

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

VOL. 48, No. 6

17th April 1978

## CONSECRATION

[Reprinted from THE THEOSOPHICAL MOVEMENT, April 1933.—EDS.]

“*Fight on, and to the charge return again and yet again.*”

IN PREPARATION for White Lotus Day what better *mantram* can there be than the one quoted above from *The Voice of the Silence*? Every genuine student-aspirant who endeavours to practise what he studies meets with failures; every earnest pupil-teacher who tries to pass on the acquired knowledge meets with failures; our own failures and those of comrades and companions affect us — dejection and despair tempt us to change the current of our thoughts, the course of our conduct. Why attempt the impossible, why not be as others are — eat healthily, drink temperately, be merry righteously, and when the hour strikes — die, if not cheerfully, at least soberly? All of us, either beset with difficulties and failures of our own, or touched by those of our neighbours, need the strength which comes from a renewal of the resolve originally born of some perception, some vision.

In a consecrated life joys and sorrows, ups and downs, clear or beggared understanding, bring tests. Our minds and hearts do not remain consecrated in poise and strength and bliss; gentle breezes and strong gales disturb the poise, weaken the fibre, and corrode the peace and the joy. We need the stimulus of appropriate Holy Days when re-consecration of the polluted temple can be undertaken. For students of Theosophy White Lotus Day offers the best of opportunities. Fortunate are those who know of their own failures; sad indeed is the lot of those who live in the paradise of ignorance, who suspect not that their soul-fibre has been attacked by the germ of pride, or the plague of complacency. And worse off are those who feed on non-theosophical food, thinking it

to be wholesome Theosophy. Those who are awake to their failures can and should "fight on, and to the charge return again and yet again," but what about those who are in the torpor of self-satisfaction, and those who are in the heavy sleep of indigestion?

Let all make White Lotus Day the Day of Consecration. What is the best method to be employed for that purpose? Let each one of us, self-satisfied or self-tortured, ask his heart this question — have I been true and loyal and faithful to that first vision of Spirit which revealed Theosophy as the highest good? To each honest and earnest seeker has the vision been vouchsafed, vision of the nobility and the grandeur of Theosophy, compelling his allegiance and his homage. Have the allegiance and the homage weakened or grown strong? Is our one-pointedness to serve Theosophy the same today as at that hour when the Light of Theosophy bathed every portion of our being? The sacredness of the universe seemed to find a focal point in us then; how is it now? A Holy Presence seemed to envelop us then; how is it now?

The Magic of Consecration consists in re-creating that focal point within us at which was gathered together the strength of the Presence and from which the forces may have become dispersed partly or wholly. The enemy is myriad-faced: some are tempted away from the Path and the Life by one thing, some by another, and others by the millionth thing. "Theosophy first, and Theosophy last," said H.P.B., and we will succeed in reconsecrating ourselves if each of us asks the plain question and answers it honestly — Is Theosophy the one and only thing which matters to me? Am I prepared to lay down my life for it? Am I ready to live for it, sacrificing everything and all?

Let our answers be "Yes" — a triple Yes, and then — let us "Beware of change! For change is thy great foe."

---

You may cut the Serpent of Wisdom in a hundred pieces; so long as its heart which is in its head remains untouched, the serpent will join its bits and live again.

—AN EASTERN PROVERB

## “IT’S THE CAT!”

(Dedicated to those Members of the T.S. whom the cap may fit)

[The vitality brought to the Theosophical Movement by H.P.B.’s magazine *Lucifer* was the climax of developments in Europe that had been under way since she left India. Her presence on the Continent resulted in a revival of courage, confidence and action on the part of the earnest student-servers of Theosophy. But it also brought fresh attacks on her and her Society in the public press. This was to be expected as her editorial articles in *Lucifer* carried the struggle of the Theosophical Movement into “enemy” territory, for they amounted to direct challenges to the bigotry of established religion and were calculated to shock the complacency of the well-to-do classes into an awareness of the moral contradictions in their lives. The article reprinted here from *Lucifer* for June 1889 is H.P.B.’s reply to all those, including ex-members of the Theosophical Society and those in league with them, who either ignorantly or maliciously published falsehoods about the Society and “its official scapegoat,” as she calls herself.—EDS.]

Let ignominy brand thy hated name;  
Let modest matrons at thy mention start;  
And blushing virgins when they read our annals  
Skip o’er the guilty page that holds thy legend,  
And blots the noble work. . . .

—SHAKESPEARE

An excuse is worse and more terrible than a lie;  
for an excuse is a lie guarded.

—POPE

“THE WOMAN gave me of the tree, and I did eat,” said the first man, the first sneak and coward, thus throwing his own share of the blame upon his helpless mate. This may have been “worse than a lie” according to Pope, yet, in truth — it was not one. LIE was not born with the first man or woman either. The lie is the product of later civilization, the legitimate child of SELFISHNESS — ready to sacrifice to itself the whole of mankind — and of HYPOCRISY, often born of fear. The original sin for which, agreeably to the orthodox Sunday-School teaching, the whole world was cursed, drowned, and went unforgiven till the year 1 A.D. — is not the *greatest* sin. The descendants of Adam improving upon their

grandsire's transgression, invented lie and added to it excuse and prevarication. "It's the cat" is a saying that may have originated with the antediluvians, whenever an *actual sin* had been committed and a scapegoat was needed. But it required the post-diluvians to father on the "cat" even that which had never been committed at all; that which was an invention of the fertile brain of the slanderers, who never hesitate to lie most outrageously whenever they feel inclined to ventilate a grudge against a brother or neighbour. Fruits of atonement, Children of redemption, we lie and sin the more readily for that. No "shame on us," but:

*Hail* to the policy that first began  
To temper with the heart to hide its thoughts,

is the world's motto. Is not the World one gigantic lie? Is there anything under the sun that offers such rich variety and almost countless degrees and shades as lying does? Lying is the policy of our century, from society lying, as a necessity imposed upon us by culture and good breeding, up to individual lying, *i.e.*, uttering a good, square unmitigated lie, in the shape of false witness, or as the Russian proverb has it — "shifting off a sin from a diseased on to a healthy head." Oh *lie* — legion is thy name! Fibs and lies are now the cryptogamic excrescences on the soil of our moral and daily lives as toadstools are those of forest swamps, and their respective orders are as large. Both are fungi; plants which delight in shadowy nooks, and form mildew, mould and smut on both the soil of moral life and that of physical nature. Oh, for that righteous tongue —

That will not sell its honesty, or tell a lie!

---

As said, there are fibs and fibs, conscious and unconscious, hoaxes and impostures, deceptions and calumnies — the latter often followed by moral and physical ruin — mild perversions of truth or evasion, and deliberate duplicity. But there are also catchpenny lies, in the shape of newspaper chaff, and innocent misrepresentations due simply to ignorance. To the latter order belong most of the newspaper statements regarding the Theosophical Society, and its official *scapegoat* — H. P. Blavatsky.

It has become a matter of frequent occurrence of late to find in serious articles upon scientific subjects the name of "Esoteric Buddhism" mentioned, and oftener still that of "Mme. Blavatsky" taken in vain. The latter circumstance is really very, *very* considerate, and — in one sense at any rate — *overwhelmingly* flattering!

To find one's humble name collated with those of Sir Monier Monier-Williams, K.C.I.E., and Professor Bastian is an honour, indeed. When, for instance, the *great* Oxford lecturer chooses to make a few big and bold slashes into fact and truth — no doubt to please his pious audience — and says that Buddhism has never had any occult or esoteric system of doctrine which it withheld from the multitudes — what happens? Forthwith, "Esoteric Buddhism" receives, metaphorically speaking, a black eye; the Theosophical Society, a kick or two; and finally, the gates of the journalistic poultry-yard being flung wide open, a vehement *sortie* against "Blavatsky" & Co. is effected by a flock of irritated geese sallying therefrom to hiss and peck at the theosophical heels. "Our Ancestors have saved Rome!" they cackle; "let us save the British Empire from these *pretenders* to Buddhist knowledge!" Again: a lucky "correspondent" gets admittance into the sanctum of Professor Bastian. The German ethnologist, "dressed like an alchemist of the middle ages" and smiling at "questions concerning the *trances* of famous Fakirs," proceeds to inform the interviewer that such trances never last more than "from five to six hours." This — the alchemist-like dress, we suppose, helping to bring about a happy association of ideas — leads *presto*, in the American "Sabbath-breaking paper," to a stern rebuke to our address. We read on the following day:

The famous Fakirs...however they may have imposed on other travellers, certainly did not do so on this quiet little German philosopher, Madame Blavatsky to the contrary notwithstanding.

Very well. And yet Professor Bastian, all the "correspondents" to the contrary notwithstanding, lays himself widely open to a most damaging criticism from the standpoint of *fact* and *truth*. Furthermore, we doubt whether Professor Bastian, a learned ethnologist, would ever refer to Hindu Yogis as *Fakirs* — the latter appellation being strictly limited and belonging only to *Mussulman* devotees. We doubt, still more, whether Professor Bastian, an accurate German, would deny the frequent occurrence of the phenomenon that Yogis and these same "Fakirs" remain in deep, death-like trance for days, and sometimes for weeks; or even that the former have been occasionally buried for forty consecutive days, and recalled to life again at the end of that period, as witnessed by Sir Claude Wade and others.

But all this is too ancient and too well-authenticated history, to need substantiation. When "correspondents" will have learned the meaning, as well as the spelling of the term *dhyana* — which the said "correspon-

dent" writes *diana* — we may talk with them of Yogis and Fakirs, pointing out to them the great difference between the two. Meanwhile, we may kindly leave them to their own hazy ideas: they are the "Innocents Abroad" in the realm of the far Orient, the blind led by the blind, and theosophical charity extends even to critics and hereditary foes.

---

But there are certain other things which we cannot leave uncontradicted. While week after week, and day after day, the "Innocents" lost in the theosophical labyrinths publish their own harmless fibs — "slight expansions of truth" somebody called them — they also often supplement them by the wicked and malicious falsehoods of casual correspondents — ex-members of the T.S. and their friends generally. These falsehoods, generated in and evolved from the depths of the inner consciousness of our relentless enemies, cannot be so easily disregarded. Although, since they hang like Mohammed's coffin in the emptiness of rootless space, and so are a *denial* in themselves, yet they are so maliciously interspersed with hideous lies built on *popular* and already strongly-rooted prejudices that, if left uncontradicted, they would work the most terrible mischief. Lies are ever more readily accepted than truth, and are given up with more difficulty. They darken the horizons of theosophical centres, and prevent unprejudiced people from learning the exact truth about theosophy and its herald, the Theosophical Society. How terribly malicious and revengeful some of these enemies are, is evidenced by the fact that certain of them do not hesitate to perform a moral *hara-kiri* upon themselves; to slay their own reputations for truthfulness for the pleasure of hitting hard — or *trying*, at all events, to hit — those whom they hate. Why this hatred? Simply because a calumny, a wicked, groundless slander is often forgiven, and even forgotten; a *truth* told — never! Prevented from disproving that truth, for good reasons, their hatred is kindled — for we hate only what *we fear*. Thus they will *invent a lie*, cunningly grafting it on some utterly false, but nevertheless popular accusation, and raise anew the cry, "It's the cat, the ca-a-t, the ca-a-at!"...

Success in such a policy depends, you see, on temperament and — *impudence*. We have a friend who will never go to the trouble of persuading anyone to believe him on his "aye" or his "nay." But, whenever he remarks that his words are doubted, he will say, in the quietest and most innocent way possible, "You know well *I am too impudent to lie!*" There is a great psychological truth hidden under this seeming paradox. Impudence often originates from two entirely opposite feelings: fearless-

ness and cowardice. A brave man will never lie; a coward lies to cover the fact of his being one, and a liar into the bargain. Such a character will never confess himself at fault no more than a vain man will; hence, whatever mischance happens to either, they will always try to lay it at the door of somebody else. It requires a great nobility of character, or a firm sense of one's duty, to confess one's mistakes and faults. Therefore, a scapegoat is generally chosen, upon whose head the sins of the guilty are placed by the transgressors. This scapegoat becomes gradually "the cat."

Now the Theosophical Society has its own special, so to speak, its "family cat," on which are heaped all the past, present and future iniquities of its Fellows. Whether an F.T.S. quarrels with his mother-in-law, lets his hair grow, forgets to pay his debts, or falls off from grace and theosophical association, owing to personal or family reasons, wounded vanity, or what not: *presto* comes the cry — whether in Europe, Asia, America or elsewhere — *It's the cat!* Look at this F.T.S.; he is writhing in the pangs of balked ambition. His desire to reign supreme over his fellow members is frustrated; and finding himself disappointed — it is on the "cat" that he is now venting his wrath. "The grapes are sour," he declares, because "the cat" would not cut them for him, nor would she mew in tune to his fiddle. Hence, the Vine has "worn itself *too thin*." Behold that other "star" of Theosophy, smarting under another kind of grievance — unnamed, because unnamable. Hatred — "till one be lost for ever" — rages in this *brotherly* heart. Pouncing like a bird of prey upon its chosen victim — which it would carry far, far up into the clouds to kill it with the more certainty when it lets it drop — the would-be avenger of his own imaginary wrongs remains utterly blind to the fact that by raising his chosen victim so high he only elevates it the more above all men. You cannot kill that which you hate, O blind hater, whatever the height you dash it down from; the "cat" has nine lives, good friend, and will ever fall on to its feet.

There are a few articles of belief among the best theosophists, the bare mention of which produces upon certain persons and classes of society the effect of a red rag on an infuriated bull. One of these is our belief — very harmless and innocent *per se* — in the existence of very wise and holy personages, whom some call their MASTERS, while others refer to them as "Mahatmas."

Now, these may or may not actually exist — (we say they do); they may or may not be as wise, or possess altogether the wonderful powers

ascribed to, and claimed for them. All this is a question of *personal knowledge* — or, in some cases, faith. Yet, there are the 350,000,000 of India alone who believe since time immemorial in their great Yogis and Mahatmas, and who feel as certain of their existence in every age, from countless centuries back down to the present day, as they feel sure of their own lives. Are they to be treated for this as superstitious, self-deceived fools? Are they more entitled to this epithet than the Christians of every church who believe respectively in past and present Apostles, in Saints, Sages, Patriarchs and Prophets?

Let that be as it will; the reader must realize that the present writer entertains no desire to force such a belief on anyone unwilling to accept it, let him be a layman or a theosophist. The attempt was foolishly made a few years back in all truth and sincerity, and — it has failed. More than this, the revered names were, from the first, so desecrated by friend and foe that the once almost irresistible desire to bring the actual truth home to some who needed *living ideals* the most, has gradually weakened since then. It is now replaced by a passionate regret for having ever exhumed them from the twilight of legendary lore into that of broad daylight.

The wise warning —

Give not that which is holy to the dogs,  
Neither cast ye your pearls before swine —

is now impressed in letters of fire on the hearts of those guilty of having made of the “Masters” public property. Thus the wisdom of the Hindu-Buddhist allegorical teaching which says, “There can be no Mahatmas, no Arhats, during the *Kali yuga*,” is vindicated. That *which is not believed in, does not exist*. Arhats and Mahatmas having been declared by the majority of Western people as non-existent, as a *fabrication* — do not exist for the unbelievers.

“The Great Pan is dead!” wailed the mysterious voice over the Ionian Sea, and forthwith plunged Tiberius and the pagan world into despair. The nascent Nazarenes rejoiced and attributed that death to the new “God.” Fools, both, who little suspected that *Pan* — the “All Nature” — could not die. That that which *had* died was only their fiction, the horned monster with the legs of a goat, the “god” of shepherds and of priests who lived upon the popular superstition, and made profit of the PAN of *their own making*. TRUTH can never die.

We greatly rejoice in thinking that the “Mahatmas” of those who

sought to build their own ephemeral reputation upon them and tried to stick them as a peacock's feather in their hats — are also dead. The "adepts" of wild hallucinations, and too wide-awake, ambitious purposes; the Hindu sages 1,000 years old; the "mysterious strangers," and the *tutti quanti* transformed into convenient pegs whereon to hang — one, "orders" inspired by his own nauseous vices; another, his own selfish purposes; a third, a mocking image from the astral light — are now as dead as the "god Pan," or the proverbial door-nail. They have vanished into thin air as all *unclean* "hoaxes" must. Those who invented the "Mahatmas" 1,000 years old, seeing the *hoax* will not pay, may well say they "have recovered from the fascination and taken their proper stand." And these are *welcome* and *sure* "to come out and turn upon all *their dupes* the vials of *their* sarcasm," though *it will never be the last act of their* "life's drama." For the *true*, the *genuine* "Masters," whose real names have, fortunately, never been given out, cannot be created and killed at the beck and call of the sweet will of any "opportunist," whether inside or outside of the T.S. It is only the *Pans* of the modern nymphs and the *Luperci*, the greedy priests of the Arcadian god, who are, let us hope — dead and buried.

---

This cry, "it is the cat!" will end by making the Theosophical Society's "scapegoat" quite proud. It has already ceased to worry the victim, and now it is even becoming welcome and is certainly a very hopeful sign for the cause. Censure is hard when deserved; whenever unmerited it only shows that there is in the persecuted party something more than in the persecutors. It is the number of enemies and the degree of their fierceness that generally decide on the merits and value of those they would brush off the face of the earth if they could. And, therefore, we close with this quotation from old Addison:

*Censure, says an ingenious author, is the tax a man pays to the public for being eminent. It is a folly for an eminent man to think of escaping it, and a weakness to be affected by it. All the illustrious persons of antiquity, and, indeed, of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph.*

Dear, kind enemies of the "Tartarian termagant," how hard you do work to add to her eminence and greatness, to be sure!

---

## WHAT IS FAILURE? WHAT IS SUCCESS?

Nor stony tower, nor walls of beaten brass,  
Nor airless dungeon, nor strong links of iron,  
Can be retentive to the strength of spirit.

—*Julius Caesar*, Act I, Sc. 3

EACH OF US has within him a dynamo that can generate at his will such refined energy as is consubstantial with the Universal in man and nature. This potency, when made to bear upon the realms and entities that are not in tune with the Universal, will always emerge supreme and victorious. To turn this power into an actual force, the man must achieve within himself a conjunction of that which Krishna and Arjuna symbolize in the *Gita*. Fortune, victory, wealth and wise action are the concomitants of that union.

However, since the man of our age is steeped in materiality, he rarely lifts his gaze above the non-universal. Ensnared by likes and dislikes, he relinquishes his right to use the powers flowing from the divine, and goes in search of forces that do not require the sacrifices needed to invoke divinity. He partakes of offal and calls it ambrosia. In spite of this prevailing trend, there are quite a few persons who, though steeped in materiality, sense the intimations of a larger life and the vision of a wider horizon. They feel a tug at their heart-strings and begin to thirst for waters unknown and perhaps unreachable. If that spark of hope is not fanned by the gentle ministrations of a missionary of the Good Law, there is every chance that the man will sink back into an apathy that will cloud his vision and make him convinced that he is only a social animal and nothing more. Whether the missionary effort of Theosophy will reach out to him in time (and not whether he will go in search of it) will determine the strength and the value of the Movement. Cures for spiritual malaise require a mobile squad of helpers, especially in areas far removed from established centres.

When from the great mass of ignorant humanity one man tries to come out and become separate, he undertakes a long and arduous struggle for freedom. The territory that he had for years considered benign suddenly becomes hostile. He who once championed its cause now takes up arms to oppose and fight it. The end of it may be victory, martyrdom or defeat; but if the war is not ended in this life, it will be resumed in the next incarnation. Battles may be lost, sons and loved ones slain and butchered, families wiped out; and yet the war is never lost unless it is

abandoned, in which case the man's life has to be written off as a failure. He alone fails who ceases to fight.

He is to be accounted foolish who thinks that there will be no stumblings and falls upon the upward way. Slipping on steep slopes, bruised and bleeding, jeered at and spat upon, he has to lift himself up, summon strength and determination from sources hitherto untapped and crawl his way upward. A piece of sage advice is given by Shakespeare "How poor are they that have no patience! What wound did ever heal but by degrees?" The same norms that one applies to one's defeats have to be applied in charity to the brother who in his fight falters and falls and for the time being loses hold on himself. It needs to be remembered at all times that the path that leads to knowledge, peace and power is not for saints only. It is for sinners also. And it is especially the latter who have a claim to help and sympathy.

When the fight begins, the student is apt to view it and its consequences from points of view not so radically different from those held by him previously. He sees the causes of war from a personal angle. It is only later that he will come to realize that it was his spiritual nature allied to Karma that induced him to engage. The student who takes up the ancient fight tries to visualize its consequence upon friend and foe, family and nation, teachers and elders. They are too close to him to permit him to see beyond or even to put them in proper perspective. The upholding of duty, morality and justice; the setting of examples that would benefit mankind; the unflinching obedience to the behests of the impersonal and the divine — these do not enter into his reckoning. So, when he casts up the credits and debits of the war he is entering upon, he finds himself a prey to the fear of doing wrong, of encouraging the downfall, defeat and death of many a noble adversary and of bringing about the ruin and even extirpation of family, nation and race. In greater or in lesser degree this realization comes to each striver after the True, to each Arjuna of a day.

What does Krishna, "the supreme Master of devotion," advise? It is his method of approach that has to be analysed and copied by each student-server. The unsettled and therefore the despondent mind has to be diverted from looking at things happening or about to happen from its own personal bias of likes and dislikes. The pleasant I will welcome, the unpleasant avoid — is a thought repugnant to the war-oriented discipline. For, the fight is not between men and men, brother and brother, or even between the unjust and those wronged by the injustice. It is

between the divine and the material, the impersonal and the personal, the man aspiring to devotion and the same man still in the clutches of his erstwhile worldly experiences. It has to be remembered that Krishna, the great Avatara, appeared "as nothing in the eyes of men." Duryodhana opted for Krishna's armies in preference to Krishna himself. Arjuna treated him as an ordinary teacher till he got the vision described in the eleventh chapter of the *Gita*. Therefore, it is not fair to expect a newcomer to show any great devotion or even respect for Theosophy. Even Arjuna, after listening to Krishna, was in the beginning obdurate and said: "I shall not fight, O Govinda." But each one does ask for advice. Arjuna torn between what he took to be a conflict of duties turns to Krishna for a solution to his dilemma: "I ask thee which is it better to do? Tell me that distinctly! I am thy disciple; wherefore instruct in my duty me who am under thy tuition." For the anguished of soul, it is the heart that asks for advice. It should not be the intellect that answers, lest the enquirer feel that where he expected help he is preached at by persons who wield a little authority.

Whatever be the sense of guilt or of personal involvement of the pupil in the world of materiality, it becomes the care of the "little guru" to contrive a shift of the pupil's consciousness from materiality to universality — from fate to karma; from blind justice to intelligent adjustments of violated norms. Despondency and elation exist only in the domains of the non-universal — of that which can be divided by a weapon, burned away by fire, corrupted by water, or dried out by the action of the wind. The oppressed consciousness can be made to lift itself out of the surrounding gloom by seeking shelter in the company of the Spirit. This is the lesson of the second chapter of the *Gita*.

As the man advances in experience he finds that quite a few "failures" in his life provided him protection. He who sets out on a venture of dubious moral value may fail to achieve the success he sought. That failure may, after the initial despondency, become the stepping-stone to a better life. A person may be dubbed a failure in worldly things and become a target of both pity and censure, and yet if that failure leads him to a better life — morally and spiritually — he by that fact raises his level of consciousness above that of his critics, sympathizers and traducers alike. Emancipation from materiality is viewed differently by different people. The social outcast, the unfortunate in business as well as the one who refuses to compromise with evil are considered by the world as dangerous influences that may cause the shipwreck of many a

promising career. For them, it is right that he be kept at arm's length. On the other hand, the seeker after truth cannot associate himself with those who choose to fall away from the path of truth and rectitude.

When one ventures on any particular course of conduct, the chief concern of that one is to foresee whether success or failure in the chosen objective is going to advance or hinder his progress towards the Light. To use a paradox, that Light is to be consulted; that Light has to be invoked and directed on the objective to discover the hidden virtue and the hidden pitfall and only then has it to be adopted or rejected as an aim in life.

There are only two directions towards which any effort can be directed. There are only two poles. There is no third. And so, man aims towards an accretion to either the material or the spiritual pole of his being; and since he cannot stand still, his ever-active mind sometimes deliberately and sometimes automatically makes him point in the one direction or the other. It has to be recognized that not all material objectives are *per se* evil. But it has also to be recognized that these objectives will not by themselves add to spirituality. The earning of one's livelihood, the proper nourishment of the body, the enjoyment of sport and recreation pertain to the material aspects of the man. Yet, even these can yield up their essence to the spiritual if the man sees in them the steps that lead to spirituality. The spirit needs a body and it is to subserve that need that the body has to be diligently looked after and the psychic quality of the atoms regulated.

Each aspirant makes for himself a yardstick with which to measure his success, and these yardsticks vary, depending on whether the aim is to secure advancement for oneself or whether it is to renounce the fruits of effort as a voluntary contribution towards the general good. Spiritual selfishness is not so rare a thing as one may be wont to think. "Avaunt, you impede my exalted spiritual progress!" can be uttered only by an egotist, one who talks of Brotherhood but acts only for himself. He becomes an exalted failure and knows it not. Yet, this germ of self-conceit lies deep in each aspirant and happy is he who can discard it at the earliest. Criticism of another's pride or selfish leanings invites it to take its abode in the criticizer. This is one of the aspects of Karma that needs pondering over. The description of a Pratyeka Buddha in *The Theosophical Glossary* has many an educative hint for the earnest of heart.

---

# AN OUTLINE OF THE "SECRET DOCTRINE"

[Reprinted from *Lucifer*, November 1891.—EDS.]

## II

### SUMMARY

The Days and Nights of the Universe. Universal Night. Before the Dawn.

---

WE have seen how Universal Night is brought about by the gradual, rhythmical coalescence into unity of all the opposing elements that make up objective existence.

It is impossible by any figure, picture, or simile, to convey any conception of the condition of the Universe when thus withdrawn into latency, because every conception implies division into the conceiver and the thing conceived, while it is by the elimination of this very division, and by the absorption of the thing conceived into the conceiver, of the object into the subject, that Universal Night is produced.

But, though we must regard the condition of Universal Night as essentially inconceivable by the intellect, still there are various considerations which, if intuitionally grasped, may throw some light upon the question of its nature.

If we compare the gradual, rhythmical passage of the universe into full objectivity to the forward swing of the pendulum from the perpendicular line of rest, and the gradual rhythmical passage to re-absorption in latency, to the backward swing of the pendulum to the perpendicular, then it will be evident that, as the pendulum, if unimpeded, will swing backward an exactly equal distance behind the perpendicular, so, when the sum total of the potencies of the objective universe has reached the condition of latency at the end of each Universal Day, it is certain that there must be in these potencies a tendency to a further activity which will be, in every detail, the reverse or negative of the former activity.

This is why *The Secret Doctrine*, and the stanzas on which it is based, have defined Universal Night by a series of negative statements ("Time was not; Universal Mind was not"; etc.) by which we are to understand, not that the existent universe had dwindled down into mere non-entity, but that a form of activity had set in which was in every detail the reverse and negative of the activity of the existent universe, and hence

inconceivable by us, or conceivable only as non-activity or naught.

We can arrive at the same result by the exactly opposite process of expressing in universal terms all forms of activity which we know of as limited and particular; thus, in Universal Night, universal perception is, because the perceiver has been universally blended with the object of perception; universal life is, because all the limits of particular life have vanished; universal consciousness is, because objectivity has been universally absorbed into consciousness; and universal bliss is, because all the barriers to bliss have disappeared.

Perhaps the best illustration of the form of activity we are considering is the mathematical process by which a gradually diminishing series of numbers is carried down to zero (corresponding to the perpendicular line of the pendulum), and then beyond zero into a gradually increasing series of negative numbers, which mathematicians regard as equally important and equally capable of manipulation with the positive numbers.

If zero be the threshold of Universal Night, then the gradually increasing series of negative numbers may represent the negative activities which we have postulated as existent therein.

This is merely the metaphysical aspect of this mysterious question; it has also a moral and a spiritual side, but these cannot be expressed in words; a comprehension of them can only be reached by the actual practice of morality and spirituality; or, to speak more truly, we can only prepare ourselves for that true spiritual comprehension of, and moral participation in, this mystery, which will be ushered in at the end of this universal day, by gradually attaining absolute morality and spirituality, during the gradual and rhythmic activities of this universal day.

To return to the illustration of the pendulum: when it has reached the farthest point of its backward journey beyond the perpendicular, it inevitably tends to swing forward again to the perpendicular, and, if free, will swing forward; and in virtue of the momentum thus acquired, it will not halt at the perpendicular point but will swing forward again to the foremost point previously reached. And if the pendulum be entirely unimpeded, this backward and forward swing will repeat itself indefinitely; and, further, the duration and extent of the pendulum's journey behind the perpendicular will be exactly equal to the duration and extent of its journey in front of the perpendicular.

In the same way, the extension of the universe into objective existence and its re-absorption into latency will tend to repeat themselves

indefinitely; day and night of the universe will be succeeded by day and night, in endless succession; and each universal day and universal night will be of exactly the same duration; or, rather, would be of exactly the same duration if there were any common, continuous standard of duration to apply to both.

At first sight, it would appear that this expansion and re-absorption of the universe, in the endless series of universal days and nights, is a mere fruitless activity leading nowhither; just as, from an astronomical standpoint, the days and nights of the planets and our earth might seem a mere senseless repetition, aimless, objectless, endless; yet we know that this is merely apparent; that each day is fraught with momentous issues, that each day is richer than its predecessors, if only by the mere fact that it had predecessors; that each day is the heir of the ages.

And so it must be with the universal days. Each must have some peculiar worth of its own; must garner some harvest of hitherto inexperienced power or wisdom; must add something, if not to the total quantity of being in the universe — for what can be added to the All? — then to the quality of that being, and to the quality of the life of the units that make it up.

As the sculptor's statue is first hewn out from head to foot, and then smoothed and polished from head to foot, so, perhaps, the humanity which is only rough-hewn in one universal day, requires a second universal day to polish and smooth it to perfection. Perhaps when we have fully learned perfection of individual life in the present universal day, we may find that this is only the preparation for a higher life in complex grouped personalities in some future day of the universe, and so on, ever to higher and purer perfections.

But into these secrets it is fruitless to pry; it is only profitable to note that the forces and tendencies which gave birth to previous universal days, tended, at the period we are considering — the waning of the universal night which preceded our present objective universe — to give birth to a new universal day, richer than its predecessors, and destined to garner a richer harvest than its predecessors had yet known.

We shall see that this harvest is prepared for, by a grouping of the units of life into hosts and hierarchies, ruling over systems of suns and worlds; and, in the case of our own system, seeking a sevenfold perfection by a rhythmical, sevenfold progress through phases of life that, for want of a better name, have been called existence in the mineral, vegetable, animal, human, and superhuman kingdoms. We shall better be able

to grasp the reasonableness of this rhythmical progress, if — remembering that objective life is the disciplinary expression of the eternal spiritual will, the twin-brother of consciousness — we conceive these phases of life as picture-lessons, in which the unit of life has to seem a stone in order to learn something of the endurance of which a stone is merely the symbol; to seem a plant, in order to learn the grace and sweetness of a plant; to seem an animal to learn the active energy of an animal; and so through manhood to the demi-god and the divine; ever keeping in mind that that which seems to become these is the eternal spiritual unit, and that it thus seems, through the harmonious action of its twin power, Will and Consciousness; and ever remembering that this unit is a part of the All; is, indeed, in one sense, identical with the All.

And thus we return to the conception of Universal Night, brooding in latency, awaiting the dawn.

—C. J.

*(To be continued)*

---

AND THIS I know, though men deny it every hour of the day, that Love is everything. Love, whether seen as Love or Hate, is ever binding men upon the Wheel; Love sets them free. Then what is Love? It would appear to be the one force that binds each separated fragment of Eternity to That from which it came. It welds the parts in one component Whole, the while its other aspect, Hate, would keep them free. From this it would appear that one day Hate will be reborn as Love, for Love and Hate are as the night and day, they alternate but cannot dwell together. Therefore, I say that not till Hate is all dissolved in Love will man be free to merge again into Reality. And thus I know, though men deny it every hour of the waking day, that Love, and Love alone, is everything.

—FROM THE MEDITATIONS OF KOMO KI

## THE TEACHER OF THEOSOPHISTS

ON May 8 falls the eighty-seventh anniversary of the passing of H. P. Blavatsky. Through the decades, she has been esteemed and revered, as also maligned and calumniated. But the passing of years is proving that her power, being spiritual, is of increasing beneficence to a growing number of men and women the world over.

People have erred in evaluating the philosophy of Theosophy that she brought to the world because they did not separate it from the Society that was founded to study it; they did not distinguish the teachings of H.P.B. from the writings of those who claimed to translate and to interpret them. It would be unfair to judge the teachings of Jesus Christ from what the *padres* say or what the churches promulgate. The Wisdom of Jesus is in His sermons and sayings and to those texts a sincere enquirer must turn. Similarly, if one desires to learn about the teachings of H. P. Blavatsky he should go to her books and articles.

Theosophy should be judged, accepted or rejected on its own merits. Though the philosophy is as old as thinking man and though the term Theosophy itself is not new and was not invented by H.P.B., she was the one who presented the teachings to the modern world. She it was who dug deep in the old mines of knowledge and brought forth not mere nuggets of gold, but also precious diamonds and sapphires; it was she who fashioned out of the nuggets the strong chain on which she strung those brilliant gems and offered it to our humanity as a talisman against two major diseases — the dogmatism of religions and the materialism of science.

All of us individually suffer from the limitations of our religious upbringing and our scientific education. Neither of these aids us to free our minds and to illumine them. True, modern science has helped us to liberate the mind from the crudities and credulities of religious formalism and superstition; but that science had nothing really good to offer to satisfy the yearning of the human heart, to ennoble our moral perception, and to inspire us to fashion our lives in holiness and mercy. It was to a famishing humanity that H.P.B. brought not only nourishment for the enquiring mind, but also manna for the heart longing for peace and joy, and eager to pour itself out in the prayer of active sacrifice.

What did she teach? What are the principal teachings of her vast philosophy?

The very first question to which an answer has to be found is —

what is Theosophy? It is not sufficient to substitute two words for one and to say Theosophy is Divine Wisdom. What is Divine Wisdom? Vagueness and confusion still exist in the public mind and it is necessary to be a little more definite. In *The Theosophical Glossary* "Theosophia" is defined thus:

The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics*; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediaeval philosophers who called themselves Theosophists.

Very often H.P.B. uses the term "Wisdom-Religion" in speaking of Theosophy. She defines the term as

The one religion which underlies all the now-existing creeds. That "faith" which, being primordial, and revealed directly to humankind by their *progenitors* and informing Egos (though the Church regards them as the "fallen angels"), required no "grace," nor *blind* faith to believe, for it was *knowledge*. It is on this Wisdom-Religion that *Theosophy is based*.

Thus, the basis of Theosophy is the Wisdom-Religion, also called the Esoteric Philosophy or *Gupta Vidya*. The hoary antiquity of this Wisdom-Religion (*Bodhi Dharma*) is referred to by H.P.B.:

There was a time, aeons before the Brahmans became a caste, or even the Upanishads were written, when there was on earth but one "lip," one religion and one science, namely the speech of the gods, the Wisdom-Religion and Truth. This was before the fair fields of the latter, overrun by nations of many languages, became overgrown with the weeds of intentional deception, and national creeds invented by ambition, cruelty and selfishness, broke the one sacred Truth into thousands of fragments.

H.P.B. drank at the very source of this Spring of Wisdom, universal and consistent. Therefore she says in her preface to *The Secret Doctrine*:

... it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various

religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.

This Esoteric Philosophy or Secret Doctrine or *Gupta Vidya* is called "the accumulated Wisdom of the Ages," and H.P.B. adds that:

It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity.... No vision of one adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experiences.

The philosophy that H.P.B. taught may be said to fall into two broad compartments — metaphysical and ethical. They are, of course, interdependent. Cosmical and philosophical propositions by themselves appear cold and distant unless their practical bearing on everyday living is seen. On the other hand, the moral and altruistic admonitions and injunctions sound like goody-goody grandmother's sermons when divorced from the universals in which they are rooted. Unless the metaphysical propositions of Theosophy are made to vitalize the moral instructions and both are pressed by man into his task of self-reformation, Theosophy is not of any great use to him. But those of us who have devoted years to the study and application of Theosophy know that it is a quickener of conscience and an awakener of the Soul. The first need of man, if he desires to live rationally, is to learn *how to think*. And the earliest step in the process of thinking is self-examination. The nature of the combatants who are continuously fighting in the brain and the blood of every one of us has to be determined, and in this the psychological propositions which grow out of the roots of metaphysics are most helpful.

In her *Voice of the Silence* are to be found the golden precepts that flower on the Tree of Theosophy and the aspirant has to learn to use these fragrant blooms to adorn his own virtuous character. It is said:

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves,

Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!

This is the first truth. All of us have Divinity enshrined in the very core of our consciousness, but we do not avail ourselves of that inner Light. Why do we not? Because we listen — and from birth we are taught to listen — to the “self of matter” — the personal *ahamkaric* self, which is not always and necessarily evil, but which is ever acting for itself, in its own interests. Therefore it is said:

Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection. . . .

Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder.

The real difficulty is in the mind of man; mind is the instrument that the personal lower self uses, and unless that mind is given by us a different direction and made the instrument of the inner Ego, the real Soul, our true life does not begin.

Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

This blending of Mind and Soul is our task. But, though arduous, it is not impossible of achievement; and though it takes time, once accomplished it endures in immortality. The main difficulty in the way of the aspirant is “false learning” and “head-learning” — mistaking black for white is false learning, and mistaking one of the many beautiful hues represented by the branches of knowledge for the White Light of Spiritual Truth is succumbing to the sin of head-learning.

The vistas opened out before our mind by H.P.Ā. are vast, awe-inspiring, but also confidence-inspiring. They invite us to follow the horizons of the world of Spirit. It may seem at times that we shall never reach the bourn! But she ever and anon assures us that there are Those who have reached it, and that what men have done, men can do. More, she informs us that among Those who have attained, all are not Pratyeka Buddhas, Buddhas of spiritual selfishness; that there are Those who love Their fellowmen and become Father and Mother to our orphan

Humanity. Of such *The Voice of the Silence* says:

Self-doomed to live through future Kalpas, unthanked and unperceived by men; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

Much more of this Wisdom is available in the writings of H. P. Blavatsky, but for the earnest enquirer there is *The Key to Theosophy*, written in question-answer form, of which textbook the author herself said:

With the present publication of the "Key to Theosophy," a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*, there will remain no more pretexts for flinging at our heads fantastic accusations.

And so we shall close with the suggestion with which we began — if one desires to know what Theosophy is, one must go to the writings of the one who inaugurated the Movement, whose anniversary we shall soon be celebrating.

---

THE ONLY WAY to prepare the way for the advent of a favourable yuga and the increase of the number and greatness of Mahatmas is to establish gradually the conditions for the leading of a true household life. I should unhesitatingly state that that is the duty of earnest Theosophists and real philanthropists. Let it not be understood at all that I mean by "family duties" and "national duties" false attachments to the family and to the nation. If family duties are taken care of, our duties to the nation and to humanity would, to a greater extent, take care of themselves unimpeded.

—W. Q. JUDGE

## THE POWER TO HEAL

[Reprinted from *The Theosophist*, April 1883.—Eds.]

It is a striking commentary upon the imperfection of our modern system of medicine that an almost unanimous scepticism prevails among physicians as to the power of healing the sick by mesmeric methods. By most the thing is declared impossible, and those who maintain its reality are set down as little better than charlatans. The majority are not satisfied with this exhibition of petty spite: they do their best to intimidate and ostracize the more candid minority. And they find more than willing allies in the theologians who stand for their especial prerogatives, and, while claiming to heal by divine commission, denounce all lay mesmeric healers as either humbugs or sorcerers. It is saddening to read in the literature of mesmerism so many plaintive protests against the prejudiced injustice of the medical profession towards such able scientists as Gregory, Ashburner, Elliotson, and von Reichenbach. One cannot restrain one's indignation to see how an instinct of narrow selfishness carries professional men beyond all bounds and warps the moral sense. The case of Newton, the American healer, whose mesmeric cures are recorded by thousands and embrace examples of the most desperate ailments instantaneously relieved, is striking. This man has healed in public halls, in many American cities as well as in London, not scores, but hundreds of sick people, by the simple laying on of hands. His power was so great that he could by a word and a gesture dispel the pains of everybody in the audience who stood up when he called upon those who were suffering from any pain to do so. Seventeen years ago, he publicly stated that he had up to that time cured one hundred and fifty thousand sick persons; what his present total is — for he is still curing — we cannot say, but it must be larger than the aggregate of all the instantaneous cures effected by all the "holy wells," and shrines, and professed healers within our historical period. A book<sup>1</sup> by Mr. A. E. Newton, a respectable gentleman of Massachusetts, which appeared in the year 1879, contains the record of some thousands of cases which yielded to Dr. Newton's tremendous psychopathic power. From a public address of the latter (see pp. 113-114) we learn that

In healing there must be faith *on one side or the other*. A

<sup>1</sup> *The Modern Bethesda, or The Gift of Healing Restored*. Edited by A. E. Newton. New York: Newton Pub. Co.

healer should be a person of great faith, great energy; sympathetic and kind; a man who is true to himself; a muscular man, with a fixed, positive and determined will. One possessing a good share of these qualities will be successful.

The discourse finished, he gave a practical illustration of his healing power. Said he: "Now I ask any in the room that are in pain to rise — only those who are in acute pain." About twenty rose, and the Doctor threw his arms forcibly forward and said: "Now your pain is gone." He then "requested those whose pains were cured to sit down, and they all sat down." His power has been sometimes so superabundant that he had only to touch a paralytic, a club-foot patient, a deaf or blind person, to cure them on the spot, and there he has touched and healed 2,000 in one day. The Curé d'Ars, a good French priest, who died in 1859, healed like Newton for thirty years; during which period he had been visited by 20,000 patients, of all ranks, and from every country in Europe. Dr. Ennemoser, in his most interesting *History of Magic*, tells about Gassner, a Romish priest of the latter half of the 18th century, who cured his thousands by the following artifices:

He wore a scarlet cloak and on his neck a silver chain. He usually had in his room a window on his left hand, and a crucifix on his right. With his face toward the patient, he touched the ailing part... calling on the name of Jesus... Every one that desired to be healed *must believe*... covered the affected part with his hand, and rubbed therewith vigorously both head and neck.

In our days the Roman Catholics have revived the business of miraculous cures on a grand scale: at Lourdes, France, is their holy well where hundreds of cripples have deposited their sticks and crutches as tokens of their cures; the same thing is going on at the parish church at Knock, Ireland, and last year there were symptoms that the same trump card was to be played by the fish-collecting priests of Colombo Ceylon. In fact the Church of Rome has always claimed a monopoly and made the simple psychopathic law play into their hands as testimony in support of their theocratic infallibility. That useful compiler of valuable psychic facts, the Chevalier G. des Mousseaux, scrapes on the papal violoncello with great zeal. With him all mesmeric healings are effected by the devil.

When the magnetic agent operates upon the evils of the body, experience proves as an infallible truth, that it does not heal them without causing acute pains, or without risk to life, which it often

destroys! Its cures are exasperatingly brief; perfect ones are the exception; the evil that it expels from one organ is often replaced in another organ by an evil still more desperate, and the sicknesses it dissipates are liable to cruel relapses.<sup>2</sup>

His several volumes contain hundreds of reports of cases in which the devil has shown his Satanic power by healing the sick and doing all sorts of wonders. And that we may have the most unanswerable proof that the mesmeric fluid has manifested itself similarly in all ages, he collects from the writings of the ancients the testimonies which they have left on record. Nothing could be more sarcastic than his arraignment of the Academies of Science and the medical profession for their stupid incredulity as to the occurrence of these marvels. Verily this is an author to be studied by the intelligent psychologist, however much he may be disposed to laugh at his Catholic bias and his blind resort to the theory of a non-existent devil to explain away the beneficent power to heal disease which so many philanthropic men in all epochs have exercised. It is not in the least true either that mesmeric cures are impermanent or that one disease disappears only to be replaced by a worse one. If the operator be healthy and virtuous and knows his science well, his patients will be effectually restored to health in every instance where his or her own constitution is favourably disposed to receive the mesmeric aura. And this leads us to remark that Dr. Newton has not sufficiently explained the curative action of faith nor its relation to the mesmerizer's healing power. The familiar analogy of the law of electric and magnetic conduction makes all plain. If a metallic body charged with + electricity, be brought into contact with a body negatively electrified, the + fluid is discharged from the first into the second body. The phenomenon of thunder and lightning is an example in point. When two bodies similarly electrified meet they mutually repel each other. Apply this to the human system. A person in health is charged with positive vitality — *prana*, Od, Aura, electro-magnetism, or whatever else you prefer to call it: one in ill-health is negatively charged: the positive vitality, or health element, may be discharged by an effort of the healer's will into the receptive nervous system of the patient: they touch each other, the fluid passes, equilibrium is restored in the sick man's system, the *miracle* of healing is wrought, and the lame walk, the blind see, deaf hear, dumb speak, and humours of long standing vanish in a moment! Now, if besides health, power of will, knowledge of science, and be-

<sup>2</sup> *La Magie au XIXme Siècle*, p. 327. (Paris, 1864, Henri Plon).

nevolent compassion on the healer's part, there be also faith, passivity, and the requisite attractive polarity, on that of the patient, the effect is the more rapid and amazing. Or, if faith be lacking and still there be the necessary polaric receptivity, the cure is still possible. And, again, if there be in the patient alone a faith supreme and unshakable in the power of a healer, of a holy relic, of the touch of a shrine, of the waters of a well, of a pilgrimage to a certain place and a bath in some sacred river, of any given ceremonies, or repetition of charms, or an amulet worn about the neck — in either of these or many more agencies that might be named, then the patient will cure himself by the sole power of his predisposed faith.<sup>3</sup> And this rallying power of Nature's forces goes in the medical books under the name of *Vis Medicatrix Naturae* — the Healing Power of Nature. It is of supreme importance that the one who attempts to heal disease should have an absolute and implicit faith (a) in his science; (b) in himself. To project from himself the healing aura he must concentrate all his thought for the moment upon his

---

<sup>3</sup> That excellent journal, *The Times of Ceylon*, in its number for February 7th, prints the following facts which illustrate the recuperative power of the imagination: "I have recently read an account of what is termed a 'faith-cure' which took place with the famous Sir Humphrey Davy when quite a young man. Davy was about to operate on a paralytic patient with oxygen gas—'but before beginning the inhalation, Davy placed a thermometer under the patient's tongue to record his temperature. The man was much impressed with this and declared with much enthusiasm that he was already much relieved. Seeing the extraordinary influence of the man's imagination, Davy did nothing more than gravely place the thermometer under his tongue from day to day, and in a short time he reported himself cured.' I can relate a perfect faith-cure of a desperate case of dysentery in one of our planting districts, by a medical practitioner well known at the time, Dr. Baylis, who practised on his own account in the Kallibokke valley and Knuckles district. He had just returned from a visit to India, having left his assistant in charge, and on his return was much distressed to learn that a favourite patient of his, the wife of an estate manager, was desperately ill with dysentery and not expected to live more than a day or two, being almost *in extremis*. She had been gradually sinking under the debilitating effects of the terrible disease, and there was nothing more to be done as the doctor found the treatment to have been all that he could have adopted. Wishing to see the patient before her death, he at once went to the estate, and on seeing her she expressed great pleasure, saying in faint tones she knew she should recover now that he had come to attend her, as she had such complete confidence in him. At her request he remained in the house, but no change in her medicine was made. Strange to say she at once began to recover, and at the end of a week was able to walk with him in the garden.

"Such was the result with the patient. On the mind of the doctor the cure had the effect of causing him to lose all confidence in the efficacy of medicine; he abandoned allopathy as a delusion, took to homoeopathy as the only true practice, and necessarily lost many of his patients; and eventually left the country and settled in California as a farmer, where he was drowned a few years ago. The late Dr. Baylis was a marvellously gifted man in many respects, but, like many other clever men, very impulsive. He was inclined to be a believer in Buddhism and actually named one of his children Buddha."

patient, and WILL with iron determination that the disease shall depart and a healthy nervous circulation be re-established in the sufferer's system. It matters nothing what may be his religious belief, nor whether he invoke the name of Jesus, Rama, Mohammed, or Buddha; he *must believe in his own power and science*, and the invocation of the name of the founder of his particular sect only helps to give him the confidence requisite to ensure success. Last year in Ceylon, Colonel Olcott healed more than fifty paralytics, in each case using the name of Lord Buddha. But if he had not had the knowledge he has of mesmeric science, and full confidence in his psychic power and the revered Guru whose pupil he is, he might have vainly spoken his simple religious formula to his patients. He was treating Buddhists, and therefore the invocation of Sakya Muni's name was in their cases as necessary as was the use of the name of Jesus to Père Gassner and the other many healers of the Romish Church who have cured the sick from time to time. And a further reason for his using it was that the cunning Jesuits of Colombo were preparing to convince the simple-minded Singhalese that their new spring near Kelanie had been endowed with exceptionally miraculous healing powers by the Virgin Mary.

Those who may, after reading our remarks, feel a call to heal the sick, should bear in mind the fact that all the curative magnetism that is forced by their will into the bodies of their patients, *comes out of their own systems*. What they have, they can give; no more. And as the maintenance of one's own health is a prime duty, they should never attempt healing unless they have a surplus of vitality to spare, over and above what may be needed to carry themselves through their round of duties and keep their systems well up to tone. Otherwise they would soon break down and become themselves invalids. Only the other day a benevolent healer of London died from his imprudent waste of his vital forces. For the same reason, healing should not be attempted to any extent after one has passed middle life: the constitution has not then the same recuperative capacity as in youth. As the old man cannot compete with the fresh youth in athletic contests, so he can no more hope to rival him in healing the sick; to attempt it is sheer folly; to ask it of him simple ignorance and selfishness. We make these reflections because requests have been made from many quarters that Colonel Olcott would visit them and publicly heal the sick as he did in Ceylon. To say nothing of the fact that he is now a man of past fifty years of age, and burdened with the weight of official duty that would break down any person, not sustained

like him by exceptional influences, we need only reflect that the suffering sick throughout India are numbered by the tens of thousands, and that for him to be himself known as healer would be to insure his being mobbed and almost torn to pieces in every city. If in a small place like Galle, our Headquarters building was thronged by two and three hundred patients a day, the road was crowded with carts, litters, and hobbling cripples, and the President was often unable to find time to get even a cup of tea before 5 p.m., what would it be in our Indian cities, those hives of population where every street would pour out its quota of invalids? If, like Newton, he had practised healing all his life, and he could cure by a touch, the case would be different. As it is, all he can do is that which he has been doing, *viz.*, to teach eligible members of the Theosophical Society the secrets of mesmeric psychopathy, on the simple condition that it shall never be used as a means of pecuniary gain or to gratify any sinister motive.

---

THROUGH joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored.

—*Lucifer*, September 1887

# RANDOM NOTES FROM "THE THEOSOPHIST"

## DEATH AND AFTER

[The following footnote was appended to "Letters on Esoteric Theosophy," in which the writer spoke of the *Pisachas*, the Incubi and Succubi of mediaeval writings, and of elementaries, in connection with his description of the after-death states.]

The variety of *states* after death is greater, if possible, than the variety of human lives upon this earth. As remarked further on, not all, by any means, become *pisachas*, nor are they all Earth-walkers. The victims of accident are generally exempt from this curse, only those falling into the current of attraction who die full of some engrossing earthly passion; the SELFISH who have never given a thought to anyone but their own selves. Overtaken by death in the consummation — whether real or imaginary — of some master-passion of their life, the desire remaining unsatisfied even after a full realization, and they still craving after more, such can never pass beyond the earth's attraction to wait for the hour of deliverance in happy ignorance and full oblivion. Among the "suicides," those to whom the statement of the writer applies in full are that class who commit the act in consequence of a crime, to escape the penalty of human law, or of their own remorse. Natural law cannot be broken with impunity; the inexorable causal relation between action and result has its full sway but in the world of effects — the *Kama loka*; and every case is met there by an adequate punishment, and in a thousand ways which would require volumes to describe them even superficially. In one of the future numbers of this magazine will be given quotations from the Buddhist Scriptures and the Hindu Shastras concerning this subject, with volume, page, and verse for easier verification.

(September 1882)

[A correspondent from Georgetown, Colorado, U.S.A., referred to the teaching that in the state of Devachan "the spiritual monad leads for very long periods an existence of unalloyed satisfaction and *conscious* enjoyment, however without activity, without exciting contrasts between pain and pleasure, without pursuit and achievement"; and asked: "Now, how can a conscious existence without activity or pursuit be one of satisfaction or enjoyment? Would not annihilation be preferable to such a state of indolence? In the Christian heaven there is at least the waving of palm-

leaves and harping. A poor amusement indeed; but better than nothing? Please explain." The following reply was given in an editorial note.]

... To realize the conditions of spiritual existence of any sort it is necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without *activity or pursuit* be one of satisfaction or enjoyment?" It would only emphasize the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment?" The cravings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever recurring desire for change impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realize completely the way in which a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention — not only the contented, but the delighted attention — of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction from the fact — as explained in recent essays on the subject — that one sort of variety is developed in Devachan in a very high degree; *viz.*, the variety which naturally grows out of the simple themes set in vibration during life. Immense growths, for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the keynote of which has not been struck during life; the conditions of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible. But the seed of thought once sown, the current of thoughts once set going (the metaphor may freely be varied to suit any taste), and then its developments in Devachan may be infinite, for the sixth sense there and the sixth principle are our instructors, and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of his own sixth principle, need be in no fear of being dull, and would be as likely to sigh for a doll's house or a box of ninepins as for

the harps and palm-leaves of the mediaeval Heaven.

(May 1883)

[An inquirer asked, "Is suicide a crime?" and affirmed that "an incurable invalid, who finds himself powerless for good in this world, has no right to exist," upon which H.P.B. commented:]

And the affirmation — with a very, very few exceptions — will be as vehemently denied by every occultist, spiritualist, and *philosopher*, on grounds quite the reverse of those brought forward by Christians. In "godless" Buddhism suicide is as hateful as absurd, since no one can escape rebirth by taking his life.

(January 1883)

[Describing the state of suicides after death, the learned Kabbalist and Occultist, Eliphas Levi, said among other things: "You may help the poor deserter of life, with 'prayer' — but that prayer must *be one of action*, not words. See whether he has not left something undone . . . and then try to accomplish the deed for him, and in his name." To this H.P.B. remarked:]

The Kabbalistic theory is, that a man having so many years, days and hours to live upon earth and not one minute less than the period allotted to him by fate, whenever the *Ego* gets consciously and deliberately rid of its body before the hour marked, it must still live even as a disembodied suffering soul. The *Ego*, or the sentient individual soul, is unable to free itself from the attraction of the earth and has to vegetate and suffer all the torments of the mythical hell in it. It becomes an Elementary Spirit; and when the hour of deliverance strikes, the soul having learned nothing, and in its mental torture lost the remembrance of the little it knew on earth, it is violently ejected out of the earth's atmosphere and carried adrift, a prey to the blind current which forces it into some new reincarnation which the soul itself is unable to select as it otherwise might with the help of its good actions. . . .

[ELIPHAS LEVI: "The souls disenthralled from their earthly fetters elevate our own to themselves; and in our turn our souls can attract them down, through a power similar to that of the magnet."]

It would be an error to infer from the above that Eliphas Levi believed in the so-called *Spiritualism*. He derided both the Spiritualistic and the Spiritist theory of the return of the disembodied souls or spirits

in an objective or materialized form on earth. Teaching the Kabalistic doctrine of the *subjective* intercommunication between the embodied and the disembodied spirits, and the mutual influence exercised by those souls, that influence is limited by him to purely psychological and moral effects, and lasts but so long as the pure soul slumbers in its transitory state in the ether, or the sinful one (the Elementary Spirit) is kept in bondage in the earthly regions.

[ELIPHAS LEVI: "But the sinful souls suffer two kinds of torture. One is the result of their imperfect disenthralment from the terrestrial bonds which keep them down chained to our planet; the other is owing to a lack of 'celestial magnet'."]

*Celestial magnet* means here that spiritual buoyancy (the absence of sinful deeds and thoughts supposed to be possessed of a material heaviness) which alone is enabled to carry the disembodied Soul to higher or rather purer regions.

(July 1881)

[In extracts from the writings of Eliphas Levi published in *The Theosophist*, it was stated: "The *Talmud* says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality." H.P.B. remarked in a footnote:]

Faith and *will-power*. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist, only survives. He who appreciates but physical pleasures will not and *cannot* live in the hereafter as a self-conscious Entity.

[Eliphas Levi having referred to "those who are in hell, that is to say, amid the gloom of evil," H.P.B. commented:]

That is to say, they are reborn in a "lower world" which is neither "Hell" nor any theological purgatory, but a world of nearly absolute *matter* and one preceding the last one in the "circle of necessity" from which "there is no redemption, for there reigns *absolute* spiritual darkness" (*Book of Khiu-te*).

[Eliphas Levi went on to say: "To be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind." This drew from H.P.B. the following editorial note.]

This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult doctrine. Nature is dual: there is a physical and material side, as there is a spiritual and moral side to it; and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities — says the *Book of Kiu-te*, Vol. xxxi, one must become co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the useless irones which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities. Thus, while the good and the pure strive to reach *Nipang* (*nirvana* or that state of *absolute* existence and *absolute* consciousness — which, in the world of finite perceptions, is *non-existence* and *non-consciousness*) — the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *nirvana*, they cling to life in any form, rather than give up that "desire for life," or *Tanha*, which causes a new aggregation of *Skandhas* or individuality to be reborn. Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother Nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come. That is what Eliphas Levi means by becoming "immortal in evil," through identification with Satan. "I would thou wert *cold* or *hot*," says the vision of the *Revelation* to St. John (III. 15-16). "So then because thou art *lukewarm*, and neither cold nor hot, I will spue thee out of my mouth." The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two "poles," *i.e.*, good and evil, *spirit* and *matter*. Nature *spues* the "lukewarm" or "the useless portion of mankind" out of her mouth, *i.e.*, annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under normal conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the

majority of men fail to develop into a living entity after this earthly death.

(October 1881)

[A correspondent wrote: "The duty of man is to choose between good and evil—to seek the means of making an involution into the state of Nirvana or to seek the means of his total destruction. What is this *destruction*? Matter is eternal." H.P.B. replied:]

*Matter* is certainly eternal; and no one has ever said that man was destroyed or *annihilated* in his *atoms*, but only in his *personality*.

(October 1883)

[Referring to "spiritual death" H.P.B. stated in a footnote:]

When the communication between a human being and his divine immortal Atma, his "logos," is dissevered, the result will be the *spiritual death* of the man.

(May 1884)

LIFE and Death, existence and non-existence, success and non-success, poverty and wealth, virtue and vice, good and evil report, hunger and thirst, warmth and cold—these all revolve upon the changing wheel of Destiny. Day and night follow one upon the other, and no man can say where each one begins. Therefore they cannot be allowed to disturb the harmony of the organism, nor enter into the soul's domain. Swim, however, with the tide, so as not to offend others. Do this day by day without break, and live in peace with mankind. . . . In a water level, the water is in a most perfect state of repose. Let that be your model. The water remains quietly within, and does not overflow. It is from the cultivation of such harmony that virtue results.

—CONFUCIUS

## IN THE LIGHT OF THEOSOPHY

What was once part of the tradition and mythology of almost every culture on earth is now supported by compelling scientific evidence, that at one time, however remote, a vast universal Deluge did indeed take place. This was till lately a subject of scientific controversy, but present-day archaeologists who have deciphered what was written on clay tablets by the hand of man millennia ago, and geologists who have studied several cores of sediment pulled up from the ocean floor, all agree about a Flood having taken place some 11,600 years ago.

Fred Warshofsky, in his article "Noah, the Flood, the Facts" (*Reader's Digest*, Indian ed., January 1978), refers to the theory advanced by the University of Miami expert Cesare Emiliani, who has analysed these cores. In Emiliani's own words quoted in the article:

About 11,600 years ago, the North American ice cap underwent a sudden collapse, followed by rapid melting. A huge amount of ice-melt water rushed into the Gulf of Mexico and produced a sea-level rise that spread around the world with the speed of a great tidal wave, which can circle the globe in 24 hours. Man was forced to move inland, and this universal migration may have created the memory of a universal flood. . . .

Some Antarctic ice must have melted to provide the added water. . . . In any case, our studies in the Gulf of Mexico give us a view of what happens when an ice cap collapses, how rapid the process is, and how fast sea level may be expected to rise.

Not everyone agrees that what has been found is proof of the Flood recorded in the Bible and the Epic of Gilgamesh. Some geologists question Emiliani's theory — and rightly so. For, though the Deluge is undeniably a universal tradition, there have been numerous glacial periods and, likewise, numerous Deluges. *The Secret Doctrine* deals with the subject at some length. Says H.P.B.:

Stockwell and Croll enumerate some half dozen Glacial Periods and subsequent Deluges — the earliest of all being dated by them 850,000, and the last about 100,000 years ago. But which was *our* Deluge? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples, from the remotest antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the (comparatively) small island mentioned by Plato. This is shown

by the agreement of certain details in all the legends. It was the last of its gigantic character. The little deluge, the traces of which Baron Bunsen found in Central Asia, and which he places at about 10,000 years B.C., had nothing to do with either the *semi-universal* Deluge, or Noah's flood — the latter being a purely mythical rendering of old traditions — nor even with the submersion of the last Atlantean island; at least, only a moral connection.

Our Fifth Race (the non-initiated portions), hearing of many deluges, confused them, and now know of but one. This one altered the whole aspect of the globe in its interchange and shifting of land and sea....

Like all other legends, that of the Deluge has more than one meaning. It refers in Theogony, to *pre-cosmic transformations*, to *spiritual correlations* — however absurd the term may sound to a scientific ear — and also to subsequent Cosmogony; to the great FLOOD of WATERS (matter) in CHAOS, awakened and fructified by those Spirit-Rays which were swamped by, and *perished* in, the mysterious differentiation — a pre-cosmic mystery, the Prologue to the drama of Being....

It is evident that the deluge of the people who first recorded it had another meaning, less problematical and far more philosophical than that of an *universal* deluge, of which there are no geological traces whatever.

As all such Cataclysms are periodical and cyclical, and as Manu Vaivasvata figures as a *generic* character, under various circumstances and events, there seems to be no serious objection to the supposition that the first "great flood" had an allegorical, as well as a cosmic meaning, and that it happened at the end of the Satya Yuga, the "age of Truth," when the *Second* Root Race, "The Manu with bones," made its primeval appearance as "the Sweat-Born."

The Second Flood — the so-called "universal" — which affected the Fourth Root Race (now conveniently regarded by theology as "the accursed race of giants," the CAINITES, and "the sons of Ham") is that flood which was first perceived by geology. If one carefully compares the accounts in the various legends of the Chaldees and other exoteric works of the nations, it will be found that all of them agree with the orthodox narratives given in the Brahmanical books. And it may be perceived that while, in the first account, "there is no God or mortal yet on Earth," when Manu Vaivasvata lands on the Himavan; in the second, the Seven Rishis are allowed to keep him company: thus showing that whereas some accounts refer to the sidereal and cosmic FLOOD before

the so-called creation, the others treat, one of the Great Flood of Matter on Earth, and the other of a real watery deluge. In the *Satapatha Brahmana*, Manu finds that "the Flood had swept away all living creatures, and he alone was left" — *i.e.*, *the seed of life* alone remained from the previous dissolution of the *Universe*, or *Mahapralaya*, after a "Day of Brahma"; and the *Mahabharata* refers simply to the geological cataclysm which swept away nearly all the Fourth Race to make room for the Fifth. (*The Secret Doctrine*, II. 141-46)

---

To two Bombay surgeons goes the dubious distinction of performing thirty transexual operations during the last five years. In *Sunday Standard* for March 12, Raja Chandran writes that a steady stream of transexual cases is pouring into Bombay every year from all over India and abroad. Barring three cases of failure, the rest of those operated upon are said to be leading normal lives. They include three doctors, a nurse, an Indian lady student from Harvard and an army lieutenant. Thirteen patients in the J.J. Hospital are at present awaiting the doctors' "green signal."

Transexualism, which has come to be recognized as a distinct psychiatric entity by the World Health Organization, is the extreme form of gender reversal in which an anatomically normal person believes that he or she is a member of the opposite sex. Dr. Vasant Joshi, a leading transexual expert, attributes this comparatively rare disorder to "ultra-psychic conflict." In some persons the urge to belong to the opposite sex is so strong that they go to the extent of making suicide attempts.

Transexualism has raised many social and moral questions — and rightly so. Some psychiatrists object to these operations because they believe that the so-called transexuals are only disturbed homosexuals who wish to change their sex to resolve their conflict. Dr. Joshi, however, is of the opinion that "if the mind cannot be changed to fit the body, then perhaps doctors should consider changing the body to fit the mind."

Wider dissemination should be given to the Theosophical teaching that human sex is not a fixed characteristic but varies from incarnation to incarnation, governed and conditioned by Karmic law, and that male and female bodies are simply instruments through which specialized aspects of experience may be gained. *The Secret Doctrine* points out that primeval mankind was a-sexual, and that the race will one day return to

its original sexless state. Lack of adaptability to the body and environment that our self-generated Karma has brought us makes life so much more difficult for us! The experience that is sought to be evaded in a body that Nature has provided for one particular incarnation will inevitably have to be faced in a succeeding one. The soul lives on a plane above the level of sex differentiation, and too much preoccupation with sex, viewing it in a purely physiological and animal sense, reflects the materialism in which modern humanity is steeped. Until men awake to the fact that they are souls, not bodies, many confusions will persist. The laws of Nature are the laws of Harmony.

In answer to a question whether the Ego incarnates alternately in the different sexes, Mr. Judge stated in *The Theosophical Forum* for June 1892:

... Karma — from other lives — determines where, how, and when we shall be born. But in the matter under debate, one of the ramifications of the law of Karma which must have most to do with this is *tendency*. In other words, the tendency set up in a prior life will determine the tendency toward a particular family next birth. And we must look also at the question of male and female character essentially, and not as a mere question of appearance or function. If we discover what is the essential distinguishing characteristic of the female character as opposed for comparison to the male, then we can perhaps arrive at a probable conclusion. . . . The Ego will go on as woman or man just so long as its deeper nature is of the same cut, fashion, and tendency as the particular sex in general in which it incarnates. (THE THEOSOPHICAL MOVEMENT, June 1944)

---

An article by Elliott H. McCleary in *Family Health* (U.S.A.) for August 1977 describes six major categories of pain, and among these is what has come to be known as "phantom-limb" pain. Following the amputation of an arm or leg, the patient feels excruciating pain that seems to come from the missing limb.

An instance is given of Dr. Robert Meagher, a psychologist at the University of Illinois, U.S.A.:

Ten years ago, he lost his lower left arm and elbow following a motorcycle accident. Like 10 per cent of all amputees, he is the victim of "phantom-limb pain," a curious phenomenon that has proved to respond well to the operant-conditioning techniques that Meagher himself practises.

"I can still feel the presence of my lost hand," he says. "It still has the burning pain it did just before it was removed. For a year after the amputation it even interfered with my sleep at night. I could easily have slipped into a pain career as a chronic invalid; I saw many in the hospital who did. But I learned to disregard the pain, and now it only bothers me if I pay attention to it."

It seems that not only the layman, but also medical authorities are ignorant of the *why* of this astounding phenomenon, even though knowledge of the phantom limb must be as old as recovery from amputation. The explanation lies with the Theosophical teaching of the astral body. In the chapter on "Body and Astral Body" in *The Ocean of Theosophy*, Mr. Judge discusses phenomena such as those of birth-marks and phantom limbs. He writes:

In the case of marking by being born legless, the ideas and strong imagination of the mother act so as to cut off or shrivel up the astral leg, and the result is that the molecules, having no model of leg to work on, make no physical leg whatever; and similarly in all such cases. But where we find a man who still feels the leg which the surgeon has cut off, or perceives the fingers that were amputated, then the astral member has not been interfered with, and hence the man feels as if it were still on his person. For knife or acid will not injure the astral model, but in the first stages of its growth ideas and imagination have the power of acid and sharpened steel.

The experience of pain following amputations can be understood when it is recognized that the real senses — through which pain is felt — have their seat in the astral body, which is not affected by the surgeon's knife and which remains in sympathetic connection with the lost member. In *The Theosophist* for October 1882 was printed an extract from a Danbury, Conn., newspaper, describing a similar incident:

The unfortunate young man, George Rae, who lost his arm from an accident received on the New York and New England Road a few weeks since, has been seriously troubled by the cramping of his fingers and arm on the side where there were none. He felt the pain, although there was no arm there and he knew it. A friend of his suggested the propriety of digging up the arm, but he did not believe in the stories he had heard about limbs troubling people after they were cut off. The limb was, however, exhumed, and upon examination it was found that the fingers were cramped

the same as he stated his were, the thumb projected out and the arm contracted, corresponding precisely with his description.... His fingers [were] put in their proper place, and the patient was relieved of the pain immediately and has suffered no more with it since.

---

In his column in the magazine *Mirror* (Bombay) for March 1977 the veteran Indian writer K. A. Abbas, writing on revolution and reformation, recalls an incident of some forty-five years ago, which has application even today:

...some of us buttonholed Jawaharlal Nehru once and asked him, pointblank:

“How are we to bring about revolution in India?” We thought he might advocate an armed uprising or organizations of workers and peasants.

He quietly answered, “By first bringing about revolution in your minds and in other people’s minds.”

“How can we do that?” we asked, and thought he would refer us to the books of Marx, Lenin, or at least to the works of Gandhiji and himself. But he said, “By asking questions! By not believing anything you hear from your parents, from your teachers, preachers, Pandits, Maulanas which has not been tested on the touchstone of Reason and your intelligence. Don’t believe even what I am saying to you unless you are convinced of it!”

A Revolution could be brought about by a mental revolution first. Keeping the windows of one’s eyes, ears, heart and mind open! Installing Reason in place of Superstition, Effort in place of Dependence on Pre-ordained Destiny!

---