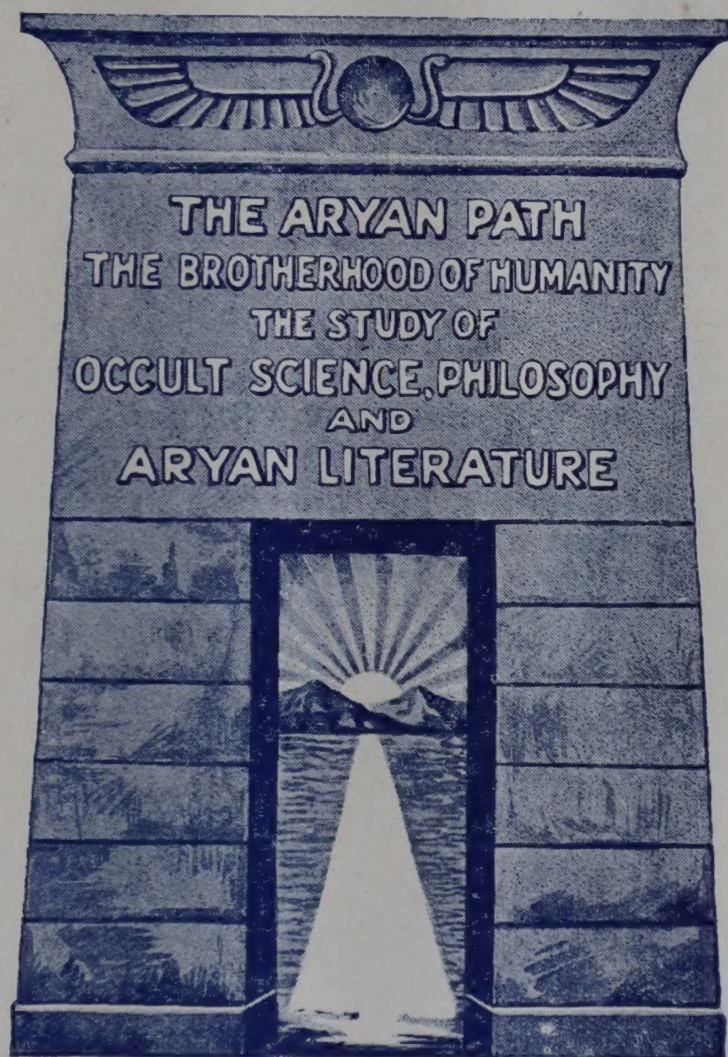




# THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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Vol. XXIV No. 5

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March 17, 1954

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It is not so necessary that we understand the deeply metaphysical concepts of Theosophy, as it is to comprehend the fundamentals and be able to make an application of them to every problem of life. W. Q. J.'s articles will be found to contain "alphabet, grammar and composition," or, in other words, a basis for right ideas, right thinking and right application. A daily reading from his writings is advisable. One who does this cannot help but imbibe—absorb—the spirit of them, and become an exponent who is at once deep, simple and convincing.

—ROBERT CROSBIE



## PUBLISHERS' ANNOUNCEMENT

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यानामि परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th March, 1954.

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# AUM THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1954.

VOL. XXIV. No. 5

## THE BRIDGE WILLIAM QUAN JUDGE

I will never forget Judge's loyalty and devotion, his unswerving friendship.

I trust Judge more than anyone in the world.

Thus wrote H.P.B. In these simple statements of fact the aspirant to the Path of Chelaship can find thoughts for study and meditation. She also spoke of Judge as the *Antahkarana*, the Bridge, between the world of the lower Manas and that of the Higher. The trans-Himalayan world of the Adepts used W. Q. Judge as a link; he was the Agent of the Second Section in the visible Theosophical Movement of 1875-1975 and he worked faithfully and correctly till his bodily death on March 21st, 1896.

All true Theosophists will celebrate his anniversary which falls this year on a Sunday. This issue of our magazine can be used by anyone who wishes to prepare himself for a true participation in that commemoration.

The most vital aspect of W.Q.J.'s many-sided being is his ability to impart knowledge of Esoteric Practices in a simple manner. He is direct, uncompromising, enlightening. But his sayings are deep and the careful student finds their profundity as he thinks over them. Judge's writings are for all men: philosophers and peasants, men of learning and of action, soldiers and merchants, employers and servants. His advice and instruction energize each one to take his own next step.

The Associate of the U.L.T., desiring to lead the life of a devotee and to transform himself from a nominal into a confirmed student, will find in such statements as we quote below substance to nourish his mind-soul. Mr. Judge's higher mind is enshrined in these sayings and if, with calmness of heart and attentiveness of mind, the student

tries to assimilate them he will find his own higher mind functioning.

As far back as 1888 Mr. Judge wrote:—

*The right position to take is the wish to Be. For then we know. The wish to know is almost solely intellectual, and the desire to Be is of the heart.*

Mr. Judge is the helper of those who aspire to *Be*. What does *becoming* mean? Has knowledge no part in the process? Of course it has. But if the motive for study is the acquisition of knowledge, the real and Esoteric significance of the teachings remains sealed. We acquire knowledge with our mind, and in doing so remain blissfully ignorant of what our soul is, how its powers can be developed and its aid secured. But when our objective is to *become*, we at once learn to work for the soul, to enquire about its powers. By a kind of a short cut we arrive at teachings which are alchemical in the real sense; they indicate how the art of transmutation can be practised. So whatever our knowledge, much or meagre, let us try to *Be*.

Next, there is a condition which has to be fulfilled: we have to attempt to *Be* "with calmness ever present." Mr. Judge wrote in 1890 to one who was walking the Path of *Becoming*:—

*How much I wish you could keep quiet; I mean quiet inside. You are allowing yourself to chafe and rage inside. Outside quiet does not amount to anything unless all inside is quiet too. This has to be learned, and, good boy as you are, you have not yet learned it. Can't you?*



*I have learned that, or else I should have gone mad, as much from myself as from others.*

In numerous places Mr. Judge stresses the importance of tranquillity of both mind and heart. He recommends resignation, the higher indifference; also detachment—detachment from the lower and the sensuous by inner attachment to the higher and the divine. Inner contentment and tranquillity do not come to abide in us for the mere asking. A regular and sustained effort has to be made to build a centre of consciousness at the core of our being where the mind and the heart repose, and from there to observe the world of the senses and objects dispassionately. Calmness enables us to discern and appreciate, not to judge and condemn. In this connection Mr. Judge offers this teaching:—

*Try to progress in harmony; the other kind of progress will then follow in due course. Be a centre of harmony yourself and others will help you in spreading that feeling throughout.*

Harmony within, deliberately built, radiates as light all around. A centre of higher consciousness is a radiant flame—though humble like the flame of a candle, it throws its beams afar. This effort establishes the rhythm of life. When we begin this exercise we fluctuate. We lose our balance and fall from Soul to sense. Persevering, we learn to stand at the higher altitude more often and

for longer periods, till that higher becomes our habitat. When we are at home in the higher the glamour of the lower and the infatuation for the flesh-pots of the world cease to affect us; they have no longer any influence on us. Then we have learned the supreme lesson of *becoming*, and we have *become*. What is the power we have obtained? We are able to see light in darkness; taste the sweets of the higher life which unveil the value and meaning of the bitter and the sour. Mr. Judge wrote a few months before his passing:—

*Look for the real beneath the unreal; look for the substance behind the shadow; and in the midst of confusion look for the silent centre where the Lodge is ever at work.*

Real promulgation of the Esoteric Philosophy, real service of human souls is possible when we act as the soul, for the souls of other men. To Be is to live the spiritual life, to radiate help and light and joy all the time.

The day of Mr. Judge's passing is the day of the Spring Equinox. Let us use it, in this year of 1954, for making a solemn resolve to start walking the Path of *Becoming* and, in less time than we conjecture, we may have the realization that Divinity abides at the core of our being. It is Life, It is Light, It is Bliss—Life which is immortal, Light which is ever on the increase, Bliss which expands and deepens with the passage of time.

## QUESTIONS ANSWERED AT AN INFORMAL "OCEAN" CLASS

### CHAPTER XV

#### "INFINITE" PERFECTION, DELAYED EGOS AND NATURE'S "SURE METHOD"

Q.—If there is the possibility of a man becoming infinitely perfect, must he not have been in the past infinitely imperfect?

Ans.—If anything were, by any stretch of the imagination, "infinitely imperfect," how could there ever be anything else?

Again, if it were conceivable that any being was, is, or ever could be "infinitely perfect," how could there possibly be any imperfection?

Many of our misconceptions and misunderstandings could be avoided if we would not take a statement as either true or false, but simply look at it and, instead of trying to get the author's understanding of the statement, try to get our own. Now, we know there is growth everywhere—growth physical, growth mental, growth moral. In other words, we know there is evolution. But implicit in this question is the idea that somehow,



in some way, there is a Being who is infinitely perfect—that is the God-idea—and, at the same time, there is a being who is infinitely imperfect. There is supposed to be a God who is omnipotent, while the same universe that is manhandled by this omnipotent God is absolutely subject to the machinations and wiles of the Devil! Nobody could really believe that for two seconds; but, looking squarely at the affirmation, the truth is that the great bulk of mankind always *has* believed just that sort of thing.

What is it that contains all the imperfection that ever was, is, or ever will be? What is it that contains all the *perfection* there ever was, is, or ever could be? It is Life. But we tend to confuse Life with its manifestations. We like to believe in birth without death, though observation tells us that this is an impossibility. So, because we swallow that, we swallow its antithesis—and believe in death without birth. One is just as idiotic, just as clear a failure to use the mind, as the other. Yet the majority of people simply fall from one of those pits into the other.

We often hear Theosophists speak of Masters' having reached "perfection." But They are not Gods—Their perfection is, in one sense, just as relative as ours. A Master learns all that there is to be learned in this world, not only physically but mentally, morally and spiritually; but He knows nothing, except by analogy and correspondence, of what goes on *outside* of this solar system. Everybody who has studied the theory of numbers knows that infinity simply means ordinary continuity, continuity without a break. No one can count to the end of numbers. So, Masters are perfected Beings in that They know all that is knowable about this solar system.

They could leave this world; They know enough to leave it. They don't leave, although some others do. Those who don't, stay. Why? Because They love Their fellow men, and They are staying behind, setting aside Their own further evolution till some future period of manifestation, in order to help on Their younger brothers. Who constrains Them? Nobody, nothing. Why, then, do They do it? Because They know that the Life in all is the Life in each, and therefore the

Life in each is but a part of the Life in all. That is the conception of Brotherhood.

Q.—What is the responsibility of the so-called "delayed egos"?

Ans.—The egos caught in anthropoid bodies were morally irresponsible beings. They were those who had received but a spark; their moral stature was that of little children. The real sin was *our* sin, meaning by "us" the reincarnating egos who knew it was their duty to incarnate in the Third Race, and who yet wouldn't do it. 3 Race Those egos said, "Let's wait; these bodies are not fit; these forms are not progressed enough for us; we will wait." So, it was a sin of omission on the part of the reincarnating egos. It is just like parents neglecting children; then the children get into mischief or get hurt.

Since the real sin was the sin of the reincarnating egos, not of those monads which were caught in those bodies, the "delayed egos" will get their reward. Their punishment is not punishment in our sense, any more than it is a punishment to an animal to be an animal. Their reward will come by reaction—they will suffer the consequences of their *own* sins, but that does not alter the fact that those who ought to have taught and guided them, wouldn't do it. The delayed egos will get their reward in this sense—that in the next Round, and perhaps in the next Race, *The Secret Doctrine* says, they will come into human forms under better auspices. Fifth Race  
6th sub  
race  
America In other words, those egos will inform bodies of a higher class, in a moral sense, than would have been the case in the Third Race and the Third Round.

It is very interesting to read in that connection a truly terrible statement from one of the Commentaries to be found on p. 192 in the First Volume of *The Secret Doctrine*. It speaks there of the "holy youths," meaning the reincarnating egos—ourselves. Remember that we were not on the physical plane, or the astral plane, or the psychic plane, but on the *spiritual* plane—the plane of Buddhi-Manas; in other words, we were *gods* then. The Commentary says that the "holy youths" refused to incarnate, or, using the Bible expression, to increase and multiply—they did



not want to give up their divine status. Thus the Commentary states that *selfishness prevailed even among the gods*. If we find it hard to resist our selfishness here, suppose we were in the highest and holiest state and were told, "It is your turn to go down there in the dirt, now." And suppose we had power enough to say, "Not now; let's wait until it is pleasanter, more agreeable." Which would we choose? . . . Well, that is what we did choose.

Take Theosophists who haven't done their duty, all these years, by the Theosophical Movement—innumerable people have fallen victim to the fakirs and the false yogis of a thousand-and-one kinds. Why? Because the Theosophists who knew, didn't do their duty. What kind of Karma will befall Theosophists who knew what ought to be done, but didn't find it convenient to do it, by following the path H.P.B. had shown? What kind of Karma will be theirs when the penalties of Atlantis come home to us all?

Q.—How will the Karma of Atlantis be felt?

Ans.—Have you ever thought of Jesus' statement in connection with Mr. Judge's? Do you remember that paraphrase of the former, that "he who will not when he may, when he will, he shall have nay"? The world is full of people seeking the truth, and finding anything and everything in the way of counterfeits which they accept as truth. That is the beginning of the Karma of Atlantis, which will continue until at last we perceive black as white and white as black. We can see it everywhere in Nature now, and the *Kali Yuga* of our race has but barely begun.

Q.—On p. 136 (2nd Indian ed.), Mr. Judge, after alluding to the sure method of mixture, precipitation and separation, adds, "And this method was one known to the Alchemists." The question is, since it is universally agreed that in seeking pure truth it is better to proceed from the known to the unknown, rather than from the unknown to the known, why should Mr. Judge, after mentioning the sure method of precipitation and separation after mixture, allude to a body of people like the alchemists who are discredited by science and the courts?

Ans.—Well, the old alchemists are not so discredited today as we might think. Paracelsus, for example, is no longer considered a charlatan. Philalethes and Robert Fludd are respected for their discoveries.

But suppose they *were* regarded as quacks and charlatans. H.P.B. was so regarded by the scientists of her day, and is so regarded now. What of it? It isn't a question of what we think of a person. Lots of people regard Theosophists as cranks, quacks, or queer. What of it? They are welcome to that opinion—it makes them happy, and it doesn't hurt us. We go right on just the same.

Instead of speaking of these discredited alchemists, why didn't Mr. Judge refer to our scientists, who use the alchemists' methods in their laboratories? Don't you think the answer is clear? Whatever may have been the nature of those alchemists, they were dealing with *meta-physical* nature, and when Mr. Judge speaks of mixture, precipitation and separation, he is referring to ethical, moral, intellectual and psychic mixture, precipitation and separation. Although our scientists follow this process right along, they do it wholly with physical things. It is not physical mixture that makes evolution go on—it is the mental, moral, psychic and astral mixture.

Take our meeting here tonight. We exchange ideas; we mingle in our thought, in our feeling, in our hopes and fears, our successes and failures. All that is a mixture. And then, this one or that one or another says something that clears our mind of some fog or trouble—it "falls" right out. That is the alchemical meaning of precipitation—that which was part of the alloy drops out, and we see more clearly.

So, it wouldn't have done at all for Mr. Judge to have referred to the methods of the laboratory. This is quite another kind of mixture, precipitation and separation. After a while, we shall separate and each go his own way, plus or minus. One may have rejected everything he heard—the mixture may not have done him a bit of good, may have done him harm, may have sent him away sore and disgruntled. Or, the mixture or precipitation might have done another one good—he sees more, has become more tolerant, has a



better understanding of his neighbours' points of view and attitude. We are all too much under the influence of merely laboratory methods of mixture, precipitation and separation. The mental, moral and psychic processes go on all the time, and out of *that* mixture comes our evolution.

*Q.*—The statement is made that when we began our evolution on this globe, or before we began it, we were beings of very great power. Does that mean that after having been in evolution here for a long while, we are beings of less power than we were then?

*Ans.*—That relates to the three lines of evolution. Until we incarnated, our evolution was purely spiritual. After incarnating, our evolution became more and more intellectual; that is, more and more a reasoning growth and less and less an intuitional growth, so that our spiritual nature, knowledge and powers were put into the background of our consciousness, while our intellectual nature was growing. Now we are to seek to reunite the two by using the intellect on a spiritual basis, instead of—as most of us do—on a physical basis.

*Q.*—On p. 136 the statement is made that "Nature never does her work in a hasty or undue fashion." What connection is there between that statement and the Third Fundamental of *The Secret Doctrine*?

*Ans.*—It's the same thing. "Nature...by the sure method of mixture, precipitation, and separation, brings about the greatest perfection." You can see right here that we are all differentiated beings; yet we come together and exchange views, ideas, questions, answers, speculations, experience and so on. That is mixture. Then, whatever each one sees as an addition to his present stock he holds in his mind and calls it by adoption "his." This necessarily produces or precipitates a *change* in his own thinking, and therefore in his own basis of action. Then we all go our separate ways, and apply against our new experience whatever we may have gained or added to our former store.

The same holds true physically: we are all the

time taking in food, which is mixture; precipitation—that is action; the result of this process energizes a man to go on working, and that is differentiation.

*Q.*—How could there be equilibrium when there is action?

*Ans.*—Because of the nature of our present minds and environment, we take a more circumscribed view of Karma than we should, and so Karma is often stated first as an abstract theorem—the theorem of law. Next, Karma is still more frequently spoken of in a universal sense—cause and effect, sowing and reaping, and so on. Finally, Karma is spoken of in a specific and practical, because applicable, sense: "Karma is an undeviating and unerring tendency in the Universe to restore equilibrium." That is the third aphorism. "An undeviating and unerring tendency in the *Universe*."

But the first aphorism is specific, because it deals with our minds: There is no Karma for you or me or any other being, it is implied, unless that being—you, I, or some other being—makes it or experiences its effects. That is the direct, immediate, personal, applicable statement of Karma. I have no Karma, except as I make causes and reap effects. The third aphorism passes from the concrete or specific or particular to the universe. How comes it that every time I act I experience results? Because I have for the moment disturbed the motionless repose of Nature, as far as I am concerned. So Nature, abhorring a vacuum, instantly acts to restore the balance—and you can follow that all the way through.

Remember that our knowledge is limited, our reasoning is limited, our perceptions are limited, our actions are limited; our conclusions and the results of our experiences are all relative. There is not merely our relation to the universe; there is the universe's relation to ourselves. We ought not to forget the statement in the *Gita*, that for every act which a man performs, whether with his body, his speech, his senses or his understanding, *five agents* are necessary. We are too much inclined to think that when we act, we act alone.



## WHITHER MANKIND?

In this manner do those speak who are deluded: "This today hath been acquired by me, and that object of my heart I shall obtain; this wealth I have, and that also shall be mine. This foe have I already slain, and others will I forthwith vanquish; I am the lord, I am powerful, and I am happy. I am rich and with precedence among men; where is there another like unto me? I shall make sacrifices, give alms, and enjoy." . . . Confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires, they descend into hell. Esteeming themselves very highly, self-willed, full of pride and ever in pursuit of riches, they perform worship with hypocrisy and not even according to ritual, but only for outward show. Indulging in pride, selfishness, ostentation, power, lust, and anger, they detest me who am in their bodies and in the bodies of others. Wherefore I continually hurl these cruel haters, the lowest of men, into wombs of an infernal nature in this world of rebirth. And they being doomed to those infernal wombs, more and more deluded in each succeeding rebirth, never come to me . . . but go at length to the lowest region.

—*Bhagavad-Gita*, XVI. 13-20

In these words, still vibrant with truth as when uttered 50 centuries ago, has our life, our civilization, our religion been pictured by Sri Krishna, with whose death started this cycle which we know as the *Kali Yuga* or the dark age—dark because spirituality is conspicuous by its absence, being obscured by materiality and mere intellectualism. Thoughtful men and women well know that mere physical and intellectual progress in itself is not a sign of real advancement, but may have in it the elements of its own stoppage and destruction. And this, together with loss of spirituality, absence of moral control and of a true philosophical basis, is causing concern to many and we often hear it asked: "Whither mankind?"

It may seem a strange contradiction to some that, in spite of our world being closely knit physically—modern technology having shrunk our globe—we are engaged in a constant clash of men and of ideas. The crux of the problem lies on planes other than the physical, and it is time those at the helm of world affairs realized it. If we look for mere physical panaceas there is very little hope of our being able to check, still less to reverse, the downward trend and our civilization will sink into "that mere luxurious materialism in which it will decay and putrefy as civilizations have done."

In a significant article in *The Saturday Review* (November 7, 1953) entitled "The Past Fifty Years . . . and the Next," Mr. Quincy Howe, a contemporary historian, gives a few reflections on the course of 20th-century history and examines the prospects for world unity today. "The events

of the past fifty years have shaken the optimism of 1900," he points out.

At the turn of the century more and more people in every land assumed that the material progress of the previous hundred years would continue onward and upward for many hundred years to come. Nor did they stop there. Faith in material progress bred faith in human progress. . . . H. G. Wells expressed the hopes of millions when he foresaw twentieth-century science promoting the health, wealth, and happiness of all mankind.

But this age has been called an age of transition. The world of 1900 has now vanished altogether. "Few prophets at mid-century foresaw much health, wealth, or happiness for mankind," writes Mr. Howe. This is but natural. The present state of affairs is the inevitable result of a generation of materialism and of putting faith in a science which believes not in the "soul of things," expecting it to elevate us and make for human progress. What else can we expect from modern science, which fanatically holds to the wrong idea that man is no more than a glorified ape, that human civilization began in savagery, and that unaided man rose from height to height till today he finds himself the proud possessor of wisdom never known before? Will advocates of modern science pause to consider the Theosophical view that man is divine in his origin, that he has a noble and sacred mission here on earth, and that civilizations much grander and wiser than this of the 20th century have flourished?

To find out how to prevent the misuse of scientific discoveries for destructive purposes is the most pressing task of scientific research. According to



what use is made of the scientific discoveries they may lead to the greatest blessings or become the cause of the most awful miseries. So long as the tendency is to follow the latter direction, further progress in the scientific field is not only meaningless but pernicious.

And religion? In this age of topsyturvydom, religion, which ought to unite man to man, creates disunity and strife. Everywhere there is a rise in sacerdotalism and a widespread return to the traditional religions. In the United States, for instance, church attendance has reached a record high. In spite of that, Mr. Howe remarks in his article, "the past several centuries of material progress have secularized the traditional religions and given birth to new substitute religions—Communism, Fascism, nationalism." Thus in place of the old false gods we have looming over us the danger of new false ones. H.P.B. wrote in *Isis Unveiled* (I. 38):—

Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. . . . Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin . . .

Mr. Howe goes on to say:—

Nearly every historian of stature who has tried to look into the near future predicts that the rise of Asia will continue to overshadow whatever else this century may bring forth. . . . As Asia has gone up in the world Europe has gone down . . . even though the power of Europe no longer spreads through the world as it did fifty years ago, Europe's decline may take the same slow course as Europe's rise.

In the last century and in the earlier part of the present one the European sub-race reached its highest pitch of development, following which it was destined to begin a cycle of decline. As far back as 1888, in her *Secret Doctrine*, H. P. Blavatsky wrote foreshadowing the darkness that was to overtake Europe. She stated that what she said was no more of the nature of a prophecy or prevision than the announcement of the return of a comet by an astronomer, several years before its appearance. A knowledge of the law of cycles and mathematically correct computations enable the "Wise Men of the East" to say with accuracy that

England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to. (S.D., I. 646)

As for the United States, Mr. Howe states that it

has come up in the world so fast that it could go down the same way. The British historian D. W. Brogan has warned against "the illusion of American omnipotence" . . . a review of the past half-century leads to a paradoxical conclusion. Insofar as the United States continues to expand its power and prestige it will hasten its own doom. Insofar as the United States begins to limit its commitments it will preserve its power and prestige.

A new race is coming into being on the American continent, but the seeds of the same weaknesses that afflict the European or fifth sub-race are strongly developed in the United States, and if the opportunities for future growth are greater there, so also are the dangers.

Mr. Howe, however, strikes a hopeful note that we cannot expect the present trends to continue for ever. But he does not see much hope for mankind in the immediate future.

Wilson's dream of a League of Nations, Lenin's dream of world revolution, Roosevelt's Four Freedoms, and Willkie's One World will have to wait for another century to materialize. The world is not becoming one. The world is dividing into a few great continental groupings, each of which will tend to have its own culture and character . . . and as matters now stand, in the divided world of 1953, the prospects for world unity within our present century look dim indeed.

Is there indeed no hope for mankind? If we examine the etiological factors behind the neurosis of our modern civilization we shall find that in the main they are *avidya* ("the ignorance which proceeds from and is produced by the illusion of the senses") and, what is worse, mere "Head-learning with no Soul-wisdom to illuminate and guide it"; and *Attavada* ("the heresy of the belief in . . . the separateness of Soul or Self from the One Universal, Infinite SELF"). In this *Kali Yuga* man no longer follows his spiritual intuitions; instead of acting from within he ever follows impulses from without—those produced by his physical senses and gross selfish body. H.P.B., who could perceive where this would lead man and



what future was in store for him, also gave us the means to ameliorate it, if it were not possible entirely to avert it:—

... the only palliative to the evils of life is union and harmony—a Brotherhood *IN ACTU*, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. (*S.D.*, I. 644)

Thus H.P.B. knew that the present situation would be caused by unbrotherliness, the “insanity of the age,” that it would be the legitimate and due effect of causes set in motion by humanity itself, and that it might be prevented by the promulgation of the broad teachings of Theosophy. True ideas are the crying need of mankind. Unless our ideas are changed, unless the ideal of Universal Brotherhood replaces the concept of “might is right,” our civilization is bound to meet its doom.

All individuals and all nations offer the sure solution of brotherly co-operation to their neighbours. “Co-operate with me,” says everybody. How many of us with true determination affirm, “Let *me* co-operate with my neighbours”? We are blind to the simple fact that it takes two to co-operate. Assimilation of each other's points of view and the adoption of common principles will alone make the dream of a World Order, of world unity, concord and understanding, come true.

By what compass to steer? Many see the condition; few have a remedy; probably none an effective remedy. We are not willing to acknowledge in full measure that there can never be world improvement without individual improvement; that there is no world problem—there is only the individual problem. Discord and wars in the world outside are but the outcome of the archetypal conflict—the conflict between the self

of matter and the Self of Spirit within every single human being. The Great War of Kurukshetra is waged in every human heart. Says H.P.B.:—

This war will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign once more between the two. . . . (*S.D.*, II. 268)

Thus it is only through self-reform of individual units that humanity *en masse* can be uplifted and made whole. We need to educate the individual and make him aware of his own responsibility. There is great truth in the saying: “The proper study of mankind is man.” Most of our problems would be solved if only an understanding of our own true nature is gained and acted upon.

An impartial examination would show that neither in modern science, nor in sectarian religion, nor in political and socialistic programmes is there any remedy. Only in Theosophy will men and women find a sure and permanent foundation for a new World Order and for peace and happiness. For Theosophy is not only more scientific than science and more religious than religion, but is the continuation of the selfless efforts of the Great Sacrificers, who are also the mental and moral Pioneers of human progress.

As time rolls on there is a growing latent fear everywhere as to what the future might hold in store for us. It is not unlikely that our civilization may be destroyed by the very forces which it has had the knowledge to create but not the wisdom to control. Civilizations more mighty and glorious than our own have come to dust, and there is no reason why ours should be an exception. But that does not mean the stoppage of the progress of mankind. Human souls must go on and on in their divine pilgrimage. The ascending arc of the spiral of human evolution may bring to us a better time of which Mr. Judge has spoken:—

... out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.



## FRAGMENTS OF OCCULT TRUTH

[In our November 1953 issue "Fragment" No. I was reprinted; in the December number appeared "Fragment" No. II; and in the February issue we made room for the long "Fragment" No. III.

When these "Fragments" appeared originally in *The Theosophist* they brought forward questions and criticisms. We reprint below two important comments by H. P. Blavatsky on the matter contained in "Fragments" I and III.

In the first reprint, entitled "Death and Immortality," questions raised by N. D. K. (Khandalawala) are dealt with by H. P. B. and in the second reprint entitled "Karma" she comments upon a further enquiry by N. D. K.

In "Death and Immortality" N. D. K. refers to another article — "Death" — a translation from the writings of the French Kabalist, Eliphas Levi, on which also H. P. B. commented. Those who are interested in reading it are referred to *The Theosophist* (Vol. III, pp. 13-14), for October 1881. We are not reprinting it here because N. D. K. has included all of H. P. B.'s remarks, germane to the subject under consideration, in his letter, in order to explain his difficulty and to formulate his question fully.

The attention of students may also profitably be drawn to another article in which W. Stainton Moses, Editor of *Light*, reviewed the spiritualistic position. H. P. B. reprinted his article from *Light* and added a full answer thereto, recounting her own personal experience, under the title adopted by Stainton Moses, "Spirit Identity and Recent Speculations," in *The Theosophist* (Vol. IV, pp. 256-60), for July 1883. Stainton Moses had said in his article that

The more subtle Eastern philosopher will apply the explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades)...but from his philosophical speculations.

H. P. B. replies to this:—

...the "Eastern philosopher" does nothing of the kind. It is but the incipient "philosopher," the as yet uninitiated student who is forbidden to meddle with wandering shades, a meddling which, to him, is full of danger. The real philosopher studies the various natures of these invisible agencies in the full possession of his physical consciousness and senses, as much *though not as well* as in the still fuller consciousness of his *spiritual* senses, when he paralyzes his body, with its deceptive suggestions, and puts it out of its power to impede the clearness of his spiritual sight.

She concludes by saying:—

Occult philosophy rests upon the accumulated psychic *facts of thousands of years*. Spiritualism is but thirty-five years old, and has not as yet produced one recognized non-mediumistic adept.

—Eds.]

## DEATH AND IMMORTALITY

[Reprinted from *The Theosophist*, Vol. IV, pp. 28-29, for November 1882.—Eds.]

[The following letter states an embarrassment which may very likely have occurred to other readers of the passages quoted, besides our correspondent.—ED.]

### OCCULT FRAGMENTS AND THE BOOK OF KHIU-TE

TO THE EDITOR OF THE "THEOSOPHIST"

In the article on "Death" by the late Eliphas Levi, printed in the October number of the *THEOSOPHIST*, Vol. III, page 13, the writer says that "to be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan.

These are the two poles of the world of Souls; *between these two poles vegetate and die without remembrance the useless portion of mankind.*"

In your explanatory note on this passage you quote the book of Khiu-te, which says that "to force oneself upon the current of immortality, or rather to secure for oneself an endless series of *re-births as conscious* individualities, one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction or in that of destruction. It is but the *useless drones* which she gets rid of, violently ejecting



them and making them perish by the millions as self-conscious entities. Thus while the good and pure strive to reach Nirvana, the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral universal whole. Being well aware that they can never hope to reach the final rest in pure spirit or *Nirvana*, they cling to life in any form rather than give up that 'desire for life,' or *Tanha*, which causes a new aggregation of *Skandas*, or individuality to be re-born. . . . There are thoroughly wicked or depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *egos* of these may escape the law of final destruction or annihilation for ages to come. . . . Heat and cold are the two 'poles,' *i.e.*, good and evil, *spirit* and *matter*. Nature *spues* the 'lukewarm' or 'the useless portion of mankind' out of her mouth, *i.e.*, annihilates them." In the very same number in which these lines occur we have the "Fragments of Occult Truth," and we learn thence that there are seven entities or principles constituting a human being. When death occurs, the first three principles (*i.e.*, the body, the vital energy, and astral body) are dissipated; and with regard to the remaining four principles "one of *two* things occurs." If the Spiritual Ego (sixth principle) has been in life material in its tendencies, then at death it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere, when the Spiritual Ego is also dissipated and ceases to exist. Under such circumstances only two entities (the fourth and fifth, *i.e.*, Kama Rupa and Physical Ego) are left, and the *shells* take long periods to disintegrate.

On the other hand, if the tendencies of the ego have been towards things spiritual, it will cling to the spirit, and with this pass into the adjoining *World of Effects*, and there evolve out of itself by the spirit's aid a new ego, to be re-born (after a brief period of freedom and enjoyment) in the next higher objective world of causes.

The "Fragments" teach that, apart from the

cases of the higher adepts, there are two conditions:—*First*, that in which the Spirit is obliged to sever its connection; and, *secondly*, that in which the Spirit is able to continue its connection with the fourth, fifth and sixth principles. In either case the fourth and fifth principles are dissipated after a longer or a shorter period, and, in the case of the spiritual-minded, the Spiritual Ego undergoes a series of ascending births, while in the case of the depraved no Spiritual Ego remains and there is simply disintegration of the fourth and fifth principles after immense periods of time. The "Fragments" do not seem to admit of a third or intermediary case which could explain the condition of Eliphas Levi's "useless portion" of mankind after death. It appears to me also that there could be only two cases—(1) either the spirit continues its connection, or (2) it severs its connection. What, then, is meant by the "useless portion of mankind" who, you suggest, are annihilated by the millions? Are they a combination of less than seven principles? That cannot be, for even the very wicked and depraved have them all. What, then, becomes of the fourth, fifth, sixth and seventh principles in the case of the so-called "*useless portion of mankind*"?

The "Fragments" again tell us that, in the case of the wicked, the fourth and fifth principles are simply disintegrated after long ages, while in your above quoted note you say that the "wicked will seek a series of lives as conscious, definite existences or beings," and again in the note to the word "Hell" you write that it is "a world of nearly absolute *matter*, and one preceding the last one in the 'circle of necessity' from which there is no redemption, for there reigns *absolute* darkness." These two notes seem to suggest that, in the case of the depraved, the fourth and fifth principles are born again in inferior worlds and have a series of conscious existences.

The "Fragments" are admittedly the production of the "Brothers," and what I could gather from them after a careful perusal seems apparently not to accord with your notes quoted above. Evidently there is a gap somewhere, and as the "useless portion of mankind" have been so far noticed, a more exhaustive explanation of them after the



method of the seven principles is needed to make your otherwise learned note accord with the "Fragments." I might mention again that at every step the words "matter" and "spirit" confound the majority of your readers, and it is highly important and necessary that these two words be satisfactorily explained so that the average reader might understand wherein lies the difference between the two; what is meant by matter emanating from spirit, and whether spirit does not become limited to that extent by the emanation of matter therefrom.

Yours faithfully and fraternally,

N.D.K.—, F.T.S.

The apparent discrepancy between the two statements that our correspondent quotes does not involve any real contradiction at all, nor is there a "gap" in the explanation. The confusion arises from the unfamiliarity of ordinary thinkers, unused to Occult ideas, with the distinction between the personal and individual entities in Man. Reference has been made to this distinction in modern Occult writing very frequently, and in *Isis* itself where the explanations of a hundred mysteries lie but half buried,—they were altogether buried in earlier works on Occult philosophy,—only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day. When *Isis* was written, it was conceived by those from whom the impulse which directed its preparation, came that the time was not ripe for the explicit declaration of a great many truths which they are now willing to impart in plain language. So the readers of that book were supplied rather with hints, sketches, and adumbrations of the philosophy to which it related, than with methodical expositions. Thus in reference to the present idea the difference between personal and individual identity is suggested, if not fully set forth at page 315, Vol. I. There it is stated as the view of certain philosophers, with whom, it is easy to see, the writer concurs:—"Man and Soul had to conquer their immortality by ascending towards the Unity with which, if successful, they were finally linked. The individualization of Man after death depended on the spirit, not on his soul and body. Although the word personality, in the sense in which it is

usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal *per se*." And a little later on:—"A person may have won his immortal life, and remain the same *inner self* he was on earth throughout eternity, but this does not imply necessarily that he must remain the Mr. Smith or Mr. Brown he was on earth."

A full consideration of these ideas will solve the embarrassment in which our correspondent is placed. Eliphas Levi is talking about personalities—the "Fragments" about individualities. Now, as regards the personalities, the "useless portion of mankind" to which Eliphas Levi refers, is the great bulk thereof. The *permanent* preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way Eliphas Levi indicates the people who contrive to do this as those who are immortal in good by identification with God, or immortal in evil by identification with Satan. That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers—the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births, whether the person, whose earthly surroundings are its present habitat, becomes endued with the higher knowledge, or remains a plain, ordinary man all his life.

This doctrine cannot be treated as one which falls in at once with the view of things entertained by people whose conceptions of immortality have been corrupted by the ignoble teaching of modern churches. Few exoteric religions ask their devotees to lift their imaginations above the conception that life beyond the grave is a sort of prolongation of life on this side of it. They are encouraged to believe that through "eternity," if they are



good in this life, they will live on in some luxurious Heaven just as they would be living if transported to some distant country, miraculously protected there from disease and decay, and continuing for ever the "Mr. Smith or Mr. Brown" they may have been previous to emigration. The conception is just as absurd, when closely thought out, as the conception that for the merits or the sins of this brief life—but a moment in the course of eternity—they will be able to secure infinite bliss, or incur the utmost horrors of perpetual punishment. Ends and means, causes and effects, must be kept in due proportion to one another in the worlds of spirit as in the worlds of flesh. It is nonsense for a man who has not first rendered his personality something altogether abnormal to conceive that it can be rationally thought of as surviving *for ever*. It would be folly to wish even that it could be so perpetuated, for, how could human beings of ignoble, miserable life, whose personality is merely a congeries of wretched and sordid memories, be happy in finding their misery stereotyped for all coming time, and in perpetual contrast with the superior personalities of other such stereotypes? The memory of every personal life, indeed, is imperishably preserved in the mysterious records of each existence, and the immortal individual spiritual entity will one day—but in a future so remote that it is hardly worth thinking about much at present—be able to look back upon it, as upon one of the pages in the vast book of lives which he will by that time have compiled. But let us come back from these very transcendental reflections to the destinies more immediately impending over the great majority of us whom Eliphas Levi so uncivilly speaks of as "the useless portion of mankind"—useless only, be it remembered, as regards our special present congeries of earthly circumstances—not as regards the *inner self* which is destined to active enjoyment of life and experience very often in the future among better circumstances, both on this earth and in superior planets.

Now, most people will be but too apt to feel that, unsatisfactory as the circumstances may be which constitute their present personalities, these are after all *themselves*—"a poor thing, Sir, but

mine own"—and that the inner spiritual monads, of which they are but very dimly conscious, by the time they are united with entirely different sets of circumstances in new births, will be other people altogether in whose fate they cannot take any interest. In truth when the time comes they will find the fate of those people profoundly interesting, as much so as they find their own fates now. But passing over this branch of the subject, there is still some consolation for weak brethren who find the notion of quitting their present personality at the end of their present lives too gloomy to be borne. Eliphas Levi's exposition of the doctrine is a very brief one—as regards the passage quoted—and it passes over a great deal which, from the point of view we are now engaged with, is of very great importance. In talking about immortality the great Occultist is thinking of the vast stretches of time over which the personality of the adept and the sorcerer may be made to extend. When he speaks of annihilation after this life, he ignores a certain interval, which may perhaps be not worth considering in reference to the enormous whole of existence, but which none the less is very well worth the attention of people who cling to the little fragment of their life experience which embodies the personality of which we have been talking.

It has been explained, in more than one paper published in this magazine during the last few months, that the passage of the spiritual monad into a rebirth does not immediately follow its release from the fleshly body last inhabited here. In the *Kama-loka*, or atmosphere of this earth, the separation of the two groups of ethereal principles takes place, and in the vast majority of cases in which the late personality,—the fifth principle yields up something which is susceptible of perpetuation and of union with the sixth,—the spiritual monad thus retaining consciousness of its late personality for the time being passes into the state described as *Devachan*, where it leads, for very long periods indeed as compared with those of life on this earth, an existence of the most unalloyed satisfaction and conscious enjoyment. Of course this state is not one of activity nor of exciting contrasts between pain and pleasure, pursuit and achievement, like the state of physical



life, but it is one in which the personality of which we are speaking is perpetuated, as far as that is compatible with the non-perpetuation of that which has been painful in its experience. It is from this state that the spiritual monad is reborn into the next active life, and from the date of that rebirth the old personality is done with. But for any imagination, which finds the conception

of rebirth and new personality uncomfortable, the doctrine of *Devachan*—and these “doctrines,” be it remembered, are statements of scientific fact which Adepts have ascertained to be as real as the stars though as far out of reach for most of us—the doctrine of *Devachan*, we say, will furnish people who cannot give up their earth life memories all at once, with a soft place to fall upon.

## KARMA

[Reprinted from *The Theosophist*, Vol. IV, pp. 252-53, for July 1883.—EDS.]

With reference to a tenet in one of the “Fragments of Occult Truth,” a respected member of our Society—N.D.K.—writes to enquire “*What Karma propels the higher Ego into the next birth, when “a highly depraved personality is dropped out.”*”

At the outset it may be well to repeat again what has been already so often stated, namely, that the “Fragments” being but fragmentary and *incomplete*, must go on exhibiting difficulties and even *apparent* discrepancies until the whole doctrine concerning the after-state of the *Ego* is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philosophy given them, to enable the more advanced ones to work out many a detail, especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of Occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having been already outlined, there is no further necessity of remaining silent with regard to this special detail.

The readers of Col. Olcott’s *Buddhist Catechism* may well recall here with advantage the following very suggestive passages (pages 54 and 55):—

“... In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say reflects?) itself now in the personality of a

sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken. . . .”

Alongside with the above quotation should be put the following from the “Fragments of Occult Truth,” No. 1 (October *Theosophist*, Vol. III, No. 1, page 19, col. 2):—

“...The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence...”

If the enquirer will realize the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what *Karma* propels the higher *Ego* into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that weaved it out. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident if one reflects that, however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma*; and that it is this that survives and forms the basis of the *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to



bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle. At thirty, or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man may and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle—is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum-total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the "Fragments" to the pages of an account book—THE BOOK OF LIFE or—Lives. . . .

Out of these impressions, then, which constitute the *Karma* of the youth, is evolved the new per-

sonality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so far depraved as to be entirely dissociated from the spiritual monad and go into the *eighth* sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher *Ego* have in them potentiality enough to evolve a new physical *Ego*, like the croton plant. The connection between a man's spiritual monad and the succession of physical *Egos* with which it is temporarily associated, has been, somewhere in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are, to him like a perfect blank. No consciousness that he had passed such days remains there. In the same manner, the *Ego* at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious act of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual monad is anyhow to progress? This is no doubt a side issue but a very important one. It must not be discussed, however, at this stage of our writing.



## THE HEALTH OF THE BODY

In the November 1950 issue of *The Aryan Path*, Don Salvador de Madariaga calls attention to a fact more or less vaguely noted by many of us, namely, that

in our communities the Medical Faculty tends to inherit the position of power and authority once occupied by the Church. Thus, a medical tyranny is apt to develop, the more easily as it rests on a wide basis of public acquiescence, due to faith; just as was the case of old with the Church. (The devil's heir is the microbe.)

He cites instances of tyrannical action: compulsory vaccination, eugenic regulations and the addition of chlorine and sometimes iodine to the drinking water of a community without the consent of the consumers and with questionably adequate knowledge on the part of the authorities of how these chemicals will affect the physical condition of those forced to introduce them into their bodies.

This development of a new orthodoxy finds its natural reaction in the appearance of a new set of heretics who refuse to be deprived of their freedom. The article just quoted has much of importance to say on this aspect of the question. We cannot go into it here but it is of interest in connection with our own subject, in that it makes very evident the value of definite and reliable information for the enlightenment and guidance of all those who are no longer able to regard any and every physician as an infallible adviser.

What has Theosophy to offer in this field?

Let us begin by considering a statement by H.P.B.:—

Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. (*Raja-Yoga or Occultism*, p. 132)

The reader should note that Madame Blavatsky is here not recommending mind-cure. She simply says that the cause of much of our physical suffering is to be found in our being afraid and picturing illness and other harm to ourselves in advance. And her practical advice is to get rid of our fearful attitude and give up expecting the worst. This cleansing of our mental habits will ensure us a

healthier and stronger body in the future when Nature has done the rest, *i.e.*, re-established the disturbed harmony resulting from the timorous and morbid thoughts previously indulged in. She does not deny the existence of disease; she does not resort to suggestion as a means of relieving pain and other symptoms of an unhealthy condition; nor does she support the idea that every ailment, however serious, can be cured by mental treatment or the will of a practitioner. Quite the contrary: Theosophy recommends that in case of illness a physician should be consulted and explains in detail why the various therapies termed metaphysical are undesirable. The following passage from an article by W. Q. Judge, "Replanting Diseases for Future Use," is helpful in this connection:—

*Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental....As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period. (Reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. X, p. 167, for September 1940)

Another very interesting and suggestive statement is found in "The Synthesis of Occult Science" by Mr. Judge:—

Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual



cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness." (*U.L.T. Pamphlet No. 3*, p. 16)

In other words, man's physical structure is made up of millions upon millions of minute living units, and bodily health depends ultimately upon these countless components doing the duty assigned to them by Nature, each one in its place and working for the benefit of the whole.

An obvious question immediately arises: On what does it depend whether the "lives," as these components are often termed, do their duty or not? The answer is: On the man himself and his behaviour. The Ego, or real, inner man, is the dweller in the body and its king. The innumerable components of his physical vehicle are his subjects—his obedient subjects. If he himself is devoted to duty, neither using too little nor claiming too much from Nature, this attitude will be reflected in the "lives" without modification, as the latter have no will of their own, but in their millions follow the example of their master. And when they are expelled from the body, as they are continually by the various processes of elimination, the laws of magnetic attraction will cause their places to be taken by others of the same general character as themselves. Thus a harmonious vehicle is achieved—achieved *in the course of time*; for all reform is gradual and even willing and obedient servants cannot remake a dwelling overnight or learn a new technique without training.

This transition period, when the soul knows more than it has been able to impress clearly on the components of its body, gives rise to general ill health. Specific organic diseases are the final expression of mental and emotional faults which the real man may or may not have got rid of. Physical means must be applied when the body is really physically out of order. The cure effected will be permanent if the inner cause has meanwhile been overcome; if the psychic disorder still exists, the disease will return, in this or in some other incarnation.

To sum up: To improve our health is a worthy aim. This does not mean, however, pam-

pering the body, which, though an absolutely necessary instrument, must not be allowed to play the leading part in man's life. We are too apt to regulate our lives by the demands of our physical envelope, whereas we should—within reason and using our common-sense—ignore the cravings of the body and insist on doing our duty notwithstanding its discomfort. This is not risking our health but promoting it; for the energy thus developed will feed and vitalize the whole system.

Good health ultimately depends on our inner attitude and condition. Hence the important point is to purify and harmonize our minds and hearts. But—and this is essential—when once the disharmony within has given rise to what we call illness, we must remember that this means the commencement of an absolutely necessary process of elimination which should on no account be impeded by suppressing symptoms, "freezing," willing, denying, or concentrating. This is where the services of a physician are needed. For suggestions as to the best type of therapy to choose at this juncture the reader is recommended to consult an article entitled "Ask the Doctor" which appeared in *THE THEOSOPHICAL MOVEMENT* (Vol. XX, p. 89), for March 1950.

The rapidly growing tendency to seek for the causes of physical ailments in the psychic nature of man is one of many indications that modern man is beginning to realize that, in the words of *The Secret Doctrine* (I. 274): "The universe is worked and *guided from within outwards*." A recent expression of this tendency is known as psychosomatic medicine. It is modern but not really new. It is, in fact, a very old view, the reincarnation of a basic idea which periodically gets lost and is then periodically rediscovered.<sup>1</sup> The great problem in connection with it is to keep this valuable principle from being wrongly interpreted and used by the layman in support of dangerous practices. The philosophy of Theosophy gives us fundamental facts by means of which we can keep our thinking on the subject clear.

<sup>1</sup> See *Some Philosophical Concepts of Early Chinese Medicine*. By ILZA VEITH. (Transaction No. 4 of the Indian Institute of Culture, Basavangudi, Bangalore.)



## THE WANDERINGS OF ULYSSES

Mr. Judge, in *Letters That Have Helped Me* (Vol. I, No. 11), refers to the ennobling effect he had experienced from reading certain writings of Plotinus and also from an interpretation of the wanderings of Ulysses. Thomas Taylor, the old Platonist, so enthusiastically praised by Emerson, wrote a long essay on "The Wanderings of Ulysses" and it is more than likely that it is his essay that Mr. Judge had in mind. The complete essay by Taylor was republished by *The Shrine of Wisdom* in its issue of Summer 1930.

The story of Ulysses, or Odysseus, to give him his proper Greek name, is too well known to need any detailed repetition. When the Trojan war was over the victorious Greeks, including Ulysses and his 600 followers, sailed for home, but contrary winds drove Ulysses from his course and he met with 12 obviously mythical adventures. First of all he lands on the island of the Lotus-eaters and has to flee from their intoxicants; he next blinds the Cyclops giant, then suffers the bitter misfortune with the winds of Æolus; driven back from Ithaca he suffers from the attack of the barbarous Lestrygons and has to encounter the enchantment of Circe. After spending with her a year, she sends him to *Hades* to get directions from the seer Tiresias, for his further course. Foreknowledge is helpful, but does not prevent further calamities and he must resist the charming of the Sirens and pass between the rocks of Scylla and Charybdis and his party comes to final grief over the misadventure with the sun-god's oxen. Ulysses alone survives the ensuing shipwreck and is tossed back to Charybdis. He saves himself from engulfment and escapes to the island of the nymph, Calypso, who holds him for seven long years ere he can pursue his journey to the island of Phæacia. And finally King Alcinous despatches him safely to his home in Ithaca where he has to slay the besieging suitors of his wife Penelope before he can regain his kingdom and be reunited with son and wife and father.

Taylor takes up the spiritual significance of these trials and quotes as authority for his interpretations such writers as Proclus, Porphyry, Plotinus, Olympiodorus and Hermeas as well as Plato.

The adventures are represented to be symbolical of the soul's journey through the temptations of earthly life and its gradual ascent until it reaches its true spiritual home, the higher principles of its own being. These Homeric epics are thus susceptible of the same symbolical treatment as the *Ramayana* and the *Mahabharata*; it was the favourite method of interpretation adopted by the Neo-Platonists in their writings. There are other keys to these old tales, but they are not touched upon by Taylor. We shall refer to them later. Homer is depicted as a blind poet, but even this blindness is to be taken as symbolical. It means that, being fully engaged with his spiritual insight, he had become detached from mere sense perception.

Personal names of people and of places carry in their very etymological meanings many hints as to their deeper significance and these can be brought forward as evidence of the fitness of the interpretation. As an illustration we can take Troy itself, the starting point for the return journey. Troy is called by Homer Ilium, after Ilus, son of Tros, but Ilus itself has its root in the Greek *hyle*, or matter. Taylor quotes the following interpretation by Hermeas:—

By *Ilium*, we must understand the generated and material place, which is so denominated from *mud and matter*, and in which there are war and sedition. But the Trojans are material forms, and all the lives which subsist about bodies. . . . On the contrary, the Greeks are rational souls, coming from Greece, *i.e.*, from the intelligible into matter. Hence, the Greeks are called *foreigners* and vanquish the Trojans, as being of a superior order. But they fight with each other about the image of Helen . . . signifying Intelligible (*i.e.*, Spiritual) Beauty. An efflux . . . of this Intelligible Beauty is imparted to matter through Venus and about this efflux of beauty the Greeks fight with the Trojans. . . . And those, indeed, that oppose and vanquish matter, return to the Intelligible World, which is their true country; but those who do not, as is the case with the multitude, are bound to matter.

In the light of Hermeas' interpretation, the story of the *Odyssey* can be seen to be a kind of Pilgrim's progress.

Ulysses, observes Taylor, does not represent an exalted hero of the order of Hercules, or a sage



like Pythagoras, Plato or Socrates, for they were able to benefit mankind greatly by their lives, whereas Ulysses, finally, was able only to save himself. Olympiodorus says:—

... Ulysses wandered on the sea by the will of Neptune. For by this is signified that the Odyssean life was neither terrestrial, nor yet celestial, but between these.

From this Taylor concludes that "Ulysses, from his Neptunian allotment, was a man who ranked among the middle class of characters that transcend the majority of mankind."

Any man who is set upon relinquishing the life of the senses and freeing himself from their power can hardly expect to reach a place of peace without receiving the buffetings of Poseidon (Neptune), the ruler of this tempestuous ocean of sense life, and suffering many mishaps. Ulysses, having fought his way out of Troy, has now before him a series of trials ere he regains the lost kingdom of his soul.

His first trial, the temptation to forget his purpose by joining the company of the Lotus-eaters, indicates, says Plato, the fate of those intoxicated with false views of life and who are thus lacking in real virtue.

In the encounter that follows with the giant Polyphemus, the one-eyed Cyclops, Ulysses comes up against his own Cyclopean nature, what Porphyry calls his own "natal dæmon," and by blinding its one eye he arouses to fury his own elemental nature as well as the whole Poseidonic plane of sense life, whose turbulent waters are shown to be ever pursuing him, trying to cause his destruction. Taylor says:—

... he who, in the present life, while he is on the road of virtue, and is eagerly searching for wisdom, perceives that there is a great resemblance between his destiny and that of Ulysses may safely conclude that either here, or in a prior state of existence, he has voluntarily submitted to the power of his natal dæmon and has now deprived him of sight.

But help also comes from that past and Ulysses at this juncture receives a wonderful opportunity from Æolus, who speeds him on his way with the contrary winds of fate safely tied up and in Ulysses' possession. But, at the end of his journey when his home land came into view and he thought all was well, he permitted himself to go to sleep

and by this inattentiveness at that critical moment some greedy members of his crew untied the container of the winds and Ulysses awoke to find his beloved country receding from his sight and his boat being driven right back to its starting point. Opportunities let slip cannot be renewed for the asking and to obtain help again from Æolus is impossible, for the suspended causes now released and made active cannot be stopped in their action and their effects must continue to dog Ulysses' movements until their energies are exhausted.

He and his companions next find themselves on the inhospitable coast of the giant Lestrygons, who make short work of all but Ulysses and his own boat's crew. His companions had imprudently entered the harbour in their vessels, whereas he had tied his boat outside and could thus escape from their savage onslaught. By this adventure, Taylor observes,

Homer represents to us Ulysses flying from voracity, and fierce and savage manners; a flight indispensably necessary as preparatory to his attainment of the higher virtues.

But while fleeing from the grosser passions, Ulysses and his now small party land on Circe's isle and half of them at once fall under the enchantments of this Goddess of sense life and ruler of the cycle of generation. Ulysses goes to the rescue of his companions who have been turned into swine and on his way receives help from Hermes-Mercury, that is, from the power of his own reasoning faculties. Hermes gives him the plant moly as an antidote to Circe's wine, implying that by his own temperate nature he would be able not only to maintain his manhood against the wiles of sense attraction, but even wage war on them and compel a truce. But he had to spend a year, one whole cycle of time with Circe before he could resume his journey. But by means of his courageous encounter with Circe he was able to save his companions from remaining under the dominion of sense life and to restore to them their rational nature.

Circe tells him that before he can proceed further on his journey he must go to *Hades* and seek out the seer Tiresias and obtain from him information about the path he must now take and what he will meet on his way. Taylor says little about Ulysses' descent to *Hades* except that it



occultly signifies that he still lived a life according to sense, and not according to Intellect (*Nous*), and that, in consequence of not having yet vanquished a terrestrial life, he was involved in *obscurity*. For ancient wise men universally considered Hades as commencing in the present state of existence, and that sense is nothing more than the energy of the dormant Soul, and a perception as it were, of the delusion of dreams . . .

Sense life itself, then, is *Hades*, and Taylor follows the Neo-Platonists in this and in their interpretation of the teachings of the Mysteries on the descent of the soul into *Hades*. The soul is said to live in the body as in a grave. The earth life is a dream rather than a reality until the soul wakes from its stupor and achieves rebirth in the world of Spirit. Much more could be said of *Hades* but Taylor has not pursued it here. The name of Tiresias is significant and a comment will be made on it later.

Upon his return to the isle of the Goddess Circe, Ulysses obtains further help from her and she suggests to him a strategy by which he can safely pass the Sirens. Taylor suggests that the placing of wax in the ears of the sailors refers to the closing of the senses and desires with divine reasonings and energies, and that the strapping of Ulysses to the mast at his own command signifies his power of self-restraint and habituation to the bonds of morality. Thus protected he can experience the delight of the sweet voices of the Sirens of this middle sphere of Neptune without resigning his reason to their control.

He has next to accept the choice of the lesser of two evils and endure the attack of Scylla in order that he may not fall foul of Charybdis, as that would mean complete engulfment, whereas the former can only destroy a part for the time being. Taylor explains:—

By these two rocks the poet seems to signify the passions of anger and desire, and their concomitants, that compress human life on both sides; and which every one must experience who proceeds, like Ulysses, in a regular manner to an intellectual state of existence.

Anger, he points out, is deeply seated in the nature and may suddenly appear as revenge or in other ways when least expected. At best it can be shunned but not fought, but more dangerous still is desire.

A wild fig-tree, *i.e.*, the will, is produced on the top of this rock; wild, indeed, on account of its free nature, but sweet in fruition; and under which, often through the day, the impetuosities of the boiling body are accustomed to absorb and destroy the man, agitating upwards and downwards inflamed desire; so that mighty destruction, both to Soul and body, is produced by their mutual consent.

In Ulysses' passage from the life of sense the next trial is that caused by the slaying by his comrades of the sacred herds of the sun-god Helios on the Trinacrian isle against his strict injunction and the warning of Tiresias. It happened at a moment when he had been overtaken by sleep. From this narrative Taylor discerns the terrible and certain destruction of those who defy the divinity within themselves and do not preserve the sanctity of their own minds. The remaining companions all lost their lives in the retributive storm that wrecked their vessel. If we take it that Ulysses' companions represent the unregenerate aspects of his own nature, then we can see that while this outburst of impiety was not willed by him and he strove against it with all diligence, yet his passions overcame his reason at a moment of indecision and the dire act was committed which threw him back. He is represented as clinging to the boat's helm and mast, and when the wind drives him near again to Charybdis he saves himself by clinging to the fig-tree until the receding waters restore to him his frail raft, enabling him to make his escape.

Taylor says that the secret meaning here is that Ulysses had not yet quite taken leave of a sense life and would have been driven back into the vortex of insane desires, but by seizing the helm of temperance, the solid texture of his remaining virtue, he was able to resist the waves. The wild fig-tree, as already stated, represents his unconquerable will and by tenaciously adhering to it he recovers the integrity which he had lost and escapes engulfment.

His next adventure covers the seven long, wearisome years he had to spend on the isle on which he found refuge, the isle of Ogygia where dwelt the Goddess Calypso. Says Taylor:—

Hitherto we have followed Ulysses in his voyage over the turbulent and dangerous ocean of sense; in which we have seen him struggling against the storms of temptation, and in danger of perishing through the



tempestuous billows of vice. We must now attend him in the region of imagination, and mark his progress from the enchanted island, till he regains the long-lost empire of his Soul.

That Calypso definitely represents phantasy or imagination seems clear, says Taylor, from the description of her abode as well as from the etymology of the names; *Calypso* means "to cover with a veil" and *Ogygia* means "ancient." The fine garment or veil represents the first vehicle of the soul, which it derived from the planetary spheres and in which it descended to the terrestrial regions. Calypso dwells in a cavern, illuminated by a fire, thus indicating the primary and proper vehicle of phantasy, called by the Platonic philosophers the imaginative spirit, which is attenuated, ethereal and naturally luminous. The cave is surrounded by a wood, that is, by matter, the four fountains watering it representing the four soul powers of intellect (or intuition), reason, opinion and sense. When the seven years of trial on this inner plane of life and imagination are over, Hermes, or reason, comes to Ulysses' aid, bidding Calypso to release him. Ulysses is then said to have placed himself on the throne vacated by Hermes, which shows that his *nous* or reason resumes its proper seat in him and that he is ready to abandon the detaining charms of imagination and phantasy.

That Ulysses is bound to meet fresh difficulties in extricating himself from sense life is obvious. Poseidon-Neptune has his eye on him and causes a dreadful storm, but he is not without protection from the higher part of his nature and Leucothea, representing divine assistance, comes to encourage him and gives him her veil to wind around his breast. This, says Taylor, represents the fillet of fortitude which he has developed. (Cf. "VIRYA, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.") Thus strengthened he braves the billows of adversity and Athene smoothes his pathway through the waves and at last he reaches the shore. Now that Neptune has shot his last bolt Pallas Athene can come to his aid more strongly, working indirectly through others, and she ensures his welcome on the island of Phæacia by the king's daughter Nausicaa.

In accordance with Neo-Platonic psychology,

Taylor identifies this fortunate isle, which can be reached only when the imaginative phantasy has been overcome, with the intellect in its more scientific aspect, *viz.*, *dianoia*, the discursive reason. This land enjoys a perpetual spring and is thus representative of a purely intellectual nature. Its ships have no oars, for they are as swift as thought itself—"wondrous ships selfmov'd, instinct with mind," as Pope translates. Life there is represented as a perpetual feast of song and dance, of intellectual delight. Seated thus in the palace of reason, reflection on his past adventures can now be made, and he recounts his tale of woe to the sympathetic ears of King Alcinous. Only at this stage could he examine himself and assess his experiences properly.

Having completed his tale and his review, Ulysses is now more anxious than ever to complete his journey home speedily and so caught up is he in the pure energy of reason that in this final stage he is represented as falling asleep. He is not aware that his voyage is over, so completely has he been separated from the concerns of the senses.

According to Taylor, Ulysses' native land is that of the rational soul, the *nous*, and to live there means to exercise the cathartic virtues. Hence he is shown as conversing with Athene, the Goddess of wisdom, as she is now able to speak directly to him. She gives him instruction about the purification necessary, for he has to rid his home of the unwelcome suitors who have been so long pestering his wife, Penelope, the seat or image of philosophy itself. Athene therefore changes his appearance into that of a beggar so that he may appear as nothing in the eyes of the suitors who would thus be unconscious of the destruction awaiting them.

Ulysses reveals himself, however, to his son, Telemachus. By this son of Ulysses and Penelope we must understand, says Taylor, "a true scientific conception of things; since this is the legitimate offspring of the energy of the rational Soul in conjunction with philosophy." Ulysses consults his son, which means that the rational Soul now associates itself with a true conception of things only after having withdrawn from sense delights. Ulysses' long-deserted palace represents the occult recesses of his Soul wherein baneful passions are



attempting to pervert his mind. Ulysses assumes his true form and begins the destruction of these desires. Penelope furnishes him with his bow and arrows, those shafts of philosophy which can extirpate impurity and vice. After the battle he cleanses the palace, that is, purifies and makes harmonious everything within these recesses of his Soul. When thus rehabilitated he is like unto one of the immortals, and after he has related to Penelope the secrets of their mystic union, she accords him final recognition and their reunion is completed.

Ulysses has thus attained to self-conquest and reunion with his higher Ego and has become one with it. There yet remains the task of reunion with his Father. For this he needs to develop the theoretic or contemplative virtues, the end of which is union with the Deity. This "flight of the alone to the alone," as Plotinus beautifully phrases it, is also stressed by Homer. He makes Ulysses say:—

*Alone and unattended, let me try  
If yet I share the old man's memory.*

And the narrative later adds:—

And all *alone* the hoary king he found.

Thus far has the journey home been safely accomplished for this incarnation, but other journeys await the soul as Tiresias foresaw. He has to travel on until he finds a people "Who ne'er knew salt or heard the billows roar"; that is, until he has become impassive to the excitations of the irrational life and is entirely abstracted from external concerns. In the light of Occult Philosophy this might refer to the next Race, which "will be rapidly growing out of its bonds of matter, and even of flesh" (*The Secret Doctrine*, II. 446); when "the minds of those who live at that time shall be awakened, and become as pellucid as crystal." (*Ibid.*, II. 483) The billows of sense will have died away.

So far we have followed Thomas Taylor in his interpretation of the *Odyssey*. There are other meanings in the narrative. Professor Schliemann proved the existence of the city of Troy which many writers of the last century had thought was purely mythical. The excavations disclosed not one city but a series of nine cities built one on top of the other and the archæologists have had

the task of deciding which of these was Homer's Troy. Hampered by the usual practice of telescoping the years of ancient civilizations to the most recent dates possible, they have decided on the seventh layer and given it a date about 1184 B.C. H. P. Blavatsky, however, was of the opinion that the Trojan War as an historical event took place nearer 6000 than 5000 years B.C. (*S.D.*, II. 437 fn.)

But behind the historical lies the mythological, and in *The Secret Doctrine* (I. 304) Madame Blavatsky quotes Gerald Massey who said:—

Mythology is the repository of man's most ancient science, and what concerns us chiefly is this—when truly interpreted once more, it is destined to be the death of those false theologies to which it has unwittingly given birth.

To this she adds a comment:—

When the "false theologies" disappear, then true prehistoric realities will be found, contained especially in the mythology of the Aryans—ancient Hindoos and even the pre-Homeric Hellenes. (*S.D.*, I. 304 fn.)

Speaking of the Rt. Hon. W. E. Gladstone's attempts to unravel the Greek myths and of his defence of Biblical mythology from the attacks then being levied against it, she says that had he

ever had a real inkling of the *esoteric* meaning of the *Iliad* and *Odyssey*, he would have understood St. John's "*Revelation*," and even the Pentateuch, better than he does. For the way to the Bible lies through Hermes, Bel, and Homer, as the way to these is through the Hindu and Chaldean religious symbols. (*S.D.*, II. 383)

The tales that Homer told, like those of Valmiki in the *Ramayana*, have reference to events which go back thousands upon thousands of years. Many have commented on the features held in common between the *Ramayana* and the *Iliad* and suggested that the *Iliad* is but the Greek presentation of the Indian myth, but it may well be that both are local representations of still older happenings which took place neither between South India and Ceylon nor among the islands of the Mediterranean but between the giant Atlanteans and their Aryan successors, and on lands now sunk beneath the ocean. The stories of the heroes who fell before Thebes or under the walls of Troy belong to the Fourth Race, says H.P.B. (*S.D.*, II. 271)

Some clues to these events, as indicated by H. P. Blavatsky, which appear in Homer's *Iliad* and *Odyssey* will now be given. The Greeks speak of the various adventures of Ulysses, such as



those of the giant Cyclops, the giant Lestrygons and of the sun-god's oxen, as taking place in Sicily. In the case of the Lestrygons they clearly belong to a far north country, for Homer says: "nightfall and morning tread so closely on each other's heels that a man who could do without sleep might earn a double set of wages, one as a neatherd and the other for shepherding." (*Odyssey*, X<sub>1</sub>) Similarly, regarding Calypso's isle H.P.B. says:—

Calypso was a daughter of *Atlas* (*Odys.* Book XII), and all the traditional ancient versions, when speaking of the isle of Ogygia, say that it was very distant from Greece, and right in the middle of the ocean: thus identifying it with Atlantis. (*S.D.*, II. 769 fn.)

The myth of Atlas is an allegory easily understood. Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and an universal knowledge, and especially a *thorough acquaintance with the depths of the ocean*: because both continents bore races instructed by *divine* masters, and because both were transferred to the bottom of the seas, where they now slumber until their next re-appearance above the waters. Atlas is the son of an ocean nymph, and his daughter is Calypso—"the watery deep," (See *Hesiod's Theogony*, 507-509, and *Odyssey* I, 51): Atlantis has been submerged beneath the waters of the ocean, and its progeny is now sleeping its eternal sleep on the ocean floors. The *Odyssey* makes of him the guardian and the "sustainer" of the huge pillars that separate the heavens from the earth (*S.D.*, II. 762)

This anthropological key to the *Odyssey* is the one chiefly used by H.P.B. and this shows that behind all the fables there is a core of actual happenings of a very distant past. She further says:—

The "one-eyed" Cyclopes, the giants fabled as the sons of *Cælus* and *Terra*—three in number, according to Hesiod—were the last three sub-races of the Lemurians, the "one-eye" referring to the Wisdom eye; for the two front eyes were fully developed as physical organs only in the beginning of the Fourth Race. The allegory of Ulysses, whose companions were devoured while the King of Ithaca was saved by putting out with a fire-brand the eye of Polyphemus, is based upon the psycho-physiological atrophy of the "third" eye. Ulysses belongs to the cycle of the heroes of the Fourth Race, and, though a "sage" in the sight of

the latter, must have been a profligate in the opinion of the pastoral Cyclopes. His adventure with the latter—a savage gigantic race, the antithesis of cultured civilization in the *Odyssey*—is an allegorical record of the gradual passage from the Cyclopean civilization of stone and colossal buildings to the more sensual and physical culture of the Atlanteans, which finally caused the last of the Third Race to lose their all-penetrating *spiritual* eye. (*S.D.*, II. 769-770)

Of Poseidon, against whose dominion Ulysses rebels, she says:—

... this is because he symbolizes the spirit of the Fourth Root-Race, the ruler of the Seas, that race which lives above the surface of the seas... which is composed of the giants, the children of Eurymedon, the race which is the father of Polyphemus, the Titan and *one-eyed* Cyclops. Though Zeus reigns over the Fourth Race, it is Poseidon who rules, and who is the true key to the triad of the Kronid Brothers and to our *human* races. Poseidon and Nereus are *one*: the former the ruler or spirit of Atlantis before the beginning of its submersion, the latter, after. Neptune is the titanic strength of the *living* race; Nereus, its spirit reincarnated in the subsequent Fifth or Aryan Race. (*S.D.*, II. 766)

These old allegories not only refer to the struggles of the Races but also to the trials of adeptship and initiation, the struggle between human passions and the enlightened inner man who has either to slay them or fail. Thus the incident of Ulysses visiting Tiresias becomes more significant in the light of the following:—

The caves of the Rishis, the abodes of Tiresias and the Greek seers, were modelled on those of the *Nagas*—the Hindu *King-Snakes*, who dwelled in cavities of the rocks under the ground. (*S.D.*, II. 381)

The great adepts were known as the Serpents of Wisdom, "*the Serpents whose holes are now under the triangular stones,*" i.e., 'the pyramids.'" (*S.D.*, II. 351) From Homer downwards, says H.P.B., the term Serpent or Dragon implied something hidden from the profane. (*S.D.*, II. 355) Ulysses seeks instruction from Tiresias in the underworld, which signifies his seeking initiation in the underground temples, and his trials are therefore representative of "the everlasting struggle going on to this day between the spiritual inner man and the man of flesh." (*S.D.*, II. 269 fn.)



## IN THE LIGHT OF THEOSOPHY

It is a good sign that a scientist, Aaron J. Ihde, associate professor of chemistry and integrated liberal studies at the University of Wisconsin, U.S.A., stresses the "Responsibility of the Scientist to Society" in *The Scientific Monthly* for November 1953.

"The sudden rise of science as an intellectual activity has naturally created social problems of first magnitude," states Professor Ihde, and consequently the question, "What is the responsibility of the scientist to society?" has been the subject of much discussion on the part of both scientists and non-scientists.

It is pointed out that, among other things, the scientist has the obligation "to insist on the free dissemination of new scientific findings"; "to work for the social good," i.e., to further "the scientific evidence of the unity of the human race . . . which should gradually eliminate racial prejudice, fear, and hate" and "promote co-operation in place of violence"; to insist on educating everyone to develop "a faith in the unity of nature, a belief in the rational explanation of natural phenomena instead of a willingness to accept supernatural answers," and to promote that education which instils "a love of truth, freedom, justice, and integrity."

True, but we would add that the science that the world has need of is a science that shoulders its ethical responsibility and recognizes moral issues as paramount in its discoveries. So long as the tendency is to direct scientific attainments to destructive rather than constructive ends, further progress is recognized by thoughtful men throughout the world to be pernicious, for there is an immense responsibility that attaches to the attainment of knowledge. A Master of Wisdom warned as far back as 1881:—

To give more knowledge to a man than he is yet fitted to receive is a dangerous experiment.

Do not recent events in the history of the world bear testimony to this assertion?

Sir Ernest Kennaway, in his article "Contributions to the Study of Ignorance" appearing in

*The Literary Guide* for December 1953, gives various examples of our all-round ignorance and remarks that a large part of it is imposed upon us by our senses. He illustrates this by pointing out our inability to know about electrons and protons through the use of our eyes and adds: "Centuries of research have been required to reveal to us what we could not have learned by any conceivable refinement of our existing senses."

The partial truths which science has taken "centuries" to discover have been known to sages and seers throughout the cycles. As H.P.B. writes in *The Secret Doctrine* (I. 477-78):—

Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases. . . . He can in no other conceivable manner collect the facts on which to base his speculations.

Sir Ernest also points out that science is still totally unable to explain some of the most common phenomena. He writes:—

The awakened sleeper passes in a few seconds from complete unconsciousness to complete consciousness. So far as I know, we are wholly ignorant of the mechanism by which this is done. . .

Theosophy, stating that for the real man there is no such thing as "complete unconsciousness" and that sleeping and waking are but two among other states of consciousness, maintains that science will ever remain ignorant of this "mechanism"—for there is for it "an inexplicable series of gaps to be accounted for or bridged over"—until it recognizes the Hidden Self, the continuing identity within. For only when science approaches the Theosophical view-point and admits the reality of the Self within, which is above and beyond both body and brain, will it be able to unveil what today is a mystery to it.



In these days, when medicine has degenerated and has become standardized and commercial, and doctors are more concerned with palliatives than with healing or curing, it is encouraging to hear a London physician like Dr. Alva Benjamin state that

no amount of physics or chemistry can account for our consciousness, our conscience, our appreciation of beauty and all the other attributes of our mind and personality . . . therefore any comprehensive system of medicine must take account of this entity as well as of the organs of the body.

This is but one of the profound statements made by Dr. Benjamin in his scholarly address to the Homœopathic Congress held in London on October 2nd, 1953.

Speaking on "Medicine in the Two Elizabethan Eras: The Rôle of Homœopathy in the Second," Dr. Benjamin began with a review of the history of medicine. After stressing the danger of using suppressive drugs, he said that the duty of a physician is to treat the patient as an individual, and that an adequate system of healing must be based on a knowledge and consideration of the whole man. Having shown how far modern, orthodox medicine falls short of this, Dr. Benjamin placed the responsibility for much of the widespread ill health on the people, who, by their lack of real enthusiasm for perfect health, are only too prone to follow, like sheep, harmful practices. He then described the rôle of the patient, who must play an active part and not merely be the passive recipient of treatment, and must "see to it himself that he lives a physically and psychically healthy life," for prevention is better than cure, as Theosophy so strongly emphasizes.

The rôle of the university "in shaping the destinies of the world by educating its governing mind of the future" was well brought out by Dr. Radha Kumud Mookerji in his address delivered at the Mysore University Convocation on the 8th of January. He stated:—

It is the university that by its disciplined and detached thinking is expected to evolve the cosmopolitan mind, the international outlook, and foster a sense of the fundamental unity of mankind as the foundation of Universal Brotherhood and Peace in *One World*.

In the light of this great mission which the university has to fulfil, Dr. Mookerji suggested that it should adopt as its motto a Vedic passage of supreme significance:—

"One must first cross the Ocean of the Objective, the Ephemeral and the Mortal by performance of Duty or Disinterested Service, to achieve purity of heart. Then will dawn upon him the true knowledge by which he will attain the Immortal or the Divine."

Man's supreme mission in this school of Life is to attain immortality, and therefore the supreme objective of the university should also be to help in man's quest for self-realization "by laying proper stress upon the highest knowledge, and not upon intermediate truths and half-truths, in its intellectual programme."

Dr. Mookerji further said that the university, as its name suggests, has to cultivate a universal outlook, and therefore "it should stand mainly for things that are universal," i.e., "those elements of knowledge which are of universal value, and not limited by national frontiers, or to any particular age or clime."

The value of the university lies not only in imparting specialized knowledge but in building such qualities as adaptability, inventiveness and broad-mindedness. The university should be the nursery of discipline and the centre of life and learning, and in a free country like the Republic of India it should provide "that training in citizenship which is the foundation of democracy."

The ideas put forward by Dr. Mookerji are in line with the Theosophical principles of true education as laid down by H. P. Blavatsky. The real object of education, she wrote, is

to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted them by Karma); to strengthen their will; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life. . . . A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. . . . We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education. (*The Key to Theosophy*, pp. 263-68)



## BOOKS

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## MAGAZINES

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*The Theosophical Movement*—Bombay—XXIVth Volume

## BULLETINS

Bulletins are available of Lodges in America as well as the Bangalore Lodge in India, the London Lodge in England and the Paris Lodge in France upon request.

## U.L.T. STUDY GROUPS

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Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.



# The United Lodge of Theosophists

## DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay.

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