



Jason and The Argonauts

The first glorious, audacious, and common deed of the Hellenes was the Argonautic Expedition which took place around 1400 BC or much earlier (2000 BC) according to some others.

As a matter of fact it is too difficult if not impossible to be precise when dating prehistoric events. However, it is worth mentioning here that the dating of the Orphic Hymns through astronomical methods by the Greek astronomer C. S. Chassapis, proves that these, regardless of the time of their gathering and registration (during the 6th c BC), were formulated much earlier and were communicated from generation to generation by the initiated of Orphism. Herman Diels in *Fragmenta der Vorsokratiker* says that the very ancient Hellenes wrote their opinions and their observations on very thin boards. And he was justified by the latest find in Castoria (North-West of Hellas). The date of the inscribed board discovered in Dispilio in Castoria, derived from radiocarbon(C14) analyses, goes back to ca 5000 BC. The Orphic hymns were the genuine product of Hellenes who lived in the country in the depths of the 2nd Millenium BC (Orphica - I.Passas). If this date is true then the Argonautic Expedition, where Orpheus took part, could not have taken place in 1400 BC but much earlier.¹

¹ An occultist might date this closer to the sinking of Poseidonis — around 8 or 9,000 BC. The *Glossary* entry for Orpheus reads: "Literally, the 'tawny one.' Mythology makes him the son of Æeager and the muse Calliope. Esoteric tradition identifies him with Arjuna, the son of Indra and the disciple of Krishna. He went round the world teaching the nations wisdom and sciences, and **establishing mysteries**. The very story of his losing his Eurydice and finding her in the underworld or Hades, is another point of resemblance with the story of Arjuna, who goes to Pâtâla (*Hades* or hell, but in reality the *Antipodes* or America) and finds there and marries Ulupi, the daughter of the Nâga king. This is as suggestive as the fact that he was

The Crew

Being commanded to fetch the fleece, Jason sought advice from his pedagogue, Cheiron, — or he consulted the oracle — who advised him to assemble the nobles of Hellas and sail away. Orpheus mentions 49 men, Apollodorus 45, Apollonius 64 and Diodorus 54. Among those who assembled were the following: Jason who became their admiral; Tiphys who steered the ship — he could steer it by watching the stars at night and the sun during the day; Argos—the excellent shipbuilder—who would repair any damage that might be caused; Orpheus who was their religious leader—a wise and widely travelled man, the founder of Orphism and famous for his music as well; Castor and Polydeukis — the Dioskouri — who were strategical geniuses and sailed round the Aegean sea pursuing the pirates, thus clearing the sea; three seers: Amphiaraus, Mopsus and Idmon; Asclepius and Erivotis, experts in medicine; Lynceus — he was believed to be clear sighted — who would stand on the prow searching the sea carefully; Idas and Hercules as prow-officers; Peleus and Telamon as stern-officers; Zetes and Calais who were petty officers and Nauplius, Erginus and Ancaeus,

TABLE OF CONTENTS

Jason and the Argonauts	1
Dionysus and Orpheus	3
Correspondence	5
The Curse from a Philosophical Point of View	7
Letter from Damodar	16
Meditation	20
Secret Trial of Tibetan Monks	21
Guest Editorial — "Unity in Diversity"	22

considered *dark* in complexion even by the Greeks, who were never very fair-skinned themselves." (p. 242)

experts in navigation. Anceus took over the Argo after Tiphys's death. He was also said to be an astronomer. The rest of the Argonauts rowed.

Judging from the above we cannot but admire the perfect organization of the Argonauts—all of them being well-educated and experts in their fields as well as good fighters — and therefore conclude that the

Argonautic Expedition must have been a voyage of discovery as well.

Crew List

[See pages 6 & 7.]

[There are two major theories regarding the actual itinerary of the voyage. We give the most recent, which may turn out closer to truth than the orthodox version!" For extensive information on this subject go to:

<http://www.greece.org/poseidon/work/argonautika/argo.html>

Vasilis Haskas of Greece is to be credited with the major part of this article. — Eds. A. T.]

Another unconventional and more revolutionary theory which really deserves particular mention is that of Henriette Mertz, an American archaeologist and researcher of the Hellenic Prehistory.

After 1950 Henriette Mertz, following Apollonius Rhodius' scripts on Argonautica Book II, sailed over the east coasts of South America and across the Amazon, covered long distances on foot in the Andes range in Perou, Bolibia and Colombia and concluded that the Argonauts had sailed as far as South America where gold was in plenty. According to her, the Miletian geographers quite mistakenly placed Colchis in the Euxinus Pontus where the ancient philologists sent the Argonauts to get the "Golden Fleece".

As for the word "Bosporus" -used by Apoll.Rhod. Book II-, I. Passas in his "Hellenic Prehistory" says that it might not have been used as a geographic location but as a term for the strait which the Argo sailed through. The huge waves like mountains and the contrary winds they were confronted

with as soon as they came out of Bosporus could not have occurred in the Euxinus Pontus which is an inland sea. Perhaps some ancient copyists quite ignorant of the fact that the Mediterranean had access to the Atlantic Ocean, placed Bosporus in the Euxinus Pontus which was a well-known sea at the time.

The Argo, after having sailed across the Mediterranean and through Hercules' Pillars, was carried to the American Continent by the Gulf Stream. They sailed to the south of the Sargasso Sea ("The floating islands", Apollonius Rhod. Book II 285, 295-298) and touched at Puerto-Rico. The Sargasso Sea was named after the weed, known as sargassum, which floats in scattered patches over hundreds of square miles throughout this vast area.

At Puerto-Rico they met the seer Phineus and freed him from the "Arpyias" which are not a poetic exaggerated invention but according to Apollonius' detailed description these birds must have been the "Hoatzin" as they are called now in South America. From there the Argo passed through the Windward Passage between the two islands of Haiti and Cuba (Cyanean Rocks or Clashing Rocks). At this point I am citing the remarks of Henriette Mertz from her book "The Wine Dark Sea" regarding the detailed description of the natural phenomenon of tide by Apollonius Rhodius, which should make researchers think. "Apollonius Rhodius accurately described the high tide surging through the passage and the white-foamed spray clashing high on cliffs of both sides — the Cyanean Rocks. The allusion of rocks clashing together referred to the high tide — as the tide swelled rushing in, lower rocks became submerged by the rising seas, disappearing from sight and appearing to widen the passageway giving an optical illusion of the two headlands moving away. When the tide receded and the water level dropped, lower rocks again became exposed and appeared to suddenly come together. Thus they opened and closed. Since the vast

surge of foaming sea rises twice every day with an unexpected suddenness the rocks were said to clash together (Symplygades-Clashing Rocks)".

According to Mertz the detailed and accurate description of this natural phenomenon would be possible only by eyewitness and this phenomenon exists precisely as described and exists in no other place. On the other hand, such tides do not take place in inland seas like the Black Sea or the Mediterranean -hardly of sufficient force to whirl a ship around ("The current whirled the ship around" Apoll.Rh.).

After passing through the Clashing Rocks the Argo was said to have sailed into another broad sea, the Caribbean, "where the two seas met" (Apoll.Rh.). Here the two seas are the Atlantic and the Caribbean. Coming out into the Caribbean Sea we read about a windless calm and airless silence while the Argonauts bending over the oars are sweating and panting. It is true that travelling from the cold and wild Atlantic into the warm and calm Caribbean through the Windward Passage one can instantly feel the sudden climatic change just as Apollonius describes it: humidity, sweat, hot and slackness.

Following down the eastern coast of S.America, the Argonauts came to the Rio De La Plata river (Phasis) and sailing up the river they came to the south of Titikaka lake where the tribe of Colchicourous lived. Mertz claims that the word "Colchicourous" is the Spanish word for the Hellenic "Colchis".

Dionysus and Orpheus

Dionysus is preëminently the deity on whom were centred all the hopes for future life, in short, he was the god who was expected to *liberate the souls of men* from their prisons of flesh. Orpheus, the poet-Argonaut, is also said to have come on earth to purify the religion of its gross, and

terrestrial anthropomorphism, he abolished human sacrifice and instituted a mystic theology based on pure spirituality. Cicero calls Orpheus a son of Bacchus. It is strange that both seem to have originally come from India. At least, as Dionysus Zagreus, Bacchus is of undoubted Hindu origin. Some writers deriving a curious analogy between the name of Orpheus and an old Greek term, ὀρφνός, *dark or tawny-colored*, make him Hindu by connecting the term with his dusky Hindu complexion. See Voss, Heyne and Schneider on the Argonauts.

The *Glossary* (p. 242) entry for "Orphic Mysteries" reads:

These followed, but differed greatly from, the mysteries of Bacchus. The system of Orpheus is one of the purest morality and of severe asceticism. The theology taught by him is again purely Indian. With him the divine Essence is inseparable from whatever *is* in the infinite universe, all forms being concealed from all eternity in It. At determined periods these forms are manifested from the divine Essence or manifest themselves. Thus through this law of emanation (or evolution) all things participate in this Essence, and are parts and members *instinct* with divine nature, which is omnipresent. All things having proceeded from, must necessarily return into it; and therefore, innumerable transmigrations or reincarnations and purifications are needed before this final consummation can take place. This is pure Vedanta philosophy. Again the Orphic Brotherhood ate no animal food and wore white linen garments, and had many ceremonies like those of the Brahmans. (p. 242-43)

The nazars or prophets, as well as the Nazarenes, were an anti-Bacchus caste, in so far that, in common with all the initiated prophets, they held to the spirit of the symbolical religions and offered a strong opposition to the idolatrous and exoteric practices of the dead letter. Hence, the frequent stoning of the prophets by the populace and under the leadership of those

priests who made a profitable living out of the popular superstitions. Otfried Müller shows how much the Orphic Mysteries differed from the *popular* rites of Bacchus, although the *Orphikoi* are known to have followed the worship of Bacchus. The system of the purest morality and of a severe asceticism promulgated in the teachings of Orpheus, and so strictly adhered to by his votaries, are incompatible with the lasciviousness and gross immorality of the popular rites. The fable of Aristæus pursuing Eurydiké into the woods where a serpent occasions her death, is a very plain allegory, which was in part explained at the earliest times. Aristæus is *brutal power*, pursuing Eurydiké, the esoteric doctrine, into the woods where the serpent (emblem of every sun-god, and worshipped under its grosser aspect even by the Jews) kills her; *i.e.*, forces truth to become still more esoteric, and seek shelter in the Underworld, which is not the hell of our theologians. Moreover, the fate of Orpheus, torn to pieces by the Bacchantes, is another allegory to show that the gross and popular rites are always more welcome than divine but simple truth, and proves the great difference that must have existed between the esoteric and the popular worship. As the poems of both Orpheus and Musæus were said to have been lost since the earliest ages, so that neither Plato nor Aristotle recognized anything authentic in the poems extant in their time, it is difficult to say with precision what constituted their peculiar rites. Still we have the oral tradition, and every inference to draw therefrom; and this tradition points to Orpheus as having brought his doctrines from India. As one whose religion was that of the oldest Magians — hence, that to which belonged the initiates of all countries... (*Isis Unveiled*, II, p. 129-30)

Those who in the *Kurân* (see Surât XIX.) are generically termed the *Edris*, or the “Learned” (the Initiated), bore in Egypt the name of “**Thoth**,” the inventor of arts, sciences, *writing* or letters, of music and astronomy. Among the Jews the *Edris* became “**Enoch**,” who, according to Bar-

Hebræus, “was the first inventor of writing,” books, arts, and sciences, the first who reduced to a system the progress of the planets. In Greece he was called **Orpheus**, and thus changed his name with every nation. The number Seven being attached to, and connected with, each of those primitive Initiators, as well as the number 365, of the days in the year, astronomically, it identifies the mission, character, and the sacred office of all those men, but certainly not their personalities. Enoch is the *seventh* Patriarch; Orpheus is the possessor of the *phorminx*, the 7-stringed lyre, which is the seven-fold mystery of initiation. Thoth, with the seven-rayed Solar Discus on his head, travels in the Solar boat, the 365 degrees, jumping out every fourth (leap) year for one day. (S.D.II, 529)

As to Enoch, Thoth or Hermes, Orpheus and Kadmus, these are all generic names, branches and offshoots of the seven primordial sages (incarnated Dhyan Chohans or Devas, in *illusive*, not mortal bodies) who taught Humanity all it knew, and whose earliest disciples assumed their master's names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes (of whom Egyptologists count five) Enoch, etc., they are all inventors of letters; none of them dies but still lives, and they are the first Initiators into, and Founders of the Mysteries. (SDII, 267)

Zoomancy, according to Suidas was imparted to the Greeks by “Orpheus, who taught how to perceive in the yoke and white of the egg, under certain conditions, that which the bird born from it would have seen around it during its short life. This occult art, which demanded 3,000 years ago the greatest learning and the most abstruse mathematical calculations, has now fallen into the depths of degradation: it is old cooks and fortune-tellers who read their future to servant-girls in search of husbands, by means of the white of an egg in a glass.” (SDI, 362-63)

Orpheus as a lineage can hearken back even to the Third Root Race, for it is this race of which it is said:

This Third Race is sometimes called collectively "the Sons of *Passive Yoga*," *i.e.*, it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc. They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "*Set apart*" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras"—*to form the nursery for future human adepts*, on this earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. (SDI, 207-8)

So when Jason was sent to get the golden fleece he was after the same alchemy

that has led man on for ages. Those who take the high road are intent on transforming their lower nature, their Saturnian lead into gold. At the negative pole of this same *Science* and there are others who seek the physical transmutation of lead into gold.¹



CORRESPONDENCE

Dear Friend,

Great issue! Just want to let you know that your efforts are much appreciated. This material is stimulating intellectually and nourishes my soul. In the hectic pace of daily life, your publication is often a healthy dose of spiritual medication that truly serves to "disenthral the Soul from the bondage of sense".

I am thankful for people like you.

Warmest regards,

Jeff Johnsona



¹ "All the Adept-Initiates, despising gold and having a profound indifference for life, care very little about the first two objects [*i.e.*, prolonging physical life and making physical gold] of alchemy.

[They] recognize the existence of *two elixirs* the great and the small. The use of the second on the physical plane has to do with the transmutation of metals and the restoration of youth. The **great "Elixir,"** which was only symbolically an elixir, conferred the greatest boon of all: *conscious immortality in the Spirit*, the Nirvana throughout all cycles, which precedes PARANIRVANA, or absolute union with the ONE Essence." ("Alchemy in the 19th Century")

ORPHEUS

Little is known for certain of Orpheus. "This alone may be depended on, from general assent, that there formerly lived a person named Orpheus, whose father was Œagrus, who lived in Thrace, and who was the son of a king, who was the founder of theology, among the Greeks; the institutor of their life and morals; the first of prophets, and the prince of poets; himself the offspring of a Muse; who taught the Greeks their sacred rites and mysteries, and from whose wisdom, as from a perpetual and abundant fountain, the divine muse of Homer, and the philosophy of Pythagoras, and Plato, flowed; and, lastly who by the melody of his lyre, drew rocks, woods, and wild beasts, stopped rivers in their course.etc.

The first and genuine Orpheus, was a poet of Thrace, and, according to the opinion of many, the disciple of Linus; who flourished, says Suidas, at the time when the kingdom of the Athenians was dissolved. Some assert that he was prior to the Trojan wars....

Our poet, according to fabulous tradition, was torn in pieces by women intoxicated with wine because he had convinced their men to remain chaste¹...

Again, the sacred mysteries called Thracian, derived their appellation, from our Thracian bard, because he first introduced sacred rites and religion into Greece; and hence the authors of initiation in these mysteries, were called Orpheotelestae. Besides, according to Lucian, our Orpheus brought astrology, and the magical arts into Greece;² ...and Madame Blavatsky says of him:

¹ A variation on this is found in Hindu mythology when Narada convinces Brahma's mind-born son to remain celibate, and is thereby cursed to be continually reborn.

² Drawn from the "Dissertation..." that begins Thomas Taylor's translation of *The Hymns of Orpheus*.

Orpheus (*Gr.*). Lit., the “tawny one”. Mythology makes him the son of Æger and the muse Calliope. Esoteric tradition identifies him with Arjuna, the son of Indra and the disciple of Krishna. He went round the world teaching the nations wisdom and sciences, and establishing mysteries. The very story of his losing his Eurydice and finding her in the underworld or Hades, is another point of resemblance with the story of Arjuna, who goes to Pâtâla (*Hades* or hell, but in reality the Antipodes or America) and finds there and marries Ulupi, the daughter of the Nâga king. This is as suggestive as the fact that he was considered *dark* in complexion even by the Greeks, who were never very fair-skinned themselves.

Orphic Mysteries or *Orphica* (*Gr.*). These followed, but differed greatly from, the mysteries of Bacchus. The system of Orpheus is one of the purest morality and of severe asceticism. The theology taught by him is again purely Indian. With him the divine Essence is inseparable from whatever is in the infinite universe, all forms being concealed from all eternity in It. At determined periods these forms are manifested from the divine Essence or manifest themselves.

THE “CURSE” FROM A PHILOSOPHICAL POINT OF VIEW

Universal traditions corroborate the teachings of *The Secret Doctrine* in all corners of the globe. All have the same origin. None are meaningless and baseless stories, invented to entrap the unwary profane: all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of pre-historic tradition.

But before offering to the student the history of the psychic and spiritual evolution of the direct antediluvian fathers of our Fifth (Aryan) humanity, and before demonstrating its bearing upon all the other side branches

NAME	FATHER'S NAME	ORIGIN	APOLLODO RUS	ORPHE US	APOLLON IUS RHODIUS
EURYTIONUS	IRUS	LOCRIS	NO	YES	YES
OELEUS	LEODOCUS	LOCRIS	NO	YES	YES
CANTHUS	CANETHUS	EUBOEA	NO	YES	YES
FALERUS	ALCONUS	ATHENAE	NO	YES	YES
FLIAS	DIONYSUS	CORITH	NO	YES	YES
TALAUUS	VIAS	ARGOS	NO	YES	YES
ARIUS	VIAS	ARGOS	NO	YES	YES
LEODOCUS	VIAS	ARGOS	NO	YES	YES
HYLAS	THIODAMANDUS	FTHIA	NO	YES	YES
NAUPLIUS	KLYTONIUS	NAUPLIA	NO	YES	YES
IDMON	APOLLO (AVAS)	ARGOS	NO	YES	YES
AMPHIDAMANTUS	ALEOU	ARCADIA	NO	YES	YES
ASTERIUS	HYPERASIUS	ACHAEA	NO	YES	YES
AMPHIONUS	HYPERASIUS	ACHAEA	NO	YES	YES
ANCAEUS	POSEIDON	SAMOS	NO	YES	YES
ERYVOTES	TELEON	LOCRIS	NO	NO	YES
CLYTIUS	EURYTUS	MESSINIA	NO	NO	YES
IPHITUS	EURYTUS	MESSINIA	NO	NO	YES
LAOCOON	PORTHEUS	AETOLIS	NO	NO	YES
ARGUS	ARESTOR	IOLCOS	NO	YES	YES
DASCYLUS	LYCUS	SINOPI (MARINDYNEAN)	NO	NO	YES
DELEONUS	DEEMACHUS	THESSALY	NO	NO	YES
FLOGIUS	DEEMACHUS	THESSALY	NO	NO	YES
CYTISORUS	PHRIXUS	COLCHIS	NO	NO	YES
MELANUS	PHRIXUS	COLCHIS	NO	NO	YES
PHRONIDIDUS	PHRIXUS	COLCHIS	NO	NO	YES
MEDEA	AEETES	COLCHIS	NO	NO	YES

grown from the same trunk, we have to elucidate a few more facts. It has been shown, on the evidence of the whole ancient literary world, and the intuitional speculations of more than one philosopher and scientist of the later ages, that the tenets of our Esoteric Doctrine are corroborated by inferential as well as by direct proof in almost every case. That neither the “legendary” giants, nor the lost continents, nor yet the evolution of the preceding races, are quite baseless tales.

Meanwhile, one task is left incomplete: that of disposing of that most pernicious of all the theological dogmas—the CURSE under which mankind is alleged to have suffered ever since the supposed disobedience of Adam and Eve in the bower of Eden.

Creative powers in man were the gift of divine wisdom, not the result of sin. This

is clearly instanced in the paradoxical behaviour of Jehovah, who first *curses* Adam and Eve (or Humanity) for the supposed committed crime, and then *blesses* his “chosen people” by saying “Be fruitful and multiply, and replenish the earth” (*Gen. ix. I*). The curse was not brought on mankind by the Fourth Race, for the comparatively sinless Third Race, the still more gigantic Antediluvians, had perished in the same way; hence the Deluge was no punishment, but simply a result of a periodical and geological law. Nor was the curse of KARMA called down upon them for seeking *natural* union, as all the mindless animal-world does in its proper seasons; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. When understood, the third chapter of Genesis will be found to refer to the Adam and Eve of the closing Third and the commencing Fourth Races. In the beginning, conception was as easy for woman as it was for all animal creation. Nature had never intended that woman should bring forth her young ones “in sorrow.” Since that period, however, during the evolution of the Fourth Race, there came enmity between its seed, and the “Serpent’s” seed, the seed or product of *Karma* and divine wisdom. For the seed of woman or lust, *bruised the head* of the seed of *the fruit of wisdom and knowledge*, by turning the holy mystery of procreation into animal gratification; hence the law of Karma “bruised the *heel*” of the Atlantean race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind,¹ until, from

¹ How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The Brahmin was a *grihasta*, a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste Yogi. His very connubial life was regulated by his Brahmin astrologer in accordance with his nature. Therefore, in such countries as the Punjâb, for instance, where the lethal influence of Mussulman, and later on of European,

the healthy King of animal creation of the Third Race, man became in the Fifth, our race, a helpless, scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals!²

This is the real CURSE from the physiological standpoint, almost the only one touched upon in the Kabalistic esotericism. Viewed from this aspect, the curse is undeniable, for it is evident. The intellectual evolution, in its progress hand-in-hand with the physical, has certainly been a curse instead of a blessing—a gift quickened by the “Lords of Wisdom,” who have poured on the human *manas* the fresh dew of their own spirit and essence. The divine Titan has then suffered in vain; and one feels inclined to regret his benefaction to mankind, and sigh for those days so graphically depicted by Æschylus, in his “Prometheus Bound,” when, at the close of the first Titanic age (the age that followed that of ethereal man, of the pious Kandu and Pramlochâ), nascent, physical mankind, still mindless and (physiologically) senseless, is described as—

“Seeing, they saw in vain;
Hearing, they heard not; but like shapes in
dreams,
Through the long time all things at random
mixed.”

Our *Saviours*, the Agnishwatta and other divine “Sons of the Flame of Wisdom” (personified by the Greeks in Prometheus,³),

licentiousness, has hardly touched the orthodox Aryan castes, one still finds the finest men—so far as stature and physical strength go—on the whole globe; whereas the mighty men of old have found themselves replaced in the Deccan, and especially in Bengal, by men whose generation becomes with every century (and almost with every year) dwarfed and weakened.

² Diseases and over-population are facts that can never be denied.

³ Anna Swanwick’s volumes, “The Dramas of Æschylus,” it is said of “Prometheus Bound” (Vol. II., pp. 146, 147), that Prometheus truly appears in it “as the champion and benefactor of mankind, whose condition . . . is depicted as weak and miserable in the extreme. . . . Zeus, it is said, proposed to annihilate these puny ephemerals,

may well, in the injustice of the human heart, be left unrecognized and unthanked. They may, in our ignorance of the truth, be indirectly cursed for Pandora's gift: but to find themselves proclaimed and declared by the mouth of the clergy, the EVIL ONES, is too heavy a Karma for "Him" who dared alone—when Zeus "ardently desired" to quench the entire human race—to save "that mortal race" from perdition, or, as the suffering Titan is made to say:—

"From sinking blasted down to Hades' gloom,
For this by the dire tortures I am bent,
Grievous to suffer, piteous to behold,
I who did mortals pity !"

The chorus remarking very pertinently:—

"Vast boon was this thou gavest unto
mortals"

Prometheus answers:—

"Yea, and besides 'twas I that gave them fire,

CHORUS: Have now these short-lived creatures
flame-eyed fire?

PROM.: Ay, and by it full many arts will learn. . ."

But, with the arts, the fire received has turned into the greatest curse: the animal element, and *consciousness* of its possession, has changed periodical instinct into chronic animalism and sensuality.¹* It is this which hangs over humanity like a heavy funereal pall. Thus arises the

and to plant upon the earth a new race in their stead." We see the Lords of Being doing likewise, and exterminating the first product of nature and the sea, in the Stanzas (*V, et seq.*). . . . Prometheus *represents* himself as having frustrated this design, and as being consequently subjected, for the sake of mortals, to the most agonising pain, inflicted by the remorseless cruelty of Zeus. We have, thus, the Titan, the symbol of finite reason and free will (of intellectual humanity, or the higher aspect of *Manas*), depicted as the *sublime philanthropist*, while Zeus, the supreme deity of Hellas, is portrayed as the cruel and obdurate despot, a character peculiarly revolting to Athenian sentiment." The reason for it is explained further on. The "Supreme Deity" bears, in every ancient Pantheon—including that of the Jews—a *dual* character, composed of light and shadow.

¹ The animal world, having simple instinct to guide it, has its *seasons of procreation*, and the sexes become neutralized during the rest of the year. Therefore, the free animal knows sickness but once in its life—before it dies.

responsibility of free-will; the Titanic passions which represent humanity in its darkest aspect; "the restless insatiability of the lower passions and desires, when, with self-asserting insolence, they bid defiance to the restraints of law."²†

Prometheus having endowed man, according to Plato's "Protagoras," with that "wisdom which ministers to physical well-being," but the lower aspect of *manas* of the animal (*Kama*) having remained unchanged, instead of "an untainted mind, heaven's first gift" (Æschylus), there was created the eternal vulture of the ever unsatisfied desire, of regret and despair coupled with "the dreamlike feebleness that fetters the blind race of mortals" (*p.* 556), unto the day when Prometheus is released by his heaven-appointed deliverer, Herakles.

Now Christians—Roman Catholics especially—have tried to prophetically connect this drama with the coming of Christ. No greater mistake could be made. The true theosophist, the pursuer of divine wisdom and worshipper of ABSOLUTE perfection—the unknown deity which is neither Zeus nor Jehovah—will demur to such an idea. Pointing to antiquity he will prove that there never was an *original* sin, but only an abuse of physical intelligence—the psychic being guided by the animal, and both putting out the light of the spiritual. He will say, "All ye who can read between the lines, study ancient wisdom in the old dramas—the Indian and the Greek; read carefully the one just mentioned, one enacted on the theatres of Athens 2,400 years ago, namely 'Prometheus Bound.' " The myth belongs to neither Hesiod nor Æschylus; but, as Bunsen says, it "is older than the Hellenes themselves," for it belongs, in truth, to the dawn of human consciousness. The *Crucified* Titan is the personified symbol of the collective Logos, the "Host," and of the "Lords of Wisdom" or the HEAVENLY MAN, who incarnated in Humanity. Moreover, as his name *Pro-*

² Introduction to "Prometheus Bound," p. 152.

me-theus, meaning “he who sees before him” or futurity, shows^{1*}—in the arts he devised and taught to humanity, psychological insight was not the least. For as he complains to the daughters of Oceanos:—

“Of prophecies the various modes I fixed,
And among dreams did first discriminate
The truthful vision . . . and mortals guided
To a mysterious art.
All arts to mortals from Prometheus came. . .”

Let us pause and see what may be the hidden meaning of this, the most ancient as it is the most suggestive of traditional allegories. As it relates directly to the early races, this will be no real digression.

The subject of Æschylus’ drama (the trilogy is lost) is known to all cultured readers. The demi-god robs the gods (the Elohim) of their secret—the mystery of the *creative fire*. For this sacrilegious attempt he is struck down by KRONOS² and delivered unto Zeus, the FATHER and creator of a mankind which he would wish to have blind

¹ Professor Kuhn considers the name of the Titan to be derived from the Sanskrit word Pramantha, the instrument used for kindling fire. The root *mand* or *manth*, implies rotatory motion, and the word *manthami* (used to denote the process of fire kindling) acquired the secondary sense of snatching away; hence we find another word of the same stock, *pramatha*, signifying theft.” This is very ingenious, but perhaps not altogether correct; besides, there is a very prosaic element in it. No doubt in physical nature, the higher forms may develop from the lower ones, but it is hardly so in the world of thought And as we are told that the word *manthami* passed into the Greek language and became the word *manthano*, to learn; that is to say, to appropriate knowledge; whence *prometheia*, fore-knowledge, forethought; we may find, in searching, a more poetical origin for the “fire bringer” than that displayed in its Sanskrit origin. The *Svastica*, the sacred sign and the instrument for kindling *sacred* fire, may explain it better. “Prometheus, the fire-bringer, is the *Pramantha* personified,” goes on the author; “he finds his prototype in the Aryan Matarisvan, a divine. . . . personage, closely associated with the fire god of the Veda, Agni. . . .” Mati, in Sanskrit, is “understanding,” and a synonym of MAHAT and *manas*, and must be of some account in the origin of the name; *Promati* is the son of Fohat, and has his story also.

² Kronos is “time,” and thus the allegory becomes very suggestive.

intellectually, and animal-like; a *personal* deity, which will not see MAN “like one of us.” Hence Prometheus, “the fire and light-giver,” is chained on Mount Caucasus and condemned to suffer torture. But the triform Fates (Karma), whose decrees, as the Titan says, even Zeus:—

“E’en he the fore-ordained cannot escape. . .”

—ordain that those sufferings will last only to that day when a son of Zeus—

“Ay, a son bearing stronger than his sire” (787)

“One of thine (Io’s) own descendants it must be. . .” (791)

—is born. This “Son” will deliver Prometheus (the suffering Humanity) from his own fatal gift. His name is, “He who has to come. . . .”

On the authority, then, of these few lines, which, like any other allegorical sentence, may be twisted into almost any meaning; namely, on the words pronounced by Prometheus and addressed to Io, the daughter of Inachos, persecuted by Zeus—a whole prophecy is constructed by some Catholic writers. Says the crucified Titan:—

“And, portent past belief, the speaking oaks
By which full clearly, in no riddling phrase
Wast hailed as the illustrious spouse of Zeus
. (v. 853).

“ stroking thee
With touch alone of unalarming hand;
Then thou dark Epaphos shalt bear, whose name
Records his sacred gendering” (870)

This was construed by several fanatics—des Mousseaux and de Mirville amongst others—into a clear prophecy. Io—“is the mother of God,” were are told, and “dark Epaphos”—Christ. But, the latter has not dethroned his father, except metaphorically, if one has to regard Jehovah as that “Father”; nor has the Christian Saviour hurled *his* Father down into Hades. Prometheus says, in verse 930, that Zeus will be humbled yet; as for himself:—

“ . . . such marriage he prepares
Which from his throne of power to nothingness
Shall hurl him down; so shall be all fulfilled
His father Kronos’ curse . . . ”
 Then let him sit
Confiding in his lofty thunder-peals,
And wielding with both hands the fiery bolt;
For *these shall not avail, but fall he shall,*
A fall disgraceful, not to be endured . . . ” (v. 980).

“Dark Epaphos” was the Dionysos-Sabazius, the son of Zeus and of Demeter in the Sabasian Mysteries, during which the “father of the gods,” assuming the *shape of a Serpent*, begot on Demeter, Dionysos, or the solar Bacchus. Io is the moon, and at the same time the *EVE of a new race*, and so is Demeter—in the present case. The Promethean myth is a prophecy indeed; but it does not relate to any of the cyclic Saviours who have appeared periodically in various countries and among various nations, in their transitionary conditions of evolution. It points to the last of the mysteries of cyclic transformations, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward on the opposite arc of the cycle, toward that second phase of its primitive state, when *woman knew no man*, and human progeny *was created, not begotten*.

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex. It will be like “the light that never shone on sea or land,” and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition*. Then (as expressed once in a letter to a theosophist), “the world will have a race of *Buddhas and Christs*, for the world will have discovered that individuals *have it in their own powers to procreate Buddha-like children—or demons*.” “When that knowledge comes, all dogmatic religions, and with these the demons, will die out.”

If we reflect upon the serial development of the allegory, and the

character of the heroes, the mystery may be unriddled. KRONOS is of course “time” in its cyclic course. He swallows his children—the *personal* gods of exoteric dogmas included. He has swallowed instead of Zeus, his *stone* idol; but the symbol has grown, and has only developed in human fancy as mankind was cycling down toward only its physical and intellectual—not spiritual—perfection. When it is as far advanced in its spiritual evolution Kronos will be no longer deceived. Instead of the *stone image* he will have swallowed the anthropomorphic fiction itself. Because, *the serpent of wisdom*, represented in the Sabasian mysteries by the anthropomorphised Logos, the unity of spiritual and physical Powers, will have begotten in Time (Kronos) a progeny—Dionysos-Bacchus or the “dark Epaphos,” the “mighty one”—the race that will overthrow him. Where will he be born? Prometheus traces him to his origin and birth-place in his prophecy to Io.

Io is the moon-goddess of generation—for she is Isis and she is Eve, the great mother.¹ He traces the path of the

¹ It is complained by the author of the version on, and translator of, “Prometheus Bound” that in this tracing of Io’s wanderings, “no consistency with our known geography is attainable” (*p.* 191, *Vol. II*). There may be good reason for it. First of all it is the journey and wandering from place to place of the *race* from which the “tenth,” or *Kalki Avatar*, so called, is to issue. This he calls the “Kingly race born in *Argos*” (888). But *Argos* has no reference here to *Argos* in Greece. It comes from *Arg* or *arca*—the female generative power symbolised in the moon—the navi-formed *Argha* of the mysteries, meaning the Queen of Heaven. Eustathius shows that, in the dialect of the Argians, *Io* signified the moon; while esotericism explains it as the divine Androgyne, or the mystic 10; in Hebrew 10 is the perfect number, or Jehovah. *Arghya* in Sanskrit is the libation cup, the *navi*-form or boat-shaped vessel in which flowers and fruit are offered to the deities. *Arghyanath* is a title of the Maha-Chohan, meaning “the Lord of Libations;” and *Arghya Varsha*—“the land of libations”—is the mystery name of that region which extends from Kailas mountain nearly to the Schamo Desert—from within which the *Kalki Avatar* is expected. The Airyâna-Varsedya of the Zoroastrians, as a locality, is identical with it. It is now said to have been situated between the sea of Aral, Baltistan, and little Tibet; but in olden times its area was far larger, as it was the birth-place of

(racial) wanderings as plainly as words can express it. She has to quit Europe and go to Asia's continent, reaching there the highest of the mountains of Caucasus (737), the Titan telling her:—

“When thou hast crossed the flood, limit betwixt
Two continents, fronting the burning East.” (810)

that she must travel eastward, after passing the “Kimmerian Bosphorus,” and cross what is evidently the Volga and now Astrakhân on the Caspian Sea. After this she will encounter “fierce northern blasts” and cross thither to the land of the “Arimaspians” (east of Herodotus' Scythia) to—

“Pluto's gold-abounding flood. . . .” (825)

Which is rightly conjectured by Professor Newman to have meant the Ural, the Arimaspi of Herodotus being “the recognised inhabitants of this golden region.”

And here comes, between verses 825 and 835, a puzzle to all the European interpreters. Says the Titan:—

“To these (Arimaspi and Grypes) approach not; a far
border land
Thou next wilt reach, where dwells a swarthy race
Near the Sun's founts, where is the Æethiop “river”;
Along its banks proceed till thou attain
The mighty rapids, where from Byblis heights
Pure draughts of sacred water Neilos sends . . .”

There Io was ordained to found a colony for herself and sons. Now we must see how the passage is interpreted. As Io is told that she has to travel eastward till she comes to the river Ethiops, which she is to follow till it falls into the Nile — hence the perplexity. “According to the geographical theories of the earliest Greeks” we are informed by the author of the version on “Prometheus Bound”—

“This condition was fulfilled by the river Indus. Arrian (*vi. i.*) mentions that

physical humanity, of which Io is the mother and symbol.

Alexander the Great, when preparing to sail down the Indus (having seen crocodiles in the river Indus, and in no other river except the Nile . . .), seemed to himself to have discovered the sources of the Nile, as though the Nile, rising from some place in India, and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called the Nile by the Ethiopians of those parts and afterwards by the Egyptians. Virgil in the 4th Georgic echoes the absolute error” (*p. 197, Vol. II.*).

**THE
MISTAKE OF
ARRIAN
EXPLAINED**

Both Alexander and Virgil may have erred considerably in their geographical notions; but the prophecy of Prometheus has not so sinned, in the least—not, at any rate, in its esoteric spirit. When a certain race is symbolised, and events pertaining to its history are rendered allegorically, no topographical accuracy ought to be expected in the itinerary traced for its personification. Yet it so happens, that the river “Ethiops” is certainly the Indus, and it is also the *Nil* or *Nilā*. It is the river born on the *Kailas* (heaven) mountain, the mansion of the gods—22,000 feet above the level of the sea. It was the Ethiops river—and was so called by the Greeks, long before the days of Alexander, because its banks, from Attock down to Sind, were peopled by tribes generally referred to as the Eastern Ethiopians. India and Egypt were two kindred nations, and the Eastern Ethiopians—the mighty builders—have come from India, as is pretty well proved, it is hoped, in “*Isis Unveiled.*” (*Vol. I. p. 569-70*)

Then why could not Alexander, and even the learned Virgil have used the word Nile or *Neilos* when speaking of the Indus, since it is one of its names? To this day that river is called, in the regions around Kala-Bagh, *nil* (blue), and *Nilah*, “the blue river.” The water here is of such dark blue colour that the name given to it from time immemorial led to a small town on its banks being called by the same name. It exists to this day. Evidently Arrian — who wrote far

later than the day of Alexander, and who was ignorant of the old name of the Indus—has unconsciously slandered the Greek conqueror. Nor are our modern historians much wiser, in judging as they do. For they often make the most sweeping declarations on mere appearances, as much as their ancient colleagues ever did in days of old, when no Encyclopædias were yet ready for them.

The race of Io, the “cow-horned maid” is then simply the first pioneer race of the Æthiopians brought by her from the Indus to the Nile (which received its name in memory of the mother river of the colonists from India¹). For does not Prometheus say to Io² that the sacred Neilos (the god, not the river)—

. . . “He to the land, *three-cornered*, thee shall guide,”—namely, to the *Delta*, where her sons are foreordained to found—. . . . “that far-off colony. . .” (v. 830 *et seq.*)

It is there that a new race (the Egyptians) will begin, and a “female race” (873) which, “fifth in descent” from dark Epaphos—

¹ Alexander, who was better acquainted with Attock than with India (where he never went) could not have failed to hear the Indus near its very sources called *Nil* and *Nilah*. Even if a mistake, it is thus easily accounted for.

² That Io is identical allegorically with Isis and the moon is shown by her being “cow-horned.” The allegory undeniably reached Greece from India, where *Vâch*—“the melodious cow” (Rig-Veda) “from whom mankind was produced” (Bhagavata Purâna) is shown in the Aitareya Brâhmana as pursued by her father Brahmâ, who was moved by an illicit passion, and changed her into a deer. Hence Io, refusing to yield to Jupiter’s passion, becomes “horned” The cow was in every country the symbol of the passive generative power of nature, Isis, *Vâch*, Venus—the mother of the prolific god of love, Cupid, but, at the same time, that of the *Logos* whose symbol became with the Egyptians and the Indians—the bull—as testified to by Apis and the Hindu bulls in the most ancient temples In esoteric philosophy the cow is the symbol of creative nature, and the Bull (her calf) the spirit which vivifies her, or “the Holy Spirit,” as Mr. Kenealy shows. Hence the symbol of the horns. These were sacred also with the Jews, who placed near the altar horns of Shittim wood, by seizing which a criminal ensured his safety.

“Fifty in number shall return to Argos.”

Then one of the fifty virgins will fail through love and shall—

“... A kingly race in Argos bear

But from this seed shall dauntless heroes spring,
Bow-famous, who shall free me from these ills.”

When this hero shall arise, the Titan does not reveal; for as he remarks:—

“This, to set forth at large needs lengthy speech.”

But “Argos” is *Arghya Varsha*, the land of libation of the old Hierophants, whence the deliverer of Humanity will appear, a name which became ages later that of its neighbour, India—the Arya-varta of old.

That the subject formed part of the Sabasian mysteries is made known by several ancient writers: by Cicero (*in Tuscul. Quæst. I, ii. No. 20*) and by Clemens Alexandrinus (*Strom. I, ii., oper. tom. I, p. 467—Ed. Potter’s*). The latter writers are the only ones who attribute the fact that Æschylus was charged by the Athenians with sacrilege and condemned to be stoned to death, to its true cause. They say that having been himself uninitiated, Æschylus had profaned the Mysteries by exposing them in his trilogies on a public stage.³ But he would have incurred the same condemnation had he been initiated—which must have been the case, as otherwise he must, like Socrates, have had a *daimon* to

**WAS
AESCHYLUS
INITIATED?**

reveal to him the secret and sacred allegorical drama of initiation. At all events, it is not the “father of the Greek tragedy” who invented the prophecy of Prometheus; for he only repeated in dramatic form that which was revealed by the priests during the MYSTERIA

³ Herodotus and Pausanias supposed that the cause of the condemnation was that Æschylus, adopting the theogony of the Egyptians, made Diana, the daughter of Ceres, and not of Latona. (*See Ælian Var. Hist. I., v. c. xviii., tom. I, p. 433 Edition Gronov.*) But Æschylus was initiated.

of the Sabasia.¹† The latter, however, is one of the oldest sacred festivals, whose origin is to this day unknown to history. Mythologists connect it through Mithras (the Sun, called Sabasius on some old monuments) with Jupiter and Bacchus. But it was never the property of the Greeks, but dates from days immemorial.

The translators of the drama wonder how Æschylus could become guilty of such “discrepancy between the character of Zeus as portrayed in the ‘Prometheus Bound’ and that depicted in the remaining dramas.” (*Mrs. A. Swanwick.*) This is just because Æschylus, like Shakespeare, was and will ever remain the intellectual “Sphinx” of the ages. Between Zeus, the abstract deity of Grecian thought, and the Olympic Zeus, there was an abyss. The latter represented during the mysteries no higher a principle than the lower aspect of human physical intelligence — *Manas* wedded to *Kama*; Prometheus — its divine aspect merging into and aspiring to Buddhi — the divine Soul. Zeus was the human soul and nothing more, whenever shown yielding to his lower passions, — the *jealous* God, revengeful and cruel in its egotism or I-AM-NESS. Hence, Zeus is represented as a serpent — the intellectual tempter of man — which, nevertheless, begets in the course of cyclic evolution the “Man-Saviour,” the solar Bacchus or “Dionysos,” *more than a man*.

Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) Avatar, the glorified Spiritual *Christos*, who will deliver the suffering *Chréstos* (mankind, or Prometheus, on its trial). This, say Brahminical and Buddhistic legends, echoed by the Zoroastrian and now by the Christian teachings (the latter only occasionally), will happen at the end of *Kaliyuga*. It is only after the appearance of Kalki-Avatar, or

Sosiosh, that man will be born from woman without sin. Then will Brahmâ, the Hindu deity; Ahura-Mazda (Ormazd), the Zoroastrian; Zeus, the Greco-Olympian Don Juan; Jehovah, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy—vanish and disappear in thin air. And along with these will vanish their shadows, *the dark aspects* of all those deities, ever represented as their “twin brothers” and creatures, in exoteric legend, *their own reflection* on earth—in esoteric philosophy. The Ahrimans and Typhons, the Samaels and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — *SELF-REDEEMED*.

In its final revelation, the old myth of Prometheus — his *proto-* and *anti-*types being found in every ancient theogony—stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS is “Time,” whose first law is that the order of the successive and harmonious phases in the process of evolution during cyclic development should be strictly preserved — under the severe penalty of abnormal growth with all its ensuing results. It was not in the programme of natural development that man — higher animal though he may be — should become at once — intellectually, spiritually, and psychically — the demi-god he is on earth, while his physical frame remains weaker and more helpless and ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god. The gift of Prometheus thus became a CURSE — though *foreknown* and *foreseen* by the HOST

¹ *Sabasia* was a periodical festival with mysteries enacted in honour of some gods, a variant on the Mithraic Mysteries. The whole evolution of the races was performed in them.

personified in that personage, as his name well shows.¹ It is in this that rests, at one and the same time, its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or Nemesis, preferred free-will to passive slavery, intellectual self-conscious pain and even torture — “while myriad time shall flow” — to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of nature, the heavenly host, “Prometheus,” still sacrificed itself to benefit thereby, at least, one portion of mankind.² But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility — the result of his free will — besides every ill to which mortal man and flesh are heir to. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

Spiritual evolution being incapable of keeping pace with the physical, once its

¹ *Vide* the etymology of *προμήτις*, or *forethought*. Prometheus confesses it in the drama when saying:—

“Oh! Holy Ether, swiftly-winged gales . . .
Behold what I, a god from gods endure

And yet what say I? *Clearly I foreknew*
All that must happen

. . . .The Destined it behoves,
As best I may, to bear, for well I wot
How incontestable the strength of Fate

“Fate” stands here for KARMA, or *Nemesis*.

² Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Vedddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The “sacred spark” is missing in them and it is they who are the only *inferior* races on the globe, now happily—owing to the wise adjustment of nature which ever works in that direction—fast dying out. Verily mankind is “of one blood,” *but not of the same essence*. We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent.

homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin of *Evil*.³† The allegory which shows KRONOS cursing Zeus for dethroning him (in the primitive “golden” age of Saturn, when all men were demi-gods), and for creating a physical race of men weak and helpless in comparison; and then as delivering to his (Zeus’) revenge the culprit, who despoiled the gods of their prerogative of creation and who thereby raised man to their level, intellectually and spiritually — is highly philosophical. In the case of Prometheus, Zeus represents the Host of the primeval progenitors, of the PITAR, the “Fathers” who created man senseless and without any mind; while the divine Titan stands for the Spiritual creators, the *devas* who “fell” into generation. The former are spiritually lower, but physically stronger, than the “Prometheans”: therefore, the latter are shown conquered. “The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus,” was

**ONE OF
THE
FUNCTIONS
OF ZEUS**

on this earth in its own sphere and plane of action; whereas, the superior Host was an exile from Heaven, who had got entangled in the meshes of matter. They (the inferior “Host”) were masters of all the Cosmic and lower titanic forces; the higher Titan possessed only the intellectual and spiritual fire. This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more—

“A god . . . in fetters, anguish fraught;
The foe of Zeus, in hatred held by all. . . .”

³ The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the unit into plurality.

A god, bereft even of that supreme consolation of Prometheus, who suffered in self-sacrifice—

“For that to men he bare too fond a mind. . .”

as the divine Titan is moved by altruism, but the mortal man by Selfishness and Egoism in every instance.

The modern Prometheus has now become *Epi-metheus*, “he who sees only after the event”; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will re-become the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature. When man understands that “*Deus non fecit mortem*” (*Sap. I.*, 13), but that man has created it himself, he will re-become the Prometheus before his Fall. (From *The Secret Doctrine*, Vol. II, pp. 409-422)

LETTER FROM DAMODAR

[Extract from a Letter of Damodar K. Mavalankar to William Q. Judge, dated January 24, 1880.]

About a month after I joined the Society I felt as it were a voice within myself whispering to me that Madam Blavatsky is not what she represents herself to be. It then assumed the form of a belief in me which grew so strong within a short time that four or five times I thought of throwing myself at her feet and beg her to reveal herself to me. But then I could not do so because I thought it would be useless, as I knew that I was quite impure and had led too bad a life to be trusted with that secret. I therefore remained silent with the consolation that she herself would confide the secret to me when she would find me worthy of it. I thought it must be some great

Indian Adept that had assumed that illusionary form. But there a difficulty occurred to me. I knew that she received letters from her aunts and that she communicated with persons almost in every part of the globe. I could not therefore reconcile my belief, as I thought she would then have to practise the illusion all over the world. Various explanations suggested themselves to me except the right one. I was, however, right (as I have subsequently ascertained) in my original conception that she is some great Indian Adept. At various times I talked to her about these adepts, because that is the, only subject I am interested in, although I fear I am not, and shall not be for many years to come or perhaps in this life, worthy of their company. Since I was a child of seven years, my inclination has almost always been in this direction. I always thought of retiring from this world and giving myself up to devotion. I also expressed several times to Madam my intention of retiring from this world and studying this philosophy which alone can make man happy in the true sense of the word. But then she usually asked me what I would *do there alone*. She said that instead of gaining my object I would become perhaps insane by being alone in the jungles without anybody to guide me; that I was foolish enough to think that by going into the jungles I could fall in with an adept; and that if I really wanted to gain my object I should have to work in the Society and when the Higher ones whom I dare not mention by any other names, and who had started this Society, would be satisfied with me, they would themselves call me away from the busy world and teach me in private. And when I foolishly asked her many times to give me the names and addresses of some of our Brothers she said to me once: — “One of our Brothers has told me that as you are much after me, I better tell you once for all that I, being a European, have *no right* to give you any information about them; but if you go on asking Hindus what they know about the matter, you might hear of them; and one of those Higher ones may perhaps throw himself in your way

without your knowing him, and will tell you what you should do." Having received these orders I had but to obey and wait; although having an implicit confidence in H. P. Blavatsky I also knew that I would have my object fulfilled only through her, and through, her alone. I thereupon asked one or two of my Hindu friends, who were inclined in this direction, if they knew *any such* persons. One of them said he had seen two or three such men but that they were not quite what he thought "*Raja Yogis*." He also told me that he had heard of a man who had appeared several times in Benares but that nobody knew where he lived. My disappointment grew bitter and more bitter but I never lost the firm confidence I have that adepts do live in India and can still be found among us. Shortly afterwards I was ordered to Benares to see Swamiji on that business of the Ritual.

A few months before we left Bombay, Pandit Mohunlal Vishnulal Pandea, one of the Councillors of our Society, had written to Madam that there lived in Benares a woman called Maji" who practised Yoga and was his Guru. I had known from Madam that Swamiji also knew that science and that he knows "Maji." Being, however, ordered not to let him know what I knew of him, I could not say to him anything directly but when I made indirect references to these things, he pretended to laugh at me for believing in the powers attained by a Yogi. And when I asked him if he knew a woman named "Maji," he replied: — "If there be such a woman here at all, she is not known." Whenever I asked him anything in regard to these matters, he gave evasive answers. I was disappointed when I saw that all my expectations in going to Benares were but castles in the air. I thought that I had gained nothing except the consolation that I was doing a part of my duty as a Theosophist. Consequently I wrote thus to my most revered Guru: — 'As directed by you I have neither let him (Swamiji) know what I know of him' nor what my true intentions are. He seems to think that I work in the Society to make money. I have as yet kept him in the

dark as regards myself and consequently am myself groping in the dark, expecting however, enlightenment on the subject from you."

Shortly afterwards Madam and Col. Olcott accompanied by two or three European members of our Society joined me at Benares. To my great surprise, when asked by Madam, Swamiji mentioned the place where "Maji" resided and offered to take us there, adding that he knew her well and that she very often came to see him. The Europeans who had come to Benares from Allahabad were Mr. Sinnett, the Editor of *The Pioneer* (a government organ and one of the most influential newspapers in India), and his wife, and Mrs. A. Gordon, the writer of the article "Missions in India" in the January number of *The Theosophist*, the wife of a Colonel in Bengal, also a Theosophist; who had come on purpose from Calcutta to Allahabad — thus crossing all India — to be *initiated*. They all wanted to see some great phenomenon performed by Madam, and especially the former two had come down to Benares for that purpose, as Madam had refused to show them any such thing unless permitted by Swamiji. Swami having declined to grant the permission asked for, was consulted by Madam and Col. Olcott as to the best way of satisfying these two persons, as it was found that the interests of the Society would be greatly increased, if the full sympathy of Mr. Sinnett was secured, who had already done so much for us by making the Viceroy issue an order published in the November Number of *The Theosophist*, which set us all right in the public estimation, and who had made the Viceroy promise to write to Madam a letter approving of the plan of the Society, which will be published in the next number. It was then resolved that we should see "Maji" for the purpose. But when we went the next day to her she gave the same reply as Swamiji that it — was too sacred a science to be thus treated as a "*Tamasha*" (*Show*). Madam could not accompany us at that time as she did not feel well, but when we told "Maji" accordingly, she turned a glance of

significance at Col. Olcott who returned it, thereby asking her to remain silent, as they alone had then felt Madam's presence near them. Maji "then said that though she had never visited Europeans, she would herself come to see Madam once or twice before our departure from Benares. Mr. and Mrs. Sinnett being thus disappointed were talking at night about the matter with Madam and Col. Olcott. Mrs. Gordon also formed one of the company. During the course of conversation someone made reference to flowers and immediately afterwards a sound was heard as of something dropping from above. It was found that a number of flowers were thrown by invisible hands on the table around which they were all sitting. When I had gone to Swamiji a short time before the occurrence, I found him in an unusual state, such as he was always in, whenever explaining the Ritual. And I found that the phenomenon exactly corresponded to the time when I saw Swamiji in the strange state of "*Samadhi*" described to you above: "*Samadhi*" being, as you perhaps know, that state when the adept leaves his body. There was therefore no doubt left for me as to what and how it had happened. The next day Mr. and Mrs. Sinnett left, for Allahabad and we three with Mrs. Gordon remained at Benares. The next day came "Maji" (who never speaks of herself but as "This body") to see Madam, and I alone was then with them, as Col. Olcott and Mrs. Gordon had gone with Swamiji to see the girls' school. I then gathered from what she said that she had been first in the body of a Fakir who, upon having his hand disabled by a shot he received while he passed the Fortress of Bhurtpore, had to change his body and choose the one that was now "Maji." A girl about seven years of age was dying at that time and so, before her death, this Fakir had entered her body and taken possession of it. "Maji" is not therefore a woman but a real Hindu Fakir in the body of a woman. It is but one by one that I gathered all these particulars. In his former body, this Fakir had studied the Yoga science for 65 years, but his study having been arrested and

incomplete at the time his body was disabled and consequently unequal to the task he had to perform, he had to choose this other one. In his present body he is 53 years, and consequently the "Inner Maji" is 118 years old. She then asked Madam whether she knew that they had had the same man for their "Guru." But Madam desiring her to give some proofs of what she said to me, she readily furnished them. She said that Madam's Guru was born in Punjab but generally lives in the Southern part of India, and especially in Ceylon. He is about 300 years old and has a companion of about the same age, though both do not appear even forty. In a few centuries he will enter the body of a "Kshatriya" (the Warrior caste among the Hindus) and do some great deeds for India, but the time had not yet come. When Madam and Col. Olcott had gone last summer to Karley Caves, they saw a certain Sannyasi with a five-legged cow, who took Col. Olcott aside and gave him the Theosophical grip. He had then told Col. Olcott that he was "Maji's" disciple. I communicated this fact on this occasion to "Maji" who laughed and replied that it was none other than Madam's Guru in the Fakir's body, who had given Col. Olcott the grip, and that if we were to see that Fakir again, he would not be able to give us the sign again, as he was for the time being, taken possession of, by Madam's Guru who often performs such things. Then she went home, promising to see us again before our departure.

I must state here that about a fortnight before I left Bombay Madam had asked me how I knew that it was not an Indian adept who took occasional possession of her body and who did all these things which are attributed to her. My inference then is that the real H. P. B. is nothing but either a paralyzed soul or a dead body under the control of some adept. I shall now continue the thread of my account.

"Maji" then came for the second time and on this occasion all of us were present except Swamiji and Madam who came

afterwards. Col. Olcott then asked "Maji" some questions about Madam. And "Maji" said that Madam was not what she seems to be. Her interior man had already been twice in a Hindu body and was now in his third. She also said that until that time she had never seen a European but, having got the information from her Guru, about Madam, she had come to see her. I then asked her if the real H. P. B. was still in the body, but she refused to answer that question, and only added that she herself, "Maji" was inferior to Madam. She then told Col. Olcott that he had once been a young Hindu in the Southern part of India, but had died and had to be reborn again. She then explained to us the meaning of the action of the Fakir in having brought a five-legged cow at Karli when he saw Col. Olcott there and gave him the Theosophical grip. She said that every person has a right to repeat the Gayatri Mantram which consists of three "*Padas*" (Metres) but a Brahmachari has a right to repeat one "*Pada*" more while a Yogi could repeat as many as he liked and thereby perform wonders. Thus a Yogi has a right to repeat a Mantram consisting of five "*Padas*" which is equal to "*Om Tat Sat*," and as the word "*Pada*" also means a foot or a leg, he had purposely brought a five-legged cow to signify this meaning. And she moreover said that this symbol was with Madam on her seal-ring, although neither she (Madam) nor any of us had intimated to "Maji" the fact. You will have thus seen how Indian instructions are conveyed by means of symbols and one who can decipher the ancient Aryan symbols will find a vast field to be explored. She first tried to tempt me, trying to make me relinquish my object; but when all this failed, she told me that if I wanted to make any spiritual progress and see any of our Brothers, I must depend entirely for that upon Madam. None else was competent to take me through the right path. If I were to go alone anywhere, I may wander about here and there for years together but that will be quite useless. I must stop entirely with Madam and lay my full and only confidence in her. She told me to work in the Society and practise regularly

twice a day what Madam had ordered me to do. In every respect I must act in obedience to her instructions: Then she told me that I should go once with Madam to the mountains of Ganged where these adepts usually live and even if I were not to see anybody the first time, the magnetized air in which they live, will do me much good. She said that they do not generally stop in one place but always shift from one place to another. They however, all meet together on certain days of the year in a certain place near Bhadrinath in the Northern part of India, of which you can read in the January *Theosophist*. She remarked that as India's sons are becoming more and more wicked, they (these adepts) have gradually been retiring more and more toward the north of the Himalaya Mountains. I have written here as far as I can recollect what "Maji" had told us

You will thus have seen of what a great consequence it is for me to be always with Madam. From the beginning I felt all that "Maji" had told me. Only two or three days after I applied for admission into the Society I said to H. P. B., what I really felt, that I regarded her as my benefactor, revered her as my Guru and loved her more than a mother. Ever since I have assured her of what I then told her. And now "Maji" tells me the same thing, strengthens my faith and asks me to confide in her (Madam). And when I afterwards consulted Swamiji in regard to myself, he, without my telling him a word of what "Maji" had said to me, urged me to do the very same thing, that is to say, to put my faith in H. P. B. All along I have felt and *do still* feel strongly as if I had already once studied this philosophy with Madam and that I must have been once her most obedient and humble disciple. This must have been a fact or else how can you account *for the* feeling created in me about her only after seeing her not more than three or four times.

MEDITATION

Meditation as used by us, is what is called in Sanscrit *Dhyana*, i.e., want of motion, and one-pointedness. The main point is to free the mind from the power of the senses, and to raise a current of thought to the exclusion of all others. "*Realization comes from dwelling on the thing to be realized.*" W. Q. J. says, "To meditate on the Higher Self is difficult; *seek* then, *the Bridge*, the Masters. The patient dwelling of the mind on a single thought results in the gaining of wisdom, and it is thus that the true Occultist is developed. Aspiration toward the Higher Self should form part of the daily meditation; the rising toward the higher planes of our being, *which cannot be found unless they are sought*. Earnest and reverent desire for Master's guidance and enlightenment will begin the attunement of the nature to the harmony to **which it must one day respond**. Concentration on a single point in the Teaching is a road to the philosophy; self-examination, a road to knowledge of oneself. *To put oneself in the place of another*, to realize his difficulties, and thus be able to help him, *-is that faculty-which when extended makes it possible for the Adept to understand the nature of the stone or other form of consciousness.*" Meditation is a good beneficent practice leading to a great end. It is also a great destroyer of the personal idea.

Generally *speaking*, a "ray" comes from a "*light*"; *the ray is not the light itself, but a projection of it, and yet is the light, because without the light there would be no ray.* The color of the light is clear and uniform; the ray is changed in color by the substances *through* which it passes. *When* the "ray" is "indrawn," it is of the same color as the light and is the light; in fact, was the light all the time, for the appearance of the different colors in it was not from the light, but from that through which it passes.

From the intellectual point of view, the truth explains; from a higher point of view, each one contains within himself, and actually *is* the Truth. The intellectual is microscopic; the other, vision itself. "The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane."

Comments from Patanjali

In order to understand the system expounded in this book it is also necessary to admit *the* existence of soul, and the comparative unimportance of the body in which *it dwells*. For Patanjali holds that Nature exists for the soul's sake, taking it for granted that the student believes in the existence of soul. Hence he does not go into proof of that which in his day was admitted on every hand. And, as he lays down that the real experiencer and knower is the soul and not the mind, it follows that the Mind, designated either as "internal organ," or "thinking principle," while higher and more subtle than the body, is yet only an instrument used by the Soul in gaining experience, just in the same way as an astronomer uses his telescope for acquiring information respecting the heavens. But the Mind is a most important factor in the pursuit of concentration; one indeed without which concentration cannot be obtained, and therefore we see in the first book that to this subject Patanjali devotes attention. He shows that the mind is, as he terms it, "modified" by any object or subject brought before it, or to which it is directed. This may be well illustrated by quoting a passage from the commentator, who says: "The internal organ is there" — in the *Vedanta Paribhasha* — "*compared to water in respect of its readiness to adapt itself to the form of whatever mould it may enter.* 'As the waters of a reservoir, having issued from an aperture, having entered by a channel the basins, become four-cornered or otherwise shaped, just like them; so the manifesting internal organ having gone

through the sight, or other channel, to where there is one object, for instance a jar, becomes modified by the form of the jar or other object. It is this altered state of the internal organ — or mind — that is called its “modification.” While the internal organ thus moulds itself upon the object it, at the same time reflects it and its properties to the soul. The channels by which the mind goes out to an object or subject are the organs of sight, touch, taste, hearing and so on. Hence by means of hearing it shapes itself into the form of the idea which may be given in speech, or by means of the eye in reading, it is moulded into the form of that which is read; again, sensations such as heat and cold modify it directly and indirectly by association and by recollection, and similarly in the case of all senses and sensations.

It is further held that this internal organ, while having innate disposition to assume some modification or other depending upon constantly recurring objects — whether directly present or only such as arise from the power of reproducing thoughts, whether by association or otherwise — may be controlled and stilled into a state of absolute calmness. This is what Patanjali means by “hindering the modifications.” And just here it is seen that the theory of the soul’s being the real experiencer and knower is necessary. For if we are but mind, or the slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired. But as the Soul is held to be superior to Mind, it has the power to grasp and hold the latter if we but use the **will** to aid it in the work, and then only the real end and purpose of mind is brought about.

The term “knowledge” as used here has a greater meaning than we are accustomed to giving it. It implies full

identification of the mind for any length of time, with whatever object or subject it is directed to.

Concentration, or Yoga, is the hindering of the modifications of the thinking principle. The hindering of these modifications is to be effected by means of Exercise and Dispassion. Exercise is the uninterrupted, or repeated effort that the mind shall remain in its unmoved state. Dispassion is the having overcome one’s desires. The attainment of the state of abstract meditation is speedy, in the case of the hotly impetuous.

Secret Trial of Tibetan Monks

Ignoring pleas from human rights advocates worldwide, on January 26 Chinese authorities hastily executed Lobsang Dhondup, 28, one of two monks charged with involvement in bombings in the “Tibetan Autonomous Prefecture” of Sichuan province. The appeals court also affirmed the death sentence of the older monk, Tenzin Delek Rinpoche, 52. Dhondup was reportedly physically disabled and unable to commit the crime. Although Dhondup had studied with the older monk he was not his assistant, as Chinese authorities alleged. The government may well have used him as a scapegoat, fearing that executing Rinpoche, a highly revered spiritual figure in the region, would raise an outcry.

Rinpoche, a vocal advocate of preserving Tibetan culture and protecting Tibet’s environment, had established schools, hospitals, and monasteries. This made him a likely target of government persecution, and he was twice arrested for allegedly trying to establish monasteries without official approval. Re-arrested after the bombings, he has been tortured and is in poor health. In a message secretly recorded in his cell, he said, “I was wrongly accused because I have always been sincere and devoted to the interests and well-being of the Tibetan people.”

The trial of the two monks was held in secret — despite a U.S. State Department request that an observer attend — to protect “state secrets.” The accused were denied the

right to choose their own lawyers. The court claimed they confessed. Ten other men have been arrested in connection with the case. All have been tortured and seven are still detained.

Last December, the U.S. representative at a U.S.-China dialogue on human rights brought up the monks' case. Despite assurances from China's Foreign Ministry that the "People's Supreme Court" would review the case, there was no such review.

This is China's first execution of a political prisoner in over a decade. The case raises doubts about China's sincerity as it engages in dialogue about human rights. Increasingly, China uses the "war on terrorism" as an excuse to violate human rights in Tibet and Muslim eastern Turkestan, two regions with active independence movements.

(For more information, see www.savetibet.org.)

THE TURNING WHEEL
SPRING 2003

GUEST EDITORIAL

UNITY IN DIVERSITY¹

The hierarchical order that exists in the human being must be respected, and according to this order it is the heart which must command. If the brain or stomach takes the place of the heart, it is obvious that a person will think with his brain and stomach, and the results will not be all that good! You have seen what happens in an orchestra before the conductor arrives: the musicians come and go, talk among themselves, and tune their instruments, and there is cacophony. But as soon as the conductor appears (the heart), silence reigns; each musician returns to his or her place, and soon symphonic harmonies plunge the audience into ecstasy. This is because everyone is in his place, knows what to do, and does it.

¹ Our "Guest Editorial" column is a collection of translated extracts from the French author, Omraam Mikhael Aivanhov. The URL for his writings — <http://www.prosveta.com/author.phtml> carries this biographical note: "The distinguished philosopher and spiritual master OMRAAM MIKHAEL AIVANHOV (1900 – 1986) was born in Bulgaria. In 1937 he moved to France where he gave most of his teaching. The striking aspect of the Master's teaching is the great variety of ways in which he presented his central theme: humanity's quest for perfection. Whatever the topic under discussion, he invariably dealt with it in terms of how we can grow in spiritual maturity and better conduct our lives."

So that a hierarchical order is established within a human being, his desires and passions no longer dominate. Instead, wisdom, reason, and still higher, the heart, the spirit must reign. We must therefore meditate, we must plead, until this heart comes to take its place in us. Divine hierarchy will then be re-established, and all will be harmony and music within us.

=====
If we want to progress we must not rely on form so much, but work with principles instead. In his second epistle to the Corinthians, St. Paul wrote: '... for the letter kills, but the Spirit gives life.' Laziness makes people cling on to the letter, on to form. The spirit periodically breaks the forms to renew them, because it no longer recognizes itself in them.

=====
"Because our spirit is subjected to the limitations of matter, it is unable to manifest fully. Up above, in its own sphere, the spirit has unlimited powers, it is omnipotent. It is the matter down here, in us and around us, that imposes limitations on it. But thanks to the constancy of our daily efforts, the spirit cuts a path through, little by little, and in the end succeeds in overcoming the obstacles and transforms everything. The spirit is said to have 'supernatural' powers. No, in fact there is nothing supernatural about the spirit. What we call miracles or wonders, all these events that appear to go against the laws of nature, are neither supernatural, supranatural, nor anti-natural. They simply obey other laws, which are just as natural and which are those of the spirit."

=====
"Do not say you have no means of knowing if things are right inwardly, because you actually have a criterion by which to measure your inner state, and this criterion is light. When you meditate or you are in a highly spiritual state, you can sometimes feel that everything in you becomes luminous, as if lamps had been lit, as if a sun were shining within. You even feel this light shining through your face, your hands, the whole of your body. Why? Because as soon as you elevate yourself towards the higher levels of goodness, generosity, gentleness and purity, light generates within you, you feel it, you see it and everything lights up. Whereas if you give in to lower states of consciousness, you do not even have to look in the mirror, you physically feel the darkness on your face. So, never forget the criterion of light."

