

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1936.

VOL. VI. No. 10.

## HURT FEELINGS

Excessive heat or cold hurts bodily sensitiveness. Similarly, feelings which do not suit our temperament hurt us. Different things irritate different people; that which soothes A, irritates B; some are able to receive personal criticism from friends, while others fly into a rage at a slight phrase which sounds critical; still others—a large number—nurse in silent resentment “adverse” criticism while expressing their thanks for advice given. In one, patience leads to lethargy, while in another a slower *tempo* would lead to real patience; and so on.

In the leading of the higher life hurt feelings are a very early experience and it takes time for most students to realize that the cause of the hurt is not in the critic or in the circumstance but in his own desire nature. Just as believers in Karma quickly slide into blaming others for their misfortune so also our hurt feelings make us blind to the simple fact that their cause is within ourselves.

Hurt feelings mean a disturbance in the Kamic or desire nature. In the final analysis it is the personality which feels hurt—dissatisfied with what is heard or seen. Wounded feelings are as real as wounds to flesh and muscle. Further, they prove highly dangerous if not promptly attended to. Open astral sores immediately attract to themselves substantial elementals. Continued emotional upsets made by hurt feelings produce a reaction on the physical body resulting in neurosis, hysteria, leading to melancholia or apoplexy, and so on. Such upsets,

if they become frequent, ultimately become permanent.

Hurt feelings are related to the personality whose nature is egotistic in the ordinary man. When he, energized by Theosophy, undertakes to transmute egotism into altruism, he is face to face with self-centredness, conceit, vanity, pride, which are but aspects of egotism. The personality resents its control by the Inner Ego. Further, aspiring to pure altruism, he tends in the direction of like-minded folk; this is due to the action of the Inner Ego. Then, the resentment of the personality translates itself as interference, injury, or insult from others. To the personality this becomes an attractive base to fight from. It deludes the aspirant into false perception so that instead of handling his own personality he opens the flood-gates of his wrath, mental and verbal, on others. He takes comfort in his own wounds, indulges in self-pity, and feeding his egotism produces self-righteousness.

How shall we heal our wounded feelings, our astral sores?

First, we must cease brooding over the incidents which wounded us. Wounds were not caused by what was said but by our reaction to what was said. We ourselves by Kamic process wound our Astral body. Every time the picture which resulted in the wounds engulfs us we must get away from it by engaging ourselves in thinking of metaphysical or ethical teachings.



Secondly, when these astral-light pictures are not permitted to disturb us in waking consciousness they reproduce themselves during our sleeping conditions. When these astral pictures affect our astral sores during *svapna* we find a recrudescence of our evil mood in waking consciousness, albeit we may be unconscious of how or why we become ill again.

Preparation for sleep should include not a resolve not to be affected by them—for this is remembering them and arousing their activity—but a quiet dwelling on the Inner Ego and the Higher Self, so that the ills of *svapna* may not contaminate us and so that we may, without dallying on the way, pass into the higher state known as *sushupti*.

This will react beneficently in waking life although we may not on waking remember what the Ego experienced plunged in *sushupti*, which is dreamlessness for the brain. But that Egoic experience—a refreshing plunge in the fount of almost omniscience—will act as a reminiscence in hours of waking consciousness, enabling us to reproduce in ourselves the good and the noble which are present everywhere in Nature and in all men.

## PANDIT BHAWANI SHANKAR

With deep regret we have to chronicle the passing of our good friend Pandit Bhawani Shankar on the Full Moon day of the Hindu month of Ashadha—the 4th of July. Born in August 1859, he was seventy-seven years of age, active to the last in the regular performance of his Tapas and ever ready to help and instruct his fellow men. H. P. B. landed in Bombay in February 1879 and not long after Bhawani Shankar came, a young man of twenty, and put himself under her guidance. On several occasions he was among those who saw the Masters and when doubts arose in some and attacks were made against H. P. B., he had the courage to make the following public declaration.

Many sceptics having rashly and ignorantly denied the existence of the so called "Himalayan Brothers," I am provoked by a sense of duty to declare solemnly that such assertions are false. For, I have seen the Brothers not once, but numerous times in and near the headquarters in bright moonlight. I have heard them talk to our respected Madame Blavatsky, and seen them delivering important messages in connection with the work of the Theosophical Society, whose progress they have condescended to watch. They are not disembodied spirits, as the Spiritualists would force us to believe, but living men. I was on seeing

them neither hallucinated nor entranced; for there are other deserving fellows of our Society who had the honour to see them with me, and who could verify my statements. And this, once for all, is the answer that I, as a *Theosophist* and *Hindu Brahmin*, give to disbelievers, viz., that these Brothers are not mere fictions of our respectable Madame Blavatsky's imagination, but real personages, whose existence to us is not a matter of mere belief, but of actual knowledge.

BHAWANISHANKAR GANESH MULLAPOORCAR

In more than one place the Masters referred to him and below we print but two short statements both made by Mahatma K. H. :—

Bhavani Shanker is with O. and he is stronger and fitter in many a way more than Damodar or even our mutual "female" friend.

Bhavani Shanker has seen me in my own physical body and he can point out the way to others. He has been working unselfishly for his fellowmen through the T. S. and he is having his reward though he may not always notice it.

After the departure of H. P. B. and Damodar from India in 1885 he took earnestly to the study of the *Gita* which became his text-book for Theosophical exposition. Up and down the vast peninsula Bhawani Shankar travelled from 1891–1909. Serious differences with the Adyar leaders resulted in his limiting his service to small groups of independent students who needed him and welcomed him.

After the formation of the U. L. T. in Bombay he very soon recognized that the real Theosophical Work was being carried on and under its auspices gave a series of talks in October 1931, September 1932 and September 1933.

He participated in White Lotus Day meetings of the Bombay U. L. T.—the last occasion was in 1934. Soon after he went North and never returned to this city. The U. L. T. has lost a good and valued friend in the passing of this great Devotee.

"Try to fill each day's measure  
with pure thoughts, wise words, kindly  
deeds."



## THE WORLD'S TROUBLES

Quite naturally all the world—or at least that portion of it which thinks—is seeking for a solution of its troubles. The world is one, in reality, but it is suffering from being divided against itself and therefore is showing imminent signs of collapse.

What is the root cause of the trouble? There are several contributory causes, to eradicate which “one must solve simultaneously a dozen major problems in economics, international and domestic politics, and psychology.” Thus only can Peace be preserved, thinks *Time and Tide* (June 13th, 1936), but the root cause in its opinion is psychological, and “may largely be summed up in the word ‘prestige.’”

The word “prestige” originally meant a conjurer’s trick, an illusion, a deception, but is no longer, according to the Dictionary, used in this sense; *éclat*, renown, ascendancy derived from general admiration or esteem, are the meanings it bears to-day.

The Editor of *Time and Tide* writes:—

Tackling the business from the psychological end, one of the first pre-occupations of each nation in the world must be, in fact, to divest itself of the illusion that it is superior to the others. What we have to rid the world of to-day is tribal idolatry. It is to be found not only in Japan, Germany and Italy—though it flourishes there in its most obvious form—it is to be found also, though in a more unobtrusive, and for that very reason perhaps more dangerous, form in England, France and America.

The Editor seems unconsciously to have gone back to the obsolete meaning of “prestige”—for no country at the present day can possibly claim, unless it is absolutely self-deceived, that it has “ascendancy derived from general admiration or esteem.” But how are humility and a sense of right proportion to be instilled into the different nations?

By rationalism, the members of the Rationalist Press Association answer, for rationalism is “the mental attitude which unreservedly accepts the supremacy of reason and aims at establishing a system of philosophy and ethics verifiable by experience and independent of all arbitrary assumptions and authority.” But rationalism does not hold the field. Professor Gilbert Murray in regretting his absence from the R. P. A. Annual Dinner, wrote:—

If there is one thing that the world needs more than another in this crisis, it is a belief in reason and reasonableness. The military dictators everywhere are contrasting reason and will, and boldly proclaiming that will is their only guide and reason one of the delusions of democracy. Against any such disastrous doctrines, I hope you and all your colleagues will stand firm.

At this dinner Mr. S. K. Ratcliffe quoted a writer in *The New Statesman* to the effect that—

The great Rationalists since Voltaire had been destroying the belief in the divinity of a man who was indubitably good; they had been followed by the new barbarians, who were insisting upon the divinity of men who were indubitably bad. That was a most serious thing.

It is. Irrationalism is obviously sweeping all over Europe and an era of blatant dictatorship has begun. We say “blatant,” since dictatorship in one form or another has never been really absent. There has been the dictatorship of Theology in the person of its priests; dictatorship in Science in the person of its dogmatists; the dictatorship of the Press and now we have the union of the political priest and scientific militarist in the open dictatorships of more than one country. Rationalism is being sapped by “the new doctrine of infallibility, the advance of a new idolatry,” as Mr. Ratcliffe put it.

Mr. Ernest Thurtle, M.P., speaking on the same occasion on Rationalism in Parliament naturally found very little to say! Religious—or irreligious—views are not advertised in Parliament. But he pointed out that the R. P. A. were rationalists in a restricted sense and that “outside of this particular problem of theology, there are great and urgent problems, intimately affecting the well-being of great masses of the people, with which we are not, strictly speaking, concerned as an Association.”

In 1888, in her *Secret Doctrine*, H. P. Blavatsky wrote foreshadowing the darkness that was to overtake Europe; she claimed that what she said was no more of the nature of a prophecy or prediction, than the announcement of the return of a comet, by an astronomer. A knowledge of the law of Cycles made it possible to say with accuracy “that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to.”

Thus, in 1888, was the future perceived, and the means to ameliorate it, if it were not possible entirely to avert it, were indicated:—

The only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects.



And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

In 1921, speaking of the then all-important subject, the reconstruction of Europe, a Theosophist advocated a new Revolution which would destroy forever the danger of the birth of new false gods in the place of old false ones, and avoid a subversion of order and a rise of dictatorship. Since then Dictatorship in one form or another has arisen.

How, then, would a Theosophist vision a new world? Somewhat in such terms as these:—

A New State and not a new political party; a new Religion, in which work is worship, and not a new church of stones and ceremonials; a new Art of self-expression, not sense-indulgence; a new Society in which capacity supplies need by the law of sacrifice and service, and the true *noblesse oblige* obtains; a new Internationalism of brotherhood and freedom and not a new diplomacy of honour among thieves; a new Socialism which loves and gives and not that dwarfing credo which hates and takes; a new Aristocracy of the Wise and the Spiritual, and not a new "nobility" of money-lenders and money-changers; a new Kingdom for all souls and not new countries for mere nations; a New Commonwealth of True Democracy with the opportunity for every one to become a King and not a new Empire where a few rule the many.

But how is such a drastic reform to be effected? The Theosophist must have some plan to offer, if he is to escape the accusation of being merely an idle prattler of words. The reforms cannot be effected "sudden, in a minute," of course, but each and every Theosophist can begin to do his bit, and gradually the little trickling stream of reconstruction on the right lines may swell into a torrent that will carry all before it. The Theosophical plan was outlined in 1881 by a Master of Wisdom, but the advice was scarcely heeded then. It is not yet too late once more to pay attention to it:—

You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith... guide the recurrent impulse which must soon

come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.

How can Theosophists help to carry out the ideas contained in these words?

(1) By reforming themselves and informing themselves by the study of the ancient Aryan (Asian) philosophies and religions in the light of the living philosophy of Theosophy (this is the second object of the Theosophical Movement); as well as by keeping themselves sympathetically in touch with present-day movements in the East.

(2) By informing others (leaving them to reform themselves) of the knowledge gained from such study; by demonstrating the spirituality and Soul-wisdom of the ancients as contrasted with the Head-learning of the moderns, and striving to blend the two. Such demonstration would prove to many who have not recognised it that Asia is not backward, and that its civilization at its zenith rested on a basis different from that of Europe.

(3) By popularizing some of the soul-inspiration of the ancient philosophy of India and the East. The Asiatic point of view is rooted in certain fundamental ideas: the immortality of the soul; the spiritual identity of all souls—hence the living fact of universal brotherhood; the progress of each soul by repeated reincarnations, aided and checked by its own karma; the universality of the Law of Cause and Effect, and therefore the fact that man is his own saviour; the existence of perfected Men, Men who have saved Themselves and become Masters of Wisdom and Compassion; that what They have done, we also can do, if we make the necessary effort.

There are many other ways. If in earnest, his knowledge of the Teaching will indicate to the Theosophist his best means of helping his fellow-men. But as a starting point each has to learn to feel his own responsibility to the world.

*In the fields of Theosophy none is held to weed out a larger plot of ground than his strength and capacity will permit him.*

Spheres of influence can be found everywhere. The true Theosophist is the Philanthropist who—"not for himself, but for the world he lives." This, and philosophy, the right comprehension of life and its mysteries—will give the right pathway to pursue.



## HERO WORSHIP

In *The Manchester Guardian* of 20th June, Mr. Ivor Brown writes with feeling of the orgies of emotional frenzy to which too many of the modern populace are prone. Hysterical emotion, fanned to a flame by modern publicity methods and abetted by the mob spirit, expresses itself in frantic demonstrations before the fetish of the moment.

The film fans, it seems, rage like Mænads. No modest requests, no hesitant supplications of a favour come from them. They have neither scruples nor restraint in their prostrations before the goddess or in their lust for relics. They leap gibbering round the motor-cars of their divinities, and will lacerate their hands in endeavouring to tear pieces off them. They make fierce attempts to touch, or even to grab and pinch, the adored persons. They shed all the decencies and dignities of human nature.

Mr. Brown calls this a "spate of soul." It is a sad misnomer. Call it a spate of emotionalism, an ebullition of personality, a Corybantic frenzy—what you will—but the soul has no part in it. These demonstrations are the expression of personalities run amok, free for the nonce of all direction from their guiding principle. The rites of the modern personality cult dishonour the celebrants. We sympathize with Mr. Brown's disgust and ire.

It is interesting to compare the present-day public hysteria aroused in connection with the persons of public idols, be they film stars or dictators, with the almost deific honours paid to genuine greatness in ancient time. We do not refer to the Cæsar worship in the days of Rome's decline, of which Mr. Brown speaks. The fatal flaw in modern hero worship is the fact that the object of adoration is only the personality. In the ancient world, on the contrary,

That which was "worshipped," or rather that to which honours were rendered was neither the man of clay, nor the *personality*—the Hero or Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul—but the divine imprisoned Spirit, the *exiled* "god" *within* that personality . . . . If the streets of the city that honoured one such man, were strewn with roses for the passage of the Hero of the day; if every citizen was called to bow in reverence to him who was so feasted; and if both priest and poet vied in their zeal to immortalize the hero's name after his death—occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius—*when combined with virtue*—in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, "the undeniable presence of the celestial exile, the divine *Ego* whose jailor thou art,

Oh man of matter!" Thus, that which we call *deification* applied to the immortal God within, not to the dead walls or the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself. (*U. L. T. Pamphlet*—No. 13, pp. 4-5)

That recognition is the true corrective for "hero" worship of the modern type.

## SPECIALISATION!

When we reflect on the limitations of our immediate ancestors, we are inclined to think they must have lived very narrow lives. "Farmer Giles" knew nothing of the life of his top-hatted and frock-coated cousin. In fact he hardly knew what the world looked like outside his own little isolated village, for it was only once a week that the carrier's cart came to the village of Isolatum, and, though it was possible to walk to the nearest market town—in fact he *had* to walk there whenever he wanted to sell any of his produce—yet his working hours were far too long and arduous for it to be possible for him to go to town unless he was obliged to.

But the advent of trains, trams, buses, to say nothing of aeroplanes, wireless, telegrams, and telephones, has placed us in close touch with the other ends of the world, so that we are no longer isolated from each other geographically, as we used to be. Also there is the fact that the advent of labour-saving devices has shortened man's working hours so much that almost every one has several hours a day in which he can enlarge his vision and take a wider outlook on life. The working man as well as his more erudite fellow can to-day take an interest in a hundred and one different subjects. Instead of working all the hours in which he is not either sleeping or eating, he is able, if he wishes, to spend his evenings studying various subjects; listening in to the wireless; going to the pictures; or, in a variety of other ways, assimilating knowledge and getting entertainment. Knowledge on a multitude of subjects is open even to the "common man," who, a generation ago, only knew, mayhap, the best way to feed the pigs, or how to squat, tailor-wise, on a table, stitching from sunrise to sundown. What a vista of possibilities "the mechanical age" has opened up to man!

Yet, wonder of wonders, now that we have not the material obstacles to enlargement of vision we find that man's own mind possesses such limitations that we are having to react from the ever-widening of man's interests; that while geographically our vision has enlarged, and while we are now able to



take an interest in a multiplicity of subjects instead of only understanding one or two, yet to-day few of us understand the *whole* of any *one* subject, but, on the contrary, have to "specialise" on a *section* of one. In the past, a man did know all about his own line. To-day, how many do? No longer have we the "Stitch, stitch, stitch" of the poor shirt-makers, we have a number of girls who are "machinists," another number who are "buttonholers," and another number who are "cutters out," each shirt going through a number of hands before it is finished, and each of the girls being absolutely unable to do that part of the work on the shirt which is outside her own little task.

This "division of labour" is not due to the workers being "kept down" or anything of that kind, for those who are free to make their own lives divide their labour in just the same way. We have the heart specialist, the brain specialist, and so on, all of whom are not less capable than the all-round general practitioner, but *more* capable. The fact of the matter is that there has become so much to know that we have found it impossible to know it all, and have decided that it is better to know a little bit fully than to know a lot slightly. So we try to know a lot about one little section of our trade, determinedly shutting our eyes to other sections so as not to be distracted, and resolutely refusing to be an "all-round man."

In some ways we can all get more out of life through each sticking to his own little job and leaving others to stick to other sections of the work. But specialising and failing to take a composite view of the whole, has its dangers as well as its advantages, and it seems worth while dwelling on these dangers.

To think again for a moment of the specialist in medical matters: The human body is *not* specialised—it has been built on a composite plan. One part reacts on another, so that we frequently find that rheumatism weakens the heart; that a disordered stomach causes the head to ache; and even that mental trouble, such as worry, causes physical complaints. Yet we have a heart specialist who knows less than the general practitioner regarding the brain; and a brain specialist who knows less than the general practitioner regarding the heart. Is it any wonder therefore that a specialist often effects wonderful cures of the complaint a patient was suffering from, but leaves the patient with worse general health than before.

Again, we have the moral specialist, who specialises on some religious creed, caring little about such moral qualities as kindness and mercy. This kind of specialist, however, strangely enough, existed in greater numbers before the days of general specialisation than he does to-day, hence the burnings at the stake, the rack, the thumbscrew, etc.,

involving the worst possible cruelty, yet practised by those of the highest possible moral calibre. But though we no longer torture people for possessing differing religious opinions, we still find moral specialists indulging in cruelty.

We find the Judge pronouncing on his fellows the death sentence.

We find the high statesman agreeing to the wholesale murder of his fellow men in other countries, in times of warfare.

We find gentlemen and gentlewomen of noble birth amusing themselves at fox hunting, and deer stalking and such "sports."

We find the great Professor torturing animals, in vivisection laboratories.

And doubtless many other examples could be found of the practice of specialising morally, by developing to a high degree some aspects of morality while allowing complete retrogression regarding other aspects of morality, in the same individual.

Reflections of this kind give us cause to wonder whether specialisation may not be a greater danger than it is a benefit, for, upon reflection, will it not be seen that most of our specialisation takes the form of a sacrifice of the heart to the head, with the result that we have become "top-heavy," and lost our balance.

For, after all, is it not a fact that the higher we climb the more likely we are to lose our balance and fall—no less so when the climbing is mental or moral climbing than when it is physical climbing—and that the higher the position we fall from, the more terrible is the crash resulting from that fall?

Not that it would do to crawl, instead of walking, through life, for fear of the fall. But it is important that we should keep in mind the fact that the higher we climb the more necessary it is that we should maintain a well-balanced conception of things.

For if it is true, as it is, that a child who tries to balance on the kerbstone can usually do so, only side-stepping into the gutter and not hurting itself even if losing balance; while a tightrope walker is much more likely to lose his balance, and will break his neck if he does; then the man who develops his mental qualities inordinately is far more likely to lose his mental balance than is the simpleton; also the man who develops his mental qualities at the expense of his moral qualities (as does the vivisectioner, for instance) does things from which the simpleton would recoil, merely because the simpleton has not climbed mentally high enough to lose his balanced conception of things.

What, then, is the moral of it all? To avoid specialisation? Hardly, for specialisation creates enormous possibilities. Let us soar, but the more we soar the more particular we must be to see that we do not lose our balanced perception of things.



## THE POISON STONE OF THE PACIFIC

We take the following from *The Listener* (London), the narrator being Mr. Herbert Noyes:—

The Poison Stone or Whakarewa, had a great vogue in the South Pacific some years ago. It was most popular on islands remote from what we call civilisation. It looked like an elongated egg of grey granite, with a smooth, polished surface. To me it seemed an ordinary bit of rock, but the natives knew it at a glance for what it was—a veritable Hoodoo.

Their method of using it was painfully simple. A native merely showed the stone to his prospective victim, observing meaningfully, 'By virtue of this Whakarewa, you will be dead within a year'—or whatever time limit he preferred. And, curious as it may appear, it was so: so unfailingly, that the Government had been called upon to take notice.

I was a wardroom guest in those days on a sloop of the Pioneer class. One morning she was swinging idly at a single cable on the glassy lagoon of a far coral island, whose name, if it had any, I have forgotten. Presently our Commander, complete with sword, interpreter and staff, was pulled ashore. When many natives had gathered round him and their chief—a magnificent specimen of unspoiled man—the interpreter spoke briefly and to the point. It had come to the ears of the Great King that the use of the Whakarewa had resulted in the deaths of too many people. The custom of 'wishing a man dead' would have to stop. All those in possession of Whakarewas would deliver them pronto to the Captain of the White-Ship-which-walks-by-itself, who would cast them into the deepest sea. Thus would there be peace in the land. Then, Kavaora the Chief having shortly intimated that even worse things would happen to anyone who retained a single Whakarewa, we adjourned to eat pig and drink kava.

Later, on board, I begged one of those stones from our Number One. 'All right,' he said, 'we're not allowed to keep them, but there's nothing in instructions about passengers. I suppose you know they're devilish unlucky?' I said I would risk it and thanked him for the stone. Then, the ship lurching, I fell over the wardroom cat, who, in self-defence, drew four deep furrows across my face, narrowly missing an eye, before I could disentangle myself. Jumping ashore from the ship's gig at Devonport—the New Zealand one—which was my temporary abiding place, I slipped on the shingle and sprained an ankle. Whilst laid up, everything went wrong with my affairs.

So when a globe-trotting, cheery and affluent friend, who was amused at all these 'coincidences' advised me, 'as I was clearly superstitious'—to get rid of my stone, I promptly gave it to him. He went off chuckling, after promising to visit me next day. Crossing the harbour to Auckland that night he fell off the ferry boat, but was fished out unhurt, I heard, and deposited at his hotel. Since that day I have never seen him, nor have any of my friends. His bills were paid, but he sent no messages and bade farewell to no one. He simply disappeared. And that seems a pity. Because that Whakarewa, if it survives, may be getting in its dirty work in all sorts of unexpected places.

What explanation has H. P. B. to offer?

There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic *must* know, and of which so-called exact

science is wholly ignorant. (*Isis Unveiled* II, 589)

The unexplained mysteries of nature are many and of those presumably explained hardly one may be said to have become absolutely intelligible. There is not a plant or mineral which has disclosed the last of its properties to the scientists. What do the naturalists know of the intimate nature of the vegetable and mineral kingdoms? How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the *inner* nature of the plant or stone? And that they are only waiting to be brought in relation with some other plant, mineral, or force of nature to manifest themselves in what is termed a "supernatural manner." (*Ibid.*, I, 466)

If the Whakarewa has not active malignancy as its natural capacity, it may possess the property of becoming a focus for evil thought-energy when the latter is properly and magically directed to it. Of this practice there are numerous examples to be found in the writings of H. P. B.

An editorial plea for a definition of terms in the current Presidential campaign in the U. S. A., which appeared in *The Saturday Review of Literature* (13th June) recalls some of the Theosophical statements about words. The editor writes in a pessimistic vein:—

You can persuade a man to do almost anything rather than to define his terms, say what he is talking about, use words with a sincere attempt to express, not to hide or slur over, his meaning. Prospero was deeply deceived when he thought that reason could endow the purposes of unreasoning man with words that made them known. What words gave us was an infinite capacity for misrepresenting one purpose, or no purpose, in terms of another. Take a dictionary and your own good sense to the radio and keep one of them open and the other awake until election day.

In *Letters That Have Helped Me* (p. 131), Mr. Judge advised:—"I am constantly in the habit of consulting the dictionary and of thinking out the meanings and the correlations of words. Do the same. It is good." He published in *The Path* for 1890 an article "Stumbling Blocks in Words." "We should all be careful not only to use the right word to express the idea intended to be conveyed, but also to accurately understand what is the idea the other person is trying to express, and to do this regardless of what words may have been used."

H. P. B. herself pleaded for and recommended "definite words for definite things." And the students' attention may well be drawn to *Letters That Have Helped Me* (p. 12).



## SCIENCE AND MORALITY

In an address at the Royal Institution on May 15th, 1936, on "Science in a Changing World: Recollections and Reflections," Sir Richard Gregory, Bart., F.R.S., referred to many of the epochal scientific discoveries of the last fifty years. The veteran scientist, however, emphasized the inescapable responsibility of scientists for the uses made of their discoveries. We quote from his address (*Supplement to "Nature"* June 13th, 1936):—

Though the pursuit of natural knowledge must go forward whatever the consequences, the man of science cannot disregard the social effects of his discoveries... the greater the extent of such activities, the more urgent is the need to see that they are used to promote progressive human welfare instead of its degradation. Scientific workers have now to pause and consider whether they should be content to let others be responsible for the use or misuse of their contributions to knowledge. When the object of research is the command of natural forces, without regard to their relation to human life, it can become a social danger and an excuse for scientific barbarity. It is the duty of men of science to assist in promoting more worthy uses of the new powers they are continually placing in the hands of the community, for otherwise the world seems likely to be reduced to a place of dust and ashes.

It is exactly because of the unfitness of humanity to be entrusted with additional power that more help to researchers is not forthcoming from the great Scientists of the Occult World.

They are helped *on the condition that they should not become, whether consciously or unconsciously, an additional peril to their age: a danger to the poor*, now offered in daily holocaust by the less wealthy to the very wealthy. (*The Secret Doctrine*, I, 558)

The world so far will get but that with which it can be safely entrusted. (*Ibid.*, I, 561)

One of the Masters wrote some fifty years ago:—

Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. (*U. L. T. Pamphlet*—No. 29, p. 6)

It is a matter for congratulation that these words do not apply to all scientists of the present day and that Sir Richard believes that "A regenerative influence is required to save civilisation from

disaster, and the mission of science in the changing world of to-day should be to introduce it into the field of social biology, and thus enable us still to believe in the highest destiny of man."

A similar note was sounded by Mr. S. Satyamurthi, in his address at the Indian Institute of Science, Bangalore, on 22nd June, when he recommended scientists to evolve and enforce a professional code of ethics to prevent their discoveries from being used for war or for destroying humanity, even as lawyers will not advise potential offenders how to commit offences and yet escape the law. He saw this as possible only when scientific investigations are internationalized and free from national control. The idea of the scientists, Mr. Satyamurthi continued, should be to bring their achievements to the doors of the poorest, if not to abolish altogether poverty, hunger, disease and ignorance.

## SAYINGS OF ROBERT CROSBIE

The power of seeing is not visible; it is the cause of visibility.

Our doubts are the deterrents.

Take conditions as they exist and work in them and through them.

Small irritations are based upon self-assertion.

Do you not think that much of our feeling of "strenuosity" comes from wanting what we want and not wanting what we don't want?

It is remarkable how quickly one state may be stilled and quite another one induced by a recognition of the fact and a use of knowledge.

Belief in anyone or anything is not called for, but devotion to the lines laid down is, and this is sure to bring about right understanding and right direction.

Rely on the power of truth perceived; if this is done, there is not much left for any other assumption of power.

Do not try to explain everything so fully as to leave no room for germinative thought on the part of enquirers.

Right thought prepares the "thinking principle" and Right Action so prepares the physical brain that no distortion arises from it.

A realization of the thing to be done gives the right direction to effort.

The application of right thought comes from pondering on the Self.



## THE MESSAGE AND THE MESSENGER

Hardly a year passes by without some sick-brained egotist, some unscrupulous intelligence who sells his pen to vested interests, or some one in straitened circumstances who must keep the pot boiling by irresponsibly pouring the crude oil of sensationalism on his diminishing flame of prestige or income, coming out with an essay or a book to "expose and finish" H. P. B., to ridicule her teachings and to make fun of her powers. Curious as it may sound there has hardly been an "attack" on the philosophy she taught. Her fair name has been besmirched many a time but the number of her sincere and genuine students has been steadily increasing. Her phenomena have baffled honest psychical experts; dishonest "experts" have taken their own course which has failed to discredit H. P. B. and has done no good to any one. Her books are in greater demand to-day than ever.

While it is true that her philosophy is not attacked, her stating repeatedly that she was taught by Living Mahatmas and that under Their guidance she consciously developed abnormal powers of extraordinary calibre has been pooh-poohed and also condemned. Though there is enough of information and instruction available, there are people who write as if no such knowledge and explanation existed.

We consider it opportune therefore to publish this month Mr. Judge's article "The Mahatmas as Ideals and Facts," which can remove any existing doubt from the mind of the reader provided it is not coloured by personal feelings, beliefs and prejudices. To this we add a letter published by Mr. Judge entitled "Rishees, Masters and Mahatmas" which depicts the Indian point of view.

Next to the existence of the Masters the subject of supernormal powers by which They communicate with the chelas has been ridiculed, doubted and questioned. Two are the main ways by which this is done. Those who wish to understand their rationale will find it in two reprints—"Precipitation" and "Projection of the Double."

Once again we must insist on the great importance of examining the teachings of Theosophy recorded by H. P. B. before any attempt is made to understand her profoundly complex personality. Similarly a study of the contents of the precipitated letters of the Masters is far more important than a study of how precipitation is done. In the following letter we find the clue which the student will do well to meditate upon. Remembering why the profane, however learned, or the critic, however clever, is not capable of grasping the truth of the message, the student will increase his effort to live the life necessary.

"Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally. When ever you are able to attune your consciousness to any of the seven chords of 'Universal Consciousness,' those chords that run along the sounding-board of Kosmos, vibrating from one Eternity to another; when you have studied thoroughly 'the music of the Spheres,' then only will you become quite free to share your knowledge with those with whom it is safe to do so. Meanwhile, be prudent. Do not give out the great Truths that are the inheritance of the future Races, to our present generation. Do not attempt to unveil the secret of being and non-being to those unable to see the hidden meaning of Apollo's HEPTACHORD—the lyre of the radiant god, in each of the seven strings of which dwelleth the Spirit, Soul and Astral body of the Kosmos, whose shell only has now fallen into the hands of Modern Science . . . . Be prudent, we say, prudent and wise, and above all take care what those who learn from you believe in; lest by deceiving themselves they deceive others . . . for such is the fate of every truth with which men are, as yet, unfamiliar . . . . Let rather the planetary chains and other super- and sub-cosmic mysteries remain a dreamland for those who can neither see, nor yet believe that others can. . . ."

### THE MAHATMAS AS IDEALS AND FACTS

[The following was first published in *The Path* for March 1893; "Eusebio Urban" is one of the pen-names of Mr. Judge.]

A visitor from one of the other planets of the solar system who might learn the term *Mahatma* after arriving here would certainly suppose that the etymology of the word undoubtedly inspired the believers in *Mahatmas* with the devotion, fearlessness, hope, and energy which such an ideal should arouse in those who have the welfare of the human race at heart. Such a supposition would be correct in respect to some, but the heavenly visitor after examining all the members of the Theosophical Society would not fail to meet disappointment when the fact was clear to him that many of the believers were afraid of their own ideals, hesitated to proclaim them, were slothful in finding arguments to give reasons for their hope, and all because the wicked and scoffing materialistic world might laugh at such a belief.



The whole sweep, meaning, and possibility of evolution are contained in the word *Mahatma*. *Maha* is "great," *Atma* is "soul," and both compounded into one mean those great souls who have triumphed before us, not because they are made of different stuff and are of some strange family, but just because they are of the human race. Reincarnation, karma, the sevenfold division, retribution, reward, struggle, failure, success, illumination, power, and a vast embracing love for man, all these lie in that single word. The soul emerges from the unknown, begins to work in and with matter, is reborn again and again, makes karma, develops the six vehicles for itself, meets retribution for sin and punishment for mistake, grows strong by suffering, succeeds in bursting through the gloom, is enlightened by the true illumination, grasps power, retains charity, expands with love for orphan humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self. This would be the argument of the visitor from the distant planet, and he in it would describe a great ideal for all members of a Society such as ours which had its first impulse from some of these very *Mahatmas*.

Without going into any argument further than to say that evolution demands that such beings should exist or there is a gap in the chain—and this position is even held by a man of science like Prof. Huxley, who in his latest essays puts it in almost as definite language as mine—this article is meant for those who believe in the existence of the *Mahatmas*, whether that faith has arisen of itself or is the result of argument. It is meant also for all classes of the believers, for they are of several varieties. Some believe without wavering; others believe unwaveringly but are afraid to tell of their belief; a few believe, yet are always thinking that they must be able to say they have set eyes on an Adept before they can infuse their belief into others; and a certain number deliberately hide the belief as a sort of individual possession which separates them from the profane mortals who have never heard of the Adepts or who having heard scoff at the notion. To all these I wish to speak. Those unfortunate persons who are ever trying to measure exalted men and sages by the conventional rules of a transition civilization, or who are seemingly afraid of a vast possibility for man and therefore deny, may be well left to themselves and to time, for it is more than likely they will fall into the general belief when it is formed, as it surely will be in the course of no long time. For a belief in *Mahatmas*—whatever name you give the idea—is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's own memory of its past.

We should declare our belief in the Adepts,

while at the same time we demand no one's adherence. It is not necessary to give the names of any of the Adepts, for a name is an invention of a family, and but few persons ever think of themselves by name but by the phrase "I am myself." To name these beings, then, is no proof, and to seek for mystery names is to invite condemnation for profanation. The ideal without the name is large and grand enough for all purposes.

Some years ago the Adepts wrote and said to H. P. B. and to several persons that more help could be given to the movement in America because the fact of their existence was not concealed from motives of either fear or doubt. This statement of course carries with it by contradistinction the conclusion that where, from fear of schools of science or of religion, the members had not referred much to the belief in *Mahatmas*, the power to help was for some reason inhibited. This is the interesting point, and brings up the question "Can the power to help of the *Mahatmas* be for any cause inhibited?" The answer is, It can. But why?

All effects on every plane are the result of forces set in motion, and cannot be the result of nothing, but must ever flow from causes in which they are wrapped up. If the channel through which water is meant to flow is stopped up, the water will not run there, but if a clear channel is provided the current will pass forward. Occult help from Masters requires a channel just as much as any other help does, and the fact that the currents to be used are occult makes the need for a channel greater. The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it. Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed. In this case the words are those which bring up the doctrine of the existence of Adepts, *Mahatmas*, Masters of wisdom. Hence the value of the declaration of our belief. It arouses dormant ideas in others, it opens up a channel in the mind, it serves to make the conducting lines for the forces to use which the *Mahatmas* wish to give out. Many a young man who could never hope to see great modern professors of science like Huxley and Tyndall and Darwin has been excited to action, moved to self-help, impelled to seek for knowledge, by having heard that such men actually exist and are human beings. Without stopping to ask if the proof of their living in Europe is complete, men have sought to follow their example. Shall we not take advantage of the same law of the human mind and let the vast power of the Lodge work with our assistance and not against our opposition or doubt or fear? Those who are devoted know how they have had



unseen help which showed itself in results. Those who fear may take courage, for they will find that not all their fellow beings are devoid of an underlying belief in the possibilities outlined by the doctrine of the existence of the Adepts.

And if we look over the work of the Society we find wherever the members boldly avow their belief and are not afraid to speak of this high ideal, the interest in theosophy is awake, the work goes on, the people are benefited. To the contrary, where there are constant doubt, ceaseless asking for material proof, incessant fear of what the world or science or friends will think, there the work is dead, the field is not cultivated, and the town or city receives no benefit from the efforts of those who while formally in a universal brotherhood are not living out the great ideal.

Very wisely and as an occultist, Jesus said his followers must give up all and follow him. We must give up the desire to save ourselves and acquire the opposite one, the wish to save others. Let us remember the story in ancient writ of Yudhishtira, who, entering heaven and finding that his dog was not admitted and some of his friends in hell, refused to remain and said that while one creature was out of heaven he would not enter it. This is true devotion, and this joined to an intelligent declaration of belief in the great initiation of the human race will lead to results of magnitude, will call out the forces that are behind, will prevail against hell itself and all the minions of hell now striving to retard the progress of the human soul.

EUSEBIO URBAN.

## RISHEES, MASTERS, AND MAHATMAS\*

[The following letter was first published in *The Path* for May, 1893.]

DEAR BROTHER :—I am a Hindu, and though in essence—in my inner man—the same as your fellow workers in the West, it happens through the subtle action of Karma I now have a body born of the Hindus, with Hindu blood and all the history of the Hindus behind me. I do not regard this as any more than “an accident of birth,” as they say, but of course due to law and order, as we never admit any accidents in reality, and look on that word as one which designates for the time something which we cannot just for the moment explain. But being as I am it is easy for me to look at life, at man, at nature from quite another point of view than that which I see is often taken by the Western mind.

\*This letter is published as a contribution on the question of the existence of the “Masters” so often spoken of in the literature of the T. S. and especially by H. P. B. The writer is a reader of this magazine and doubtless also of all the others throughout the Society.—Ed., *Path*.

And that other point of view will surely add something to the stock of general experience and knowledge.

From my stand and station it has seemed strange to me that in your West so many people have doubts of the existence of the personages who have been called by many appellations but all meaning the same. We call them Rishees, sometimes Mahatmas, sometimes Gurus, at other times Guru devas, and again Sadhus. But what of all these names: they all point to the same thing, the same end, the same law, and the same result. Looking over the old numbers of the *Theosophist* in our library here, I find now and then seeming protests from fellow-countrymen of mine against the use of the names of the Mahatmas, but never any protest contrary to declaring the existence of such beings. I remember one when the very wise and wonderful H. P. B. was at Adyar, in which the writer of it takes her severely to task for letting out any names, but all through it you can read if you wish, and as I can see plainly, the attempt to once more declare for the existence of those beings. We think it very queer the West should doubt the existence of men who must in the order of nature be facts or nature is a lie, and we sometimes wonder why you all have so many doubts. No doubts are in our minds. Perhaps some of us may now and then doubt if such and such a Rishee or Mahatma was the Guru of so-and-so, but the general fact of their existence we do not question; they must be, and if they be, then there must be a place for them on the earth. Now I know myself of some, and have conversed in private with some of my friends who have given up the world and are what you call yogis and bramacharis, who have told me of seeing and meeting others of the same class and all telling the same story and declaring the existence of their order. So many proofs of that sort exist for any sincere observer, we have no hesitation in our belief.

Once I thought the Westerns never had any record of such beings among themselves, and I excused them, as their karma seemed hard to have crowded out such noble men and women, or rather such noble souls. But after my Guru-deva told me to read certain works and records of the Western people, I discovered you had almost as much testimony as ourselves, allowing for the awful materiality of your civilization and the paralyzing power of priestcraft. You have a Paracelsus, the Rosicrucians, Boehme, Cagliostro, St. Germain, Apollonius, Plato, Socrates, and hosts of others. Here is a vast mass of testimony to the fact of the existence of a school or schools and of persons sent out by them to work in the world of the West. Looking further I hit on the Rosicrucians, an order now extinct evidently, and imitated by those who now carry on so-called



## PRECIPITATION

[ The following was first published in *The Theosophist* Vol. V, p. 64, for December-January 1883-84. ]

orders that might be called in fact bazaars or shops. But the real order once existed, and I am sure some one or two or more of the old companions are on the earth. They were taught by our older Masters, and carried the knowledge home from the old eastern journeys of the Crusaders. If you look you will find no trace of the order before that time. It is then another testimony to the Adepts, the Rishees, those known as Mahatmas. So karma did not leave the West without the evidence.

I have also with sorrow seen writings by men in literature who should never be guilty of the crime of falsification, wherein it was said in derision that the Mahatma is not known in India, that the word is not known, and that the name given out of one is not even Indian. All this is mere lie. The word Mahatma is well known, as well as Rishee; even the name attributed to one of the Masters of H. P. B. is known in India. I took the trouble to look it up in European sources at a time one of these scholars uttered the lie, so as to have the proof that the West had the information, and I found in an old and much used book, a dictionary of our Indian names, the name of the Mahatma. Such lies are unpardonable, and beyond doubt karma will give these men many lies to obstruct their progress in another life, for what you give you get back.

Some of us have objected to the giving out of the names of the Masters because we have a very great feeling of the sacredness of the name of such a person and do not wish to give it out to the ordinary man, just as a good man who has a good wife does not like to have her name thrown about and used by a lot of wicked or beastly men. But we never objected to the fact of the existence of the Rishees being discussed, for under that belief lies the other of the possibility of all men reaching to the same condition.

Lastly, it appears to me that the reason the West so much lays stress on the fact that the Masters do not come out to help them, is, that the West is proud and personal, and thinks that any man who will not come forth and ask for their judgment and approval must by that mere fact be proven a myth or a useless and small person. But we know to the contrary, and any man can prove for himself that our humble fakirs and yogis do not want the approval of the West and will not go to it to procure any certificate. When one does go there, it is because his powers are on the wane and he has but little good to live for.

I hope your friends will not doubt the great fact under the existence of the Masters, but will feel it and put it into action for the good of the race.

Punjab.

LAKSHMAN.

Of all phenomena produced by occult agency in connection with our Society, none have been witnessed by a more extended circle of spectators or more widely known and commented on through recent Theosophical publications than the mysterious production of letters. The phenomenon itself has been so well described in the *Occult World* and elsewhere, that it would be useless to repeat the description here. Our present purpose is more connected with the process than the phenomenon of the mysterious formation of letters. Mr. Sinnett sought for an explanation of the process and elicited the following reply from the revered Mahatma, who corresponds with him:—

*" . . . . . Bear in mind these letters are not written but impressed, or precipitated, and then all mistakes corrected . . . . . I have to think it over, to photograph every word and sentence carefully in my brain before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for, otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is all I can tell you."*

Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the *modus operandi* can thus be explained now more fully to the outsider.

Those having even a superficial knowledge of the science of mesmerism know how the thoughts of the mesmeriser, though silently formulated in his mind are instantly transferred to that of the subject. It is not necessary for the operator, if he is sufficiently powerful, to be present near the subject to produce the above result. Some celebrated practitioners in this Science are known to have been able to put their subjects to sleep even from a distance of several days' journey. This known fact will serve us as a guide in comprehending the comparatively unknown subject now under discussion. The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects



for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him, just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in word, pronounced mentally, and forced along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his hand and the tips of his finger, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *akās*, (permeating every atom of the sensuous universe) by an occult process, out of place here to describe, and permanent marks are left. . . .

From this it is abundantly clear that the success of such writing as above described depends chiefly upon these things:—(1) The force and the clearness with which the thoughts are propelled and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. The telegram sent to England by Reuter's agent at Simla on the classification of the opinions of Local Governments on the Criminal Procedure Amendment Bill, which excited so much discussion, gives us a hint as to how inaccuracies might arise in the process of precipitation. Such inaccuracies, in fact do very often arise as may be gathered from what the Mahatma says in the above extract. "Bear in mind," says He, "that these letters are not written, but *impressed*, or precipitated, and *then all mistakes corrected*." To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process, or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with.

It is to be very much regretted that the illustrations of the above general principles are not permitted to be published. Otherwise, the present writer is confident that facts in his possession alone would have made this paper far more interesting and instructive. Enough, however, has been disclosed above to give the public a clue as to many apparent mysteries in regard to precipitated letters. It ought to satisfy all earnest and sincere inquirers and draw them most strongly to the path of Spiritual progress,

which alone can lead to the knowledge of occult phenomena, but it is to be feared that the craving for gross material life is so strong in the western Society of the present day that nothing will come to them amiss so long as it will shade off their eyes from unwelcome truth. They are like Circe's swine

Who not once their foul deformity perceive,  
but would trample down Ulysses for seeking to  
restore them their lost manhood.

## PROJECTION OF THE DOUBLE

[The following was first published in *The Theosophist* Vol. V, p. 1, for October 1883.]

In one of the daily issues of the *N. Y. World*—an influential journal of the great American metropolis—for the year 1878, appeared a description of the events of an evening at the then Head-quarters of our Society, in the city of New York. The writer was one of the Editorial Staff, and among other wonders related was the following: Some lady or gentleman among the visitors had doubted the possibility of an Adept to leave his physical body in a torpid state in the Himalayas, and come in his astral body (*Mayavi-rupa*) across land and seas to the other side of the world. Three or four of the company sat so as to face the two large windows of the room which gave upon the Avenue—then brilliantly lighted with the gas of the shops and street-lamps. The doubting surmise was barely uttered when these persons simultaneously started in surprise and pointed towards the left-hand window. All looking there, saw deliberately and slowly passing on the outside, from left to right, first one, then another figure of Asiatic men, with *feh-tas* on their heads and clad in one of the long white garments of the East. Passing by the window and out of sight, they presently returned, and repassing the window, were seen no more. Two of the witnesses (Col. Olcott and the Editor of this journal) recognized them, from personal acquaintance, as a certain Mahatma and one of his pupils. The window was nearly twenty feet from the ground and, there being no verandah or other roof for a crow to walk upon—the figures had been moving through the air. Thus, upon the instant and most unexpectedly, the doubter had been silenced and the truth of Aryan Esoteric Science vindicated. Since we came to India a number of perfectly credible witnesses, Native and European, have been favoured with a sight of similar apparitions of the Blessed Ones, and usually under the most convincing circumstances. Only a few weeks ago at our Madras Head-quarters, one appeared suddenly in full light, in an upstairs room and approached within two feet of certain Hindu members of our society, retained the perfectly visible and solid form for about one minute, and



then receding half a dozen paces—disappeared upon the spot. At Bombay, the astral *sarira* of Mahatma K. H. was seen repeatedly two years ago—by over twenty members in all—some of whom had been very sceptical as to such a possibility before, proclaiming it after the occurrence as “the most glorious, solemn of sights.” Three times, during one evening the “form,” perfectly recognizable, and seemingly solid to a hair of the moustache and beard—glided through the air from a cluster of bushes to the verandah, in brilliant moon-light...and then faded out. Again, the case of Mr. Ramaswamier, B. A., affords proof of the most cumulative kind ever recorded in the history of this branch of Esoteric Science; he first saw a Mahatma’s portrait; then saw him in the “double;” and finally met him in the flesh in a lonely pass in Sikkim, conversed with him for above two hours in his (Mr. R.’s) own vernacular—a foreign tongue to the Mahatma—had explained to him many facts relating to the Theosophical Society, and was charged with messages to Colonel Olcott about certain confidential matters which none but himself and this particular Mahatma knew about. The existence of the Mahatmas, their power to travel in the inner, or astral body at will, to preserve full command of all their intelligence, and to condense their “phantom” form into visibility or dissolve it into invisibility at their own pleasure, are now facts too well established to permit us to regard it as an open question.

Objectors to the above propositions are found only among the inexperienced, as objectors to every other new thing have been. There must be a particular moment in every case when doubt and disbelief vanish, to give place to knowledge and certainty. Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma’s astral apparition; for merely the magneto-psychic law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favourable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world’s corrupt *akasa* or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualised Mahatma to exchange thoughts with a man of society, living daily in a state of *psychic intoxication* among the magnetic fumes of its carnality, materialism and spiritual atrophy.

But other living persons than the Eastern Adepts can project their doubles so as to appear at a distance from their bodies. The literature of Western mysticism—not to mention the voluminous records of the Orient—contain many instances of the kind; notably the works of Glanvil, Ennemoser, Crowe, Owen, Howitt, Des Mousseaux and many other Roman Catholic writers, and a host beside. Sometimes the figures talk, but usually not; sometimes they wander while the subject’s outer body sleeps, sometimes while awake; often the apparition is the forerunner of death, but occasionally it seems to have come from its distant body for the mere pleasure of seeing a friend, or because the desire to reach a familiar place outran the physical power of the body to hurry there soon enough. Miss C. Crowe tells (*Night Side of Nature*) of a German Professor whose case was of the latter kind. Returning to his house one day, he saw the double of himself pass there before him, knock at the door, and enter when the servant maid opened it. He hastened his pace, knocked in his turn, and when the maid came and saw him, she started back in terror saying “Why, Sir, I have just let you in!” (or words to that effect.) Mounting the stairs to his library, he saw himself seated in his own armchair as was his custom. As he approached, the phantom melted away into air. Another example of a similar nature is the following, of which the circumstances are as satisfactorily established, as could be desired.\*

The story is told of one—Emilie Sagée, governess in a ladies’ school, at Riga, in Livonia. Here the body and its double were observed simultaneously, in broad day, and by many persons. “One day all the school, forty-two in number, were in a room on the ground-floor, glass doors leading into the garden. They saw Emilie gathering flowers in the garden, when suddenly her figure appeared on a vacant sofa. Looking instantly into the garden, they still saw Emilie there; but they observed that she moved languidly and as if exhausted or drowsy. Two of the bolder approached the double, and offered to touch it; they felt a slight resistance, which they compared to that of muslin or crape. One of them passed through part of the figure; the apparition remained some moments longer, then disappeared, but gradually. This phenomenon occurred, in different ways, as long as Emilie remained at the school, for about a year and a-half in 1845 and 1846, with intermittent periods from one to several weeks. It was remarked that the more distinct and material the double appeared, the more uneasy, languid, and suffering was the real person; when, on the contrary, the double became feeble, the patient recovered strength. Emilie had no consciousness of her double, nor did she ever see it.”

Much remains to be said upon this most important theme, but it is reserved for another occasion.

\* A condensed version is given by the Hon. R. D. Owen in his “Footfalls on the Boundary of another world,” and all the particulars as to time, place, and witnesses will be found in the recent French work of M. d’Assier “*Essai sur L’Humanité Posthume*, etc.” A translation is in *Light* for August 18, 1882 (q. v.).



## THE U. L. T. DECLARATION

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

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

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

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and it welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to :—

THE UNITED LODGE OF THEOSOPHISTS  
51, Esplanade Road,  
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Established November, 1930. Published monthly  
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planade Road, Bombay, India.

This Magazine is an Independent Journal,  
unconnected with any Theosophical society or  
other organization. The Publishers assume full  
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annum, post free.

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August, 1936.

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