



Old Philosophers and Their Theosophy

IN one of the oldest philosophies and religious systems of prehistoric times, we read that at the end of a Mahâ-Pralaya (general dissolution) the great Soul, Param-Atmâ the Self-Existent, that which can be “apprehended only by the suprasensual,” becomes “*manifest of itself.*”¹

The Hindûs give this “Existence” various names, one of which is Svayambhû, or Self-Existent. This Svayambhû emanates from itself the creative faculty, or Svâyambhuva--the “Son of the Self-Existent”--and the One becomes Two; this in its turn evolves a third principle with the potentiality of becoming Matter which the orthodox call Virâj, or the Universe.² This incomprehensible Trinity became later anthropomorphized into the Trimûrti, known as Brahmâ, Vishnu, Shiva, the symbols of the creative, the preservative, and the destructive powers in Nature--and at the same time of the transforming or regenerating forces, or rather of the three aspects of the one Universal Force. It is the Tridanda, the triply manifested Unity, which gave rise to the orthodox AUM, which with them is but the abbreviated Trimûrti. It is only under this triple aspect that the profane masses can comprehend the great mystery. When the triple God becomes Shârîra, or puts on a visible form, he typifies all the principles of Matter, all the germs of life, he is the God of the three visages, or triple power, the essence of the Vedic Triad. “Let the Brâhmans know the Sacred Syllable [Aum], the three words of the Sâvitri, and read the Vedas daily.”³

¹ See *Manava Dharma Shastra (Laws of Manu)*, 1, 5, 6, 7, 8, et seq.

² Every student of Theosophy will recognize in these three consecutive emanations the three Logoi of the *Secret Doctrine* and the Theosophical Scheme.

³ Compare *Manu*, iv. 125.

After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul. . . . Having retired into the primitive darkness, the Great Soul remains within the unknown, and is void of all form. . . .

When having again reunited the subtle elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form.

It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert.⁴

He who has studied the speculations of Pythagoras on the Monad, which, after emanating the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato. The mystic Decad (1+2+3+4=10) is a way of expressing this idea. The One is God; the Two, Matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal World; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

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⁴ Compare *Manu*, i. 50, and other shlokas

Let us see how the Brâhmanical ideas tally with the pre-Christian Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we begin

Although twenty-two and a half centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest Philosopher of the pre-Christian era faithfully mirrored in his works the spiritualism of the Vedic Philosophers, who lived thousands of years before himself, with its metaphysical expression. Vyâsa, Jaimini, Kapila, Patanjali, and many others, will be found to have transmitted their indelible imprint through the intervening centuries, by means of Pythagoras, upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindu Sages the same wisdom was alike revealed. And so surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught of justice as subsisting in the soul and as being the greatest good of its possessor. Plato could not accept a Philosophy destitute of spiritual aspirations; with him the two were at one. For the old Grecian Sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.

Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or Mind [N $\acute{o}\upsilon\varsigma$ *Nous*, the Spirit] the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the

ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervade the universe—who is called, by way of preëminence and excellence, the Supreme Good, the God (\acute{o} $\theta\epsilon\acute{o}\varsigma$), “the God over all”¹ (\acute{o} $\epsilon\pi\iota$ $\pi\acute{\alpha}\sigma\iota$ $\theta\epsilon\acute{o}\varsigma$.)

It is not difficult for a Theosophist to recognize in this “God” (a) the UNIVERSAL MIND in its cosmic aspect; and (b) **the Higher Ego** in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, “but the Father of it”; i.e., **the “Father” of the Lower Manas**, our personal “brain-mind,” which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse.² We find Plato stating distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven — he says — was produced according to the eternal pattern of the “Ideal World,” contained, like everything else, in the dodecahedron, the geometrical model used by the Deity.³ With Plato, the Primal Being is an emanation of the Demiurgic Mind (N $\acute{o}\upsilon\varsigma$), which contains within itself from eternity the “Idea” of the “to-be-created world,” and this Idea it produces out of itself.⁴ The laws of Nature are the established relations of this Idea to the forms of its manifestations. ... With Plato and his disciples, as with us, the lower types were but the concrete images of the higher abstract types. The Spirit, which is immortal, has an arithmetical, as the body has a geometrical,

¹ Cocker, *Christianity and Greek Philosophy*, xi. 377.

² This “God” is the Universal Mind, Alaya, the source from which the “God” in each one of us has emanated.

³ Compare *Timæus Locrius*, p. 97.

⁴ See *Movers’ Explanations*, p. 268.

beginning. This beginning, as the reflection of the great universal Archæus, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

Almost a century separated Plato from Pythagoras,¹ so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul. Pythagoras taught his disciples that God is the Universal Mind diffused through all things, and that this Mind by the sole virtue of its universal sameness could be communicated from one object to another, and be made to create all things by the sole will-power of man. With the ancient Greeks, too, Kurios was the God-Mind (Nous). “Now, Koros (Kurios) signifies the pure and unmixed nature of intellect — wisdom,” says Plato in the *Cratylus*. Thus we find all the great philosophers, from Pythagoras through Timæus of Locris and Plato down to the Neo-Platonists, deriving the Mind-Soul of man from the Universal Mind-Soul.

Of myths and symbols, Plato declares, in the *Gorgias* and *Phædo*, that they were the vehicles of great truths well worth seeking. But commentators are so little en rapport with the great Philosopher as to be compelled to acknowledge that they are ignorant where ‘the doctrinal ends, and the mythical begins’ Plato put to flight the popular superstitions concerning magic and dæmons, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand the inductive method of reasoning established by Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of the higher faculty of insight or intuition, as affording a criterion for ascertaining truth. For there are few myths in any religious system but have an

¹ Pythagoras was born in 580 and Plato in 430 B.C.

historical as well as a scientific foundation. Myths, as Pococke ably expresses it,

Are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.²¹⁰

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the Nous, Spirit, or Rational Soul of man, being “generated by the Divine Father,” possessed a nature kindred to, or even homogeneous with, the Divinity, and capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; **the aspiration for this knowledge constitutes what is really meant by Philosophy** — the love of wisdom. The love of truth is inherently the love of good: and predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it **raises man to a participation and communion with Divinity**, and restores him to the likeness of God. Says Plato in the *Theætetus*:

This flight consists in becoming like God, and this assimilation is the becoming just and holy with wisdom.

The basis of this assimilation is always asserted to be the preexistence of the Spirit or Nous. In the allegory of the chariot and winged steeds, given in the *Phædrus*, he represents the psychical nature as composite or two-fold; the thumos, or epithumetic part, formed from the substances of the world of phenomena; and the thumoeides (*θυμοειδής*), the essence of which is linked to the eternal world. The present earth-life is a fall and a punishment. The Soul dwells in “the grave which we call the body,” and in its incorporate state, and previous to the discipline of edu-

² *India in Greece*, Preface, p. ix.

cation, the noëtic or spiritual element is “asleep” Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in the Republic, our backs being turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of *Mâyâ*, or the illusion of the senses in physical life, which is so marked a feature in the Hindû Philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited.

The interior spirit has some dim and shadowy recollection of its antenatal state of bliss, and some instinctive and proleptic yearnings for its return.

It is the province of the discipline of Philosophy to disenthral the Soul from the bondage of sense, and to raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty, thus uniting it to Spirit.

The soul cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say are, and looking up to that which really is. Wherefore the nous, or spirit, of the Philosopher [or student of the higher truth] alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect — an initiate into the diviner wisdom.

The Philosophy of Plato, we are assured by Porphyry of the Neoplatonic School, was taught and illustrated in the MYSTERIES.¹ Many have questioned and

even denied this; and Lobeck, in his *Aglaophomus*, has gone to the extreme of representing the sacred festivals as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the Bishop of Hippo, declares that the doctrines of the Alexandrian Platonists were the original Esoteric doctrines of the first followers of Plato, and describes Plotinus as a Plato reïncarnated. He also explains the motives of the great Philosopher for veiling the interior sense of what he taught.

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior Spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshipped rather than Helios, orb of day. In the Mysteries were symbolized the preëxistent condition of the Spirit and Soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the Soul,

tes, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or 'jargon' of the alchemists was employed for a like purpose. The dungeon, the rack, and the faggot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offence of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He was also charged by Aristophanes with introducing the new god Dinos into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus, the Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods” But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

¹ “The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socra-

and its restoration to divine bliss, or reunion with Spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites, and his views may be summarized from Taylor as follows:

Philosophy may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation:

- I. the previous purification;
- II. the admission to participation in the arcane rites;
- III. the epoptic revelation;
- IV. the investiture or enthroning;
- V. — the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . .

Plato denominates the epopteia, or personal view the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the **authority which anyone receives from his instructors, of leading others into the same contemplation.** The fifth gradation is the most perfect felicity arising from hence, and, according to Plato an assimilation to divinity as far as is possible to human beings.¹

Such is Platonism. “Out of Plato,” says Ralph Waldo Emerson, “come all things that are still written and debated among men of thought. He absorbed the learning of his time — that of Greece from Philolaus to Socrates; then that of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all Philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the great Philosopher, was the author of the *Numerical Analysis*, a treatise on the Pythagorean Numbers. Some of his speculations are not found in the written Dialogues; but as he was a listener to the unwritten lectures of Plato, the judgment of Enfield is doubtless correct, that he did not differ from his Master. Though not named, he was evidently the antagonist whom Aristotle criticized, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavoured to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitude to exist apart from things. He also asserted that Plato taught that there could be no real knowledge, if the object of that knowledge was not carried beyond or above the sensible.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examination of every philosophical opinion: “The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages.” It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a **permanent principle of unity** beneath the forms, changes, and other phenomena of the universe. Plato declared that the final cause was the Supreme Goodness--*τὸ ἀγαθόν*.

¹ Thomas Taylor, *Eleusinian and Bacchic Mysteries*, p.47.

“Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason.”¹ “God [the Universal Nous or Mind] formed things as they first arose according to forms and numbers.” (*Timæus*)

It is recognized by Modern Science that all the higher laws of Nature assume the form of quantitative statement. What is this but a fuller elaboration or more explicit affirmation of the Pythagorean doctrine? Numbers were regarded as the best representations of the laws of harmony which pervade the Kosmos. In Chemistry the doctrine of atoms and the laws of combination are actually, and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it:

The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose.

The key to the Pythagorean dogmas is the general formula of unity in multiplicity, the One evolving the many and pervading the many. This is the ancient doctrine of emanation in a few words. Even the apostle Paul accepted it as true. “**Ἐξ αὐτοῦ, καὶ δι’ αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα**” — Out of him and through him and for him all things are — though the pronoun “him” could hardly have been used with regard to the Universal Mind by an Initiate — a “Master Builder.”

The greatest ancient Philosophers are accused of shallowness and superficiality of knowledge as to those details in exact Science of which the moderns boast so much; and Plato cannot escape the common fate. Yet, once more his modern critics ought to bear in mind, that the Sodalian Oath of the Initiate into the Mysteries prevented his imparting his knowledge to the world, in so many plain words. As Champollion writes:

It was the dream of his [Plato's] life to write a work and record in it, in full, the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the solemn oath.

Plato is declared by his various commentators to have been utterly ignorant of the anatomy and functions of the human body; to have known nothing of the uses of the nerves for conveying sensations; and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say, and given nothing reminding us of anatomical facts. As to his own views on the human frame, the Microcosmos being, in his mind, the image in miniature of the Macrocosmos, they are much too transcendental to obtain the least attention from our exact and materialistic sceptics. The idea of this frame being formed out of triangles, like the universe, seems preposterously ridiculous to several of his translators. ...

Plato's method, like that of Geometry, was to descend from universals to particulars. Modern Science vainly seeks a First Cause among the permutations of molecules; but Plato sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the Universe through their changes to their ultimates. The petty details, the observation and classification of which have so taxed and demonstrated the patience of modern Scientists, occupied but little of the attention of the old Philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of Physical Science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and their mutual relations, and could demonstrate a greater familiarity with and control over the Occult Forces which lie behind them, than the most

¹ *History of Philosophy*, by Cousin, I, p. ix.

learned professor in the most distinguished Academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that Philosopher and his compeers. Their alleged mistakes in Anatomy and Physiology are magnified to an inordinate extent in order to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendour which adorns the ages of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

Every Science having been revealed in the beginning of time by a divine Instructor, became thereby sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore — such as Plato — had the right to reveal it. Once postulate this fact, and the alleged “ignorance” of the ancient Sages and of some initiated classic authors, is explained. ...

In short, the Platonic Philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of Matter and of Spirit. The position of the Platonists in the latter respect was far in advance of Modern Science, and bound the arch of their philosophical system with a keystone at once perfect and immovable.

Finally few will deny the enormous influence that Plato's views have exercised on the formation and acceptance of the dogmas of Christianity. But Plato's views were those of the Mysteries. The philosophical doctrines taught therein are the prolific source from which sprang all the old exoteric religions, the Old and partially the New Testament included, belonging to the most advanced notions of morality, and religious “revelations” While the literal

meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher classes, the majority of which consisted of Initiates, pursued their studies in the solemn silence of the temples, and also their worship of the One God of Heaven.

The speculations of Plato, in the Banquet, on the creation of the primordial men, and the essay on Cosmogony in the Timæus, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in Timæus, Cratylus and Parmenides, and other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that God is the Universal Mind diffused through all things, and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. Plato's piety and the great veneration he felt for the Mysteries, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every Adept. “Constantly perfecting himself in perfect Mysteries, a man in them alone becomes truly perfect,” says he in the Phædrus.¹⁹

He took no pains to conceal his displeasure that the Mysteries had become less secret than they were in earlier times. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.²⁰ While mentioning the Gods on every page, his “Pantheistic Monism” is unquestionable, for the whole thread of his discourse indicates that by the term “Gods” he means a class of beings far lower in the scale than the One Deity, and **but one grade higher than external man.**

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¹ Cory, *Phaedrus*, i. 328.

This doctrine of the Universal Mind diffused through all things underlies all ancient Philosophies. The tenets of Buddhism, or Wisdom, which can never be better comprehended than when studying the Pythagorean Philosophy — its faithful reflection — are derived from this source, as are the exoteric Hindu religion and early Christianity. The purifying process of reincarnations — metempsychoses — however grossly anthropomorphized at a later period, must only be regarded as a supplementary doctrine, disfigured by theological sophistry, with the object of getting a firmer hold upon believers through a popular superstition. Neither Gautama Buddha nor Pythagoras, nor yet Plato, intended to teach this purely metaphysical allegory literally. None of them addressed himself to the profane, but only to their own followers and disciples, who knew too much of the symbological element used even during public instruction to fail to understand the meaning of their respective Masters. Thus they were aware that the words metempsychosis and transmigration meant simply reincarnation from one human body to another, when this teaching concerned a human being; and that every allusion of this or another sage, like Pythagoras, to having been in a previous birth a beast, or of transmigrating after death into an animal, was allegorical and related to **the spiritual states of the human soul**. It is not in the dead letter of the mystic sacred literature that scholars may hope to find the true solution of its metaphysical subtleties. The latter weary the power of thought by the inconceivable profundity of their ratiocination: and the student is never farther from truth than when he believes himself nearest its discovery. The mastery of every doctrine of the perplexing Buddhist and Brâhmanical systems can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to particulars. The key to them lies in the refined and mystical tenets of the **spiritual influx of divine life**. “Whoever is unacquainted with my law” says Buddha. “and dies in that state, must

return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of Mâyâ. He must extinguish his passions, unite and identify himself with the law [the teaching of the Secret Doctrine], and comprehend the religion of annihilation,” *i.e.*, the laws of Matter, and those of Karma and Reincarnation.

Plato acknowledges man to be the toy of the element of necessity — which is Karma under another name — in appearing in this world of matter. Man is influenced by external causes, and these causes are daimonia, like that of Socrates. Happy is the man physically pure, for if his external soul (astral body, the image of the body) is pure, it will strengthen the second (the lower Manas), or the soul which is termed by him the higher mortal soul, which, though liable to err from its own motives, will always side with reason against the animal proclivities of the body. In other words, **the ray of our Higher Ego, the lower Manas, has its higher light, the reason or rational powers of the Nous, to help it in the struggle with Kâmic desires**. The lusts of man arise in consequence of his perishable material body, so do other diseases, says Plato; but though he regards crimes as involuntary sometimes, for they result, like bodily disease, from external causes, Plato clearly makes a wide distinction between these causes. The Karmic fatalism which he concedes to humanity does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by necessity,

If they conquered these they would live righteously, and if they were conquered by them, unrighteously.¹

The dual man — *i.e.*, one from whom the divine immortal Spirit has departed, leaving but the animal form and the sidereal, Plato's higher mortal soul — is left

¹ *Timæus*. See Prof. Jowett's work.

merely to his instincts, for he has been conquered by all the evils entailed on matter,¹ hence, he becomes a docile tool in the hands of the Invisibles — beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are **deservedly deserted** by their **immortal counsellor, the Divine Spirit, called by Plato “genius.”**² According to this great Philosopher and Initiate, one

Who lived well during his appointed time would return to the habitation of his star, and there have a blessed and suitable existence. But if he failed in attaining this in the second generation he would pass into a woman [become helpless and weak as a woman], and should he not cease from evil in that condition he would be changed into some brute, which resembled him in his evil ways, and would not cease from his toils and transformations [i.e., rebirths or transmigrations], until he followed the original principle of sameness and likeness within him, and overcame, by the help of reason, the latter secretions of turbulent and irrational elements [elementary dæmons] composed of fire and air, and water and earth, and returned to the form of his first and better nature.³

These are the teachings of the Secret Doctrine, of the Occult Philosophy. The possibility of man losing, through depravity, his **Higher Ego** was taught in antiquity, and is still taught in the centres of Eastern Occultism. And the above shows quite plainly that Plato believed in Reincarnation and in Karma just as we do, though his utterances in respect to the subject were in a mythical form.

Socrates, Plato and Pythagoras taught that men have two souls of separate and quite different natures: the one perish-

able — the Astral Soul, or the inner, fluidic body — which must not be confused with the Astral Body or “double”; the other incorruptible and immortal — the Augoeides, or portion of the Divine Spirit — Atmâ-Buddhi: that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The Astral Man, intangible and invisible as he may be to our mortal, earthly senses, is still constituted of matter, though sublimated.

The two souls are the dual Manas: the lower, personal “Astral Soul,” and the Higher Ego. The former — a Ray of the latter falling into Matter, that is to say animating man and making of him a thinking, rational being on this plane — having assimilated its most spiritual elements in the divine essence of the reincarnating Ego, perishes in its personal, material form at each gradual change, as Kâma Rûpa, at the threshold of every new sphere, or Devachan, followed by a new reincarnation. It perishes, because it fades out in time, all but its intangible, evanescent photography on the astral waves, burnt out by the fierce light which ever changes but never dies; while the incorruptible and the immortal “Spiritual Soul,” that which we call Buddhi-Manas and the individual SELF, becomes more purified with every new incarnation. Laden with all IT could save from the personal Soul, it carries it into Devachan, to reward it with ages of peace and bliss.

The Secret Doctrine does not concede immortality to all men alike. It declares with Porphyry that only

Through the highest purity and chastity we shall approach nearer to [our] God, and receive, in the contemplation of Him, the true knowledge and insight.

If the human soul has neglected during its life-time to receive its illumination from its Divine Spirit, our personal God, then it becomes difficult for the gross and

¹ This is the teaching of Esoteric Philosophy and this tenet was faintly outlined in *Isis Unveiled*. With Plato the triple man alone is perfect, i.e., one whose Body, Soul, and Spirit are in close affinity.

² And by Theosophists the Higher Ego or Buddhi-Manas.

³ Plato's *Timaeus*.

sensual man to survive his physical death for a great length of time. No more than the misshapen monster can live long after its physical birth, can the soul, once that it has become too material, exist after its birth into the spiritual world. The viability of the astral form is so feeble, that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reägregation. Upon the occurrence of such a catastrophe, the personal individual ceases to exist; his glorious Augoeides, the immortal SELF, has left him for Devachan, whither the Kâma Rûpa cannot follow. During the intermediary period between bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and, therefore, clings to the earth and the earthy.

No Astral Soul, even that of a pure, good and virtuous man, is immortal in the strictest sense: “from elements it was formed — to elements it must return” Only, while the soul of the wicked vanishes, and is absorbed without redemption — *i.e.*, the dead man has impressed nothing of himself on the Spirit-Ego — that of every other person, even moderately pure, **simply changes its ethereal particles for still more ethereal ones.** While there remains in it a spark of the Divine, the personal Ego cannot die entirely, as his most spiritual thoughts and aspirations, his “good deeds,” the efflorescence of his “I-am-ship,” so to speak, is now at one with his immortal Parent. Says Proclus:

After death the soul [the spirit] continueth to linger in the aërial body [astral form], till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aërial body as it did the earthly one. Whereupon, the ancients say that there is a ce-

lestial body always joined with the soul, which is immortal, luminous, and star-like.

Between Pantheism and Fetichism, we have been repeatedly told, there is but an insignificant step. Plato was a Monotheist, it is asserted. In one sense, he was that, most assuredly; but his Monotheism never led him to the worship of one personal God, but to that of a **Universal Principle** and to the fundamental idea that the absolutely immutable or unchangeable Existence alone, really is, all the finite existences and change being only appearance, *i.e.*, Mâyâ.¹ His Being was noumenal, not phenomenal. If Heracleitus postulates a World-Consciousness, or Universal Mind; and Parmenides an unchangeable Being, in the identity of the universal and individual thought; and the Pythagoreans, along with Philolaus, discover true Knowledge (which is Wisdom or Deity) in our consciousness of the unchangeable relations between number and measure — an idea disfigured later by the Sophists — it is Plato who expresses this idea the most intelligibly. While the vague definition of some philosophers about the Ever-Becoming is but too apt to lead one inclined to argumentation into hopeless Materialism, the divine Being of some others suggests as unphilosophical an anthropomorphism. Instead of separating the two, Plato shows us the logical necessity of accepting both, viewed from an Esoteric aspect. That which he calls the “Unchangeable Existence” or “Being” is named **Be-ness** in Esoteric Philosophy. It is SAT, which becomes at stated periods the cause of the Becoming, which latter cannot, therefore, be regarded as existing, but only as something ever tending — in its cyclic progress toward the One Absolute Existence — to exist, in the “Good,” and at one with Absoluteness. The “Divine Causality” cannot be a personal, therefore finite and conditioned, Godhead, any more with Plato than with the Vedântins, as he

¹ *Sophistes*, p. 249.

treats his subject teleologically,¹ and in his search for final causes often goes beyond the Universal Mind, even when viewed as a noumenon. Modern commentators have attempted on different occasions to prove fallacious the Neo-Platonic claim of a secret meaning underlying Plato's teachings. They deny the presence of "any definite trace of a secret doctrine" in his Dialogues;

Not even the passages brought forward out of the insidious Platonic letters (VII, p. 341 e, II, p. 314c) containing any evidence.²

As, however, no one would deny that Plato had been initiated into the MYSTERIES, there is an end to the other denials. There are hundreds of expressions and hints in the *Dialogues* which no modern translator or commentator — **save one, Thomas Taylor** — has ever correctly understood. The presence, moreover, of the Pythagorean number-doctrine and the sacred numerals in Plato's lectures settles the question conclusively.

He who has studied Pythagoras and his speculations on the Monad, which, after having emanated the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato.

Speusippus seems to have taught that the psychical or thumetic soul was immortal as well as the Spirit or rational soul, and every Theosophist will understand his reasons for it. Unless a personality is entirely annihilated, which is extremely rare, the "thumetic soul," our lower Manas, is in one sense and portion of itself immortal — *i.e.*, the portion that follows the Ego into Devachan. He also — like Philolaus and Aristotle, in his disquisitions upon the soul — makes of Ether an element; so that there were five principal elements to correspond

with the **five regular figures in Geometry**. This became also a doctrine of the Alexandrian school.³ Indeed, there was much in the doctrines of the Philaletheans which did not appear in the works of the older Platonists, but was doubtless taught in substance by the Philosopher himself, though, with his usual reticence, he did not commit it to writing, as being too arcane for promiscuous publication. Speusippus and Xenocrates after him, held, like their great Master, that the Anima Mundi, or World-Soul, was not the Deity, but a manifestation. Those Philosophers never conceived of the One as an animate Nature.⁴ The original One did not exist, as we understand the term. Not till he had united with the many — emanated existence (the Monad and Duad) — was a Being produced. The *τίμιον*, honoured — the something manifested — dwells in the center as in the circumference, but it is only the reflection of the Deity, the World-Soul.⁵ In this doctrine we find all the spirit of Esoteric Buddhism, or Secret Wisdom.

Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim was "The Immaterial is known by means of scientific thought, the Material by scientific perception."⁶

Xenocrates expounded many of the unwritten theories and teachings of his master. He, too, held the Pythagorean doctrine, with its system of numerals and mathematics, in the highest estimation. Recognizing but three degrees of knowledge — Thought, Perception, and Envisagement (or knowledge by Intuition), he made Thought busy itself with all that which is beyond the heavens; Perception with things in the heavens; Intuition with

¹ [The philosophical study of ultimate purpose or design as a means of explaining natural phenomena.]

² *Vide* Hermann, I, pp. 544, 744, note 755.

³ *Theo. Arith.*, p. 62; on *Pythag. Numbers*.

⁴ Plato: *Parmenid.*, 141 E.

⁵ See Stobaeus' *Ecl.*, i. 862.

⁶ Sextus: *Math.*, vii. 145.

the heavens themselves. The source of these three qualities is found in the Hindu Manava Dharma Shâstra, speaking of the formation (creation, in vulgar parlance) of man. Brahmâ — who is Mahat, or the Universal Soul — draws from its own essence the Spirit, *the immortal breath which perisheth not in the human being*, while to the (lower) soul of that being, Brahma gives the Ahankara, consciousness of the Ego. Then is added to it “the intellect formed of the three qualities.”

These three qualities are **Intelligence, Conscience and Will**; answering to the **Thought, Perception and Envisagement (Intuition)** of Xenocrates, who seems to have been less reticent than Plato and Speusippus in his exposition of soul. After his master's death Xenocrates travelled with Aristotle, and then became ambassador to Philip of Macedonia. But twenty-five years later he is found taking charge of the Old Academy, and becoming its President as successor of Speusippus, who had occupied the post for over a quarter of a century, and devoting his life to the most abstruse philosophical subjects. He is thought more dogmatic than Plato, and therefore must have been more dangerous to the schools which opposed him. His three degrees of knowledge, or three divisions of Philosophy, the separation and connection of the three modes of cognition and comprehension, are more definitely worked out than by Speusippus. With him, Science is referred to “that essence which is the object of pure thought, and is not included in the phenomenal world” — which is in direct opposition to the Aristotelian-Baconian ideas. ...

The relation of numbers to Ideas was developed by Xenocrates further than by Speusippus, and he surpassed Plato in his definition of the doctrine of Invisible Magnitudes. Reducing them to their ideal primary elements, he demonstrated that every figure and form originated out of the smallest indivisible line. That Xenocrates held the same theories as Plato in relation

to the human soul (supposed to be a number) is evident, though Aristotle contradicts this, like every other teaching of this philosopher.¹ This is conclusive evidence that many of Plato's doctrines were delivered orally, even were it shown that Xenocrates and not Plato was the first to originate the theory of indivisible magnitudes. He derives the Soul from the first Duad, and calls it a self-moving number.² Theophrastus remarks that he entered into and elaborated this Soul-theory more than any other Platonist. For he regarded intuition and innate *ideas*, *δῶξα*, in a higher sense than any, and made mathematics mediate between knowledge and sensuous perception.³ Hence he built upon this Soul-theory the cosmological doctrine, and proved the necessary existence in every part of universal Space of a successive and progressive series of animated and thinking though spiritual beings.⁴ The Human Soul with him is a compound of the most spiritual properties of the Monad and the Duad, possessing the highest principles of both. Thus he calls *Unity* and *Duality (Monas and Duas)* Deities, showing the former as a male Existence, ruling in Heaven as “Father Spirit” and an *uneven* number; and the latter, as a female Existence, Mother Soul, the Mother of the Gods (Aditi?), for she is the Soul of the Universe.⁵ But if like Plato and Prodicus, he refers to the Elements as to Divine Powers, and calls them Gods, **neither himself nor others connected any anthropomorphic idea with the appellation.** Kriche remarks that he called them Gods only that these elementary powers should not be confounded with the dæmons of the nether world⁶ (the Elementary Spirits). As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine.⁷ This, also, is the doctrine of Buddhists and Hermetists, and Manu endows with a liv-

¹ *Metaph.*, 407, a. 3.

² Appendix to *Timaeus*.

³ Aristot., *De Interp.*, p. 297

⁴ Stob., *Ecl.*, i. 62.

⁵ Stob., *Ibid.*

⁶ Kriche: *Forsch.*, p. 322, etc.

⁷ Clem: *Stro. Alex.*, v. 590.

ing soul even the plants and the tiniest blade of grass — an absolutely Esoteric doctrine.

The dæmons, according to this theory, are intermediate beings between the divine perfection and human sinfulness,¹ and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal soul is the leading guardian dæmon of every man, and that no dæmon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice. Like Speusippus, he ascribed immortality to the psychical body, or irrational soul. But some Hermetic philosophers have taught that the soul has a separate continued existence only so long as in its passage through the spheres any material or earthly particles remain incorporated in it; and that when absolutely purified, the latter are annihilated, and the quintessence of the soul alone becomes blended with its divine Spirit, the Rational, and the two are thenceforth one.

It is difficult to fail to see in the above teachings a direct echo of the far older Indian doctrines, now embodied in the “Theosophical” teachings, concerning the dual Manas. The World-Soul, that which is called by the Esoteric Yogâchâryas “Father-Mother,”² Xenocrates referred to as a male-female Principle, the male element of which, the Father, he designated as the last Zeus, the last divine activity, just as the students of the Secret Doctrine designate it the third and last Logos, Brahmâ or Mahat. To this World-Soul is entrusted dominion over all that which is subject to change and motion. The divine essence, he said, infused its own Fire, or Soul, into the Sun and Moon and all the Planets, in a pure form in the shape of Olympic Gods. As a sublunary

power the World-Soul dwells in the Elements, producing Daimonical (spiritual) powers and beings, who are a connecting link between Gods and men, being related to them “as the isosceles triangle is to the equilateral and the scalene.”³

Zeller states that Xenocrates forbade the eating of animal food, not because he saw in beasts something akin to man, as he ascribed to them a dim consciousness of God, but

For the opposite reason, lest the irrationality of animal souls might thereby obtain a certain influence over us.⁴

But we believe that it was rather because, like Pythagoras, he had had the Hindû Sages for his Masters and Models. Cicero depicts Xenocrates as utterly despising everything except the highest virtue;⁵ and describes the stainlessness and severe austerity of his character.

To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine, is our problem.⁶

Zeller makes him say:

Purity, even in the secret longings of our heart, is the greatest duty, and only Philosophy and Initiation into the Mysteries help toward the attainment of this object.⁷

This must be so, since we find men like Cicero and Panætius, and before them, Aristotle and Theophrastus his disciple, expressed the highest regard for Xenocrates. His writings — treatises on Science, on Metaphysics, Cosmology and Philosophy — must have been legion. He wrote on Physics and the Gods; on the Existent, the One and the Indefinite; on

³ Cicero, *De Natura Deorum*, i. 13. Strob., or Plut., *De Orac. Defect.*, p. 416, c. [Isosceles triangle has two equal sides while the Scalene has three unequal sides. — Ed.A.T.]

⁴ *Plato und die Alte Akademie*.

⁵ *Tusc.*, v. 18, 51.

⁶ *Ibid.* Cf. p. 559.

⁷ *Plato und die Alte Akademie*.

¹ Plutarch: *De Isid.*, ch. 25, p. 360.

² See *The Secret Doctrine*, Stanzas, Vol. I.

Affections and Memory; on Happiness and Virtue; four books on Royalty, and numberless treatises on the State; on the Power of Law; on Geometry, Arithmetic, and finally on Astrology. Dozens of renowned classical writers mention and quote from him.

Crantor, another philosopher associated with the earliest days of Plato's Academy, conceived the human soul as formed out of the primary substance of all things, the Monad or the *One*, and the Duad or the *Two*. Plutarch speaks at length of this Philosopher, who, like his Master, believed in souls being distributed in earthly bodies as an exile and punishment.

Our earth has a soul of its own, says Herakleides; every atom of Matter is impregnated with the divine influx of the Soul of the World. It breathes and lives; it feels and suffers as well as enjoys life in its way. What naturalist is prepared to dispute it on good evidence? Therefore, we must consider the celestial bodies as the images of Gods; as partaking of the divine powers in their substance; and though they are not immortal in their soul-entity, their agency in the economy of the universe is entitled to divine honors, such as we pay to minor Gods. The idea is plain, and one must be malevolent indeed to misrepresent it. If the author of *Epinomis* places these fiery Gods higher than the animals, plants, and even mankind, all of which, as earthly creatures, are assigned by him a lower place, who can prove him wholly wrong? One must needs go deep indeed into the profundity of the abstract metaphysics of the old Philosophies, who would understand that their various embodiments of their conceptions are, after all, based upon an identical apprehension of the nature of the First Cause, its attributes and method.

[The above is a shortened version of HPB's, "Old Philosophers and Modern Critics," first printed in *Lucifer*, July, August, 1892]

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POINT OUT THE WAY

XXVIII

Chapter VI

Hypnotism, Suggestion and the Astral Light

Question: If we are hypnotized largely by the stored—up evil thinking of the race in the past that is held in the astral light, aren't we also equally affected by the stored—up reservoir of good thoughts, good deeds, good resolutions, good relations?

Answer: Yes, and no. Originally, when we incarnated, there was no life at all as we now know life. There was no violence, there were no storms, there was no hatred between man and the rest of creation; there was no hatred between man and man. It was a Golden Age, which means only that the state of matter in which we incarnated and of which our bodies were composed was homogeneous matter as compared with the matter that now exists. Since that time, little by little, the buried past—not merely of Atlantean days but also of former manvantaras—came to the surface, and the astral light today reflects the dregs of the thinking of mankind.

Suppose we use the word Akasa or Ether. When we first incarnated, our bodies were bodies of ether—matter in a state now altogether unknown to us—and the bodies of the animals were ethereal bodies, only not in the same sub-state as our own. We are familiar with the words, solid, liquid, gaseous and so on. Now, imagine that etheric matter has four states, that astral matter has four states. Actually each one

of them has seven. Thus, we were then in one state of ethereal matter; the animal kingdom was in another state of ethereal matter; and so on with the other states and kingdoms. There was no more friction between the kingdoms than the friction in media. Now, little by little, the “water” began to get muddy, and you know how dirt settles to the bottom of water, making the lower part of it dirty. The astral light represents the muddy part of the ether. If we rise to the higher strata of the astral light, we shall not be in the astral light—we shall be in the astral ether.

For years and years in that early period, there was no birth, no death, no Kama Loka, no sickness or disease. It was continuous existence in a pure state. Of course, we still go through the three states of ether. We go through this state, which is a mixture of the good and the bad—all of us being affected, but very few “hypnotized” by the good with which the light is stored. Most of us are hypnotized by the other side. Now, we die. What is Kama Loka it is that existence in which the man's consciousness is completely hypnotized by the pictures in the astral light. And what is Devachan? It is the state in which the Ego gets out of that light into the upper ether. The Ego in Devachan is not in the astral light, although we speak of the “higher” and “divine” and the “lower” and “infernal” astral light. When we go to Devachan we go to the same state of consciousness subjectively in which—during the latter part of the Third and the early part of the Fourth Race—we lived objectively.

Question: What relation have hysteria, epilepsy, scrofula, and other such diseases to the astral body? (Ocean p.41.

Answer: Let us consider the physical body. We have first the bony system. We know that that is related more directly to the mineral kingdom than to any other kingdom. Then we have the circulatory system, the blood. What is that related to? Manifestly, to a mixture, you may say, of air and water—two of the kingdoms of nature which we regard as inorganic. Next, take that vast unknown field we call the nervous system. What is that directly related to? It is clear that its more immediate relation is with that unknown field we name magnetism and electricity. So the nervous system is the chief connecting link between the astral world and the body. There is another system in the body, sometimes spoken of as the glandular system, which has some kind of a mysterious circulation of its own. Perhaps it is the human salvage from the same kind of circulation that we see going on in the vegetable kingdom, and in the fish, or a relic of the time when we were cold-blooded creatures—that is, when our bodies were of another kind altogether, or even were the opposite of what they are now.

Certain diseases are related directly to the blood circulation, and blood impurities are manifested directly in certain forms of disease. Other forms of disease are directly connected with the nervous system; still others, with the glandular system. The nerves and the glands are closely related—although our physiologists, apparently, are as yet not too sure of this fact. The truth is that these two systems represent the positive and the negative poles of the same kind of magnetic circulation throughout the body. So, then, hysteria, epilepsy, scrofula, and other such diseases represent in fact a short-circuiting—an improper induction between some of the elements in our physical body, so that matter is displaced. These dis-

eases, then, may be said to be related directly to the astral body through the glandular system.

Question: What about the sterilization of those who have such diseases, of the insane, or of an enemy nation? This has been suggested as a means of protecting future generations, yet it hardly seems right to take such a means without the individual's consent—as is sometimes done. Wouldn't this be going against Karma?

Answer: Let us begin by saying that whatever position a man is in, or whatever happens to him, the thing to do in trying to understand it, is to come back to first principles, that is, to basis. Now, whether a man is hung or sent to the penitentiary for life, or sterilized, or robbed, or any other calamity befalls him, either that happening had a cause or it didn't—a cause in the sense that it is the inevitable consequence, so far as that man himself is concerned, of his own past conduct. Either that is true or it isn't. If the Law of Karma is the secret of the Universe, then it does not make any difference what happens to a man, whether of good or evil fortune—it is the reaping by him of what he sowed; to the extent that he sowed, he reaps. Often, we do not remember that we may not see all the successive links in the chain of events that have transpired since the sowing and the reaping.

To take the opposite view, if the law of cause and effect is not true, then this whole Universe is a moral iniquity; there is no justice, there is no squareness and no fairness anywhere. Now, he is a bold man indeed, and a terribly ignorant one, who would make such an assertion. We do not see all, but all that we see tells us that it's just as true today as it was when Jesus spoke it, that we do not harvest grapes from thorns or figs from thistles; or, as

Buddha said, from sesame you harvest sesame; from corn, you harvest corn. When a man gets back to that basis, he can understand—no matter if a person is sterilized with his consent or against his consent, or hung in the name of the law, or commits suicide—in each case he is reaping what he sowed. There is no getting away from it, either on the basis of our intuition, on the basis of such knowledge as we have, or on the moral basis.

Actually, one has to study the history of the so-called “third sex” to understand why it is that sterilization is becoming a great thing of propaganda and of argument today. It has not been so very many years since large numbers of the male population were eunuchs. A eunuch was not in most cases made such by his own will; he was enslaved by those who were stronger and who for their own purposes emasculated him. Now, under Karma, what would happen to the ones who did that emasculating? They would reap what they sowed. When the wheel turns, that would happen to them which they had inflicted on others, if in the meantime they hadn’t atoned, hadn’t learned better, hadn’t done better.

Question: What is true equilibrium?

Answer: Walking on the water—that is, treading our path between the pairs of opposites. Let us illustrate. Suppose a man wants to go due north; if he verges the least bit to the left, he is going west by north; if he verges the least bit to the right, he is going east by north; in either case, he isn’t going north. East and west, then, represent simply the two sides of perfection, but perfection is neither one of the sides. Equilibrium is self-control in the individual; it is balance; it is poise. True equilibrium is that poise which nothing can upset.

The strangest joke in the world, when you come to think of it, is the dictionary definition of equilibrium. It speaks of “stable” equilibrium and illustrates it by a pyramid; “unstable” equilibrium is represented by a sphere, and “equal” equilibrium by a perpendicular line which would be upset by the least oscillation. Now, as a matter of fact, you can’t upset a sphere; a sphere is the only thing that is always in stable equilibrium, although the dictionary calls it “unstable.” A man who is unaffected, who is calm, who is able to see, to choose, to act or refrain from acting without the possibility of error, would be in equilibrium, wouldn’t he? And if he acted that way all the time, it would be true equilibrium.

Question: What would true equilibrium be in the universe as a whole?

Answer: A perpetual balance of forces. Take the statement in the Gita (VII. 4):— “Earth, water, fire, air, and akasa, Manas, Buddhi, and Ahankara is the eightfold division of my nature. It is inferior; know that my superior nature is different and is the knower; by it the universe is sustained.”

Whenever the sustaining power of Spirit is withdrawn, what becomes of manifested nature? It dissolves instantly, just in the same way as darkness disappears upon our striking a light. What maintains darkness? The absence of light. It is the unmanifested Spirit which is the counterpoise of manifested nature. That is what keeps the universe in equilibrium.

[TO BE CONTINUED]



THE COFFEE KLATCH

Coffee Maker: Now its quiet and there are no customers just yet — to early, too rainy. I wonder about Mirdad. If I had him here I would ask about this quote:

Preach Life to the dying, and to the living, Death. But to those who yearn to overcome preach deliverance from both.

Vast is the difference between 'holding' and 'being held.' You hold only what you love. What you hate holds you. Avoid being held.

More earths than one are spinning their courses across the voids of Time and Space.

Never complain of anything. To complain of a thing is to make of it a scourge for the complainer. To endure it well is to scourge it well. But to understand it is to make of it a faithful servant.

It often happens that a hunter aiming, say, at a roe would miss the roe and kill a hare of whose presence he was entirely unaware. A wise hunter will say in such a case, 'It was really the hare I had aimed at, and not the roe. And I got my quarry.'

Aim well, and any result is a good result.

What comes to you is yours. What delays in coming is not worth waiting for. Let it do the waiting.

You never miss an aim, if what you aim at aims at you.

An aim missed is always an aim attained. Let your hearts be Disappointment-proof. ...

One out of a hundred eggs spawned by a fish may come to fruition. Yet are the ninety-nine not wasted. So prodigal and so discriminately indiscriminate is Nature. Be you likewise prodigal and discriminately indiscriminate in sowing your hearts and minds in the hearts and

minds of men. (*The Book of Mirdad*, p. 173-74)

Student: Your mumbling again, is that *The Book of Mirdad* you declaim? Get me a cup of your first-flush Assam, and when settled with my tea I shall share a favorite of my own from there, [After much hustle and bustle the tea was fetched, as Coffee-Maker had grown fond of Michael Naimy's material, especially *The Book of Mirdad* and rainy days are good for sharing.]:

Wisdom is a burden to the half-wise as is folly to the fool. Assist the half-wise with his burden and let the fool alone; the half-wise can teach him more than you can.

Often you shall think your road impassable, somber and companionless. Have will and plod along; and round each curve you shall find a new companion.

No road in the trackless Space is yet untravelled. Where the footprints are few and far apart the road is safe and straight, though rough in spots and lonely.

On the way to overcoming the few count more than the many.

Creep where you cannot walk. Walk where you cannot run. Run where you cannot fly. Fly where you cannot bring the whole universe to a standstill within you.

Not once, nor twice, nor yet a hundred times must you raise the man who stumbles while endeavouring to follow your lead.' Keep raising him till he stumbles no more, remembering that you, too, once were babes. (*Ibid.*, p. 172)

Collected Lady in the Center Booth:

Bring me a cup of strong black Portuguese Roast along with a scone; and lend me your book, you both missed this vital step in any ounce of progress!! — :

Love is not a virtue. Love is a necessity; more so than bread and water; more so than light and air.

Let no one pride himself on loving. But rather breathe in Love and breathe it

out just as unconsciously and freely as you breathe in the air and breathe it out.

For love needs no one to exalt it. Love will exalt the heart that it finds worthy of itself.

Seek no rewards for Love. Love is reward sufficient unto Love, as Hate is punishment sufficient unto Hate.

Nor Keep any accounts with Love. For Love accounts to no one but itself.

Love neither lends nor borrows; Love neither buys nor sells; but when it gives, it gives its all; and when it takes, it takes its all. Its very taking is a giving. Its very giving is a taking. Therefore is it the same to-day, to-morrow and forevermore.

Just as a mighty river emptying itself in the sea is e'er replenished by the sea, so must you empty yourselves in Love that you may be ever filled with Love. The pool that would withhold the sea-gift from the sea becomes a stagnant pool.

There no 'more' nor 'less' in Love. The moment you attempt to grade and measure Love it slips away leaving behind it bitter memories.

Nor is there 'now' and 'then,' nor 'here' and 'there' in Love. All seasons are Love seasons. All spots are fit abodes for Love.

Love knows no boundaries or bars. A love whose course is checked by any obstacle whatever is not yet worthy of the name of Love.

I often hear you say that Love is blind, meaning that it can see no fault in the beloved. That kind of blindness is the height of seeing.

Would you were always so blind as to behold no fault in anything.

Nay, clear and penetrating is the eye of Love. Therefore it sees no fault. When Love has purged your sight, then would you see nothing at all unworthy of your love. (*Ibid.*, p. 64-65)

THE PLATONIC TRADITION AND THE EVOLUTION OF CONSCIOUSNESS

Why do we do say that philosophical midwifery¹ is Platonic? Is there some essential way of describing the pathologies that necessitates Platonic framework? Does the Platonic tradition reach into contemporary thought, so that while classic in origin it is most contemporary? To answer these questions let us first review the elements of Platonic thought:

- 1) There is an ultimate and that is the Good, or the One, ineffable and understood only through negatives.
- 2) The realm of Ideas and their interrelationships constitute the intelligible vital reality, which is apprehended as the most brilliant *light of Being*.
- 3) The participation in this realm of Ideas is possible because its power manifests itself such that those receptive to it experience it as the perfection of Beauty.
- 4) All that proceeds from the One does so only to return once again to the source of its being, that is, there is a procession and a return to the Good, or the One.
- 5) As there are conditions for participating in that realm of reality so there is a corresponding range of participation in that realm of Ideas, that is there are no limitations or blocks that cannot be overcome.
- 6) There are two major realms of human experience: the realm of Opinion with belief and image-thinking, and the realm of the Intelligibles with: under-

¹ [Much of this article has been extracted from *Philosophical Midwifery: A New Paradigm for Understanding Human Problems with Its Validation*, by Pierre Grimes and Regina L. Uliana, Chapter 14, pp. 166-171]

standing and knowledge; these two realms form a hierarchically structured perception of reality. The realm of Opinion is experienced by those participating in it as an existence trapped by fate, whereas those participating in the Intelligible experience freedom and providence.

- 7) In our present existence, our task is to learn how to properly rule the soul's activities, since in the afterworld there is the application of that learning to that struggle of the soul to reach the most lofty of visions. Thus, it is essential that the soul learn here, through mastery of oneself, to participate most fully in the divine, for that is the meaning of our existence.
- 8) The dialectic is the vehicle for reaching an understanding of these levels; it presents mind as both the structure and the nature of reality. When it functions to resolve problems that block a unitary view of that reality, this is called philosophical midwifery.

The application of the principles of philosophical midwifery to the realm of Opinion is presented in this work; for since the pathologos, as a class, are false beliefs about oneself and reality that were learned under duress from those appearing as sophists¹, it is in the realm of Opinion. Since the dialectic has been shown to function in both realms, Opinion and the Intelligible, we can say that the whole can be seen as rational, exhibiting the power of mind.

In identifying the pathologos as the source of problems at the level of Opinion, we have extended the dialectic into that realm. In both realms, analogical relations

¹ The Sophists derived their assumed authority from sense-data rather than the heart. With them the "Inner life" is strictly subservient to the outer appearance rather than *vice versa*. However true this may be, the *pathologos* has the upper hand. The urge to imitate a "great teacher" rather than to *be* one is seductive to the personality — hence the power of the pathologos, even in the circle of those who "technically" know better!

are common and follow the dictum, "relations are constant and terms vary." Hence, with a simple change in terms we can describe the dynamics or the terms operating on the level of the Intelligible. The terms, therefore, will have a higher intellectual functioning in the one case, but the relationships between the terms remain similar in the higher and lower realms. For in any system that is hierarchical within an analogical structure, we always find similar relationships, although the terms vary on each level of the hierarchy. Thus, it should not be surprising that the way we participate in the pathologos follows the same logic as the general description of the theory of participation in the Ideas. Several Platonic authors discuss this idea, but we shall draw our comparison from Proclus, rather than Plato or Plotinus, for his thought most fully articulates the metaphysical dimensions of Platonic thought and brings all aspects of Hellenism into a harmonious unity. Giovanni Reale calls Proclus a "speculative genius of the first order," saying:

"The Proclean synthesis, in fact, aimed at embracing *in* a systematic way the whole spiritual life of the Greeks, at taking on all aspects of it, and at furnishing it with a specific justification: from philosophy, to poetry, to popular religion, to the mysteries, to myths, and in general to all the beliefs which are embraced within the faith of the Hellenes as it has been shaped in the Imperial age."

First, then, let us examine how Proclus describes *participation* on the level of Ideas or as Idea is sometimes translated, the *Forms*:

"Accordingly, we must affirm that the cause of this participation is, on the one hand, the efficacious power of the primordial divine Forms themselves, and on the other hand the appetency of the beings that are shaped in accordance with them and that participate in the formative activity that proceeds from them."

The power joins with the appetency creating a participation that is creative, ex-

pressing the higher through the lower as the lower participates the higher. The Ideas shape and mold the appetency, framing an activity that emerges from their union. The formative principle is the model or pattern that profoundly influences the psyche on a fundamental level. For it is able to influence not only the goal-directed activity of the subject, but it also reaches into that level where changes and transformations of the character of the subject take place, changes that affect every mannerism and gesture of the subject. For the pathologos to be transmitted, it must appear to the subject as if the pathologos afforded a participation into what was most real; otherwise, it would never have the power to transform the subject into a copy of itself. It achieves this because the pathologos is an object around which the subject molds its own behavior like the players in the theater shape their acting from their own past experiences. The pathologos expresses itself through complementary images, themes, and thoughts that cluster around it, and through those expressions it functions in a unitary way. Whenever conditions appear analogous to the pathologos-scenes, then these past patterns come into play, often with tragic consequences. We can say that the formative activity that proceeds from the pathologos is a shadow of the higher; and the desire on the part of the subject is for what seems to be a higher and seems more real, but it is parallel to the pathologos functioning.

Surely, the influence of the pathologos is pervasive, and its power to control *seems* secure, for it has a formidable appearance. And we know it is not an easy task to escape from its sphere of influence. The power it possesses seems awesome, but certainly the scope of that power is not on the level of the Ideas, or Forms; for with the participation in the Forms there is a more profound awareness of the nature and scope of the real, whereas the pathologos is narrowly defined and darkened with unknowing. Yet within that limited scope, there is a shaping force of its own.

Proclus adds,

"For the creative action of the Forms is not alone sufficient to bring about participation; at all events, though these Forms are everywhere to the same degree, not all things participate alike in them; nor is the appetency of the beings that participate adequate without their creative activity."

In the realm of Belief, the pathologos functions in a way similar to the Forms. But the pathologos itself gains its entire effect by the believer's own powerful desire to participate in that model; and members of the same family will participate in varying degrees by fusing with the pathologos within the background of normalcy, that is, the normal framework of the family milieu. Without some mode of participation there would be no pathologos. Clearly, the degree of receptivity to the formation of the pathologos can be expressed as the degree to which one participates in the pathologos; and even when one family member significantly reduces participating, other members absorb that member's roles until through successive withdrawals there are no more players left to play the roles.

Concluding this section, Proclus says,

"First of all, every creative agent works upon what is by nature susceptible to its action, that is, upon what is capable of receiving its action, so that when the Demiurge will create something of a given character, the subject that is fitted to receive it, whatever the character may be, by its very aptitude presents itself as a collaborator with the agent that can create; and it does so through its desire, for its approach is caused by desire for what it is moving towards."

The divine creative Being, God the Maker-or the Demiurge- brings his creation to himself because the creation is not alien to its source and becomes a willing *collaborator* that plays out its destiny while guided by the providential nature. The creative participation of the art with the

artist and of the act with the acted upon brings a vision shared by each into the mystery of itself.

Carrying this thought of an emergent evolution throughout all levels is the hallmark of Platonic thought. It provides a structure within which to find compatible parts or levels of our reality. The pathologos operates on the level of Belief, for those are the shadows on the wall of Plato's allegory of the cave. When man is under the influence of the pathologos, he knows nothing of the upper world nor of the source of the images that he accepts for reality. This is because, in terms of the allegory, he accepts as final the voices of those who originated these beliefs. It is by questioning these beliefs that the prisoner gains freedom and emerges from the cave, but there a price for such freedom. Surely, this is the predominant theme and condition of the pathologos: exile and abandonment, the allegory tells us, await those bold enough to seek an escape from the chains of belief. The power it possesses seems awesome.

Indeed, it appears that we are being shaped and molded by the pathologos. Some argue that since we act out the model, our mind must, in some way, contain a kind of reflection of the pathologos. No, the truth is that none of these metaphors-shaped, molded, and reflected-describes the inner workings of the pathologos. This is because these images contain and presuppose a passive subject. We are collaborators with the pathologos since we participate in such beliefs and become like them to the degree we participate in them. The long preparation of the milieu made the pathology scene the vehicle for the transmission. We entered a process, and that process made us receptive to the transmission of the pathologos. We gave birth to it. We maintain it, and it became the basis of much that proceeds from us. Further, as we have seen, the subject is not a passive agent but an essential collaborator with the pathologos. For the subject takes on a role in a drama that has been created by those who estab-

lished the conditions for the transmission and maintenance of one's own pathologos.

We know, too, that we must have judged it to be the only true conclusion we could draw since the acceptance of the pathologos allowed a level of survival for us. Hence, we can say that it was to our benefit to believe as we did, given our dependent status. While it allowed no other alternative; it did bring with it secondary benefits: a unity with a clan, an acceptance, and a role. Thus, as a survival mechanism, the pathologos has a kind of efficacious power within the limits of group loyalty.

Seeing into the roots of the pathologos brings about a deeper appreciation of the powers of the mind, and we gain by directly seeing the value of facing the puzzle of our problems; we discover what we always wanted to know — that we can solve our most perplexing problems ourselves — and this gives a measure of trust to the hope that by searching within ourselves we will survive our own folly. This deeper appreciation of the value of mind and understanding naturally leads us to seek things akin to this higher level of functioning. For now we can step into a mindful evolution as it emerges with and through our willingness to participate in this realm of the mind and with it a desire to enter into more mature encounters.

Thus, while it is interesting to recognize that the pathologos can be accounted for in Platonic terms, it is important to this description that we call philosophical midwifery Platonic; and further it is important to understand why we count ourselves in that tradition. There is, of course, much *more to philosophical midwifery* than the dialectic of the pathologos, because the dialectic also explores another level of human problems, problems not of belief but of the understanding; and as such, these are more profound and provocative, reaching further into the mystery of man and the evolution of individual consciousness.

The Doctrine of the Heart

Ghadr Singh, having taken the vow, received the instruction of the Master:

“Go forth. Seek out him who knows still less than thou, and — let him hear the Law. Then return.”

Ghadr Singh departed, full of confidence in the power of the vow, full of confidence in the Guru, full of confidence in the Law.

But those to whom he went, speaking of the Law, were full of conceits — some of pride, some of possessions, some of the conceits of ignorance. None saw what he saw. None gained confidence in the Guru, and he gained the confidence of no one. No one was raised to his state; hence doubts supervened, and Ghadr Singh fell into the state of those to whom he went forth.

“Master, why is this?” asked Ghadr Singh when he had returned to the Guru for enlightenment, and had told him of the state in which he had fallen. “Upon entering the state, I saw. Upon leaving the state, I saw. But while in the state I was the state. Is the sight different in different conditions of being?”

The Guru replied: “The perceiving Power does not change. It is the same in all beings. Whether his sight is cast forward upon the state he is entering; or whether the sight is cast backward upon the state he is leaving; whether on this state, or that, or another, it is the same Power.”

Having pondered these sayings, Ghadr Singh returned again to the guru with formal questions, for the modifications of the mind are many. As it is well known, Ghadr means rebellion, and Singh was troubled with the insurrection of the mind, being unaware that the mind of man is not self-illuminative, is not all-inclusive, and is colored both from without and from within.

“Master, when I am with you, my mind is clear seeing and the path is smooth. There are no difficulties and it seems certain that I will never again fall into error. When I am gone from you upon my own duties, there is once more division, and my faculties are confused. Some duties seem clear, but distasteful.

Even as I consider the road to be followed, it disappears. I am alone and overborne.”

“This is the witness within thyself that that which was said is true. Upon entering the state, the path is swallowed up in the state. Upon entering the form, the Soul loses its identity and becomes one with the form.”

“But does not the identity of the Soul depend upon the form assumed?”

“Were this true, there could be no immortality for the Soul. With the destruction of the form, the Soul would cease. Therefore men say, He was born; he lives, he grows old; he is dead.”

“Master, upon what does the Soul depend for its immortality?”

“Upon nothing at all. The Soul of man is Self-existent. It is one with the One. The Soul goes from state to state. There is no end to the states, for the Soul makes its own states. The Soul goes from form to form. There is no end to the forms into which the Soul enters, for the Soul is the creator of all forms. The mind of man is the sum of the states, both of the states which have been, and the states which are to be. The body of man is the modification within the state — both the bodies which have been and the bodies which are yet to be.”

“Master, who, or what, is the destroyer of forms?”

“The Soul of man is creator. The Soul of man is also the destroyer. This is to be learned by the Soul. His identity proceeds from the One. The Universe is the image of the Self, and proceeds from the Self. The Soul imagines, I am this form; I am this state; I am this mind. These are temporal things. The Soul, being in its own nature immortal and free, wearies of its creations and imagines new and fair beauties, saying, here will I be happy forever. It casts its old bonds and enters into others which are new. This is Swarga for the Soul, to imagine a new delights and to enter into them. The hells of the Soul are its efforts to free itself from old forms and conditionings.”

“Is there, then, no rest for the Soul, nor any freedom to be had? Cannot the gods give aid, nor the rites of religion provide benefits?”

“These also are the Soul’s creations. These also are forms and states imagined by the Soul. In them the Soul delights until wearied. Then the Soul creates other gods, and enters other ceremonies. If the own nature of the Soul is freedom, all states are limitations and bondage. They are animated by the Soul. When the Soul withdraws, where is the state? It is withdrawn. It becomes an abstraction. There is this difference: the unemancipated live in the form and the state, like a spider which spins forth its web and indraws its web. They are not entangled in the web of creation. They put forth forms as a man puts forth speech, for another’s hearing and instruction. They indraw forms, as a man becomes silent after giving direction. The power of speech resides in man, not in anything that he utters. The power of creation resides in the Soul, and not in its creations. As a man is intoxicated by his own power of speech and the words which he utters, the unwary Soul is intoxicated with the power of creation and the forms into which it enters. This is the road of unwisdom. It is the path of the descent of the Soul into the bondage of matter.”

Ghadr Singh, his head filled with doctrines, gave gratitude to the Instructor, left the terrace of enlightenment, and returned toward his dwelling place filled with the illumination received. He determined to spin his web like a mother-spider, who spins that her young may be sheltered and nourished. He walked swiftly, pondering words of wisdom to be uttered for the guidance of men.

A stone rose up and bruised his heel. As the life in his member made outcry, Ghadr Singh forgot the words of his wisdom, and spoke words of reproof to the road-mender, warning him against neglecting his duties.

At the field of the medlar trees a Vaishya¹ waited and made him an offering for the fruit. Ghadr Singh, seeing that the price was insufficient for his needs, reviled the merchant, who went his way silent but filled with bitterness, hating all Brahmins for their pride and conceit, which consider not the needs of another.

At the gate of the compound two children were playing at games. At sight of Ghadr Singh they shouted boisterously, making pre-

tense, as is the way of Souls in small bodies. Ghadr Singh whipped them with harsh words for their trespass and unseemly conduct. The children went away crying and in fear.

Ghadr Singh sought his wife. In the women’s quarter he found her, weeping. The sight distressed Ghadr Singh, who asked her the cause of her sorrow. After much urging she confessed that she had sat listening to the play of the children, taking delight in their mirth, and was grieving because they had been driven away unkindly.

Ghadr Singh reproved his wife with measured citations from Manu, pointing out the duties of wives and of children. His wife, being a religious-minded woman and loving her husband, received his correction with meekness.

Ghadr Singh went to the prayer-room and meditated long and earnestly. His meditation was disturbed by the pain in his heel, by thoughts of the advantage sought to be taken of him by the merchant, by visions of the two frightened children, and by the memories of his wife’s tears. Nevertheless, he forgave them all, both the animate and the inanimate, for the wrongs he had endured, and in this act of forgiveness found the satisfaction which he sought.

On his return to the Master next day, Ghadr Singh recounted to the preceptor the events that had befallen, and as the Master remained silent Ghadr Singh was moved to inquiries.

“Master, thou who hast patience with my ignorance, and charity for my misunderstandings, and compassion when I err, tell me for my enlightenment how I may help all these beings so that they sin no more.”

The Master’s eye rested upon Ghadr Singh, but the Master spoke not at all. But Ghadr Singh, because he was under the eye of the Master, saw his own nakedness and was ashamed. He saw that he had had no patience with ignorance, no charity for misunderstanding, no compassion for errors, and that therefore the sins of all the others were his own sins, and that his meditation was but a potion he had taken to gain forgetfulness from his own wrong doing.

¹ Vaishya, the Trader or Merchant Caste.

Then the Master spoke kindly to Ghadr Singh.

“The doctrine of the head gives correction. The doctrine of the heart gives consideration. The doctrine of the heart sees Souls. The doctrine of the head sees sins. The head sees the state. The heart sees the Soul. The way of emancipation is the heart doctrine.”

Ghadr Singh began to study the doctrine of the heart.

Keely and Zero Point Energy

Robert Bruce MacDonald

When H.P. Blavatsky was writing *The Secret Doctrine* in the 1880s, there was much interest surrounding the experiments and theories of a certain John Worrell Keely. Blavatsky looked at the theoretical commentary of Keely and recognized an individual cognizant of occult theory. Keely had developed an experimental motor that defied the contemporary theory of the laws of physics but operated, Blavatsky recognized, according to occult laws. The commentary that Blavatsky provided concerning Keely's work is very suggestive, especially when taken in conjunction with work being done today.

There is much interest among researchers today on a type of energy called zero-point energy. This energy is associated with the so-called vacuum. Bill Morgan, in an internet article titled “Scalar Wars - The Brave New World of Scalar Electromagnetics” paraphrases the development of the concept as follows:

[I]t was thought that a totally empty volume of space could be created by simply removing all matter and, in particular, all gases. That was our first concept of the vacuum. . . . Late in the 19th century, it became apparent that the region still contained thermal radiation. But it seemed that the radiation might be eliminated by

cooling. So the second concept of getting a real vacuum is to cool it down to . . . absolute zero. . . . Well, since then, both theory and experiment have shown that there is a non-thermal radiation in the vacuum and that it persists even if the temperature could be lowered to absolute zero. Therefore, it was simply called the “zero point” radiation. (Morgan, p.5)

The question that naturally arises is, if there is no matter and no apparent physical energy of any sort, what is this energy at zero-point? Where does it come from and how is it transmitted?

To get a better understanding of what is happening, perhaps it would be instructive to look at the nature of waves. Physics describes two broad categories of waves, longitudinal and transverse waves. From Ira M. Freeman's *Physics Made Simple*, we read the following:

[P]articles moved by a compression wave, the kind that produces sound, **oscillate** (move back and forth about a center) along the line in which the waves are moving. For this reason they are called *longitudinal waves*. In other kinds of waves, the disturbed particles move perpendicular to the line of the advance of the waves; these are called *transverse waves*. Still other waves are combinations of longitudinal and transverse motion (Freeman, p.85)

Try now to envision each type of wave and where each comes from. As was pointed out, sound moves in the form of longitudinal waves. The wave describes the movement of energy from its source as that energy travels outward. Sound carries through air and because air molecules are all pushed tight up against one another, it is not easier for the molecule of air to move in any one direction more so than in any other direction. Consequently, the wave and the particles move in the same direction. Think of a square room filled with people such that they are all standing shoulder to

shoulder and there is no room for anyone else. If all the people standing along the east wall were suddenly to push west, they would lean into those who are standing directly west of them then rebound upright because they have no place else to go. This wave would be transmitted from the east wall to the west wall through all of the people in the room until the force is carried into the wall by those standing adjacent to it. The wave moved from east to west and each member of the room oscillated slightly in the direction of the wave from east to west. If there was very low gravity in that room we could envision some or all of the people popping up into the air above them in a direction that was perpendicular to the direction of the wave before they settled back down onto the ground. This is much the way that we can understand a wave moving up onto a beach. As the wave moves longitudinally through the water towards land the depth of the water will begin to shrink. At some point it will be shallow enough that wave will take on a transverse component moving some of the water into the air above. The force of the wave is strong enough to overcome the force of gravity and move the water at the surface into the air. The force of the wave is quickly expended as the medium in which it is moving disappears and it works to push the water up into the air and finally pushes a thin film of water inland.

How does the Sun transmit its energy through the vacuum of space to earth? If we were to view space as a non-physical material (having no mass), then if the Sun were able to affect this material we could envision longitudinal waves emanating from the Sun moving outward into the Solar System. As the waters of space approached the physical planets, perhaps there is a thinning of the ether (the oceans) so that the force

pushes the surface into the interetheric area between the oceans of space and the planets. This produces what science refers to as electromagnetic radiation with its particular waveform. Again Bill Morgan commenting on the work of zero-point energy researcher, Col. Tom Bearden, writes as follows:

The vast seething ocean of energy of the vacuum, the longitudinal scalar EM waves of the time domain, can now be tapped and “transduced” into ordinary (transverse) EM energy in our 3-Space world. The process can be compared to putting a paddlewheel into a river. The energy acquired is free, since the river is there flowing whether we tap it or not. And it is a mighty river, and is not diminished by our paddlewheel. (Morgan, p.6)

These writers are using the image of an ocean through which these “longitudinal scalar EM waves” are moving. The theory postulates that this fourth dimension is the time dimension as Morgan again points out:

We live in a 3-dimensional world, which physics calls “3-space.” But there is also spacetime, or 4-space, or the “4th dimension.” Then suddenly comes this amazing new knowledge that time is . . . energy which is compressed by exactly the same factor by which matter is considered compressed energy: the speed-of-light-squared!

So we have a new companion to the famous $E=mc^2$. It is now paired with $E=tc^2$ (where t is actually “delta-t,” or change in time). (Morgan, p.4)

So whether this 4th dimension is to be looked upon as a temporal dimension or as a dimension that encodes temporal information for our 3-dimensional world, among other things, it seems clear that it behaves as some sort of deep ocean from which energy can be extracted. How are we to understand this?

When explaining his “Vibratory Physics”, one of the central ideas that Keely expounded on was that of the neutral centre. All natural bodies from the sub-atomic particles to planets and stars are spherical in nature and they possess a neutral centre. Keely gives us some clues as to the nature of the neutral centre when he writes the following:

Taking into consideration even the introductory conditions of the etheric stage, etheric vibration has proved to me that the higher the velocity of its rotating stream the greater is its tendency towards the neutral centre, or centre of sympathetic coincidence. Were it otherwise, how could there ever be any planetary formations, or the building up of visible structures? If a billiard ball were rotated to a certain velocity, it would separate in pieces, and the pieces would fly off in a tangent, but if it were a ball of ether, the higher the velocity of rotation, the stronger would be the tendency of its corpuscles to seek its centre of neutrality, and to hold together. (*True Science*, pp.17-18)

Like the eye of a hurricane, which is an area of stillness and very low pressure, the neutral centre pulls towards it other weaker neutral centres of the appropriate nature (like attracts like). It is like a vacuum in the ether pulling mass and energy towards its centre in a spiraling motion. Without that neutral centre, objects like the billiard ball would fly apart into a myriad of pieces. In a very real sense, the neutral centre is what imparts life to a body: “. . . Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life” (*SD I*, p.16). In Theosophy we speak of Fohat and Laya Centres. Blavatsky gives us some further clues when she writes the following:

When Fohat is said to produce “Seven Laya Centres,” it means that for formative or creative purposes, the Great Law (Theists may call it God) stops, or

rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe. “*The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara*” (*Occult Catechism*).

We have said that Laya is what Science may call the Zero-point or line; the realm of absolute negativeness, or the one real absolute Force. . . . It may serve to elucidate the meaning if we attempt to imagine a neutral centre—the dream of those who would discover perpetual motion. A “neutral centre” is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter as already formed; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of (say) the lower in their transformation upwards, these will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, to us the matter of the lower plane there vanishes from our perception into nothing—or rather it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special and not readily discoverable properties. (*SD I*, pp.147-48)

Blavatsky tells us that not only does Fohat create these neutral centres but that the God or the great Breath is responsible for digging seven Laya centres, and these Laya centres correspond to different planes wherein the set of senses developed on one plane are not perceptive to the energies of the neutral centre or plane adjacent to it. Keely echoes this when he writes the following:

Light and heat are not evolved until the force of the vibratory sympathetic stream from the neutral centre of the sun comes into atomic percussive action as against the molecular atmosphere or envelope of our planet. It is so with all others that are perceptible to our senses. The visibility of the planets can only be accounted for in this way, some in a great

degree, some in less. Innumerable thousands remain invisible to us by not having the conditions surrounding them, and associated with them, which favour the atomic and molecular antagonistic friction necessary to make them visible. (*True Science*, p.15)

The planets produce subsets of those neutral centres produced initially by our central sun. Earth is a system of globes (based on its own seven neutral centres) within a greater system (the neutral centres of our central sun). Certain energies emanated from our sun are vibratorally sympathetic to the neutral centre produced by our earth and as the great circulatory streams make their way about the solar system, sympathetic energies are pulled to the earth owing to their affinities, while the earth emanates other energies that join that great flow that makes its way in time back to the sun.

So we see that there are two systems, the terrestrial and the celestial which must work in harmony. There has to be an attraction between these two systems and that is what Keely explains:

Electricity is the result of three differentiated sympathetic flows, combining the celestial and terrestrial flows by an order of assimilation negatively attractive in its character. It is one of Nature's efforts to restore attractive differentiation.

In analyzing this triple union in its vibratory philosophy, I find the highest order of perfection in the assimilative action of Nature. The whole condition is atomic, and is the introductory one which has an affinity for terrestrial centres, uniting magnetically with the Polar stream, in other words, uniting with the Polar stream by neutral affinity. The magnetic or electric forces of the earth are thus kept in stable equilibrium by this triune force, and the chords of this force may be expressed as 1st, the dominant, 2nd, the harmonic, and 3rd, the enharmonic. . . . The union of the two prime thirds is so rapid, when the negative and the positive conditions reach a certain range of vibratory

motion, as to be compared to an explosion. During this action the positive electric stream is liberated, and immediately seeks its neutral terrestrial centre, or centre of highest attraction. (*True Science*, pp.15-16)

What exactly is Keely trying to explain here? First of all what is this "positive electric stream" that is seeking its "neutral terrestrial centre"?

Keely gives us a clue to this later on. He writes:

The action of the magnetic flow is dual in its evolution, both attractive and propulsive. The inclination of the plane on which the subtle stream moves, either to the right or to the left, has nothing to do with positive or negative conditions. The difference in conditions of what is called, by electricians, positive and negative electricity, is the difference between receptive and propulsive vibrations. They can be right or left receptive, or right or left propulsive. The positive vibrations are the radiating, the negative vibrations are the ones that are attracted toward the neutral centre. (*True Science*, p.17)

Because this "positive electric stream" is seeking its neutral centre, this must be what Keely refers to above as negative vibrations, the electron being one correlative of this vibration. With this clue at hand, it seems that Keely was explaining above how the earth maintains its negative electrical charge. The following is a short description of lightning:

A new theory, suggesting that the electrical polarization in a thundercloud may cause precipitation rather than be a consequence of it, postulates that the electrical potential existing between the ionosphere — the highest layer of the atmosphere and the earth — initiates the polarization in a thundercloud. According to this theory, the upward flow of warm air through a thundercloud carries with it positively charged particles. These accumulate at the top of the cloud and attract negative charges from the ionosphere.

The negative charges are carried to the base of the cloud by powerful downdrafts at the periphery of the cloud, thus preventing oppositely charged particles from neutralizing each other. (*Infopedia*, "Lightning")

In this theory the ground, the lower edge of the cloud, and the higher surface of the cloud work as a giant capacitor causing the discharge from cloud to ground. The reason for this, other than to cause rain, is as said above:

Many meteorologists believe that this is how a negative charge is carried to the ground and the total negative charge of the surface of the earth is maintained. (*Infopedia*, "Lightning")

Keely has given us a wonderful illustration of the harmony that exists between the celestial force ionizing the upper atmosphere which in turn leads to radiation emanating from overly excited electrons causing "thermal concentration" and "aqueous disintegration" (evaporation) at the surface with positive ions being carried to the top of the clouds through the rising of the warm moist air. Here we are given an example of the positive vibrations in the form of radiant heat and the negative vibrations in the form of lightning. Remember that "[l]ight and heat are not evolved until the force of the vibratory sympathetic stream from the neutral centre of the sun comes into atomic percussive action as against the molecular atmosphere or envelope of our planet." So the atmosphere of the earth acts as a transformer taking the celestial force and modifying it into the light and heat that can be used to drive the earth's living systems. How does this help us to understand zero-point energy?

First let us look at a conventional closed circuit system. Tom Bearden writes:

In the conventional 2-wire system a load is added to the source-antenna, al-

lowing circulation of electron current in a closed circuit through the load and then through the ground return line back to and through the dipolar source-antenna. The only useful reasons for this "closed circulation" of the electrons are (1) it is simple, *easy*, habitual, and accepted, (2) all our components, instruments, and methodologies are developed in accordance with this usage, (3) one uses the electrons as a *working material fluid* to receive, transport, and discharge excess EM energy, and (4) forcing the electrons back through the back emf *reloads* the spent electrons again with excess EM energy in the form of little $\nabla\phi$'s (excess trapped energy density) upon each recycled electron.

Some of the excess $\nabla\phi$ collected upon the electrons is expended in the load as useful work, but one half of the total is expended in driving the spent [electrons](without excess $\nabla\phi$). Consequently all conventional 2-wire circuits, which return *all external electron-flow current loops back through the source*, are always underunity devices Eerily these conventional sources are already . . . *open systems receiving free energy from the vacuum, but they are hooked up and designed in a suicidal manner so as to use at least half of that freely extracted energy to re-close the system and shut off the influx of free energy*. Since at least some of the remaining half of the energy is lost in inefficiencies, frictional losses, etc., less than half the total free energy goes to the load. . . . (*Additional Information*, pp.4-5)

The earth is a giant dipole extracting energy from the vacuum (the celestial neutral centre) to drive its life systems. The earth's dipole is not exhausted in this process and should run indefinitely as long as the terrestrial neutral centre and the celestial neutral centre continue to exist. In like manner, a dipole can work as an antenna extracting energy from the terrestrial neutral centre (what he calls the vacuum). Bearden writes:

A method and apparatus for extracting bidirectional EM wave energy

from the vacuum through the scalar potential gradient across the terminals of an electrical source, collecting the excess energy in a collector without entropy, then separately discharging the collected energy through a load to perform work, without sending the load current back through the primary source against its potential gradient; i.e., against its back emf. . . . The system permissibly operates as an “open” system, and extracts and utilizes excess EM energy from a free-flowing external source (the flux exchange between the surrounding vacuum and the bipolarity of the source), hence it can operate at an efficiency greater than unity without violation of the laws of physics, in a manner analogous to but entirely different from a heat pump. In this invention, it is not the purpose of the primary source to furnish current and dissipative power to the external circuit. The bipolarity of the source is utilized primarily as a dipole antenna to receive the bidirectional EM wave energy flow from the vacuum, and direct it without entropy through a switching unit to the collector. Conduction electrons in the collector are temporarily restrained while being overpotentialized by the excess energy being collected upon them. The collector and its overpotentialized electrons are then switched away from the primary source, and connected across the load as a separate circuit and closed current loop. The electrons in the collector and their excess energy are then automatically released to flow as current discharge through the load, releasing their excess energy to perform useful work in the load. . . . (*Additional Information*, pp.1-2)

The collector is like the bottom of the thunder cloud which dissipates its energy into the centre of highest attraction, the surface of the earth. In the case of this motor, a simple capacitor is used, with one plate discharging its excess EM energy to the opposite plate to power the

load. Bearden has created with this theory a device ready to be marketed in 2003 that is capable of putting out 2.5 kilowatts of free electricity forever. Unfortunately, he also points out that weapons have been developed with this theory more terrible than anything previously devised by man. This is the danger with all new developments, as Blavatsky points out when referring to Keely:

[W]henver such individuals . . . with peculiar psychic and mental capacities are born, they are generally and more frequently helped. . . . Only they are helped *on the condition that they should not become . . . an additional peril to their age: a danger to the poor, now offered in daily holocaust by the less wealthy to the very wealthy.* (*SD I*, p.558)

Such a device could help the poor and injure the wealthy, and the technology developed into weapons could hurt us all. Will such a device even be allowed to see the light of day? [Reprinted from *Fohat*, Winter issue, 2002, www.fohat@planet.eon.net]

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