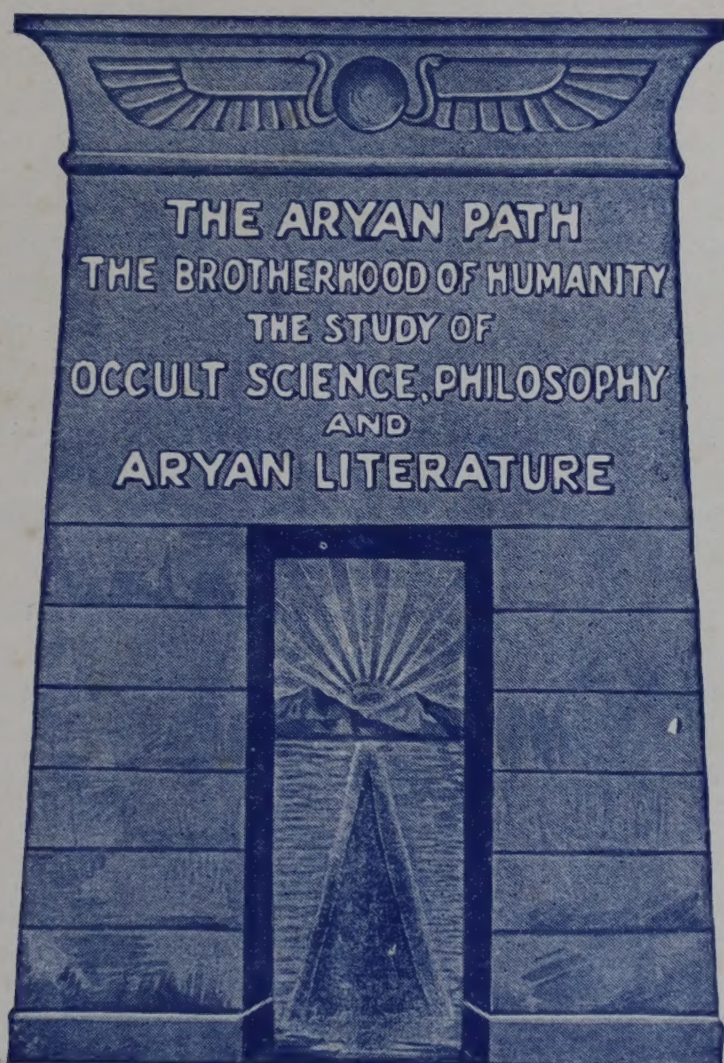




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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Vol. XVII No. 3

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January 17, 1947

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We decline to break our heads against shadows. If fact and logic were given the consideration they should have, there would be no more temples in this world for exoteric worship, whether Christian or heathen, and the method of the Theosophists would be welcomed as the only one insuring action and progress—a progress that cannot be arrested, since each advance shows yet greater advances to be made.

—H. P. BLAVATSKY



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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th January 1947.

VOL. XVII. No. 3.

### CONTENTS

Where Shall We Go for Help ? .. .. .	33
" The Cycle Moveth " : III.—Theosophy in India .. .. .	36
" In Extremis " .. .. .	39
A Student's Notes and Guesses : II.—The Survey .. .. .	41
Immunity .. .. .	43
Questions Answered .. .. .	47
An Ancient Telephone—By William Q. Judge .. .. .	48



AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1947.

VOL. XVII. No. 3

## WHERE SHALL WE GO FOR HELP?

These who, entering the womb of a Guru, and becoming a foetus, practise the Service of the Eternal, become even in this world Records of Holy Writ, and they repair to the highest truth after casting off the body. They subjugate desires here in this world; practise forbearance in pursuit of the Brahmic state; and, with courage, they even here remove the self out of the body, like the soft fibres from the Munga. Father and mother, O descendant of Bharata! only form the body. But the birth obtained from the Guru, that verily is true, and likewise immortal. He perfects one; gives one immortality. Recognizing what he has done, one should not injure him. The disciple should always make obeisance to the preceptor; and, free from heedlessness, should always desire sacred instruction.—*Sanatsujatiya*.

The Esoteric Philosophy teaches that the human kingdom and the Earth on which it evolves, and the Solar System of which that kingdom is an epitome, are intimately and indissolubly connected. The birth and evolution of the Earth correspond to those of the human body.

Man's two poles, spiritual and material, which constitute his dual nature, are rooted in the duality of the Cosmos—made up of Spirit and Matter. The link of Fohat between Spirit and Matter in the Cosmos is represented in man by the Mind-Soul. The microcosmic triad is the miniature copy of the macrocosmic.

The Matter, Spirit and Soul of the Earth correspond to the body, spirit and soul of man. Geological changes underground, and atmospheric changes above the surface of the Earth produce changes in flora, fauna and human shapes. Spirit working from above, Matter from below, affect the link—Fohat in Cosmos; the Mind-Soul in Man.

A study of the evolutionary process given in *The Secret Doctrine* establishes a proposition which so far has been unacceptable to materialistic science, viz., that "Nature Unaided Fails." At every crucial turn on the long, long road of evolution, living and vibrant matter-forms need the light of Spirit; and living and vibrant spirit-intelligences need the limits which Matter provides. The grand unity of the Grecian Pleroma

is seen by the intellectual student who notes how the Kingdom of Spirit is linked to that of Matter by forces and forms which make up the middle kingdom.

A consideration of the important proposition that Nature Unaided Fails will not only help us in our mental comprehension of evolution as taught by the Esoteric Philosophy. Such a study will also reveal some highly important verities of practical value to the sincere aspirant who is earnestly trying to walk the Path of the Neophyte.

NATURE UNAIDED FAILS: See, for example, how in this our Fourth Round, on Globe D, our Earth, Nature failed in her attempt to create man, even his form, after the correct pattern. Says *The Secret Doctrine* (II. 53):—

"The water-men terrible and bad," who were the production of physical nature alone, a result of the "evolutionary impulse" and the first attempt to create *man* the "crown," and the aim and goal of all animal life on Earth—are shown to be failures in our Stanzas.

"The water-men terrible and bad" were created by Earth from the mineral, vegetable and animal remains of the three earlier rounds. These "men" could not carry forward the evolutionary process, and so the impulse of the latter destroyed them—and "Mother-earth remained bare." (S. D. II. 65) Therefore it is said that—  
"Thus physical nature, when left to herself in the



creation of animal and man, is shown to have failed." (S. D. II. 56)

Aid comes to Mother-Earth from a class of non-Earth beings suited to her requirements. Be it noted that those who came to the aid of the Earth themselves needed the opportunity for their own further advancement. These beings are named the Lunar Pitris—ancestors from the Moon chain; or the Barhishad Pitris, those possessed of creative power but devoid of the higher Mahatmic element. It is written:—

Being on a level with the lower principles—those which precede gross objective matter—they could only give birth to the outer man, or rather to the model of the physical, the astral man. (S. D. II. 79)

These Lunar Beings threw off their "shadows," "*chhayas*," "astral bodies"; or breathed out or emanated them. Thus "the first human stock was projected by higher and semi-divine Beings out of their own essences." (S. D. II. 87) Thus aided, Nature succeeded in her evolutionary task. These shadows which formed the first stock or race became the second and the third in the course of evolution. The first two and a half races were the result of the evolution of Nature aided by the Lunar Pitris.

Once again Nature came to a halt in the middle of the Third Race, named the Lemurian. If material progression had failed before, spiritual progression failed at this stage. The Atma-Buddhi Monads within the shadows carried forward evolution for a period which extends to the growth of two and a half races. The Lunar Fathers are spoken of as "inferior Lha"; they possessed a dual body—an astral within an ethereal form; and they fashioned and created our body of illusion. In the *chhaya*-forms projected by the Lunar Pitris the Atma-Buddhi Monads took their place. "But they are like a roof with no walls, nor pillars to rest upon." (S. D. II. 57). The Monad

has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission (Manas) and the form knows it not. (S. D. II. 57)

If Nature unaided fails on the matter and form side, she fails also on the Spirit and Consciousness side. Says *The Secret Doctrine* (II. 80):—

The Monads which incarnated in those *empty SHELLS*, remained as unconscious as when separated from their previous incomplete forms and vehicles. There is no potentiality for creation, or self-Consciousness, in a *pure Spirit* on this our plane, unless its too homogeneous, perfect, because divine, nature is, so to say, mixed with, and strengthened by, an essence already differentiated.

So, just as at the earlier stage the Lunar Pitris came to the aid of Earth-evolution, now another class of Beings became the Fathers of the Earth-Humanity. The names of these are many—Agnishwattas, Solar Fathers, Kumaras, Mind-born Sons of Prajapati, etc. They emanated the Manas-Light and made the race of mindless men mind-full; where there was no self-consciousness before, They brought about the presence of self-consciousness, which has speech as its vehicle. Without Their work the Earth-Humanity would have remained mindless and this planet would not have become a man-bearing globe. The Lunar Fathers gave to Earth-Man the basis of his form; the Solar Fathers bestowed upon the men of Earth the power to think self-consciously.

Thus the Earth-Man became heir to a dual possession: (1) a personal-form man without merit and (2) an individual conscious thinker with self-acquired powers. Says *The Secret Doctrine* (II. 78-9 f.n.):—

Because, as the allegory shows, the Gods who had no personal merit of their own, dreading the sanctity of those self-striving incarnated Beings who had become *ascetics* and Yogis, and thus threatened to upset the power of the former by their *self-acquired* powers—denounced them. All this has a deep philosophical meaning and refers to the evolution and acquirement of divine powers through *self-exertion*. Some Rishi-Yogis are shown in the Puranas to be far more powerful than the gods. Secondary gods or temporary powers in Nature (the Forces) are doomed to disappear; it is only the spiritual potentiality in man which can lead him to become one with the INFINITE and the ABSOLUTE.

Not only does this principle that "Nature Unaided Fails" work out in rounds and races but also in the single human life, *e.g.*, in the birth of the body and the unfolding of the Personal Man. The aid which mother and father render to facilitate the incarnation of an Ego corresponds to the aid given by the Lunar Pitris and the Solar Lords. Conception itself involves the dual process



—the mother doing the work of the Lunar beings, the father, of the Solar. Again, the embryo starting his separate existence on earth corresponds to the Shadows of the Lunar Pitris starting off as the first race of men, men in body but not in mind; while the coming into incarnation of the Inner God, round about the body's age of seven, corresponds to the benign work of the Solar Lords.

These several analogies are given with a view to indicating that there are other ways by and in which this fundamental that Nature Unaided Fails is at work. Here we want to say something about its function in the life of the striving Neophyte and Chela. A foot-note in *The Voice of the Silence* says that "the Initiate, who leads the disciple, through the Knowledge given to him, to his spiritual, or second birth, is called the Father, Guru or Master." (p. 8) The quotation from *Sanatsujatiya* at the beginning of this article bears on the subject.

The instructions of the Esoteric Philosophy indicate that the Wisdom-Religion is comparable to the Lunar Pitris, while the Sage-Seers are comparable to the Solar Lords. And, proceeding inwards in the realm of reality, Divine Discipline and the Masters take their places. Without the reiteration of the Eternal Wisdom, human progress would go from failure to failure. But how could Wisdom manifest in the midst of the unwise—mostly fools, as Carlyle said—if the Sages did not move in accordance with the Wheel of Cycles? The very fact that Krishna has to incarnate from age to age points to the truth that he does so because Human Nature unaided would surely fail.

What is the institution of chelaship, what does the Hall of Probationary Learning imply, if not that Chelaship stands for the projected *chhayas* of the Barhishad Pitris, while the Masters, the Elder Brothers, stand for the Blessed Gift of the Agnishwattas?

Theosophy asserts that Man's nature, unaided by Theosophical Discipline which the Masters formulate, is bound to fail. Theosophy provides the moulds of thought. By discipline men reshape their own mould of thought and, seeking the Masters, light their own mind-hearts. The Eye Doctrine provides material moulds, but the Heart Doctrine lights up the Tathagata-Light in the Heart. The Solar Lords lit up the human mind and the power imparted by them to self-conscious humanity is silently and potently working. But who is to light up the human Heart? In ages to come, Those of the Sacred Heart will do that; but there are Compassionate Pioneers who are engaged in the *Yagna*—Sacrificial Rite—of lighting up the Buddha-Power in such men as aspire to undertake the great, hard task for and in themselves.

The Eye Doctrine brings knowledge to man; the Heart Doctrine helps man to become. To know is one thing; to be is another. Chelaship is becoming. Gurus do not pour knowledge into the minds of the chelas. They adjust the chela's Heart, helping him to become. To become what? A power for Good. An altruist, a philanthropist, not on the plane of the personal but on that of the universal.

The Master aids the Disciple to rise to the Silent Place of his real abode. Unaided, the chela cannot succeed; aided by the Guru through the process of adjustment, his nature will become the fit channel for the Mahatmic Shakti—the Power of the Guru.

Theosophy is in the world so that all who so desire may obtain its grace. The primary absorption of Eternal Verities by the human mind leads it to seek the Discipline in order to Become. Discipline implies the Vow, the spring whence rises the river of rules. Drinking the waters of Discipline we pass on from the land of the dead into the Kingdom of the Living. Unaided we are bound to fail, aided we can attain success.



# “ THE CYCLE MOVETH ”

## III.—THEOSOPHY IN INDIA

[ We reprint here, from *Theosophy*, Vol. XIII, pp. 97-101, for January 1925, the third instalment of its series of articles under the same title.—EDS. ]

The nucleus of Action of the Theosophical Society established in 1875, the nucleus of Knowledge was given the West in 1877 by the publication of *Isis Unveiled*. The West had something to do; the West had something to study. Theory and practice combined, the nucleus of Brotherhood would become realizable. Then H. P. B. went to India, for the future of the Great Work in the West was now in the hands of the members of the Society. Henceforth hers but to guide, to readjust and to correct as these might be earned and required. The Society and *Isis* were primarily and peculiarly for the needs of the West. This has been but vaguely sensed even to this day.

It requires but a brief survey to determine how vastly the needs of the East differed from those of the West and how, consequently, H. P. B.'s method of inaugurating the Theosophical Movement in the Orient was adapted to those peculiar needs.

Consider: One-sixth of the population of India was Mohammedan—following a modified Christianity more sincere by far and far more bigoted than even the Roman Catholic or the most indurated of the Protestant sects. Another sixth of the people adhered tenaciously to survivals of religions and religious customs broken on the wheel of the Aryan invasions before the dawn of history—for it must not be forgotten that the “Untouchables” are for the most part derived from the ancient indigenous populations trampled under foot and despised by the successive layers of conquerors. Their intellectual and moral, no less than their physical, misery and degradation are extreme even for that land of extremes. Something less than another sixth of the population is given over to the various offshoots from the ancient Aryan faith, mixtures of heretic and “pagan” beliefs from the stand-point of orthodox Hinduism. These are the Sikhs, Jains, Buddhists, and others of lesser importance in point of numbers. Lastly, orthodox Hinduism or Brahmanism,

comprising well over one-half of the total population of India—a matter of more than 150 million people in absolute servitude to a system embalmed ages ago and that has witnessed no essential change in millenniums. Aside from these, a scant 100,000 Parsis, descended from exiled Zoroastrians driven from Persia at the time of the rise of Mohammedanism. Over all, the lordship of alien conquerors; a few score thousand English soldiers of arms and soldiers of fortune. Hundreds of conflicting tongues, conflicting customs, conflicting peoples, each further removed from all the others than, say a “native American” from the Red Indian, or a Southern planter from his black slaves. Not three out of a hundred could read or write their own language; not one in a hundred could speak, read or write in even “babu” English.

Hopeless and fatuous must have seemed, and indeed must have been, the task to any but an Adept of the Wisdom-Religion. Yet we have seen H. P. B. land at Bombay, gain adherents among Brahmins and Buddhists, Parsis and English, and launch both her Society and her *Theosophist* among the barrier reefs in that stormy sea of Souls. This was no miracle; yet how could it be achieved short of a miracle?

All building or rebuilding is out of existing and pre-existing material. Although H. P. B. could bring to bear the Occult knowledge of her Masters and herself she could only work, in the East as in the West, with the mind of the race as she found it; with that mind as a lever convert seeming evils into powers for good. This she availed herself of in the remarkable metaphysical difference between the East and the West. Whereas in the West religion is very largely a matter of intellectual assent or passivity, of moral profession and not of practice, in the East the antithesis of this is to be found. Religion there does not demand either intellectual ability, support or countenance, actual or tacit. In the



Orient, religion is a mode of life. It is inbred and ingrained in the fabric of daily existence. Nothing is to be improved, nothing changed. There is no room for intellectual evolution in religion as understood by the populace. The preservation of one's own system is religious duty, and religion there consists in a multitude of rites, ceremonies, customs and observances to be minutely and scrupulously obeyed. In all else there is the most complete liberty of conscience and of thought. It is what one *does* that constitutes his *dharma*—religious duty or law—not what he thinks or feels, as in the West. In each caste, each sect, each religion, it is quite generally recognized that followers of other faiths have their own proper *dharma*. There is, by consequence, no such intolerance as in the West—strange as that may seem to us. It is only when members of antagonistic systems, each intent on the performance of *dharma*, come into collision, in much the same way as physical vehicles come into collision at intersecting points, that what seems to us to be religious animosity flares up.

What would be an utter impossibility in the West was therefore an open door in the East: H.P.B. and Col. Olcott were received and welcomed on terms of entire intellectual and moral equality by the leading representatives of the most exclusive religions, sects and castes in the world. High priests of Buddhism, Brahmins of the most powerful *Gotras*, ascetics of the greatest sanctity, famed exponents of the great schools of Hindu philosophy, Indian Rulers of the noblest rank, met and conferred with them as, in the West, only statesmen, jurists, cosmopolitans, meet and mingle. Imagine great dignitaries of the Roman or Greek Catholic Church, prelates of the Anglican Communion, Methodist Bishops, Presbyterian Elders, Mormons of the "Quorum," "Fundamentalists" and "Modernists" meeting on equal terms with each other and with "heathen," infidels and sceptics, to discuss the great problems of religion, philosophy and ethics!

The "open door" in the West was the "Third Object" of the Parent Theosophical Society, but in the East the "Second Object" was the key which opened the door. In neither West nor East was the great "First Object" of any interest or

validity to those who flocked to join "The Theosophical Society."

So the student of today should not be deceived by sameness or similarity of names and forms. From the very outset "The Theosophical Society" in the West and "The Theosophical Society" in the East were two utterly different bodies with distinct "Objects." What they had in common was purely personal, formal and academic. What alone could make them cohere and ultimately amalgamate was the "First Object," but it was through the Second and Third Objects only that the respective obstacles of the two bodies could be gradually worn away.

In the West H.P.B. had used the names and terminology of the Spiritualists, the Kabalists, the Platonists, and the Christian Mystics of all sorts. Apparently adopting their ideas and theories as well as their facts, she had little by little, throughout the long chapters of *Isis*, introduced the principles and some of the terms of the Occult philosophy to the attention of Western minds. *Isis*, as we have said, was peculiarly for the West. How, then, did she work in the East? Her teachings must of necessity be the same, for the Wisdom-Religion changes not at all, save in application.

The pages of *The Theosophist* from 1879 to 1885 tell the story of her method in the East, as *Isis* tells the story of her method in the West, during the first septennate of "The Theosophical Society." Her own writings in *The Theosophist*, and those directly inspired by her Masters and herself, are neither more nor less than a serial representation of the teachings in *Isis Unveiled*; the same ideas, the same principles, the same philosophy, given out with names, terminology, theories, facts and testimony drawn from Oriental experience and tradition. And, since *The Theosophist* circulated the world around, the *living* East and the *living* West were gradually made acquainted with each other's stories as well as with each other's peculiar needs and difficulties, gaining thereby insensibly some measure of mutual respect, consideration and tolerance—the first steps toward Brotherhood. Nowhere do the Wisdom and the Compassion of H.P.B. and her Masters shine with a more glorious effulgence



than in the motive, the judgment, the discretion, the tact, the patience, the toil, which lie behind the objective fruits of her Mission during its first decade as manifested in the great growth of the Theosophical Society and in the production of *Isis Unveiled* and *The Theosophist*. Collateral and coincident resultants visibly in evidence were *The Occult World* and *Esoteric Buddhism* by Mr. Sinnett; the *Buddhist Catechism* of Col. Olcott; the great revival, East and West, of interest in "Psychical Research," and "Comparative Religion." Thus was passed the stage of germinal impulsion and the soil made ready for THEOSOPHY and the great FIRST Object of the Society.

As early as March, 1880, she published the letter of the "Turkish Effendi,"\* showing that behind "The Theosophical Society" were other and far wider ramifications of the work and workers of the Theosophical Movement. She followed this up in the number for April, 1880, by the official promulgation of "The Principles, Rules, and Bye-Laws" of "The Theosophical Society, or *Universal Brotherhood*." Tell-tale and significant as the quoted phrases are, they are a thousand times more so in the light of a careful study of the sixteen Sections of the article itself. She makes it public that behind the "Theosophical Society"—which she calls the "Third Section"—with its "three Degrees," there exists an invisible, unknown and hitherto unsuspected "Second Section," also with three Degrees of Chelas and "probationers"—the *School of the Masters*. And behind both of the other two, the *First Section*, the Lodge of Masters. "First," "Second," and "Third" Sections of What? Of the Theosophical Movement.

After this, the references multiply; Chelaship and its requirements are more and more often discussed, the *active* work of the "Second Section" within and behind the Society more and more hinted at. The "Brothers" or Masters are spoken of more and more freely, *Their* "Objects" made more and more clear; Brotherhood, by consequence, made more and more definitely the aim of all Theosophical endeavour. During the following years the correspondence of the Mahat-

mas with Messrs. Sinnett and Hume went on steadily. One may now read these *Mahatma Letters to A. P. Sinnett* and learn how They were working behind the scenes, as H. P. B. and Col. Olcott were working on the visible stage of the Theosophical Movement, to make fundamental the First Object and Theosophy. From these *Letters* was drawn the material for the long series of articles, "Fragments of Occult Truth," and many others, published in *The Theosophist*.

Finally, in the *Supplement to The Theosophist* for March, 1884, appeared a full-page Notice of "*The Secret Doctrine*, a new Version of *Isis Unveiled*, with a new arrangement of the Matter, large and important Additions, and copious Notes and Commentaries." This, *nota bene*, was in March, 1884, four and a half years before *The Secret Doctrine* actually appeared. This Notice appeared at the time of the departure of H. P. B. and Col. Olcott for Europe, just prior to the Coulomb charges and the investigation of "the theosophical phenomena" by the English Society for Psychical Research, and at the very time of the heat and fury of Mr. A. O. Hume's break with the Masters, as well as just following the death of the Swami Dayanand Saraswati, who, from being a friend of the Founders and the Society, had been for two or more years their most powerful enemy. The *Mahatma Letters*, above referred to, shed a great light on all these hidden sore spots in the Society's life. At all events, H. P. B. was ready to announce, and did announce, the forthcoming production of her *opus par excellence*—the *Secret Doctrine*, the final and authoritative exposition of Theosophy. We reproduce here the still vital portion of her announcement, for its *occult* value:—

...Many, finding the outlines of the doctrines given in *Isis Unveiled* too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, ... proposes to issue the work in a better and clearer form. ... All, that is important in *Isis* for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. ... Much additional information upon occult subjects, which it was not desirable to put before the

\* Reprinted in *Theosophy*, Vol. XI, pp. 112-126, for January 1923.—Eds. T. M.



public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of *The Occult World* and *Esoteric Buddhism* and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works.

## "IN EXTREMIS"

One of the first truths in the "Book of the Golden Precepts," written for the daily use of disciples of Occult Wisdom, is "The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer."

It is the lower mind and reason that, being self-centred, raises up the fear of the future, magnifies to unbearable proportions the difficulties that come to all men alike. It is the lower mind that worries and frets in self-pity, and that feels the pressure, the horror and the nightmare intensity that sometimes, when exacerbated by a nerve-wracked system, overwhelms the reason itself. It is the mind that, caught on the wheel of its own characteristic activity, goes round and round, obsessed by thinking from which the ordinary will seems powerless to rescue it. And it is this obsessed and despairing mind that itself exhausts still further the nervous system, setting up thereby a vicious circle in the reaction again on the mind.

But—and this must be recognized—the sick mind cannot heal itself, and indeed, until it is "slain," that is, prevented from acting on its own, its possessor will be unable to pull himself out of the slough of despond, unable even to accept and use any outside help that may be offered when he cries out for it.

There is a cure. The first step is to recognize in oneself the existence of a power that is greater than this lower, intensely personal, mind and feeling nature. There is in us the Higher Mind as well as the lower. That Higher Mind is not a loose conglomerate like the lower, always tending to strife in itself, but is an entity, the Spirit in the Body, whose godlike powers manifest only when the personal faculties are held in abeyance, subservient to its will. Sometimes it shows itself in the heroism of the meanest of men in times of

crisis, but it can only display its strength and wisdom when it is called upon by the lower.

How can one call upon it? By fixing heart and mind on it, and by stopping what Patanjali calls "the modifications of the thinking principle." That is, one must stop "thinking" in the ordinary self-centred way, not by a forced effort of will, but by putting before the mind a definite line of spiritual ideation that it will have to follow, regardless of whether it can analyse out the meaning or not. The fixing of the mind on some impersonal spiritual truth that gives strength is like holding on to a lifeline when one is battered and well-nigh drowned in the stormy ocean of Samsara.

All the learning of the lower mind, flanked by reason and desire, is a dangerous thing. It weakens instead of strengthening, and it will be wise to put it on one side and to forget it entirely for the time being. When the mind is being dragged back again and again to the survey of all the difficulties that this "learning" shows as present or about to come, pull away from it by means of the lifeline of spiritual thought.

A devotional book learnt "by heart" becomes the lifeline to hold fast to, every time the lower mind and feelings and energies rise in their obstreperous waves. Start the day's activities by learning one verse by heart, without letting the mind fidget as to whether it really understands the meaning or not. The verse should be allowed to soak into the fibres of one's being, but at the same time it should be learnt accurately, by repeating it aloud, if that proves a help. It can then be used throughout the day as a talisman to take out and "rub up," as often as it can be remembered. And, at night, if repeated once more, with all one's mind and heart, before going to sleep, it acts again as a lifeline during the body's unconscious hours.

Such books as the *Bhagavad-Gita* or *The Voice of the Silence* have been found potent for centuries past in evoking the light of the Inner God, and, though their use in this way is only the beginning, even a little of this spiritual knowledge, as the *Bhagavad-Gita* says, "delivereth a man from great risk." But, whatever ennobling books one takes, the endeavour should be made throughout the



day to remember that one is not the poor, fretful, fearful mask that hides the Real Being, not the body torn and tense with pain, or bubbling over with vitality, not the emotions that rise and sink, nor the mind that twists and twirls in its own self-centred cerebration. Behind all these is the Spiritual Being that is not born nor dies, the Perceiver, the Knower, the Admonisher, the Sustainer, in whom is all power to aid and to overcome.

So much for the aspiration. But this is not enough. It must be translated in terms of action and exercise, otherwise it will itself degenerate into selfishness. Better to do a few kind deeds deliberately for others in the course of the day, even if only carrying a heavy parcel, or running an errand; better to use one's eyes and ears to note what other people need, and to give some intelligent thought to the ways and means of fulfilment, than to devote all one's thinking and meditating to one's own salvation and health. "Act for and as the Self." Self-interest will seek to find its way back to its central niche in the heart, even in good deeds, unless it is made to follow the life-line of the thought that in other folk is the same Great Self as in oneself.

Another help in purifying the mind of its self-centredness is the study of subjects that are impersonal—the evolution of life, the constitution of mankind, the laws of nature and their modes of action, metaphysics that take the mind away from its own worries. A text-book such as *The Ocean of Theosophy*, with its wide sweep over the whole realm of knowledge, is invaluable for this.

And finally, it is foolish to ignore whatever sensible and natural physical methods and means are available to relieve the disorder of the nervous system and the body. One cannot force sweet music out of a violin by an effort of will if one scorns the obvious physical fact that the strings need tightening or loosening. The help of others and a change of circumstances are useful in the initial stages of regulating the physical conditions to those more conducive to health, but, unless the

change of outlook from within has been made at the same time, any benefit received can only be temporary. Health or wholeness means that neither spirit nor soul nor body can be ignored in planning a way of life.

The qualifications required of a Chela, or a disciple of the Wisdom Religion, indicate this need for "wholeness" and for selflessness, and at the same time they give pointers for its acquisition, a line that will help even the ordinary mortal to escape from his own tormenting nature, and the ills that it creates. The qualifications are as follows, and reflection on them should at first be made on the qualities in themselves, without trying to assess, or to analyse to what extent one already possesses them.

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

For a man can only help others to the extent that he has been able to lift himself out of the shadow of self. The fact that he has known the darkness of that shadow, the tyranny of the lower self, gives him an added power to understand and aid. The lower self may cry out that it is *in extremis*, but only when it is figuratively "at death's door" can the Higher begin to live.



# A STUDENT'S NOTES AND GUESSES

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## THE SURVEY

Everyone has heard of survey by "triangulation." Did you ever see a geodetic map, representing, not merely topographical details, but also the mathematical skeleton upon which these details were clothed? Such a map shows the station points, the radiating lines of sight which were taken, and the intersection of those radiating lines as they met at various points whose relative positions were to be determined.

To understand this more clearly, the plan of operations may be sketched.

In the first place a theodolite is set up at the point where work is to be commenced. This instrument is essentially a telescope combined with a finely graduated circle, which serves to determine the angles between the different directions in which the telescope is pointed.

The telescope is sighted on some distant spot which is to be located on the map. The intersection of spider-lines in the instrument, as seen against the distant object, determines the exact line of sight. The telescope is turned to another definite point on the horizon, and the angle between these two lines of sight determined by reading the degrees and minutes of the included arc of the stationary graduated circle. This process is repeated as point after point is sighted upon, and the angle, and consequently the direction, is each time carefully recorded. As many points are sighted, and angles taken, as are deemed necessary for the work in hand. Theoretically everything could be sighted.

If the work stopped here, it is evident that no map could be made, even of the visible area, by plotting out the notes obtained from a single stand-point. Imagine a sheet of paper before you on which you select a point to represent that which your instrument has just occupied. You lay out from this centre, which we will call O, a line representing your first sight—to point A. Call this line O A. In like manner you lay out O B, O C, O D, etc., corresponding to the directions

in which you have seen the points B, C, D, etc. How far out on these lines will you locate A, B, C, etc.? It is evidently impossible to say. "A" may be a mountain peak, "B" a spire, etc. You may guess that "A" is twenty miles away and "B" five, but even this guess must be based on previous experiences with similar objects, at various measured distances.

The observer at a single stand-point is at the centre of a spherical picture which encompasses him; his sight may be telescopic, he may measure angles with absolute accuracy, yet from these data alone dimensions in space cannot be known.

The surveyor shifts his point of outlook; his theodolite, set up at another spot, is sighted back to that which he just occupied. Starting from that line, he again sights on all the points whose directions were noted from the first station. That is to say, if we call the second station "P," he first takes the sight P O, then P A, P B, P C, etc., each time noting the angle formed with the line P O. He is at the centre of a second sphere of observation, which, so far as its objects are identical with those of the first, enables him to locate them in space, in a way which he could not do from a single station.

For, let us again imagine the surveyor with the paper before him on which he had marked the first station "O" and from it drawn a set of radiating lines corresponding to the directions of A, B, C, etc. The second station, P, has been noted from O before shifting the instrument, and O, as before said, noted from P in relation to all other directions. The map-maker now makes the line O P on the paper, of a length corresponding to the scale upon which the map is to be drawn. (This is simply a matter of convenience and in no way affects its relative proportions.) From the point on the paper which represents P, he lays out the directions in which he has seen the points A, B, C, D, etc. The same thing has already been done from O, and the result is a series of triangles having a common base O P, and



with apexes at different points A, B, C, etc., corresponding accurately, in their distribution and distances from each other, with the points which were sighted from the two stations; for the direction in which A was seen from O can intersect the direction in which A was seen from P only at the actual point A; and the triangle A P O, on the map, must correspond with the relative positions of the three topographical points.

If the stations O and P are elevated, a considerable tract of country can be mapped.

The positions of all points are determined by relation to two, the triangle being the fundamental element which determines both limitation and actual knowledge.

But the survey may be destined to extend for hundreds of miles, and ultimately be connected with all others, thus covering the whole globe.

Points will be visible from O which cannot be seen from P, and *vice-versâ*. These cannot be mapped from those stations, because they are not seen from both. But some which are visible from O, and not from P, can be seen from A (or some other of that series) the position of which has become accurately known. Making A, then, a new station for the theodolite, this second set of points can be as accurately determined as the first set, and the line O A will be a base line to this set, just as O P was to the first. But the relative lengths and directions of these two lines are known from observations made at the first two stations; therefore the second set of points, observed from A and O but not seen from P, are accurately linked to the first and form a single system with them. In this manner, step by step, as new centres of observation are chosen, the survey is extended. The horizon of each overlaps that of one or more of the others; each is the centre of radiant lines of perception; each is useless by itself, but defines truth when connected with the others.<sup>1</sup>

<sup>1</sup> In practice the centre of the theodolite stand is determined with the greatest accuracy, and afterward occupied by a small circular heliostat mirror, when this spot is sighted from a new station, miles away. The reflected ray may be seen from a great distance. In a triangulated survey, the measurement of a single base-line is sufficient, as the relative proportions of all others are known. This length, through an arbitrary unit, the foot

Let us imagine the theodolite a centre of consciousness, which receives rays from all points just as every point in space does.

If we look at a little polished globe, or a drop of quicksilver, we will see objects, in all directions, perfectly reflected. This will be true however minute the globule. It forms the central point of a sphere of indefinite dimensions.

Imagine oneself condensed into a conscious drop of quicksilver, a point of pure perception. Angular measurement would be the only dimensional consciousness possessed. The distant mountain, the neighbouring tree, the drifting clouds, the waving grass, would all seem to be within. The mountain would be insignificant compared with the tree, the clouds would grow larger and smaller as they drifted past, and all would be a panorama within, from which there would be no separateness. There would be neither joy nor pain, as we know them, for we cannot read into the point the complex emotions, sensations, and contrasting thoughts which are due to our present multiplex and simultaneous perceptions.

As the point, conscious centre or drop, call it what we may, drifted from place to place, the panorama would shift, just as it would on a drop of quicksilver similarly floated about.

All this, or whatever would be reflected, would seem spontaneous and within, to the point, just as the pictures shift and melt away in a dream.<sup>2</sup>

It is possible, in a measure, to realize this by concentrating the attention on the sense of sight. Fix your eyes on a distant landscape, forget your extended limbs and their sensations, forget your experiences of distance in connection with certain visual angles, and you will find presently that the picture seems within you (as in fact it is), and that you can understand why the infant grasps at the moon and the blind man, when first restored to sight, receives from it no sense of distance. As the usual mental attitude is resumed, the hills seem pushed back and the landscape to be thrown out from within.

or the metre, determines the proportions of this survey to all others, and to the dimensions of the earth.

<sup>2</sup> We carry into the dream state the memory of waking experiences, and the changing pictures seem without, although this time they are within (using the word with an apology).



To the point the whole would not seem separate, for that would be to realize annihilation; the consciousness of the point *is* the consciousness of the whole, and yet not of the whole in that due proportion which corresponds to reality but in that which corresponds to perspective.

To return to the illustration of the quicksilver globule. That which it mirrors is the whole, not as a map, but with a perspective which corresponds to a certain position.<sup>3</sup>

Now suppose that instead of one, you are *two* conscious centres linked together by bonds of simultaneous and co-ordinate perception. You have now the element of knowledge which the

<sup>3</sup> The *distortion* seen in a globe is not to be considered. That is due to the perceiver being outside.

surveyor gains by two stations. Every point in space is now a *third* point to these two, the apex of a triangle whose dimensions are felt within yourself.

But with this first step comes the distinction between station points and points only, between the "That" and the "Thou."

The great Survey begins.

The surveyor in his map brings into simultaneous co-ordination the sight of different centres. From the base lines of co-ordinate centres of monadic perception a map springs into being, a miniature of the truth, a microcosm which duplicates the macrocosm.

Through linked centres of life the self-conscious is born of the monadic.

X. R.

( *To be continued* )

## IMMUNITY

"There are no miracles, divine or diabolic, but Immunity can be had. Everyone knows what simple cleanliness is, whether of body or mind. In so far as our religion, or our science study, promotes and applies cleanliness, it is working towards immunization, but that immunity results from the sanitary provisions made and *taken*, not from the formulas by which they are sanctified. Mental, moral, social and physical diseases all ensue from unclean living."

This short paragraph from the brochure, *The Laws of Healing*, deserves careful consideration, as all its implications may not have been noted and made use of, due to our compartmental mode of thinking.

We repeat over and again the phrase "There are no miracles," and that everything happens under law, but do we apply this only in the sphere of so-called abnormal phenomena or do we make a universal application of its truth, *e.g.*, do we consider what might be its meaning in relation to our own bodily health or disease? The mental acceptance of a truth has to be succeeded by its use in day-to-day problems if real knowledge of it is to be gained.

A noted physician, Dr. Francis Victor Broussais, stated in the days of H. P. Blavatsky, "If magnetism were true, medicine would be an absurdity." She replied, "Magnetism *is* true, so we shall not contradict the learned Frenchman as to the rest." She accepted his corollary, but

do we? In what respect is the use of medicines, merely in the cure of diseases, an absurdity, and what are the magnetic laws that are to be used in their place? The application of the maxim "There are no miracles" supplies the first answer and from that point we can consider the relative merits of the two modes of healing: (1) The administering of an external remedy which can at best remove external symptoms, and (2) the harmonizing of the internal magnetic rhythm of the body and the removal of the causal aspect of the trouble.

So far, so good. Our mind finds satisfaction in thus disposing of the matter, but have our visits to the chemist's shop for this box of pills or that bottle of cough-cure mixture or the other headache powder been affected in any way? Does our medicine cabinet still contain patent mixtures of the "guaranteed-to-cure" variety? We all deplore the immense mass of advertising space taken up by the purveyors of patent cures



for every bodily ill; and the advertisers make sure they omit no ache or pain to which the flesh is heir, thus prompting the fancy to invent new ills and to intensify those present while forcing on the mind the suggestion to purchase the proposed remedy. It is over-attention to the body—dressing it, beautifying it, pandering to its inclinations, anxiously considering its every ache, fearful lest we overtax its energies—that makes us forget our mentally accepted principles and fall once more into seeking immunity along the line of the miracle idea instead of working from within, without.

“Immunity can be had,” says our text, but on what basis? On the knowledge of magnetism, says H. P. B.

Let us now consider the sentence “Mental, moral, social and physical diseases all ensue from unclean living.” A sweeping statement. Do we believe it? Or do we merely accept it in a general way without application to the individuals whom we meet every day, living manifestations of its truth, which, ramifying in all directions, should show us how each is his brother’s keeper and that the sin and shame of the world are also our sin and our shame? Or do we hide the truth from ourselves and others by blaming all the outside factors and conditions which, however relevant, are still only secondary?

We know the dangers arising from proximity to physical dirt and from germ-infected areas or individuals, but can any seed grow unless it has congenial soil to develop in? The germs of physical diseases are subject to the same laws as all other seeds. If the soil of our mind, of our desire and feeling nature and of our body do not provide conditions in which the seeds of disease can mature, how can the diseases manifest?

Immunity is not to be purchased by introducing into the body a whole new colony of germs (as takes place in all vaccine treatments), but in bringing the body into such a condition as a field that it will not provide the nutriment necessary for germs to mature.

How is that to be done?

He who would allotropize sluggish oxygen into *Ozone* to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would

discover thereby a substitute for an “Elixir of Life” and prepare it for practical use. (S. D. I. 144, f.n.)

Does this statement have a meaning only for some future alchemist who will prepare properly labelled vials of Ozone to permit mankind to perpetuate its follies with immunity, or has each one to find the elixir of life for himself and prepare it for his own use?

Everyone knows what simple cleanliness is, whether of body or of mind; so says our text. Can we pass this sentence by on that account or is the writer indicating that at this stage of our evolution everyone ought to know what cleanliness of the physical body means and what are the thoughts which purify the mind? Not only does the body receive impurities from without, but also the skin is constantly throwing off waste products and these require constant washing away. Eyes, ears, mouth etc., are also natural organs for the emission of impurities and require special attention. The clothes we wear get soiled in a similar twofold manner, by impurities from without and by excretions from the body. Let us carry our knowledge of these facts to the plane of feelings and thoughts and apply the same examination. We find that the unclean feeling-thoughts constantly impinging on us from without can be withstood only by generating a compensating amount of good thought and feeling from within. Otherwise we shall get soiled and carried away on the muddy stream. Right action, purposeful feeling and calm thought are thus required to maintain the purity of body and of mind.

Similarly with the sanitation problem. Diseases arising from bad sanitary conditions have been practically eliminated in Western countries through the civic authorities’ having taken the necessary steps to prevent them. Inertia is the great barrier to all reform and each one has to see that his voice, however feeble, does not remain silent in drawing public action to these matters. This is working towards immunization on a proper basis of eliminating causes. Pushing the dirt with its disease germs out of sight for a time without properly disposing of it is merely asking for trouble, as every intelligent person well knows.

But, as in all else in Theosophy, we find we can effectively carry out the needed reforms only



in our own nature, our own capital city, where we have to be our own inspector, our own judge, and to rebuild our own arterial and venous systems so that we have a sweet flow of magnetism coming in from our higher nature and that our material deposits are made innocuous by the purifying air and water of our thought and feeling nature.

Just as the earth is magnetized by the sun and, by maintaining its polarity, keeps itself in perfect orbital motion around it, and the sun in its turn is magnetized by the Central Spiritual Sun, the one source of life and energy, so man, if he would maintain his health and be immune to all disease, must first attune his mind to the great heart and mind of all mankind and to his and its Spiritual Sun, the Great Self within. By placing his mind in proper *rappport* with the great World Soul he will find himself moving in a harmonious orbit where he will not be constantly getting in the path of his brother souls and deflecting their motion as well as his own.

Every thought or feeling in our human nature changes our magnetic condition. Our pride, hate, anger and jealousy not only modify appropriately our own magnetic atmosphere but also affect similarly that of others, developing in ourselves as well as in them inharmonious vibrations, which, working downward through the system, affect the lower lives whose magnetic polarities are thus changed and, the vibratory rhythm having been deranged, in place of health we have disease.

Now reverse the picture. If the harmony of the mind is secured and this can be done by study, quiet meditation on eternal verities, freedom from anxious care and trivial personal feelings—then the thought currents acquire a rhythmical motion which sets up similar vibrations in the pranic currents circulating in the astral body, thus “ozonizing” their “sluggish oxygen.” When these energies vibrate within the bodily “lives,” these in their turn are immediately drawn into the same harmonious rhythm, and wholeness or health results.

It is thus that a true healer, who must be a noble-minded man, free from desire for personal benefit, of pure life and imbued with a strong will and imaginative power, can affect the magnetic

currents of another and produce a cure, even of so-called incurable diseases. The same magnetic purity opens up in man his spiritual insight; he becomes sensitive to the akasic vibrations in which lie the germs of the future, and can select and vivify those which can be ripened for humanity's well-being. If the musician protects with every care his sensitive instrument, why should not man do likewise with his seven-stringed lyre, that is to open up to him the music of the spheres and by which he may transmit its melody to those whose ears are yet too dull to hear it?

Why do we not hear it? Because we listen for the harmony from the wrong direction, with minds still attached to the muddy vesture of decay which hems us in. The harmony is in the immortal soul. Every man is the temple of a divinity. This divinity is no symbol but a real being. It is on grasping the implications of this truth that depends our use of its power to drive out the money-changers and make clean the holy place. It is the irradiating Presence that alone can do this, but we have to make the flesh passive and to keep the head cool and with one-pointed vision focus those rays so that every corner of our being becomes full of light and health.

In this work every one of the “principles” has to be engaged. Bodily health does not depend on attention only to the body, or to the mind, or to the moral nature. Every string of the lyre must be attuned. It is a coincident development and a reciprocal action. Above all, we must avoid emotional ups and downs, the alternation of moods of spiritual exaltation and of depression, the disciplining of the intellectual activities along a spiritual line at one time and then allowing the mind to be enveloped in the phantasmagoria of personal opinions, worldly activities, mental sense gratification at another.

Relaxation does not mean a change in the direction of the consciousness. It merely means taking up another set of ideas, feelings and acts to focus upon. The field of action alters; the intent of the consciousness should not. The heart must remain set on Krishna. One may play about with the environmental aspects of life, grave or gay, joyful or painful, good or evil, but



the consciousness ought not to be caught up or fastened on the experiences themselves, otherwise the rhythm of the whole nature is disturbed and health of body and of mind is not secured.

How is it that we lose the wisdom of our higher nature so quickly and, before we know it, are once more caught in the moods of the personal nature? Why do we not see ourselves falling into the trap? One reason is that we are too busy watching other people and wondering what they are thinking, especially what they may be thinking about us. This is the bane of social life. The threads of such thinking are everywhere around us like so many spider-webs and, like poor flies, we walk once more right into the social parlour. From this concern with what should not concern us come suspicions as to the motives of our companions and then we have a whole brood of troubles all destructive to the stability of our psychic and physical health.

Why cannot we take up the position firmly and securely that it does not really matter what any other person thinks, feels etc.? That is his own affair; our only concern is to maintain a calm, detached yet sympathetic, observant but non-interfering attitude in all concerns of life, using the Shila Paramita, the second of the Golden Keys, to help us counterbalance cause and effect, concerned only with the harmonizing and directing of our thought-energies into useful channels.

The impulse to personal action and reaction arises not only from the activity of the rajasic element, the desire to do and to have our action noted. Some natures are sluggish due to the predominance of *tamas*, and outbursts of *tamas* can be equally catastrophic to health and well-being. Some minds brood in silence over real or fancied wrongs and do not at once break out in petulance and annoyance. This silent brooding develops a more virulent anger, a more deadly venom and, because it does not get an immediate outlet, it rises like dammed-up waters until its weight finally breaks through, deluges the whole area of one's consciousness and endangers the

life, vitality and progress of those associated with us.

Continued morbidity of thoughts and feelings cannot result in anything but complete corruption of the psychic energies and, by disturbing the elemental forces playing therein, produce at last the destruction of bodily health. Here again we must learn to let the sunshine in. Do not let us nurse a single tender spot in our mind lest it develop one day like a canker in the heart of a rose. Egotism and pride are marks of a *tamasic* nature, "self-willed and ever in pursuit of riches" adds the *Gita*, and riches include the never-satiated desire for praise, for love and for regard from others, and the thousand and one flatteries on which the personal nature feeds.

So subtle can be the transformations in our own mind, so strong the *maya*, that, were it not for the examples of such delusion manifesting in the life of devotee after devotee along the path of spiritual life, we would never believe such delusion possible. The outward show has of course one day to be dissolved. Nature is ever kind even in its destructive aspect. One day we have to see ourselves as we truly are. Well for us if we can do so in time, lest despair at the sight of the lower man carry us to still deeper levels of consciousness. Well for us if we have, in spite of all folly, held enough true aspiration towards the light of our inner divinity. Its light alone can obliterate the vision of the dweller on the threshold. "Look not behind or thou art lost." "I care not what I *was*, or what any one *was*, I only look for what I am each moment," wrote Mr. Judge. Health is to be gained from the source of health, our own Spiritual Self. Immunity from diseases psychic and physical can be had on one basis only, the complete attunement of the whole nature to the centre of attraction in the spiritual nature. Health requires both wholeness and holiness. The mind has to be thoroughly purified and brought into peace with all, especially with co-students. Thus will "the harmonies of Wisdom...vibrate as knowledge." So shall Wisdom be impressed for ever on our hearts and the harmony of the law never be broken.



## QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q.—We are taught that men should live in harmony with nature and that this includes living up to the injunction of the Buddha, who said: "Kill not, for pity's sake." But what are we to do about insect pests, mice and so forth? May we, as Theosophists, never kill anything?

Ans.—The kind of civilization we have built up for ourselves makes it practically impossible for the man of average development to take a vow to himself never to kill anything. Much that we do is a choice of evils, and there are certain occasions where the lesser form must be sacrificed to the more highly developed. Theosophy does not advise us to imitate those fanatical sects which demand that their adherents allow themselves to become the feeding-ground for vermin. We cannot, for instance, passively permit fleas to bite us and if we do not kill them this simply means that someone else will be obliged to do so. We are partly responsible for the conditions in which we find ourselves and must face the bad Karma involved therein.

But every Theosophical student can and should make a positive beginning at improving matters. He can at least make up his mind firmly not to kill anything unnecessarily. If we begin to observe ourselves and others we shall find that a great many small creatures are killed carelessly and for no reason except that the human being concerned does not respect the poor little thing's life sufficiently to try to save it. Why not remove spiders, earwigs and any other creatures we do not want in the house, without killing or disabling them in the process? Have not they a life they love in their own way? And if to kill an insect or an animal seems to us, after

conscientious reflection, the lesser of two evils, then let us do it with regret.

This whole question of our attitude towards the very "little ones" is a most important one. For some decades past there has been talk of the menace to humanity of the insect world. It is sometimes said that if we do not do something to prevent it, the insect creation will finally destroy human life. Be that as it may, man is trying more and more desperately to win the contest by destruction of the enemy on a large scale. Insecticides grow increasingly effective and increasingly repulsive to the thoughtful. In *The Readers' Digest* for November, 1945, there was a summary of an article in the *Baltimore Sun* entitled "What You Should Know About DDT." Here the now famous insecticide was said to work as follows:—

DDT attacks the insect's nervous system. After contact flies and mosquitoes go into drunken jitters; paralysis soon follows. Flies and mosquitoes die within half an hour; bedbugs in a few hours; roaches within a week.

A nice up-to-date preparation! The torture inflicted in the concentration camps was also largely directed against the nervous system of the victims. Fortunately, voices are being raised here and there against its indiscriminate use. It is suggested, for instance, that the milk of cows pasturing in meadows that have been treated with a DDT preparation may be affected in a way harmful to the children that drink it.

In any case this method of trying to get the better of the insects by wholesale slaughter is wrong. It is foolish and ineffective, quite apart from ethical considerations. Theosophy teaches us that the animating principle that is the soul of these creatures must find physical forms to use and if thousands of these are destroyed before the natural term of the animal's life, the only result will be a greater urge to propagate the species. After all, Nature will not be done out of her work, and if bodies are brought to an untimely end, new ones have to be provided, and will be. So the consequences of our murderous policy will be the very opposite of what is desired.

In a sense, we may say that the disinherited have already wreaked vengeance on our race, though not consciously, of course, any more than



the mineral kingdom has of malice aforethought made man its slave. (See THE THEOSOPHICAL MOVEMENT for August, 1946, p. 144.) Little lies lead to big lies, and little cruelties to big ones. The disregard for the life in small, insignificant creatures leads in the long run to a disregard for life in any form. The boy who can, without batting an eye, stamp on a rat and so kill it, is in training to become, in some other life perhaps, one of those monsters who in the concentration camps perform experiments so ghastly that decent men cannot even recount them. Why did innocent men, women and children have to suffer so horribly? we ask. Innocent? We are none of us innocent. Let us remember the old hymn about "little drops of water, little grains of sand" and the fact that "trouble is wrought by want of thought, as well as by want of heart."

These simple words should be a warning to us Theosophical students in this connection, and an encouragement to keep on with our task of strengthening the efforts that are being made by at least a few to prevent unnecessary cruelty to very little animals.

"For unloved things IT findeth food and friends."

## AN ANCIENT TELEPHONE

[ This article is reprinted from *The Path*, Vol. IX, pp. 128-9, July 1894.—EDS. ]

It has been the custom of many people to belittle the ancients by assuming that they knew but little of mechanics, certainly not so much as we do. The builders of the pyramids have been described by modern guessers as making their calculations and carrying on the most wonderful engineering operations with the aid of pools of water for obtaining levels and star angles: they

could not, it was assumed, have instruments except the most crude. So also the old Chinese were mere rude workmen, although it is well known that they discovered the precession of the equinoxes over 2,000 years ago. Of late, evidence has been slowly coming out that tends to show the ancients as perhaps having as much, if not more, than we have. So the following from the *New York Evening Sun*, an influential daily paper, will be of interest. It says, on May 31, 1894:

An English officer by the name of Harrington has discovered in India a working telephone between two native temples which stand over a mile apart. The testimony of the Hindus, which, it is said, is backed up by documentary proof, shows that the system has been in operation for over 2,000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties.

It will probably be found, in the course of time, that the oft-repeated statements of H. P. Blavatsky that the ancients had all of our arts and mechanical devices were true. She asserted that they had flying machines. In Buddhist books is a story of Buddha which refers to a flying machine or mechanical bird, used in a former life of the Lord, and Indian tradition speaks also of air walking machines. Reading this item in the newspaper reminds me too of a conversation I had with H. P. Blavatsky in New York before the phonograph came out, in which she said that some Indian friends of hers had a machine by which they spoke with each other over distances of miles with great ease. Perhaps when the great West is convinced that the old Aryans had mechanical contrivances equalling our own, it will be ready to lend a readier ear than now to the philosophies the East has so long held in keeping.

WILLIAM Q. JUDGE



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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

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*"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.

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