pirogoff of St. Petersburg, whose views approximate the occult teachings of Theosophy in regard to the Universal Mind and that bugbear of the materialists — the existence in every organism, as also outside, in Kosmos, of a distinct Vital Force independent of any chemical or physical process. Boger, in his *Studies in the Philosophy of Healing*, writes:

In the very year of my graduation Madame Blavatsky laid down the postulate that "the essence of life is consubstantial with electricity." We are only now beginning to realize fully how true this is. This vital force must be of a fluidic nature and at present perhaps still superphysical. It is also interpenetrative in that its effects are practically not only local but general at the same moment.

Health is a state of dynamic stable equilibrium of the human organism within itself — in all its constituents, and between man and his environment of which he forms an integral part. One of the fundamental precepts of biology is stability of environment — external and internal. Nature provides the optimum conditions essential to a state of continued health. A healthy man is in perfect balance or harmony in all departments of his nature; even under stress in the environment, he is able to adjust himself harmoniously, without breaking down. This adequate adjustment is brought about by *reflex responses* — one of the essential attributes of life which enables an organism to maintain constancy of internal environment in face of adverse influences. These reflex responses are effected through the adaptive mechanisms of the human body — the hypothalamus, pituitary-suprarenal axis and the autonomic nervous

system — with resultant physiological reactions. This phenomenon of adaptation is basic to all life. Health means absence of symptoms, the feeling of well-being.

Disease is a state of dynamic unstable equilibrium, imbalance, disharmony, both within man and between man and his environment. It means “dis-ease,” “ill-at-ease.” As disease is essentially dynamic, and as the Vital Force is invisible and intangible, disease, too, is invisible and intangible; it is unknown and unknowable, save through its effects, which are signs and symptoms, as experienced by the patient, observed by the attendants, and elicited by the physician through clinical examination with or without accessory aids to diagnosis — the laboratory, X-ray machine, etc. Symptoms, therefore, form the sole perceptible evidence of disease, which lies deeper than its peripheral expressions. Symptoms are the “language of Nature” which the physician has to learn to decipher. Their classification, correct interpretation and evaluation are of paramount importance in remedy-selection and subsequent management.

Disease is the result of failure of adaptation of the human organism to adverse environmental stimuli — external and internal, physical and emotional. As the Vital Force pervades the whole being of man, its derangement affects man as a whole, at all levels. It is not the part, organ or tissue only that is diseased; it is *man as a unit* who is sick. Disease affects both the *soma* and the *psyche*. Our study, therefore, should be Man, the subject of accidents or diseases, and not only diseases. “The individual, not the disease, is the entity,” said the celebrated Sir William Osler. Dr. Alexis Carrel, in *Man, the Unknown*, strikes a similar note:

A disease is not an entity. Disease is a personal event. It consists of the individual himself. There are as many different diseases as patients. Immense regions of our inner world are still unknown. The science of man is the most difficult of all sciences, and medicine will have great contributions to make thereto, if, as doctors, we take off our blinkers, and study “man” and not merely his diseases.

It is no platitude that the doctor should treat the patient and not his disease. Rather that is the first principle of medical practice. The disease, that complicated reaction between the psychosomatic constitution of the individual man and the risks to which he has succumbed, is the abstract concept. The patient is the concrete reality. Hence the

dictum: "There are no diseases; only sick patients." Homœopathic therapeutics is aimed at the *individual in his illness*, and not merely at the disease; the remedy is selected on the basis of the *symptom-totality* of the patient, and not merely of the disease-diagnosis. No attempt should be made to cure the part without treating the whole. The body cannot be cured without treating the soul; there is profound sympathy between the two; any defect of either causes the greatest discord and disproportion in the other. Healing occurs from within outwards.

Homœopathy takes into consideration the constitution of the patient, for diagnosis as well as for treatment. It is constitutional drug therapeutics at its best. Constitution is to be understood as the sum total of the characteristic features of the individual on all planes on which the Vital Force operates. The hereditary plan of organization includes three factors: the structural pattern, the functional pattern and susceptibility. Susceptibility is the inherent capacity in all living organisms to react to environmental stimuli; it is the basic attribute of all life. A man falls ill because he is susceptible to sickness — to disease-pathogen. This susceptibility gets altered in disease, *i.e.*, heightened. Disease, then, is the resultant of adverse environment acting on the abnormal susceptibility of the host, with subsequent failure of adaptation; and it manifests as symptoms on all planes affected by the Vital Force. Man, in homœopathy, is a composite being, a multidimensional entity, a synthetic unit of life, consciousness and intelligence. "Mind is the key to the man," said James Kent; symptoms pertaining to the mind, intellect and emotions are of greater importance in remedy-selection than the symptoms of the physical body. "Whether we realize it or not, we are externalized thought, and thought-habits are the surest guides to the indicated remedy." (Boger in *Studies in the Philosophy of Healing*)

A fundamental precept of biology is the concept of Biological Variation. No two individuals are alike in health. No two individuals are likewise alike in sickness; they differ in their behavioural-patterns, despite identity of disease-stimuli. Two patients suffering from an identical disease will yet vary in their reaction-patterns, in their individual characteristics, based on their peculiar susceptible constitutions. This is the concept of Individualization in homœopathy; each patient is considered as a unit separate from every other, having a distinct individuality of his own, and therefore requiring a different remedy for the same disease. Individualization is the key-note in homœopathic prescribing. Standardization in therapeutics has limited application and success.

The natural corollary to Individualization is that several remedies may be indicated in one disease, and one remedy may be useful in many diseases.

All phenomena in Nature are purposeful. "There is a concurrent design in the seemingly blindest forces in Nature." This teleological concept is another fundamental precept of biology. The reaction of the host to adverse environment consequent on maladaptation in ill health is purposeful. The march or evolution of the patient's symptoms follows a meaningful pattern — both in disease and in recovery. There is a centrifugal flow of disease from within outwards, first affecting the inner man (mind, intellect, emotions), as denoted by change in his mental disposition, thought structure and feeling nature. These may be termed the "symptoms of the individual" on the inner dynamic plane of the human economy. The inner man is always the first to be sick before the disease filters into the plane of the physical body. The next group of symptoms to emerge on the surface are disturbances in the functions of the physical body ("Altered Physiology"). These are chiefly felt subjectively by the patient. Then follow organic or structural changes in tissues and organs, *i.e.*, pathological formations ("Altered Anatomy"). These are mainly elicited by the clinician. The last to be affected are the vital organs, such as brain, heart, kidney, liver, lung, etc. Finally, clinical symptoms may be superadded to pathological symptoms, as a result of emotional shock and anxiety-tension generated by the previous attack; *e.g.*, cardiac neurosis consequent on an attack of acute coronary disease. The classical example of such orderly progression of symptoms is peptic ulcer. There are at first the symptoms of the change in the patient's mental nature, followed by symptoms of excess acidity in the stomach, followed later by the formation of an ulcer in the stomach. These are the stages in the evolution of the full-blown disease-picture.

It is at the *individual* and *functional* levels of the vital derangement in the human economy that homœopathic therapeutics has the scope of applicability *par excellence*. It has unlimited potentialities for good — limited only by the ability of the prescriber — in the field of neurosis, early psychosis and psycho-somatic disorders, as well as in the so-called "functional problems of medicine," such as the allergies. Clinical diagnosis is dependent on pathology; the latter determines the prescription in allopathy. Homœopathic prescription is not based on pathology; it is determined by the characteristic constitution of the patient, which in turn determines the symptoms at the first two levels of the vital derangement, prior to the pathological stage. A homœopath can, in fact,

*anticipate* the remedy which, when applied early in the disease, can cut short or abort the course of illness, or prevent complications. Homœopathic therapeutics, although it is independent of pathological changes, yet takes due note of them in the symptom-totality of the patient, as part of the whole disease-process. As pathology advances, the constitutional symptoms progressively regress. The scope of homœopathic application gets more and more limited in proportion to the pathological progression, till the point of irreversibility is reached. Then the case becomes incurable, and homœopathy has no scope for cure; yet it can palliate in the most gentle manner, so as to enable the patient to slide painlessly and peacefully towards the final dissolution, without in any way affecting the disease-process which goes on relentlessly. Curability or incurability of the case has to be previously assessed by the clinician. This is determined by the stage of the vital derangement at which the patient seeks the physician's aid. Cases which are in the earliest beginnings of disease and before pathology supervenes are ideal for homœopathic application and cure. With the advent of organic changes, cure will depend on the site and nature of pathology as well as the degree of constitutional symptoms present in the case-record.

The successful management of the sick demands an unhampered evolution of the symptoms. Distortion of this process mostly spells failure. If we twist Nature's language out of its original meaning by our ineptitude, disaster must follow; it is far better to do nothing than to do the wrong thing, especially through being in too great a hurry or not taking enough time for reflection. During the process of recovery, also, symptoms flow from within outwards. A curative response is usually accompanied by a symptomatic shift from vital to less vital organs, and in the reverse order of their appearance. The opposite amounts to repression of the patient's illness rather than cure. Disease is a healing process; it is not wise to hinder it. A disease is no more than a vigorous effort of Nature to throw off the morbid matter and thus give the patient a chance to recover. To suppress symptoms by the violent methods of modern drugs is to hinder the free natural expression of the Vital Force and to push disease back into the deeper layers instead of allowing it to flow out towards the periphery.

The repercussions of the Vital Dynamis are violent in proportion to its repression. Curing is a mild and gentle process, devoid of suppressive measures. The finer energies of the human economy cannot be manhandled in such a crude way with safety. It reminds one forcibly of blacksmiths attempting to repair

watches, and is a relic of the positive, dead-end, soul-destroying materialism of the past century, dying so hard in this; but its break-up is inevitable. (Boger in *Studies in the Philosophy of Healing*)

The removal by surgery of the residual products of pathology or end-organs, after constitutional therapy has done all it can, is, however, consistent with logic and common sense.

The concept of cure in homœopathy is wide and comprehensive; it is not simply the removal of the most troublesome symptom or the outstanding pathological formation.

The highest ideal of cure is rapid, gentle and permanent restoration of the health, or removal and annihilation of the disease in its whole extent, in the shortest, most reliable, and most harmless way, on easily comprehensible principles. . . . The totality of the symptoms must be the principal, indeed the only, thing the physician has to take note of in every case of disease and to *remove* by means of his art, in order that it shall be cured and transformed into health. (*Organon of Medicine*, Aphorisms 2, 7)

If the earliest evidences of disease are disorderly vital action, its finality must be an intensification of the same movement, partaking of the same nature, never being transformed into something else. Obviously cure depends upon bringing this movement gently and safely, almost synchronously, back to normal again. (Boger in *Studies in the Philosophy of Healing*)

Cure means restoration of the abnormal susceptibility of the patient which has been altered in disease; restoration of harmony, balance, equilibrium within man, and between man and his environment. It means reversal of symptoms to the "no-symptom" state. It is brought about by the stimulation of the vital reaction of the human body by the similar remedy, which is aimed at the host, the soil, and not at the environment, the germs. Improvement of the environmental conditions which precipitate illness is in order; so also the eradication of the causative factors where they exist. In Aphorism 3 of the *Organon*, Hahnemann writes of the "removal of obstacles to recovery, mechanical or otherwise, in each case, so that restoration to health may be permanent." Homœopathic therapeutics aims at stimulating the natural defences of the body; it treats individuals with diseases, not merely diseases. The mechanics of cure is the neutralization of the deranged Vital Force by the vital force of the similar remedy, so as to permit the healthy, normal Vital Force to reassert itself, thus restoring health. "The body has its own

immunizing power, if left alone" (Crosbie in *The Friendly Philosopher*, p. 297). Any rational therapeutics should aim at strengthening this natural immunity mechanism of the body, not interfering with it. Any measures which depress or suppress the normal susceptibility of the individual simultaneously diminish the natural resistance, and render him vulnerable to further attacks. Such is the case with modern drugs — antibiotics, corticosteroids, sedatives, hypnotics, tranquillizers, etc.

Thus, it is the natural vital reaction to a similar stimulus that heals, not the physician and not the remedy. Healing is spontaneous to all living organisms, and man needs the intelligent aid of the physician in helping Nature's processes, especially in chronic diseases generated by deep miasmatic influences. Here, Nature unaided fails. Acute illnesses, however, tend to recover spontaneously. They end in either recovery or death. The overwhelmed Vital Force in acute diseases also needs the similar force of greater intensity for rectification. It is Nature at whose feet we should bow and learn in all humility. "Nature, not man, is the true physician. Try to enable yourself to follow Nature, and she will be your instructor," said the great Paracelsus. "A physician should be a minister (or servant) and interpreter of Nature," said the wise Hippocrates.

Nature does not yield her secrets for the asking, nor does she reveal them to their fulness to the grovellers who are entranced by the mirages of disintegrating matter; the very things which lead to mental blindness and loss of idealism. The real homœopath is inevitably a biologist and a vitalist, who recognizes that the soul of things struggles upward and not downward, except when travelling toward extinction. (Boger in *Studies in the Philosophy of Healing*)

Homœopathy works with human vitality and not against it. Cooperation with Nature, not coercion, is the aim of homœo-therapy. Homœopathy, thus, is a method of understanding illness and cure, and the healing powers latent in natural substances; a method of ascertaining, understanding and evaluating the individual differences among human beings. A serious study of the psychological and spiritual make-up of the individual is imperative for those interested in the true Art of Healing. Homœopathy conforms, above all, to Nature and her therapeutic law.

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## THE THREE DESIRES

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The first three of the numbered rules of *Light on the Path* must appear somewhat of an unequal character to bracket together. The sense in which they follow each other is purely spiritual. Ambition is the highest point of personal activity reached by the mind, and there is something noble in it, even to an occultist. Having conquered the desire to stand above his fellows, the restless aspirant, in seeking what his personal desires are, finds the thirst for life stand next in his way. For all that are ordinarily classed as desires have long since been subjugated, passed by, or forgotten, before this pitched battle of the soul is begun. The desire for life is entirely a desire of the spirit, not mental at all; and in facing it a man begins to face his own soul. But very few have even attempted to face it; still fewer can guess at all at its meaning.

The connection between ambition and the desire of life is of this kind. Men are seldom really ambitious in whom the animal passions are strong. What is taken for ambition in men of powerful physique is more often merely the exercise of great energy in order to obtain full gratification of all physical desires. Ambition pure and simple is the struggle of the mind upward, the exercise of a native intellectual force which lifts a man altogether above his peers. To rise — to be pre-eminent in some special manner, in some department of art, science, or thought — is the keenest longing of delicate and highly-tuned minds. It is quite a different thing from the thirst for knowledge which makes of a man a student always — a learner to the end, however great he may become. Ambition is born of no love for anything for its own sake, but purely for the sake of oneself. "It is I that will know, I that will rise, and by my own power."

Cromwell, I charge thee, fling away ambition;  
By that sin fell the angels.

The place-seeking for which the word was originally used, differs in degree, not in kind, from that more abstract meaning now generally attached to it. A poet is considered ambitious when he writes for fame. It is true; so he is. He may not be seeking a place at court, but he is certainly seeking the highest place he knows of. Is it conceivable that

any great author could really be anonymous and remain so? The human mind revolts against the theory of the Baconian authorship of Shakespeare's works, not only because it deprives the world of a splendid figure, but also because it makes of Bacon a monster, unlike all other human beings. To the ordinary intelligence it is inconceivable that a man should hide his light in this purposeless manner. Yet it is conceivable to an occultist that a great poet might be inspired by one greater than himself, who would stand back entirely from the world and all contact with it. This inspirer would not only have conquered ambition but also the abstract desire for life, before he could work vicariously to so great an extent. For he would part with his work for ever when once it had gone to the world; it would never be his.

A person who can imagine making no claim on the world, neither desiring to take pleasure from it nor to give pleasure to it, can dimly apprehend the condition which the occultist has reached when he no longer desires to live. Do not suppose this means that he neither takes nor gives pleasure; he does both, as also he lives. A great man, full of work and thought, eats his food with pleasure; he does not dwell on the prospect of it and linger over the memory, like the gluttonous child or the gourmand pure and simple. This is a very material image, yet sometimes these simple illustrations serve to help the mind more than any others. It is easy to see, from this analogy, that an advanced occultist who has work in the world may be perfectly free from the desires which would make him a part of it, and yet may take its pleasures and give them back with interest. He is enabled to give more pleasure than he takes because he is incapable of fear or disappointment. He has no dread of death, nor of that which is called annihilation. He rests on the waters of life, submerged and sleeping, or above them and conscious, indifferently. He cannot feel disappointment, because although pleasure is to him intensely vivid and keen, it is the same to him whether he enjoys it himself or whether another enjoys it. It is pleasure, pure and simple, untarnished by personal craving or desire.

So with regard to what occultists call "progress" — the advance from stage to stage of knowledge. In a school of any sort in the external world, emulation is the great spur to progress. The occultist, on the contrary, is incapable of taking a single step until he has acquired the faculty of realizing progress as an abstract fact. Someone must draw nearer to the Divine in every moment of life; there must always be progress. But the disciple who desires that he shall be the one to advance in the next moment, may lay aside all hope of it. Neither should he be

conscious of preferring progress for another or of any kind of vicarious sacrifice.

Such ideas are in a certain sense unselfish, but they are essentially characteristic of the world in which separateness exists and form is regarded as having a value of its own. The shape of a man is as much an eidolon as though no spark of divinity inhabited it; at any moment the spark may desert the particular shape, and we are left with a substantial shadow of the man we knew. It is in vain, after the first step in occultism has been taken, that the mind clings to the old beliefs and certainties. Time and space are known to be non-existent, and are only regarded as existing in practical life for the sake of convenience. So with the separation of the divine-human spirit into the multitudes of men on the earth.

Roses have their own colours, and lilies theirs; none can tell why this is when the same sun, the same light, gives the colour to each. Nature is indivisible. She clothes the earth, and when that clothing is torn away, she bides her time and reclothes it again when there is no more interference with her. Encircling the earth like an atmosphere, she keeps it always glowing and green, moistened and sun-lit. The spirit of man encompasses the earth like a fiery spirit, living on Nature, devouring her, sometimes being devoured by her, but always in the mass remaining more ethereal and sublime than she is. In the individual, man is conscious of the vast superiority of Nature; but when once he becomes conscious that he is part of an indivisible and indestructible whole, he knows also that the whole of which he is part stands above Nature. The starry sky is a terrible sight to a man who is just selfless enough to be aware of his own littleness and unimportance as an individual; it almost crushes him. But let him once touch on the power which comes from knowing himself as part of the human spirit, and nothing can crush him by its greatness. For if the wheels of the chariot of the enemy pass over his body, he forgets that it is his body, and rises again to fight among the crowd of his own army. But this state can never be reached, or even approached, until the last of the three desires is conquered, as well as the first. They must be apprehended and encountered together.

Comfort, in the language used by occultists, is a very comprehensive word. It is perfectly useless for a neophyte to practise discomfort or asceticism as do religious fanatics. He may come to prefer deprivation in the end, and then it has become his comfort. Homelessness is a con-

dition to which the religious Brahmin pledges himself; and in the external religion he is considered to fulfil this pledge if he leaves wife and child and becomes a begging wanderer, with no shelter of his own to return to. But all external forms of religion are forms of comfort, and men take vows of abstinence in the same spirit that they take pledges of boon companionship. The difference between these two sides of life is only apparent. But the homelessness which is demanded of the neophyte is a much more vital thing than this. It demands the surrender from him of choice or desire. Dwelling with wife and child, under the shelter of a familiar roof-tree, and fulfilling the duties of citizenship, the neophyte may be far more homeless, in the esoteric sense, than when he is a wanderer or an outcast.

The first lesson in practical occultism usually given to a pledged disciple is that of fulfilling the duties immediately to hand with the same subtle mixture of enthusiasm and indifference as the neophyte would imagine himself able to feel when he had grown to the size of a ruler of worlds and a designer of destinies. This rule is to be found in the Gospels and in the *Bhagavad-Gita*. The immediate work, whatever it may be, has the abstract claim of duty, and its relative importance or non-importance is not to be considered at all. This law can never be obeyed until all desire of comfort is forever destroyed. The ceaseless assertions and reassertions of the personal self must be left behind for ever. They belong as completely to the character of this world as does the desire to have a certain balance at the bank, or to retain the affections of a loved person. They are equally subject to the change which is characteristic of this world; indeed, they are even more so, for what the neophyte does by becoming a neophyte is simply to enter a forcing-house. Change, disillusionment, disheartenment, despair will crowd upon him by invitation; for his wish is to learn his lessons quickly. And as he turns these evils out they will probably be replaced by others worse than themselves — a passionate longing for separate life, for sensation, for the consciousness of growth in his own self, will rush in upon him and sweep over the frail barriers which he has raised. — And no such barriers as asceticism, as renunciation, nothing indeed which is negative, will stand for a single moment against this powerful tide of feeling. The only barrier is built up of new desires. For it is perfectly useless for the neophyte to imagine he can get beyond the region of desires. The individual man cannot wrench himself instantly out of that life of which he is an essential part. He can only change his position in it. The disciple who believes it possible to become selfless in a single effort

will find himself flung into a bottomless pit as the consequence of his rash endeavour. Seize upon a new order of desires, purer, wider, nobler; and so plant your foot upon the ladder firmly. It is only on the last and topmost rung of the ladder, at the very entrance upon Divine or Mahatmic life, that it is possible to hold fast to that which has neither substance nor existence.

The first part of *Light on the Path* is like a chord of music; the notes have to be struck together though they must be touched separately. Study and seize hold of the new desires before you have thrust out the old ones, otherwise in the storm you will be lost. Man, while he is man, has substance and needs some step to stand on, some idea to cling to. But let it be the least possible. Before you attempt to cast out the devil of ambition, seize on the desire to find the light of the world within yourself. Before you attempt to cast out the desire of conscious life, learn to look to the unattainable, or, in other language, to that which you know you can reach only in unconsciousness. In knowing that your aim is of this lofty character, that it will never bring conscious success, never bring comfort to you, that it will never carry you in your own temporary personal self to any haven of rest or place of agreeable activity, you cut away all the force and power of the desires of the lower astral nature. For what avail is it, when these facts have been once realized, to desire separateness, sensation or growth?

The armour of the warrior who rises to fight for you in the battle depicted in the second part of *Light on the Path* is like the shirt of the happy man in the old story. The king was to be cured of all his ills by sleeping in his shirt; but when the one happy man in his kingdom was found, he was a beggar, without care, without anxiety — and shirtless. The king could never find happiness like that of the careless beggar. The man of the world, however fine and cultivated he may be, is hampered by a thousand thoughts and feelings which have to be cast aside before he can even stand on the threshold of occultism. And, be it observed, he is chiefly handicapped by the armour he wears, which isolates him. He has personal pride, personal respect. These things must die out as the personality recedes. The process described in the first part of *Light on the Path* is one which takes off that shell, or armour, and casts it aside forever. Then the warrior arises, armourless, defenceless, offenceless, identified with the afflictors and the afflicted, the angered and the one that angers; fighting not on any side, but for the Divine, the highest in all.

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## PATIENCE

“Great man is he who is strongest in the exercise of patience,” wrote one of the Mahatmas. Another Master of Wisdom, speaking of the ungrateful and queer attitude of the very ones They had been trying to help, wrote that They were “well trained in patience.”

We see from the above how this all-important quality of patience is regarded by the Mahatmas. It is *Kshanti*, the third of the Seven Paramita-Keys that is needed to unlock the door of Wisdom. It is one of the most difficult to develop, and yet one of the most important, because without it nothing lasting can be achieved or learned.

Mr. Judge makes it clear in his *Letters That Have Helped Me*:

Nothing is gained, but a good deal is lost, by impatience — not only strength, but also sight and intuition. So decide nothing hastily.

Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is.

The last sentence in the above quotation gives us perhaps the most important hint as to why this virtue of patience is so necessary. For, just as the ruffled surface of a pond cannot reflect accurately any image, so also our minds, if ruffled and rendered impatient by Kama-desire, flit from one idea to another, one emotion to another, and cannot receive or transmit accurately those ideas which reside in our Higher Nature, nor can the all-important quality of insight and intuition be developed. We can easily see this for ourselves when we try to answer a question or to solve a problem when we are upset or “off-balance.” The best plans may be shattered by one word that bespoke impatience of another’s frailty or ignorance.

Therefore, inner contentment and repose are necessary, not only when the body is asleep, or when we are looking at a beautiful view, or when all around us is quiet, but when everything is wrong and nothing right.

We must take the position that each of us *is* a soul, not that we *have* a soul. We must learn to regard the soul, and not the personality, as the steadying factor in our lives. Our personality is never the same for two minutes, and it would be an interesting and instructive experience if we could see ourselves in moments of irritation or anger, as in a mirror. We

have to learn to regard ourselves "with the calmness of a stranger," as a Mahatma has said, always remembering that the light must come from within to lighten our every thought, word and deed. Just as a darkened house cannot be lit from without, but requires someone from within to light it, so also we must call forth that light from within, but it needs a calm surface to reflect itself on.

It is interesting to note the qualities linked with patience in *The Voice of the Silence*. The candidate is asked to have not only patience, but with it perseverance "as one who doth forevermore endure." Perseverance is defined in the dictionary as "steadiness." *Kshanti*, "patience sweet, that nought can ruffle," opens the gate of fortitude, or perseverance through strength and patience. Patience cannot, of course, be divorced from the other virtues, especially the two that precede it, namely, *Dana* — charity and love immortal, and *Shila* — harmony in word and act. These three, *Dana*, *Shila* and *Kshanti*, or love immortal, harmony and patience, form a triad. Love creates harmony, but without patience it is of no avail. The balanced offspring, whether a thought, a word, or an act, has for its father, love, and for its mother, patience.

Our race-mind has become so imbued with false and mixed notions regarding ethics that virtues have come to mean doing certain things and not doing others; in other words, positive or negative attributes or concepts. Theosophy, however, shows that real virtue — and patience is a virtue — can only come from a spiritually positive attitude, not only an attitude of thought, but of will and feeling as well. Conditions do not change of themselves, and while it is true that no effort is lost, still it requires real patience to make any change.

Mr. Judge said that life could be made a contest of smiles if we only knew our business, and H.P.B. said: "One little period passed without doubt, murmuring, and despair; what a gain it would be!" It is essential that in performing any duty there should be, instead of complaints and murmuring, as cheerful and contented an attitude as possible, and this will dispel all doubts and bring enlightenment, and with it, patience. There is no merit in being compelled by Karma to be patient; it is only through self-induced and self-devised ways and means that real patience is developed.

Mr. Judge's words give us encouragement:

... keep right on, and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for

others, as well as greater and clearer help from the inner side of things.

This is the very least we can do if we are ever to acquire that calmness, perfect equanimity, equal-mindedness and consideration for others which together imply patience and which will grow apace with inner strength and a sense of responsibility. This can only come if we take the firm position of "one who doth forevermore endure." In doing so, we will be able, as Mr. Judge says in his *Letters That Have Helped Me*, to

lean back and look on at the ebb and flow of life that washes to our feet and away again many things that are not easy to lose or pleasant to welcome. Yet they all belong to Life, to the Self.

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Think, my Son, and learn, and Try. Then, when the time comes again and oft — as come it will till the enemy is fast enchained — when vexation and impatience seek to rend thy soul in twain, the calmness of thy reason shall be stronger, and allay. Within the chalice of thine heart a magic Essence is: it rests immovable and calm though it pour forth to all the universe of balm and healing. It is the source of Patience, the source of Love, the source of that Compassion which would not harm the smallest of the small more than the greatest of the great; which would bestow on enemy e'en greater care than that upon a friend; it remains immovable in Calm and Patience whatever storms may rage or enemies from without seek to invade.

—*From the Book of Confidences*

## REINCARNATION AND MEMORY

One great difficulty lies in the way of the recognition of the fact of reincarnation. It has often been expressed through the question: "Why do I not remember I have been here before?"

This leads to the subject of memory. Instances of persons claiming to remember their past lives are coming to light and are being investigated, and this may lead in time to a greater acceptance of the idea. The technical reasons for these remembrances (or lack of them) cannot be grasped except through the teachings given in Theosophy — themselves the restatement of the Ancient Wisdom.

These technicalities can be resolved into two questions: (1) Where is memory stored? and (2) What happens to us after the death of the body? Theosophically, these questions cannot be considered adequately unless we take the *astral body* into account. By definition, it is a subtle, invisible, electro-magnetic counterpart of the physical body, capable of resisting change but simultaneously so sensitive that the most fleeting impressions of the senses, emotions and thoughts are recorded therein. By its nature it constantly attracts and throws off physical particles, molecules, etc. Recent experiments have confirmed the ancient teaching that the physical body is renewed every seven years, yet, as many of our memories last longer than seven years, it should be obvious that they cannot inhere solely in the physical molecules that make up the brain organism.

Science has gone so far now as to teach that every atom (Theosophy teaches that the real "atom" is infra-physical — astral, in fact) has an electro-magnetic field associated with it which is enormously strong. If we continue this idea we can see that a molecule, comprising several atoms, has also its peculiar electro-magnetic field. Stretching the concept still further, we can see that our physical organs, and our bodies, composed of aggregations of atoms, molecules, cells, must have electro-magnetic fields peculiar to themselves, in which they live and by which they affect the environment in which they live. The complex field, associated with each physical form, was called in the ancient teachings *linga sharira* (model body) and in modern Theosophy is known as astral body. Like all electro-magnetic fields, it extends to a measurable distance around the form which it supports and serves to aggregate. It is in this special electro-magnetic field that our personal consciousness functions during our lives.

Going deeper into the subject, we can see that our brain must have, underlying it, its special electro-magnetic field; following the channels of the nerves, this field envelops the whole of the physical body of the person, and is particularly attuned and sensitive to the impressions received by the physical organs of sensation: eyes, ears, nose, tongue and skin. On this special and highly intricate field of sensitive electro-magnetic forces which the astral brain represents are imprinted the experiences of a lifetime — sensations, feelings, thoughts, aspirations, anticipations, disappointments — in fact, everything that comes to us through our physical senses, our emotional sensitivities and our lower-mind sensations. Since the astral electro-magnetic matter does not change rapidly, the impressions made on it last for the whole of the life. Some that are more deeply imprinted (because of the special attention given to them when they are formed or impressed) can be easily recollected and brought to the surface of the enquiring mind for use. None are ever completely “lost.” “Memory” can thus be seen to inhere in each atom, in each molecule and in each cell, the brain serving as the focal point for *personal* consciousness.

If an astral body, the model upon which the physical is assembled, is posited, we may well be asked: “What holds *it* together?” Theosophy answers that it is the Ego, the Real Man, technically called *Atma-Buddhi-Manas* (the three-in-one), or, Spirit-Truth, Discernment and Mind. This entity is also called the Reincarnating Man. Around the astral body physical molecules gather, so that this conscious intelligent entity (the real “I”) may have a physical body to live in and have experiences in the physical world.

At the time of physical death the *Real Egoic Consciousness* (*Atma-Buddhi-Manas*) enters for a time into close *rapport* with its “ambassador in the body,” the personal consciousness. Under the superior influence of the Immortal Ego (the *Higher Manas*, technically), all the impressions and memories of the lifetime are revived, down to the most fleeting; they are gathered up from the physical and the astral centres of memory and focused or centred in the electro-magnetic astral body which survives the death of the physical body for a while. Theosophy teaches that thereupon follows a process of sifting of these memories and impressions. A separation takes place in terms of the energy associated with each of them. This energy is different from that ordinarily associated with the mechanical forces known to science. Theosophy posits a moral quality in association with every force. Each atom, “an independent, conscious entity,” records the motive impression associated

with any act, feeling or thought impressed on it by the human entity it is for the time being in association with. Taking this into account, that which follows will be understood.

Those impressions and memories of the personality, the physical body of which has just died, which are consubstantial in terms of moral quality with the Higher Manas will be absorbed by it and built into its permanent memory. Those experiences and memories which are of a lower, personal, selfish character remain behind in the astral body and are gradually dispersed along with it as it proceeds to disintegrate and die out on the astral plane where it now is. This affords us an understanding of the ancient teaching concerning the *skandhas*, of which there are said to be five main divisions: (1) the material properties or attributes (*rupa*); (2) sensations (*vedana*); (3) abstract ideas (*sanjna*); (4) tendencies both physical and mental (*sanskara*); (5) mental powers (*vidyana*). These *skandhas* separate at the time of death and unite at the birth of man and constitute his personality. They serve as the physical basis for our Karma, and their cycle of dispersion and re-collection corresponds with that of the force with which we impressed them. They determine the limits and the capacities of our personality. We alter and change these impressions from moment to moment and in them we are laying up our future Karma.

The matter, physical and astral, of the new incarnation is a fresh combination of our old *skandhas*, minus the special combined memories of the *brain* of the past incarnation. The personal memories of any previous incarnation have been "lost" during the vast period that we know of as *devachan* (the period during which the Higher Manasic entity meditated and assimilated that which was consubstantial with its nature in the life last lived). This enormous period of time having elapsed (averaging, Theosophy teaches, 1,000 to 1,500 years), the Karma of the personality — the *skandhas* — brings about a new incarnation. There is thus a mathematical coincidence between the return of the real Ego and its vehicles which permit it to have experience in the material physical world. The character and the capacities with which we are born are thus seen to be the result of our past. Our brain is, however, a fresh, clean slate, and the "memory" of a previous life is not recorded there in its entirety. It is on this new "film" that our present memories begin to be impressed.

If all of this is true, then how is it that some people do remember incidents that can only be related to a past life — incidents that have been proved to be correct and which cannot be accounted for on the

basis of this life?

Theosophy teaches that if a child dies very young, before the Egoic consciousness has had the opportunity to acquire any food for assimilation in *Devachan*, the Ego is reborn very early, often with the *same astral body* on which the memories of the short life just lived were impressed. These memories are sometimes transmitted to the waking brain consciousness of the new body while it is still young. Such an immediate rebirth need not be in the same environment, but under Karma a new physical body would be selected by the Ego in an environment which would best suit its development and the working out of its karmic life.

Another case where a quick return into incarnation is said to occur is that of the "out-and-out materialist." Here, however, the disintegration of the astral body would take place on the astral plane in the usual course, but the new incarnation being "almost immediate," the new brain consciousness, while it would not have a detailed memory of the past incarnation, might, possibly, be influenced from the astral plane by the remnants attracted to it of its not yet fully dispersed *previous* astral body, which carries impressions, more or less clear, of the past. Quick rebirth is also possible, to give another instance, in the case of a person who dies an accidental death, or is killed in war.

There is still another possibility as to why some people claim to "remember" what they think is their past life. The astral earth — electro-magnetic, like the human astral body — is the sensitive field whereon are impressed the records of all actions, thoughts and feelings, by whomsoever generated, and some people have developed in their nature, to a greater or lesser extent, the sensitivity or capacity to see or read these recorded impressions. Not being fully trained to observe these, their glimpses are often indefinite and partial. This may result in chronological inaccuracies, the substituting of one place or event for another, etc. Theosophy teaches that we reincarnate in places and in the company of persons with whom we have been connected in past lives. This adds to the sensitivity of those who have developed the ability to *see* in the Astral Light of the earth the pictures and records, vague or strongly impressed, with which we are surrounded and which are said to influence us constantly though unconsciously. The lower astral light has been called the most powerful hypnotizing medium, and Theosophy warns us of its nefarious influence. Thus, sensitive persons may recall something which has nothing whatever to do with their own past lives. Of course there are cases where, having in this life

seen a picture or heard of an event, now lost to our conscious waking memory, we sense a familiarity with it when we see or hear it again — to the extent even of averring that we have been there “before.” We can also think of the case of the psychometer — a person who is peculiarly sensitive to the impressions of the past imprinted on an object — so sensitive, in fact, that he can know and describe the events the object has been associated with. Obviously, then, the recollection or perception of scenes or events of the past is not always a proof of reincarnation.

In one short article we cannot consider all the arguments that are advanced in support of reincarnation. This article is concerned with memory, the basis for memory, the memory of the personality which dies and disintegrates shortly after the death of the body, and the memory of the individuality, which is that of the real man, the Atma-Buddhi-Manasic Triad. It also deals with the fact that there must be a storehouse of memory that corresponds to our physical earth — the astral plane. This, too, would have two levels — that of the ordinary personal events that fade into insignificance after a period of time proportionate to the impress made, and that of events involving the permanent individuality, which persists and is *timeless*.

Theosophical philosophy, it will be seen, posits that the whole of Nature is ruled by Law. Every part of Nature is conscious, and there are many degrees of consciousness and many ways of recording the impressions of conscious entities. Each atom has its place, just as each world, sun or system of worlds has its rightful and reasonable place in the entire scheme of things. The purpose of life is to learn and it is all made up of the experiences of learning, involving the entire range of consciousness, from the apparently unconscious to the infinitely super-conscious. Theosophy again posits as the purpose of evolution the raising of the entire mass of matter to the nature, stature and dignity of conscious “godhood.” This means that each of the lives or “atoms” we use now will, at some time, pass through the man-state, will in fact become a man, before it passes on to the stage of an entity of godlike wisdom. This goal of conscious immortality of the Monad gives us the inspiring concept of the Great Servants of Humanity — the Masters, Elder Brothers — whose work of compassion is to remain in the world as intelligent and conscious forces for good, as *Nirmanakayas* and Adepts — so that we may have before us *living ideals* of the “good” made “perfect.” May we, too, achieve, and do our *whole duty*!

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## HOPE—ENDEAVOUR AND EFFORT

Hope is a universal stimulant shared by all beings; it is the basis of all endeavour and effort.

Many are the objects which human beings place their hearts and minds on, and hope is the stimulant that makes them strive progressively towards the achievement of the ends they have in view. Hope shapes the endeavours made towards the fulfilment of our desires and aspirations, for it is the constancy of hope that determines the persistency of effort in any direction.

Herein lies the secret of the achievement of the goal set before the mind's eye. Constancy of mind, persistency of effort, are concomitants which grow apace with hope, and this is so particularly when the goals set are pleasing to the spiritual pole of man's inner nature. Seldom are such goals set in the world of today, yet there may come a time when man will regain his lost spirituality.

Many are the material objectives on which the common run of men centre their hopes. Wealth, social position, political power, authority over others, are among the most common desires towards which many are attracted, like moths towards the flame which eventually consumes them. Myriad are the minor ramifications that flow from these hopes, engulfing the masses in the endless flow of desires which their endeavour and efforts to fulfil them generates.

Are there people in the world today who have acquired wealth, social position, political power, etc., from purely altruistic motives? There are, but it is the motive that makes the difference. Such altruistic people do not acquire wealth with the desire to hold it, but they seek the means of freely sharing it with those deserving, who, like themselves, are concerned not with the acquisition of wealth, but purely with its use in the service of others. Again, many get position, power, recognition in one or another sphere, not because they have set their hopes on the acquisition of these, but because these come as natural results from the service they so unselfishly render. The keynote of their hope is to be found in their endeavours and efforts to help others, and the results are the natural fruits under law of such endeavours.

The great difference that exists in the motives of different people in setting goals and objectives before their mind's eye may be perceived here. The observant mind will have noted at once the distinction between what Krishna calls in the *Gita* "action with a view to its results" and

“action without any interest in the results”; or this may be considered from another viewpoint as the performance of one’s duty with the hope of reward and the performance of duty because it is that which is due to others. Herein lies the key to understanding the difference between personal selfishness and unselfishness, personal service and impersonal service. (See the sub-section on “Duty” in *The Key to Theosophy*, Chapter XII.)

Motive may be considered as the prime factor determining the growth of our moral nature in the right performance of action, but knowledge is essential in determining what is right action to perform in order to render real service to others, or to fit ourselves to be the better able to help and teach others.

In order to teach we must learn, in order to learn we must study. Study and application are the two handmaidens that are the constant companions of the Goddess Vach, for, as *Light on the Path* tells us, “Attain to knowledge and you will attain to speech.”

In our hope is the seed for its growth. The goal of service is ever in front of us, and provides the avenues for the expansion of endeavour and effort along constructive, practical lines. Seeking in our present circumstances to perform our duty as that which is due to others, we find our hope of service becoming more and more assured and our capacities to render such service growing because of our earnestness and non-attachment to the results.

Such a form of hope, endeavour and effort is the challenge that only “fortune’s favoured soldiers” will accept. What is expected of these “fortune’s favoured soldiers”? This question is answered in *The Voice of the Silence* (p. 50):

Which wilt thou choose, O thou of dauntless heart? The Samtan of “Eye Doctrine,” fourfold Dhyana, or thread thy way through Paramitas, six in number, noble gates of virtue leading to Bodhi and to Prajna, seventh step of Wisdom?

Fortunate indeed is the one who learns to centre his Hope, Endeavour and Effort on discovering the “Golden Keys” that unlock within his own mind and heart the “Seven Portals,” because thereby he learns how to “render gentle service to all that lives.”

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## NOTES ON SYMBOLISM

Those who attend U.L.T. Study Classes are familiar with what has been called "The Ancient Source" in the *Texts for Theosophical Meetings*. It is this first of the Six Items of *The Secret Doctrine* (I. 272-73) that we are concerned with in this brief study of Symbolism.

H.P.B. calls the Secret Doctrine the "accumulated Wisdom of the Ages," and adds that Occult symbolism has such power that this vast body of Knowledge was recorded "on a few pages of geometrical signs and glyphs." This symbolical record was the result of painstaking research by "countless generations of initiated seers and prophets." The oral traditions of the early races were originally the teachings of those Great Beings who guarded and taught Humanity in its initial stages. The sages and seers referred to checked and verified these ancient traditions by using their own spiritual visions, and nothing was accepted as true unless it agreed with the researches and experiences of other adepts.

What is the source of true symbols? The Ancients, who were in possession of true teachings, knew that nothing could be preserved in human memory without some outward symbol.

From the very beginning of Æons — in time and space in our Round and Globe — the Mysteries of Nature (at any rate, those which it is lawful for our races to know) were recorded by the pupils of those same now invisible "heavenly men," in geometrical figures and symbols. The keys thereto passed from one generation of "wise men" to the other. (*S.D.*, I. 612)

What is a symbol? *The Theosophical Glossary* defines "Symbolism" as "the pictorial expression of an idea or a thought. Primordial *writing* had at first no characters, but a symbol generally stood for a whole phrase or sentence. A symbol is thus a recorded parable, and a parable a spoken symbol."

In *The Secret Doctrine*, H.P.B. gives some indication of the importance of symbols in raising our consciousness, as they convey something more than the obvious meaning.

A symbol is ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like. Through all there glimmers something of a divine idea; nay, the highest ensign that men ever met and embraced under the Cross itself, had no meaning, save an accidental extrinsic one. (Carlyle, quoted in *The Secret Doctrine*, I. 303)

Next, we find that, as hinted above, symbols have more than one meaning. In fact, each symbol has seven interpretations. "Every symbol," H.P.B. declared, "must yield three fundamental truths and four implied ones, otherwise the symbol is false."

Every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, *i.e.*, either purely metaphysical or astronomical; psychic or physiological, etc., etc. These seven meanings and their applications are hard enough to learn when taken by themselves; but the interpretation and the right comprehension of them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of and to follow each other, each, or any one of these meanings is accepted as the one and sole explanation of the whole symbolical idea. (*S.D.*, II. 538)

Why, then, have students of Theosophy to bother with this difficult subject? To begin with, the language of symbols is a complete language, and we cannot understand any great Scripture unless we learn it. In the Scriptures of the world is to be found, for him who can read them with the eye of understanding, the history of nations and races, of worlds and of the Cosmos itself, in their sevenfold natures.

There are no ancient symbols, without a deep and philosophical meaning attached to them; their importance and significance increasing with their antiquity. (*S.D.*, I. 379)

Since the symbolic formula attempts to characterize that which is far above scientific reasoning, and as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance. (*S.D.*, I. 473)

The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. (*S.D.*, I. 307)

So we see that a study of symbology is important. Trying to extract the hidden meaning from the seemingly fantastic or nonsensical gives our minds exercise. Such exercise develops our intuition. We get a further clue to its importance in the article by Mr. Judge on "Theosophical Symbols":

In symbology the symbol is only right when it fitly represents all the ideas meant to be conveyed, and in all its parts is

consistent with the whole, as well as being in conformity to tradition and the rules of the ancients. It should also when understood be of such a character that when it is looked at or thought of, with the image of it in the mind, all the ideas and doctrines it represents recur to the thinker. (*The Heart Doctrine*, pp. 157-58)

He adds further:

Symbols are also valuable for the older reason that, while the books, the writings, and the other works of men fade away and are no more for subsequent ages, the great symbols do not disappear. Our Zodiac is one mass of these. (*Ibid.*, p. 158)

A symbol has to be meditated upon, and the more we do so, the more spiritual knowledge we shall gain. The keys to Universal Symbolism are still in the keeping of the Initiates. The suggestive clues given in Theosophical teachings can help us to penetrate into the underlying meaning of symbols. For a deeper study of the subject the sections on Symbolism in the two volumes of *The Secret Doctrine* may be recommended. Perhaps the most striking fact such study reveals is the universal agreement of ancient symbols, when read esoterically, testifying to the underlying unity of concepts in widely separated parts of the world, and furnishing one of the best proofs of the once universal diffusion of the primitive Wisdom-Religion and of its Mystery language, which is now called symbolism.

Every symbol — in *every* national religion — may be read esoterically, and the proof furnished for its being correctly read by transliterating it into its corresponding numerals and geometrical forms — by the extraordinary agreement of all — however much the glyphs and symbols may vary among themselves. For in the origin those symbols were all identical. (*S.D.*, I. 443)

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In the creative state a man is taken out of himself. He lets down as it were a bucket into his subconscious, and draws up something which is normally beyond his reach. He mixes this thing with his normal experiences, and out of the mixture he makes a work of art.

—E. M. FORSTER

# THE DIVINE VIRTUES

## PRAJNA

The last of the Paramitas mentioned in *The Voice of the Silence*, or rather the culmination of the previous six, is *Prajna*. For those desirous of further advancement, those who wish to become the teachers of men, there are four additional Paramita-Perfections. These are: (1) *Upaya-kaushalya*, or the skilful means of helping others; (2) *Pranidhana*, or Vow — to destroy evil and pain, to learn the Truth, to save all beings and lead them to Brotherhood; (3) *Bala*, the gaining of strength or power, and (4) *Jnana*, the gaining of Knowledge.

*Prajna*, we are told, “makes of a man a God, creating him a Bodhisattva.” In *The Secret Doctrine* we learn that *Prajna* is the “capacity of perception” and that it exists in seven different aspects corresponding to the seven conditions of matter. We can therefore see that this *Paramita* leads us to the highest stage, the stage of full perception — perception of things as they *are* and not as they *appear* — unaffected by any worldly experience of our own.

Perhaps a glimpse of what this stage is like can be had by *reading The Light of Asia's* description of the Buddha's Enlightenment in “the middle watch,” when he attained “the ‘fourth’ degree of *Dhyana* (the seventh in esoteric teachings).”

What differentiates the *Dhyana* Path and the *Aryahata* Path (*The Voice of the Silence*, p. 75) is that the former does not go beyond the cessation of individual life, whereas he who treads the latter is able to hear the voice of Divine Compassion which speaks of “everlasting right, and fitness of all things, the law of Love eternal.”

The terrible tragedy of the Path of Liberation seems to be this. All the suffering undergone to reach the *Dhyana* haven only brings partial success. The whole fruition of the suffering brings selfish bliss. On the other hand, one who strives along the *Aryahata* Path suffers *for* others; he travails on the Path because of his wish to live to benefit mankind, and every step is permeated through and through with Love Immortal, *Dana*. It is this that enables him, in his hour of triumph, when he has reached the goal, to hear the voice of his suffering fellow men. The cry of pain that he has heard throughout has pierced his heart, and therefore at the moment of triumph the thought comes uppermost, “Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?”

At this stage the victor visualizes his past lives of suffering and knows that they were worth while; but he faces now the fact that if he lets the voice of the world's suffering overcome the urge for Bliss, he will have to "wed woe." He sees the truth that through future Kalpas he will remain "wedged as a stone with countless other stones which form the 'Guardian Wall,' " the Wall which shields mankind. All that he has gained must be used for others; he can use nothing for himself. All he can do is to invite suffering on himself by shielding others. It is because of the undercurrent of love working in him all through that when he accomplishes the final Renunciation the whole of Nature responds with a thrill of joyous awe.

This is a wonderful idea. We hear of the Unity of all manifestation, the inseparableness of every tiny atom of life from the Whole, since all are manifestations of the one Golden Light. Hence the success of one must be felt by all, however low in the scale. Speaking of this from another angle, a writer has said that "a ray of wisdom may enlighten the universe and glow into remotest centuries."

If we could realize more the Enlightenment of the Buddha or the vision Arjuna had of the true nature of Krishna we might be enabled to build into our consciousness now and here some of the feeling of the unity that underlies all.

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When trust is gone, misfortune comes in; when confidence is dead, revenge is born; and when treachery appears, all blessings fly away.

If thou lovest all, and gettest wisdom by it, thy loss is thy gain.  
Great works need no great strength, but perseverance.

The happy man must prepare ere the evil day comes; and when it does, let the thought that every good and great man has been made to suffer at some time console him.

—*Gems from the East*

# “LUCIFER” CORRESPONDENCE

## ANSWERS TO INQUIRERS

[Reprinted from *Lucifer*, Vol. II, pp. 157-159, for April 1888.

—Eds.]

To the Editors of LUCIFER.

In the last issue of *Lucifer* is a paper “Self-Evident Truths and Logical Deductions.” The paper is important, but is not, in my opinion, sufficiently clear. “*One is a Unity and cannot be divided into two Ones.*” This is so if we understand Unity to be *many* entities, parts, or forms, organized into a body of harmony so forming a Unity.

I would like to ask, if the Universe, the One or All, must not be of a certain size; and if so, is the Original One, the ever produced, not of the same size?

Also, being an organic Whole, what is the form of the All? And is the form, whatever it is, not also the form of the self-existent Cause or God?

Is nature co-eternal with God? Or was there a time, or rather state, when God, the self-existent One, was all in all, before nature was produced from himself? I cannot think of anything of nature, spirit, soul, or God, without the ideas of size, form, number, and relation. So there can be no Life, Law, Cause, or Force, formless in itself, yet causative of forms. All evolutions are in, by, and unto forms; the All-evolver is all Form.

The truth of the Universe is the Form of the Universe. The Truth of God is the Form of God. What Form is that? To attain to that is the great attainment for the intelligence at least. In these few lines my aim is mainly an enquiry.

Respectfully yours,

J. W. HUNTER

EDITORS' REPLY.—According to the Eastern philosophy a unity composed of “many entities, parts, or forms” is a compound unity on the plane of *Maya*—illusion or ignorance. The One universal divine Unity cannot be a differentiated whole, however much “organized into a body of harmony.” Organization implies external work out of materials at hand, and can never be connected with the self-existent, eternal, and unconditioned Absolute Unity.

This ONE SELF, absolute intelligence and existence, therefore *non-intelligence* and *non-existence* (to the finite and conditioned perception of man), is “*impartite*, beyond the range of speech and thought, and is the substratum of all,” teaches *Vedantasara* in its introductory Stanza.

How, then, can the *Infinite* and the *Boundless*, the unconditioned and the *absolute*, be of any *size*? The question can only apply to a dwarfed reflection of the uncreate ray on the *mayavic* plane, or our phenomenal

Universe; *to one of the finite Elohim*, who was most probably in the mind of our correspondent. To the (philosophically) untrained Pantheist, who identifies the objective Kosmos with the abstract Deity, and for whom Kosmos and Deity are synonymous terms, the form of the illusive objectivity must be the form of that Deity. To the (philosophically) trained Pantheist, the abstraction, or the *noumenon*, is the ever to be unknown Deity, the one eternal reality, formless, because homogeneous and *impartite*; boundless, because Omnipresent — as otherwise it would only be a contradiction in ideas, not only in terms; and the concrete phenomenal form — its *vehicle* — no better than an aberration of the ever-deceiving physical senses.

“Is nature co-eternal with God?” It depends on what is meant by “nature.” If it is objective, phenomenal nature, then the answer is — though ever latent in divine Ideation, yet being only periodical as a manifestation, it cannot be co-eternal. But “abstract” nature and Deity, or what our correspondent calls “Self-existent Cause or God,” are inseparable *and even identical*. Theosophy objects to the masculine pronoun used in connection with the Self-existent Cause, or Deity. It says IT — inasmuch as that “Cause,” the *rootless root* of all — is neither male, female, nor anything to which an attribute — something always conditioned, finite, and limited — can be applied. The confession made by our esteemed correspondent that he “cannot think of anything of nature, Spirit(!), Soul or God(!!), without the ideas of size, form, number, and relation,” is a living example of the sad spirit of anthropomorphism in this age of ours. It is this theological and dogmatic anthropomorphism which has begotten and is the legitimate parent of materialism. If once we realize that form is merely a temporary perception dependent on our physical senses and the idiosyncrasies of our physical brain and has no existence, *per se*, then this illusion that formless cause cannot be *causative of forms* will soon vanish. To think of Space in relation to any limited area, basing oneself on its three dimensions of length, breadth, and thickness, is strictly in accordance with mechanical ideas; but it is inapplicable in metaphysics and transcendental philosophy. To say then that “the Truth of God is the Form of God,” is to ignore even the exotericism of the Old Testament. “The Lord spake unto you *out of the midst of the fire*. Ye heard the voice of the words, *but saw no similitude*” (*Deut.* iv, 12). And to think of the All-Evolver as something which has “size, form, number, and relation,” is to think of a *finite and conditioned personal God*, a part only of the ALL. And in such case, why should this part be better than its fellow-parts? Why not believe in Gods — the

other rays of the All-Light? To say — "Among the gods who is like Thee, O Lord," does not make the God so addressed really "the god of gods" or any better than his fellow-gods; it simply shows that every nation made a god of its own, and then, in its great ignorance and superstition, served and flattered and tried to propitiate that god. Polytheism on *such* lines is more rational and philosophical than anthropomorphous monotheism.

*To the Editors of LUCIFER.*

Several questions have of late occurred to me at the entry of the subject of Theosophy. . . . I am quite new to the study, and must perforce express myself crudely. I gather that an early result of entire devotion to an inner contemplative life, and a life also of fine unselfishness, such a life as is calculated to allow of the growth of faculties otherwise dormant, that a result of this life will be a growing recognition of the underlying unity of man and his surroundings; that to such a man truth will make itself known *from within*, and therefore will claim instant acceptance and unquestionable certitude; that in fact the longer that such a life is lived with unfading enthusiasm, the higher will the central spirit rise in self-assertion, the wider will be the survey of creation, and the more immediate the apprehension of truth; also that with these tends to develop a greater physical command of the forces of nature.

Now I submit that such a life as is here spoken of *is* led by men who attain to none of these results. Most of us know Christians who seem never to have a selfish thought; who exist in an atmosphere of self-sacrifice for others, and whose leisure is all spent in meditation and in emotional prayer, which surely is seeking after truth. Yet they do not attain it. They fail to rise out of Christianity into Theosophy; they remain for ever limited to, and satisfied with the narrow space they move in (1). It may be replied that they do expand slowly. Granted, for some of them. But my point is that there do exist (and one is enough for my purpose) men, and particularly women, leading lives both of spiritual meditation and of unselfishness, to whom nevertheless is not vouchsafed a clearer view of the great universe, a larger apprehension of Theosophic truth, nor any increased physical command of nature (2). As regards the last points, take for example John Stuart Mill. Surely he lived always in the white light of exalted contemplation and in instant readiness of high unselfishness; yet to him came no dawn of Theosophic light, nor any larger hold upon the forces of material nature (3). May I ask now for a word of explanation on this point? I apologize for the trouble I give, and for my want of ability in unfolding my difficulty.

EDITORS' REPLY.—(1) Nowhere in the theosophic teachings was it stated that a life of entire devotion to one's duty alone, or "a contemplative life," graced even by "fine unselfishness," was sufficient in itself to awaken dormant faculties and lead man to the apprehension of final truths, let alone spiritual powers. To lead such a life is an excellent and meritorious thing, under any circumstances, whether one be a Christian or a Mussulman, a Jew, Buddhist or Brahmin. But to expect that leading the best of lives helps one — without the help of philosophy and esoteric wisdom — to perceive "the soul of things" and develops in him "a physical command of the forces of nature," *i.e.*, endows him with abnormal or adept powers — is really too sanguine. Less than by any one else can such results be achieved by a sectarian of whatever exoteric creed. For the path to which his meditation is confined, and upon which his contemplation travels, is too narrow, too thickly covered with the weeds of dogmatic beliefs — the fruits of human fancy and error — to permit the pure ray of any Universal truth to shine upon it. His is a blind faith, and when his eyes open he has to give it up and cease being a "Christian" in the theological sense. The instance is not a good one. It is like pointing to a man immersed in "holy" water in a bath-tub and asking why he has not learnt to swim in it, since he is sitting in such holy fluid. Moreover, "unfading *enthusiasm*" and "*emotional prayer*" are not exactly the conditions required for the achievement of true theosophic and spiritual development. These means can at best help to *psychic* development. If our correspondent is anxious to learn the difference between *Spiritual* and *Psychic* wisdom, between *Sophia* and *Psüche*, let him turn to the Greek text (the English translation is garbled) in the Epistle of James, iii, 15 and 16, and he will know that one is *divine* and the other terrestrial, "sensual, devilish."

(2) The same applies to the second case in hand, and to the third.

(3) Both — *i.e.*, persons in general, leading lives of spiritual meditation, and those who like John Stuart Mill live "always in the white light of exalted contemplation," do not pursue truth in the right direction, and therefore they fail; moreover, John Stuart Mill set up for himself an arbitrary standard of truth, inasmuch as he made his *physical* consciousness the final court of appeal. His was a case of a wonderful development of the intellectual and terrestrial side of *psüche* or soul, but Spirit he rejected as all Agnostics do. And how can any final truths be apprehended except by the Spirit, which is the only and eternal reality in Heaven as on Earth?

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## IN THE LIGHT OF THEOSOPHY

The newsmagazine *Time*, in its issue of February 11, reports on the work of one whom it considers to be "the world's foremost living interpreter of spiritual myths and symbolism" — Professor Mircea Eliade of the University of Chicago divinity school. According to this Rumanian-born scholar, seemingly profane events have a sacred origin; he comprehends ancient mythology as "religious man's existential effort to understand the mystery of the universe." His new book, *Mephistopheles and the Androgyne: Studies in Religious Myth and Symbol*, traces the origin and development of several spiritual concepts through a variety of cultures.

The magician's rope trick, for instance, which, to many, is but a clever demonstration that the hand is quicker than the eye, is, to Professor Eliade,

the vestige of an ancient religious rite with highly symbolic overtones: the rope is an image of the "astral cord," symbolizing the link between earth and sky, man and heaven. Originally, the trick was intended to prove to spectators the existence of an unknown and mysterious world; by climbing the rope and then temporarily disappearing, the conjurer revealed the possibility of man's transcending this world for the "real" but hidden world of the sacred.

One chapter in Professor Eliade's book explores the widespread legend that God and the Devil were brothers. This, the author argues, represents man's attempt to reconcile the existence in the world of such opposites as good and evil.

Far from being exercises in antiquarianism [says the *Time* report] Eliade's analyses of myths and symbolism have a decidedly contemporary relevance. In an age of dialogue between East and West, he points out, a knowledge of the still living Oriental religions is essential to anyone who hopes to understand the mind of India or China. Eliade also believes that an awareness of mythology and legend is vital to understanding the history of nonreligious modern man. Only within the last few centuries has man emerged from a cosmos controlled by God and godlets into a desacralized universe. And even while consciously rejecting mythology, man is still subject to it: modern psychology has amply proved that the subconscious mind of man is an uncharted inner universe of symbols.

Modern nonreligious man, says Eliade, "regards himself solely

as the subject and agent of history, and he refuses all appeal to transcendence." But this stance too is myth, since man today is surrounded by camouflaged spiritual symbols and corrupt rituals that faintly echo the sacred visions of his religious ancestors. . . . Eliade warns that man must eventually discover new living symbols of the sacred, since "it is only in being open to the transcendent that he is fully human."

Every religious and profane legend, every traditional event in the folklore of a people, does, in fact, have a sacred origin, and H. P. Blavatsky takes pains to prove this in *The Secret Doctrine*. Professor Eliade deserves to be congratulated for drawing modern man's attention to this fact. The interpretation of symbols, however, must necessarily vary, as there is more than one key to the understanding of each of them.

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Loneliness has now become a subject of study on the part of scientists and physicians. It is found that isolation can make a living brain change its chemistry, and can cause other changes in body and in mind.

*Medicine at Work*, a publication of the Pharmaceutical Manufacturers' Association, reveals many interesting case histories of lonely people. A British housewife, for instance, who was stricken with an intense self-imposed loneliness called agoraphobia — fear of open spaces — never stepped out of her front door for 15 years. And there are others like her who find it more or less difficult to leave their homes.

The discovery that irreversible damage may be done in the first years of a baby's life by prolonged lack of love and attention is changing the way some children's hospitals are run. According to Dr. Hilda S. Rollman-Branch of Los Angeles, "The need for companionship may be inborn and may even transcend the need for food and warmth." Even the most hygienic and nutritious programme, she found, did not reduce the high death rate among foundling-home babies whose loneliness was interrupted only briefly for feeding and diapering.

Many are the forms that loneliness takes. There is loneliness in grief, in being away from familiar surroundings, in missing a loved one, even in the lack of an expected handshake. A life rich with experience is not necessarily a guarantee against loneliness. One doctor reported treating an 81-year old man whose life had been busy and active but whose profound loneliness stemmed from a conviction that no one could bear the sight of him. He feared dying alone.

Researchers are seeking answers to such questions as: Is loneliness

“infectious”? Is one person’s despondency reflected in the heart of his neighbour? Can an entire family be lonely? A community? A business? A nation? Can loneliness be relieved or at least made bearable?

Researchers, in their anxiety to find answers to the problem of loneliness in the pharmaceutical field — tranquillizers, memory builders, anti-depressant drugs and psychic energizers — are overlooking what is at the *root* of the matter. Mr. Judge offers an idea not adequately understood:

Men like companionship, and cannot with ease contemplate the possibility of being left altogether to themselves... he is forced to see that, as he entered the world alone, he must learn to live there in the same way, leaving it as he came, solely in his own company.

The inner urge for companionship is not unnatural. But we have to see clearly that “the loneliness felt is only in respect to the lower, personal, worldly self.” No research work on loneliness can be complete until it is recognized that loneliness acts not only in a bad way but also in a good and beneficial way. In the right type of loneliness the individual does not allow his mind to centre on himself — his past achievements or future hopes. There *is* companionship, but the real inner companionship is available only in proportion to our getting away from the outer and personal fellowship.

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As physicians attempt to cure old diseases with new drugs and techniques, a new class of ailments is emerging in their place — those caused not by viruses or other natural disorders, but rather by the very techniques used to cure. The word for this new class of diseases is “iatrogenic” (from the Greek, meaning physician-caused).

A panel of doctors confronted this new and growing problem in a discussion of “the diseases of medical management” at the 47th annual session of the American College of Physicians in New York (*Newsweek*, May 2). Doctors admitted that “as the number of drugs increases, it’s only logical to expect that problems with these drugs will correspondingly increase.”

Johns Hopkins associate professor Dr. Leighton Cluff reported that most of the iatrogenic diseases develop, not from experimental cures, but from use of thoroughly tested and approved drugs, especially antibiotics, heart medicines, sedatives and tranquillizers; from surgery; from

infection during hospitalization, and from diagnosis or treatment with instruments such as catheters.

Doctors are now studying closely cases of patients suffering from various iatrogenic diseases. Dr. Robert Muehrcke of the University of Illinois College of Medicine described 21 drugs that have produced such side effects as kidney ailments, and caused seven deaths from renal failure. Treatment is complicated because iatrogenic disorders are often misdiagnosed. Moreover, doctors, in spite of knowing that a drug can produce bad side effects, try to "balance the risk of administering it against the benefits of it."

Dr. Cluff urged physicians to use as few drugs as possible to diminish iatrogenic effects. The warning is a timely one, for physicians are beginning to realize that they may be doing harm at a time when they thought they were doing good.

"Of the so-called exact sciences," said H.P.B., "medicine, confessedly, least deserves the name." She added:

Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honour is vindicated, this is a matter of secondary importance. (*Isis Unveiled*, I. 88)

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Cases of recollection of past events by people in no way connected with them are on the increase. In neurology this is known as paramnesia, or false memory. *The Times of India* of April 16 reports on the spurt of activity in studying some extra-cerebral aspects of memory which fall within the realm of parapsychology. The University of Rajasthan has an entire department devoted to it. Its director, Dr. Banerjee, who has investigated several cases, is now in England interviewing two girls who are believed to be the reincarnations of their sisters who died in a road crash nine years ago (see THE THEOSOPHICAL MOVEMENT, December 1965, p. 85).

These cases, where error of reporting and fraud have been eliminated, indeed deserve close examination. If a child, who is born with what is called a "clean slate" brain, specifies, at a later stage, places, persons and events remote from its own environment and experience, there may be "extra-cerebral memory" or even cryptomnesia. As yet, researchers have found no convincing explanation for this type of memory, though new concepts of how the brain stores memory, retrieves it at will, and checks and compares it, are emerging. The article on "Reincarnation and Memory" appearing in this issue offers some clues to the understanding of this kind of extra-cerebral memory.

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The Kalinga Prize for the Popularization of Science was awarded by Unesco in 1965 to Dr. Warren Weaver of the United States. Dr. Weaver, a distinguished science writer, science consultant and a former president of the American Association for the Advancement of Science, discussed in his address accepting the award four aspects of the problem of the interpretation and diffusion of science: the importance of science, the difficulty of interpreting science, the special need today for this interpretation, and why the interpretation by the science writer, however difficult it may be, must be carried forward continuously. In his conclusion, Dr. Weaver declared:

To live, in the modern world, without some reasonable knowledge of science is to be critically handicapped in any attempt to understand many of the major forces which are shaping our present society. It is to have all the senses dulled, and not only dulled to what is going on in the world but to be dulled to the beauty and to the spiritual significance of science, unaware of the incredible but lovely way in which our universe is put together, unconscious of the inspiring unity which binds together all life, uninspired by the vision of man's new capacities to control his environment and to liberate himself for new and more noble destinies.

It is a sad pity that so many persons think of science exclusively in terms of the hardware — the devices that it makes possible. It is unfortunate that those with a slightly clearer vision see science chiefly as the healer and the feeder. In the long run it will, however, be worst of all if men cannot be made to understand the essential inner nature of science....

To correct those false views I view to be a major duty of those who interpret science to the public. For those false views

separate science from the rest of life....

The great need, as science marches forward, is to assure that science be merged into a mutually advantageous companionship with all of the humane arts, with philosophy and with religion. (*The Unesco Courier*, January 1966)

It is good that attention is being focused on the "essential inner nature of science." But, for all that, the modern scientist moves in grooves that are narrow, however wide these may appear to him. That his discoveries and inventions, while enhancing physical comfort, have increased moral turpitude, is beginning to be recognized. Again and again one is reminded of H.P.B.'s statement that "To make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as physical Nature." (*S.D.*, I. 588)

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The following, from an editorial in *The Times of India* of May 16, is revealing:

If good intentions alone were enough, the caste system which has bedevilled Indian society through the ages would have become a thing of the past by now.... It is a matter for heart-searching that progress towards the emancipation of Harijans has been painfully slow despite two decades of independence. But even if one assumes for a moment that such progress will become more marked henceforth, it does not follow that the disappearance of untouchability will mean the end of the caste structure. This is because untouchability is only one aspect, though admittedly the most pernicious, of caste. In fact there is considerable force in the argument that only a frontal assault on the caste system can help to eradicate untouchability. In other words, all that has been done in the last 19 years is no more than an attempt to improve the plight of the Harijans as a distinct layer of the caste hierarchy and not in the context of a society aspiring to be egalitarian.

Whether one calls this double-think or apathy, the fact remains that the social climate in India is not propitious for an all-out attack on the caste system. There is not even a proper awareness of the ramifications of caste in post-independence politics.... The situation calls for an honest reappraisal of the position of caste in Indian society.

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