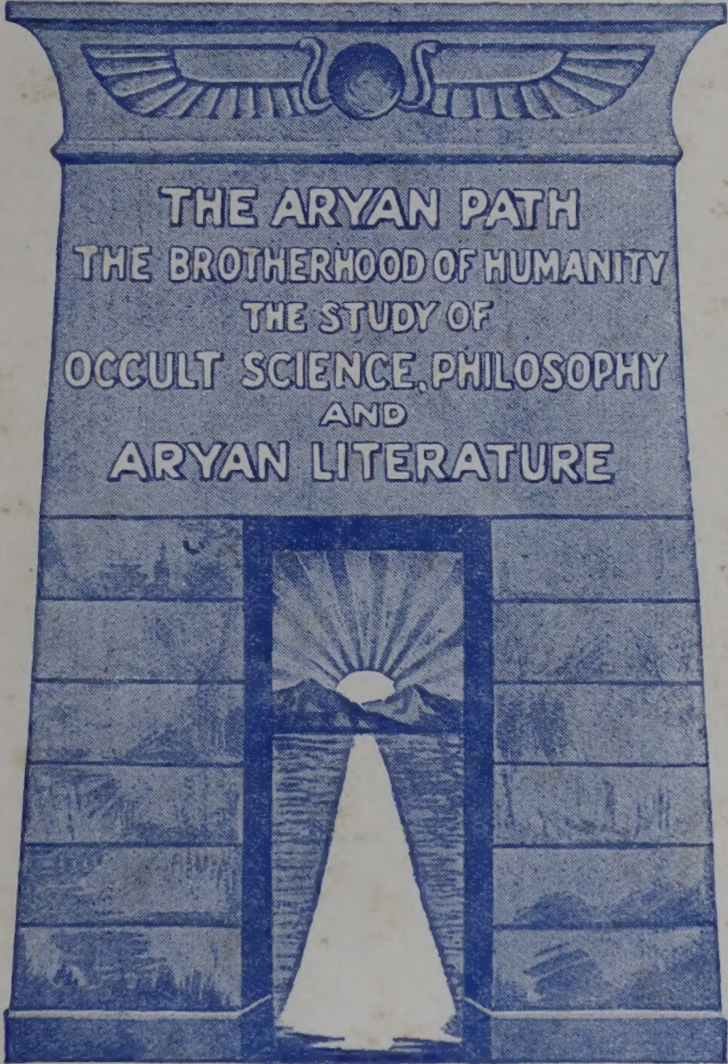




# THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH  
THE BROTHERHOOD OF HUMANITY  
THE STUDY OF  
OCCULT SCIENCE, PHILOSOPHY  
AND  
ARYAN LITERATURE

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Vol. XXIII No. 5

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March 17, 1953

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Devotion and aspiration will, and do, help to bring about a proper attitude of mind, and to raise the student to a higher plane, and also they secure for the student help which is unseen by him, for devotion and aspiration put the student into a condition in which aid can be given to him, though he may, as yet, be unconscious of it.

—W. Q. JUDGE



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- (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 March, 1953.

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AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1953.

VOL. XXIII. No. 5

WILLIAM QUAN JUDGE

A PERFORMER OF GOOD WORKS

The Spring Equinox seems related in some way to the death of W. Q. Judge. His passing away on the 21st of March 1896 appears significant to the student of the Esoteric Wisdom. Next to his teacher and colleague H. P. B., William Quan Judge emerged in H.P.B.'s Movement as the greatest of the Esotericists of his age in the public world—a profound scholar of the Secret and Sacred Science who fired many noble hearts to serve the Theosophical Movement inaugurated in 1875 in the city of New York. There have been expounders of Theosophy whose style of writing was more polished, whose lips were more eloquent, whose deeds appear more indefatigable. But he was a reader of men's hearts and knew their depths. This he did in his own very peculiar way: from his own loving Heart streamed forth the radiance of his Soul's Light. It touched all who came in contact with him, but most make-ups were such that only the shallow surface was affected. Many among them were touched in their psychic goodness and such became his affectionate admirers. Among these were some whose minds also were penetrated by Mr. Judge's radiance and they admired and praised his knowledge and spoke reverently of his noble character in which Gentleness and Patience predominated. But Mr. Judge's Light penetrated the real Hearts of the few who became as those Newly Born.

In his own personal life W. Q. Judge worked with his Soul's strength and those who knew him intimately were amazed at his power to turn adversity into richness, darkness into light. His love saw, understood and helped many and most of them did not even know how he served them.

W. Q. Judge was a performer of Good Works—a true *Karmayogi*. His deeds hid his knowledge as well as his devotion. His Patience hid his strength. His gentleness hid the Divinity of Being. His mental Charity was so profound that his visible charities looked small. Only in casting off his mortal body did he reveal the meaning of the Spring Equinox.

The Spring Equinox symbolizes Resurrection. The gods, who are beings of Light, express their radiance in the renovation of Nature. But we often forget that the aspect of death is hidden in the joy of resurrection. Without death there can be no birth and rebirth. Human beings are not always able to perceive the brightness and colourful balm of Spring as the work of the renovating gods, who die somewhere to offer in sacrifice to mortals this joy of birth.

Can it be that W. Q. Judge performed his last bodily act in the spirit of a Silent Teacher, demonstrating to those who have eyes to see that Sacrifice in Death, of Death that implies Resurrection?

Such a line of meditation makes one seek for an appropriate message from Judge's teachings. This man of action, who performed deeds inspired by Wisdom and energized by the *Prana* of *Bhakti*, the Energy of Devotion, what did he say about Karma—the Law which compensates by Death all whom It brings to birth, which renovates what It destroys, resurrects what It crucifies? How can one work with that Law? Mr. Judge's teachings on that subject seem most appropriate to quote on this occasion:—

To the worldly man Karma is a stern Nemesis, to the spiritual man Karma unfolds itself in harmony with



his highest aspirations. He will look with tranquillity alike on past and future, neither dwelling with remorse on past sin nor living in expectation of reward for present action.

But how is one to achieve this?

The *manas* (mind) is the knot of the heart; when that is untied from any object, in other words when the mind loses its interest in any object, there will no longer be a link between the Karma connected with that object and the individual.

But how can this Gordian knot be cut? Only a man, a *Nara*, can do it successfully. To achieve

this we must become Listeners. Says W. Q. Judge:—

...Arjuna, called Nara, represents not only Man as a race, but also any individual who resolves upon the task of developing his better nature. What is described as happening in the poem [the *Gita*] to him will come to every such individual. Opposition from friends and from all the habits he has acquired, and also that which naturally arises from hereditary tendencies, will confront him, and then it will depend upon how he listens to Krishna, who is the Logos shining within and speaking within, whether he will succeed or fail.

## THE PURPOSES OF SOUL

[ Reprinted from *The Path*, Vol. V, pp. 334-39, for February 1891.—Eds. ]

One night, I watched with my dead.

This comrade was smitten in departing; his soul cried out through the body, "*Oh! my wasted life.*" Silence followed; for him the silence of high spheres; for us, the silence of the grave in that dark hour above which exhausted faith could not lift us. It was an hour of bleak despair, and, beneath that, an icy blank.

Yet other hours dawn for the student when a voice out of negation cries, "Look in thy heart and write." In such an hour, the cry of the departed one was illumined as by the awful torch of Truth. For there is terror for the human soul in that great glory; it blinds as with tempest and pain.

"Oh! my wasted life." Yet he had worked, striven, done, apparently, all. But the high soul knew well indeed that all had not been done; the conscience-stricken mind confessed its failure.

I wish, my comrades, that we could live our lives, as it were, upon the slopes of death, trying their issues by the light of the new dawn of consciousness. Think you we should not find, by that test, that these lives are full of small issues, tortuous, involved, guided by the opinions of the mass and the needs—not so much of our own bodies and minds, but of those of a complex civilization? The unseen currents pour upon us, through us; the pictures and suggestions thrown upon us by them, as upon a screen, are mistaken for "our own" thoughts and wishes. These are the traps of nature to detain us, as matter attracts

and detains spirit. Can we not wish and think what we *will*, from our own centres, in accordance with the impulse of our higher mind? Is it not our first duty to do this; our duty to mankind and to ourselves; to the Law above all? What avails it, think you, to creation or to ourselves, if we allow so-called consideration for others to imbed us more deeply in the material life? Is it not for the higher good of all that we should remain apart from it, even while in it? Apart in thought, in heart. To yield to another is sometimes to assist that other in encumbering his higher soul and our own with details the mind should outgrow, but to which, lacking strength, it still clings. It clings for fear of loss, forgetting that it cannot lose its own. Could we not simplify, think you, if we saw death drawing near, a sheaf of wasted years in his hands? In the death moment, when those years flash across the abnormally quickened brain; when the evolutionary purpose stands clearly forth; when the life result is tested by that purpose and we see that the intent and impulse of the reincarnating ego have been crushed under innumerable petty details of a life foreign, for the most part, to the *real needs* of souls, how is it with us then? A dread accountant appears, the scales of justice in his hands, a look of alienated majesty on his brow. It is the Master, the Higher Self, denied, outraged, to whom we cry: "I have sinned before heaven and against thee, and am no more worthy to be called thy son."



What, then, is this evolutionary purpose? Listen! *We are the Sons of God.* May we reverently consider the Deity.

There are things too mysterious, too awful for expression. Therefore when speech is attempted, others say, "But I know that." They do not know it, for to know it is to be and do it. Therefore they only know some minor differentiation, which they still neglect.

Consider with me the One Life. "The One Ray multiplies the smaller rays. Life precedes form, and life survives the last atom of form. Through the countless rays proceeds the Life-Ray, the One, like a thread through many jewels." This Ray is the Mystery. It is a conscious Flame. It vibrates in the Dark Centre; it arises; it flashes forth; it is the Knower; it swallows up the merely human consciousness and sets itself on high, the Crest Jewel of Wisdom.

There is only one way of study. It is this. We must permit that Power to set the lower mind aside. It is ready, every hour of our lives, to declare the evolutionary purpose, the next step; our part is to listen. How then shall we listen and how attract the voice of the Power?

The first step is Resignation. That we know. It is the instant, unceasing acceptance of all results, as fruits of the Law. The next step is Devotion. It evolves causes of a nature sufficiently selfless and pure to ensure higher results. They are higher, insomuch as they make nearer approach to the universal. This Devotion is the interior preparation of a ground in which the spirit can freely act. By it we hold the mind in concentration upon the Supreme. We encourage it to remain there. Surface waves come and go, but the deep inner attitude invites the Power. Even in the outward it acts, as such thought directs the attractive and assimilative processes of bodies and organs. The myriad atoms, each a life, which we absorb every instant, are for or against the evolutionary purpose as our thought is with it or withdrawn from it.

A formula cannot be given, but we can make an approach to one. Krishna said: "With all thy heart place all thy works on me; prefer me to all things else; depend upon the use of thy understanding and think constantly of me; for by

doing so thou shalt, by my divine favour, surmount every difficulty which surroundeth thee." Even in the tumult of our lives this can be done. We must treat our bodies and minds as weak places to be strengthened and upheld. Therefore religious observance is useful. Begin the day with an instant of devotion, and end it so. Standing, with reverential attitude of body and mind, repeat aloud some verse of the scriptures, the mind fixed on the Higher Self, or on the One Life, the aggregate of these selves. Such texts have a life of their own; their spoken word will quicken ours. "The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through 'the still small voice' of our spiritual consciousness. Those who worship before it ought to do so in the silence and sanctified solitude of their Souls, making their spirit the sole mediator between them and the Universal Spirit..."<sup>1</sup> It is useless to say that we must take others with us. "The soul goes alone to The Alone." Having thus set the vibrations for the day, let the student consider the One Life in all life. Let him study every event, referring all to the action of the currents of that Life, and not to the centres through which it speaks. Men are but ganglionic centres, repeating the nerve-auric impulse and passing it along. That is to say, they are this for the most part: there are souls who have achieved their higher being. The student should form the habit of observing the Life waves, the manifestations of Life, as one. Consider the action of the Life principle in all things. In food, in air, light, sound, persons, events, the human heart; let him refer all things back to it, back to the plane of force, and try to sense them on that plane, to see Krishna in all. This service is no sinecure. But the Lord will repay. Strange lessons will be learned. Life will be seen as made up, not of persons and events, but of manifesting currents, some of which may be rejected and some accepted at the bidding of the inner voice. It alone should command, and not probabilities, eventualities, or temporizing. He who asks, of every crisis, but

<sup>1</sup> *Secret Doctrine*, I, 280.



the simple question, "What is my duty?" and does that regardless of events, to that man the gods appear. He will often find that we do many things because the Life impulse is checked by some counter current of sympathetic attraction, which, by contrary vibration in specific centres, blocks its way. Then the general current urges the accomplishment of the thought or action, in which accomplishment the counter current finds equilibrium, is neutralized, and the main current is re-established. This is the impulse of Nature. If we recognize the counter attractions as Karmic illusion, and do not pour our mind into their moulds, the attractions disappear because we have fallen back upon the higher one, the Universal Life, whose flow in us we have increased until it sweeps all obstacles away.

Thinking thus always of the One Life in the outer circumstances of our days, there is still another thing we can do. The Deity is always manifesting in us, as everywhere. It impels us by means of impulses springing deep within us and registered upon the consciousness; registered further upon the brain in the proportion in which that brain is prepared to receive it. This preparation consists in keeping the thought turned expectantly toward The One. We need to keep watch for its commands; to learn to distinguish these from lower impulses, suggestions from without, so to say. Above all, we need to obey them. Increase and continuance come from use. While we fulfil the real duties of external life (which are fewer than we think), this interior watch can be kept up. We can be observant of all the impulses arising in us. Who has surprised the swift Will upon its hidden throne, or Motion, the power behind the throne? Only the man who has waited upon the gods. We are here for the purposes of soul.

At first we shall make mistakes in action, but soon an uneasy, subtle undercurrent of warning or dissatisfaction will accompany action which has not been suggested by the true Source. In practical occultism, regular chelas of a group set down all the events of each day; these are compared, and a guiding current is soon seen. Soon they distinguish this from every other *by its tendency*; in the unencumbered field it manifests in glory

and power. This course must be followed by him who desires to avoid the death cry of a wasted life. He must also give a fixed time daily, were it but five minutes, to the consideration of The One. He must hold this ground sacred against every invasion. If he be so fortunate as to know the face of a Master, let him bring that before him as an embodiment of the Deity, trying to see it clearly before him in every free moment. "If it be a real Master, he will send his voice. If not, it will be the higher self that will speak." This subconsciousness, this undercurrent of fixed attention, of revolution around the One Life, can be cultivated and enlarges our orbit.

The true student will not speak of the Unknown One. He will be devotional in attitude and in manner when studying high themes. Such habits train the body and free the mind. The place of study should be as simple as possible, and due regard should be had to the making or breaking of currents, for these are *the messengers of the gods*. At such times all externalities should be firmly set aside, and a place cleared in life for the use of the Deity, nor should others be permitted to overrun this place, whether in opposition or in love. Example is our highest duty. We must point out the Star of the Law. If we allow the pain of another—pain unrighteous—to draw us from our duty to that other and to all, we have in so far helped him along the path of future despair. True Love is Wisdom. Is not my best goal that of my comrade also? Then I am not to linger in delights of self with him, but to draw him up to the light. Will he not come? Then I must go on and do my duty. His pain is resistance to Law.

It is a sad truth that the love of friends and associates often binds them and ourselves. A true lover of humanity says to the Beloved: "The Soul is free. Be free, Beloved! Wait upon the inner impulse; follow it alone. If thou art mine, I cannot lose thee. Spiritual gravitation makes for us. If not mine, I relinquish thee to thine own ray. Even so, thou art mine, as all are myself and thee in the One. I question not thine impulse, thine act. Come; go; do; abstain. The same law is mine." Rich rewards, revelations unguessed await him who loves thus. It is the only



right Love. For if I tell another he is free to do as he will, and yet question the wisdom of his impulse or display my pain, is the liberty real? Not so. If I feel pain, it is my service to conquer that ignorance. If he errs, then he learns that lesson. Oh! for a wider trust in the Law. Then the Deity would speak. The life would not be overlaid with material shapes and forms of fear. It congests in these moulds. Obeyed every hour, the evolutionary law would manifest. Alas, my comrades! These friends cling to old observance and diurnal habit because in them they know us; they take these to be our established character, the guarantee of our love, and fear to lose us by losing these. And we do the same thing.

I make a great call for Freedom. I raise this standard reverently. Not license attracts me, but Freedom under Law. Freedom to clear a spot where we may listen, hear, obey. That spot Arjuna was told to sit upon because it was his own. Freedom to lop off the excrescences of life; errors of action, errors of thought. Freedom to speak the real mental fact now present to us, without encountering the wounds of affectional habit. Freedom to accept facts as they are, without personal tincture or emotion, so that we may study their meaning with our comrades, accomplishing thus a higher bond, with hearts that accept the freedom of soul. If any others are pained by the Soul's obedience to the laws of her Being, it is our slavery and not our souls they love. Each should see and desire to unveil the higher nature of the other, that God may become manifest in him. The Power only manifests in the free. A soul denied essential freedom, in escaping at death, appeals to the great ones to witness its wrongs, and the Lipika record the penalties of the Law. Mistakes made through "Love" (too often mere attraction or synchronous vibration on one or several planes, without root in the highest bond) do not save us from Karmic retribution. True Love is Cohesion. The One Ray is known also as Eros, because it expands freely to all; freely expands, freely obeys the impulse given by the Eternal. No Love is worthy of the name which is not a sub-ray or copy of That, and "perfect Love casteth out fear." No life so environed that it cannot pre-

pare for the Power. We say we desire the Light and the Path, but we do not use the keys given us, while yet we ask for more, for other ways. There is only one way, and it will be harder to take in each successive life after man has been offered the keys and refrains from using them. We can never break away from the Material, to turn upward, without a shock. It will never be easier than it now is, to cut our way through.

Thus in the death-watches spoke a voice to me. The eloquence of wasted lives cries aloud to all the nights of Time. It has cost others blood and tears to learn these things. May you learn at less cost. May the One Ray shine upon us. May we know our whole Duty. AUM.

JASPER NIEMAND

## GUNAS, MOODS AND MENTAL AFFLICTIONS

The *gunas* receive much attention from Sri Krishna in the *Gita*, as their interaction plays a prominent part in the life of every man. Arjuna is advised to be free from their influence and to rise above them, but this is a task that the disciple cannot perform easily or right away. If *kama* still has power to delude even the wise man, we may be sure that average students like ourselves are far from having brought fully under control the *rajasic* and *tamasic* elements in us and from having attained *sattvic* equilibrium.

Moods are the result of the predominance of one or another *guna* or combination of *gunas*, but many of us do not recognize when we are under the domination of a mood; no doubt if we did we might more quickly take steps to get out of it. But usually we revel in it. We hug our woes to our breast and fail to see to what extent we are in bondage to that blend of *gunas* which we call self-pity. Patanjali leaves us in no doubt as to what are the mental afflictions which destroy for us our composure and our power to concentrate.

The obstacles in the way of him who desires to attain concentration are Sickness, Languor, Doubt, Carelessness, Laziness, Addiction to objects of sense, Erroneous Perception, Failure to attain any stage of abstraction, and Instability in any state when attained.



These obstacles are accompanied by grief, distress, trembling, and sighing. (Book I. 30-31)

What is this—grief, distress, trembling and sighing—but self-pity? To take but the last item first—sighing. “Do your sighing and crying within you,” advises Mr. Judge. He had his own periods of mental gloom before he was able to assert that he never had the “blues.” But these deep sighs that are indulged in, day in and day out, being the indulging of the prevailing *guna*-mood are a great hindrance; not only are they destroyers of the power of clear seeing but they affect the vital and *pranic* currents and are the cause of much poor health, the constantly recurring petty sicknesses from which people so often suffer. Again, sighing tends, like every other action, to become a habit so that the strain on the nervous system becomes great.

The same remarks apply to trembling, which shows that the astral is yet in a condition disturbing to the *pranic* currents and this inflicts its quota of ill health and loss of equilibrium of mind on the sufferer. “Beware of trembling. ‘Neath the breath of fear the key of Kshanti rusty grows: the rusty key refuseth to unlock,” says *The Voice of the Silence*. Why allow the corroding rust of the *kamic* nature to go on disturbing the mind? It should also be noted that if any one of these afflictions is allowed to remain and is not removed, its companions, as described by Patanjali, will not be long in making their appearance and previous gains may be wiped out.

Modern methods of medicine are turning to what is called “shock treatments” to change as it were the tendency of mind of mental patients who have allowed their feelings and thoughts to go to the extreme of mental instability. These electrical treatments are thought to produce the necessary change. But they may sometimes worsen the condition, as in ordinary medical practice the procedure is largely conjectural and has not been worked out on a true psychological or even physiological basis, as the Homœopaths claim to have done in their treatment of disease, following the motto *similia similibus curantur* (like [ailments] are cured by like [remedies]), which is a very cautious means of inducing this change. The Theosophical student need not be

dependent on any physical means for the curing of his mental and emotional disorders. The rules for the change from one type of thinking to another are laid down in many texts and Patanjali, after mentioning the mental afflictions already quoted, simply adds: “For the prevention of these, one truth should be dwelt upon.” (Patanjali, I. 32) Any accepted truth can thus be made the seed of a normal and healthy current of ideation to sweep away the mental infection. Mr. Judge took as his constant text by which to rise above the passing show the following verse of the *Isa Upanishad*:—

In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusion and what room for sorrow when he reflects upon the unity of spirit?

This verse, he said, always settled everything for him.

Patanjali mentions certain positive attitudes that will be found helpful for purifying the mind, namely, Benevolence, Tenderness and Complacency. Mr. Judge in his edition of Patanjali adds a note that the practice of these “brings about cheerfulness of the mind, which tends to strength and steadiness.” Patanjali adds that to discourage the harmful states there should be “Disregard for objects of happiness, grief, virtue and vice”—“not,” Mr. Judge explains, “that virtue and vice should be viewed with indifference by the student, but that he should not fix his mind with pleasure upon happiness or virtue, nor with aversion upon grief or vice, in others, but should regard all with an equal mind.”

The person afflicted with self-pity is full of tenderness but it is for his own woes and sorrows which he indulges instead of resisting their pressure. As *The Voice of the Silence* advises, we have to “become as the ripe mango fruit: as hard as that fruit’s stone” for our own “throes and sorrows” and “as soft and sweet as its bright golden pulp for others’ woes.” Again, tenderness may be shown towards others, not with the correct attitude but merely as a projection of one’s own mood or feeling on to the other person, with the idea that “if I were in his shoes this is how I would feel,” and then acting towards that other person on that basis. This would only cause mis-



chief instead of enabling one to see the other person in his own mental and physical environment and helping him from that position to take the next step possible for him. Such misguided tenderness is not really charitable at all but only sentimental.

The attitude of self-pity brings out or accentuates numerous other wrong mental attitudes—for example, faultfinding. The sufferer is usually very keen in noticing what others are or are not doing and in ascribing motives to others but, as the prevailing mood colours all such judgments, they are hurtful to the individual who indulges them, and he soon finds himself at odds with his friends and members of his family and spreads his sorrow wherever he goes.

Yet relief is available for all such mentally afflicted folk. "Which of the hells do you think you are in?" asks Mr. Judge and he adds that the corresponding heaven is very near. One may create for oneself a mental hell but one certainly need not remain there; at least a student of Theosophy need not if he applies his philosophy, which should be for all true students a contest of smiles and not of sighs. The well-known lines, "Laugh, and the world laughs with you; weep, and you weep alone," have a sound psychological basis.

Our knowledge of the *gunas* and their action gives us power to control them. We learn from the *Gita* exactly how these *gunas* of *sattva*, *rajas* and *tamas*—light or truth, passion or desire and indifference or darkness—are mingled within us; their relative proportions make pessimists of some and optimists of others. But we need not remain under the disposition which falls to our lot on account of our past karma. We may exercise our inherent spiritual energy to rise above the prevailing *guna* or mood. The *Gita* explains how the prevalence of one or another of the *gunas* is determined by the pattern of our ideation, which can be changed. Therefore we have only to change the pattern deliberately by self-effort, to induce an alteration in our mood and, to keep to our example, to substitute for self-pity, real pity

and compassion for others' woes.

The key to the make-up of any mood is in our possession and we can apply the antidote as and when we choose. Therefore we should make a careful study of the *gunas* and watch their rise and fall, mark the times and seasons when we fall under their influence and take steps accordingly against their cyclically recurring attack. We should keep on hand certain aids to the mind which have the power to restore our equilibrium quickly when it is disturbed. Each will have found by experience certain texts or passages in our devotional books or in the world's great literatures that have a tranquillizing effect upon him. But study and reflection at fixed times provide daily periods that we should utilize for mental adjustment.

In this endeavour to rise above the *gunas* we find that Krishna, as early as in the Second Discourse, advises Arjuna to free himself from the *gunas* and the "pairs of opposites" and to be constant in the quality of *Sattva* or, in other words, to repose upon eternal truth, the higher counterpart of the *Sattva-guna*, which "by reason of its lucidity and peacefulness entwineth the soul to rebirth through attachment to knowledge and that which is pleasant." (*Bhagavad-Gita*, XIV. 6) This *guna* must also be surmounted. Mr. Judge in his *Notes on the Bhagavad-Gita* shows that it is not that the qualities themselves have to be renounced but that Krishna's instruction is "to remain freed from the influence or binding force that any sort of quality has upon the human Ego." (p. 63)

Yoga or union is variously defined as "equal-mindedness," "skill in the performance of actions," exemption "from attachment to all desires," and "disconnection from union with pain," to take some definitions in Chapters II and VI of the *Gita*. We have been so far dealing with the yoga of "disconnection from union with pain." Let us resolve now to gain the position of a *sthitaprajna*, that is, to gain equal-mindedness, and develop those skills of purified action that it makes possible for us.



# QUESTIONS ANSWERED

## AT AN INFORMAL "OCEAN" CLASS

### CHAPTER IX

#### II.—BUDDHI, "PROGRESS" IN DEVACHAN, CONSCIOUS DEATH

*Q.*—Buddhi was spoken of as not being incarnated at present; does that imply that there is no *action* of that principle?

*Ans.*—The word *Buddhi* has many meanings. You might be interested in looking up p. xix, in the Introduction to *The Secret Doctrine*. H.P.B. there shows that Buddhi is the faculty of cognition; that is, the power of perception. Also, it is not only the power of perception, but it is the perfected perceptions acquired by the use of that power. Buddhi is not only those two things but it is, therefore, a reflector—a reflector only—of all impressions.

When we come to think about this and apply it to ourselves, we can see that we are perceivers; that we are constantly exercising the power of perception, which is the activity of Buddhi in us; next, that we have acquired some perfect perceptions, which is Buddhi objectively recorded—all impressions are mirrored in our perfections, or we wouldn't know them as impressions.

But Buddhi is affected by action only in the sense of H. P. B.'s explanation of the real law of all life; it is not the evolution out of nothing of something that now is; it is not the evolution of spirit out of matter. Life, manifested Life, she says, is an *ever-becoming*. Therefore, perfection—which the word *Buddhi* might very well represent, by and large—perfection forever augments. Buddhi might be called the harvest; the enjoyer of the harvest sown is represented by Manas.

*Q.*—Buddhi being such a high principle, why is it classed as the "inferior nature" in the *Gita*?

*Ans.*—Because there is only one superior nature; that is the Knower. Buddhi in that classification represents what he knows. No matter how much a Mahatma knows, his knowledge is inferior to himself. No matter how much he knows, there are other solar systems, other universes; he can go on knowing forever, increasing

his knowledge forever, because, as Mr. Crosbie used to say, "In an infinite universe there are infinite possibilities." But the Self, the Knower—remember again what Mr. Judge says in the *Notes* on the Seventh Chapter: although these great powers or principles are called the lower nature, they are so only relatively to the higher. The higher nature is the Knower, and the lower nature is the *known* or the means of knowing. They are all but aspects of Self.

*Q.*—Isn't Buddhi a specialization of Atma?

*Ans.*—It is the *reflector* of Atman in the manifested universe. Suppose we say, "There is Self, unmanifested"—which to us would represent saying, "beyond all action and all perfections." Now, what is our contact with *Self* in that sense? It could not be through our imperfections; it could only be through the perfections of all nature. Give to the perfections acquired in all nature by all beings the name *Buddhi*; then Buddhi is the reflector of Atman in manifested nature, just as the visible sun is the reflector of the invisible central Sun.

*Q.*—If the Real in us never changes, in what way does the Ego acquire knowledge?

*Ans.*—That which perceives changes not at all—that is the real being. That which is perceived changes as soon as the Perceiver shifts his vision from one thing to another. So, all change is in *perception*, not in the Perceiver. But as soon as the Perceiver identifies himself with what he sees, then he is thrown into confusion. As the *Gita* says, at the time of birth all beings fall into error by reason of the delusion which springs from the pairs of opposites.

The phrase, "pairs of opposites," is only a way of rendering a problem philosophers have had in all ages. Something in them tells them that there could not be two Absolutes, for that would



be a contradiction in terms. There must be *one* source for everything, and yet the universe is manifestly a duality. This is what throws our philosophers and ourselves into confusion.

How does the Self experience? Only through *being* that which we experience. When we have learned that we are not the experience, then the same Self is prepared for a new being—that is, a new experience. It is only through *being*—that is, becoming what we perceive for the time—that any realization in any degree is obtainable.

Q.—The Great Teachers have been universally and individually hated by the people amongst whom they came. Would those people incarnate at the same time as the Great Teacher when he came back, through the hate engendered?

Ans.—They would have to make adjustment; if the hate was engendered here through what appeared to be personal contact, adjustment would have to be made on the plane where the cause was set in motion.

Q.—P. 76 (2nd Indian ed.): “But as we progress in this life, so also must we progress upon leaving it....” Since mere death confers no advance, what progress is here referred to?

Ans.—The progress that is referred to is not the progress of death but a progress after death. The progress after death is quite different from the progress during life, but there *is* progress.

If we could see what we might call seven totally distinct forms of existence for one and the same being, then we could see that earth-life—ordinary waking consciousness—represents only one form of our possible experience. How many different dream states there are, and how many different sleep states there are, we have no means of knowing, but at any event earth-life, dream and sleep represent the same being undergoing experiences on quite another basis. And so it is after death.

Q.—Do we have a chance either to do evil or to receive help after death?

Ans.—No, it is not possible, because after death there are no contrasts. We cannot soak it too thoroughly into our systems that all good and all evil are relative; that is, they are due to con-

trast. If a man was born blind and stayed blind all his life, he wouldn't suffer from his blindness, because he would know nothing else. But if he lives to be 5, 10, 20 years old and then loses his sight, he suffers horribly. Why? Because he has a consciousness of an infinitely great world, the world of sight, from which he is now cut off.

We do not suffer for our sins all our lives. We get the results of them. We do not suffer until they hit us here. In other words, we are not conscious of our former states and so do not suffer from them.

After death there is said to be a separation of the principles. That has many meanings, one of which is that “death” is completed on the plane of unbalanced forces. If a man goes on the dark side, it is all dark. There are no contrasts of light and dark. If he goes on the bright side, it is all bright. There is no contrast of bright and dark. Whereas in life here our mind is dual, after death there is a separation, so that the bad goes by itself and is all bad; the good goes by itself and is all good—no mixture.

This is why it is pointed out that in the next Round there will come the moment of choice—nothing can exist, or continue to exist, that is mixed. All of us, now, have a dual mind. We carry water on both shoulders. We are neither 100 per cent good nor 100 per cent bad; neither all selfish nor all unselfish. But after death the selfish “lives” coalesce; the unselfish coalesce; and there is no contrast.

Q.—[Reading from a written question]: “A Perfected Being operating through a physical body would not be subject to reincarnation....”

Ans.—Let us observe that sentence. How could Perfected Beings operate through physical bodies if they were not subject to reincarnation? “All beings up to Brahma”—which here means simply all life up to the life which is not manifested—“are subject to rebirth again and again.” The highest Beings are as much subject to rebirth as we are, but rebirth is quite a different thing with them. They choose the time, place and circumstances of their birth; they are conscious throughout. The opposite is the case with us.

The question goes on to say, “He might, how-



ever, choose to reincarnate." He does not *choose* to reincarnate, but he chooses the time, place and circumstances of his reincarnation. Then the question is asked: "Does pre-existence, then, necessarily involve reincarnation?" It doesn't necessarily involve reincarnation here, but so long as any being has anything to do with manifested life, if he doesn't reincarnate here, he must incarnate in some other place.

*Q.*—Is there no way of getting free from reincarnation?

*Ans.*—Well, consider what the opposite of freedom is. The opposite of freedom means that we are the victim of forces over which we have no control. Freedom means that we are in the same world with the same forces, but we have control over them.

*Q.*—Please, what and where is the Mind?

*Ans.*—In Theosophy Mind means the sum of the various states of consciousness possible to any being and in man. In ordinary everyday English, all the seven states of consciousness may be lumped together and grouped under three words: Thought, Will and Feeling. Sometimes Will predominates, but Thought and Feeling are present; sometimes Thought predominates, but Will and Feeling are present; sometimes Feeling predominates, but Thought and Will are present, are subordinate, are limited. That is the meaning of Mind, the sum of the states of consciousness.

Where is it? It forms our metaphysical body. It began before birth; it is here now, and it reaches its, so to say, perfection or maturity during life. During life we live in a borrowed body. After death we live in a body made by ourselves, and it is that body which during life we call our mind.

*Q.*—Suppose it were possible for one to go into the dream state knowingly, and also, to go into the deep sleep state knowingly. Would it not also be possible to come back in another body and know it?

*Ans.*—There is a degree of Self-knowledge, or divinity, which, when reached, enables the being to pass from waking to dreaming, to sleeping and back again through dreams into waking life with

his knowledge of the journey and of the experience intact; that is, without any lapse or hiatus either of memory or of knowledge—the two poles of continuity in consciousness. Now the question is, if that is possible, would it not be possible for a man to die, leave this body, go to the after-death world of disintegration (*Kama Loka*), the after-death world of bliss (*Devachan*), come back to a new body—and retain that same unbroken continuity of consciousness?

Don't you think that if the one proposition is true, the other must necessarily be true? That is the Theosophical teaching and one of the purposes—one of the great purposes—of all Theosophical work. It is not to inject something new into our minds, to give us knowledge that before we did not have. It is to arouse in us, if only for a fraction of a second, the knowledge which is *already there*.

We have been through many states, many times, many conditions, besides through many bodies, and on the way "down" into matter it was quite another story. In the beginning we knew; we had that kind of waking consciousness. For the time being we have lost it, but the knowledge is there. It is like the man who has had an experience that the layers of subsequent experiences have completely covered, and he doesn't know what lies under the surface of his own present consciousness. Along comes someone who seeks that knowledge in him—whether through curiosity, or desire, or hope, or faith, or what-not—and he discovers that there is much more to him than he had thought there was. He discovers that knowledge is to be gained by boring in, not by boring out; and that, if a man try, he will soon get the evidence that within, behind, above and below the layer of consciousness that we call waking, there is an infinitude of unremembered experiences in us.

To the extent that we make efforts, we come consciously in contact with those unremembered experiences. The value of effort is this: All things that come to the Mahatmas come to us, but they come to the Mahatma as the result of self-induced and self-devised effort. Therefore, when they come the Mahatma is conscious of them. But that



which comes to a man as the result of the conscious effort of another, with no effort of his own at all, he is not aware of.

You can give a dog cooked food of the highest quality; the dog will eat it, but all he sees is food. He does not know how it was produced; he does not know that it is cooked. All that he knows is what a dog gets—a full stomach at someone else's expense!

So there is more in the formulation of the

Third Fundamental Proposition than we often imagine. It stresses the fact that man is consciously aware of nothing, save and except as the result of his own conscious efforts. That is what "self-induced and self-devised exertions" mean. To the extent that we make conscious efforts in any direction, conscious results follow. To the extent that we make unconscious efforts in any direction, unconscious results follow. How else could it be in a Universe of Law?

## THE CAUSE AND CURE OF DISEASE

What is the cause of disease? How can it be cured? These are common questions, but greater interest usually focuses on the subject of cure than on the question of cause. It is not commonly realized that genuine answers to the second question depend largely upon fundamental answers to the first. Ignorance or even an evasion of the real cause of disease brings spurious answers to the question of its cure. Therefore we have first to know the cause to understand the effect. This is law.

A Master of Wisdom once clearly affirmed:—

It is not nature that creates diseases, but man. The latter's mission and destiny in the economy of nature is to die his natural death brought on by old age; save accident, neither a savage nor a wild (free) animal dies of disease.

It is natural to ask from this: How does man create disease? The truth is that in innumerable ways disease is caused by man through conscious or unconscious violation of the laws of Nature.

Paracelsus was called by H.P.B. "the greatest Occultist of the middle ages." He was certainly a fearless fighter against bigoted medical orthodoxy. From his works, as from other sources, we derive essential clues as to how man creates disease, as also constructive suggestions regarding such observations. For instance:—

Man is much more subject to disease than animals in a state of liberty, because animals live in accordance with the laws of their nature, and man acts continually against the laws of his nature, especially in regard to his eating and drinking. As long as his body is strong it can expel or overcome the injurious influences which are continually caused in it by intemperance, gluttony,

and morbid tastes; but such a continuous effort at resistance will imply a serious loss of vitality, and a time will come when disease will be the result, because the organism requires a period of rest and a renewal of strength to expel the accumulated poisonous elements. If the physician attempts to prevent such an expulsion of poisonous elements, he attempts a crime against Nature, and may cause the death of his patient. If he weakens in such cases the strength of his patient by abstracting blood, he will become his murderer. Rheumatism and gout, dropsy, and many other diseases are often caused by such accumulations of impure or superfluous elements, and Nature cannot recover until such elements are expelled and the vital powers of the organs restored. While the organism is weakened and its vitality on the wane, the germs of other diseases may become developed by attracting injurious astral influences, because its power of resistance is enfeebled, and thus one kind of a disease grows out of another. (*De Ente Veneni*. Quoted in *The Life of Paracelsus* by Franz Hartmann, 2nd ed., pp. 205-6)

Health and disease, like everything else in the universe, are governed by the Law of Cause and Effect, or Karma. *The Secret Doctrine* teaches that "The Universe is worked and *guided* from *within outwards*." (I. 274) This applies also to the cure of disease. The restorative and curative powers and processes of Nature are "worked and *guided* from *within outwards*." Hence the correction of trouble has to begin within. This requires knowledge of causes and the will to make corrections.

What is disease? Upon what does health depend? These questions were answered by Mr. Judge in "The Synthesis of Occult Science":—

Health of the body as a whole depends on the integrity of all its parts, and more especially upon their



harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness." (*U. L. T. Pamphlet No. 3*, p. 16)

In health every action is synchronous and rhythmic, however varied and expanded, however intense and comprehensive. (*Ibid.*, p. 19)

How are discordant conditions established in the body? What is their origin and their cause? These questions also were answered by Mr. Judge in "Replanting Diseases for Future Use":—

*Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. It is the mover who is either voluntary in his motion, free if it will, or moved hither and thither by every object and influence and coloured by every idea. From life to life it occupies body after body, using a new brain instrument in each incarnation. As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. (*The Path*, Vol. VII, p. 225, October 1892; reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. X, p. 167, September 1940)

Does this mean we have only to change our mental outlook to be rid of disease? No. The *real* change of mind required includes both attainment of the right idea and the will to put it into practice. "Those who break Nature's laws lose their physical health; those who break the laws of the inner life, lose their psychic health." (*Light on the Path*, pp. 40-41) Conversely, to restore physical health requires working with Nature's laws. To re-establish psychic health demands thought and action in accord with the laws of the inner life.

Theosophy shows that true magic is synonymous with wisdom, and therefore is no hocus-pocus. As a science, it is a knowledge of the principles of Nature and of Man. As an art, it is "the application of this knowledge in practice." (*Isis Unveiled*, II. 588) Knowing this, "The adepts of Eastern magic are uniformly in perfect mental and bodily health...the body, soul, and spirit of the adept are all conscious and working in harmony..." (*Ibid.*, II. 595-6)

How may we attain to that state? What is

our motive for doing so? These questions are vital. *Fundamental* clues to their answers, which finally we have to find within ourselves, are scattered throughout Theosophical teachings:—

"Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course." (*The Voice of the Silence*, p. 45)

The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. (*S.D.*, I. 644)

Possible applications of these precepts or statements of natural law ramify in every direction. Obviously, they require a knowledge of causes, and natural constructive ways of mitigating bad effects by corrective causation.

Mr. Judge once humorously mentioned the absurdity of what may be called the vicarious atonement idea of the popular ways of escaping from disease:—

Offer a cure to people for their many ills, and they will take it up; offer it cheap, and they will use it; offer it as an easy method, and they will rush for it under certain conditions. ("The Cure of Diseases," *The Path*, Vol. VII, p. 187, September 1892; reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. X, p. 165, September 1940.)

Why have people strayed so far from the natural way of life in the truest and highest sense of the term "natural"? Paracelsus had this to say:—

Nature—not man—is the true physician. Man has lost the true light of reason, and the animal intellect with its speculations and theories has usurped the place. Try to enable yourself to follow Nature again, and she will be your instructor. Learn to know the storehouse of Nature and the boxes in which her virtues are stored up. The ways of Nature are simple, and she does not require any complicated prescriptions. (*The Life of Paracelsus*, pp. 173-174)

The idea of the "storehouse of Nature" has been inverted and abused. Misuse that "storehouse"; look for "boxes" to fix up the trouble; then go right on abusing that storehouse! Such is the all too common pattern of the modern "way of life." If, for instance, instead of taking food that is "refined," processed, devitalized in numerous ways, grown in impoverished, chemically fertilized soil, poisoned with sprays or by adulteration or both, cooked in an improper manner, or which is incompatible or inappropriate, man



would correct these follies of food production and diet from the "storehouse of Nature," a host of ailments would disappear. The same principle applies to mental, moral and spiritual "food," and to everything in life. Paracelsus laid firm foundations for understanding this subject when he said :—

To obtain a correct idea of the construction of the Microcosm, we should know how the Macrocosm is constructed; we must look upon man as an integral part of universal Nature, and not as something separate or different from the latter. The earth nourishes the physical body, and the astral body is nourished by the astral light, and as the former hungers and thirsts for the elements of the earth, so the latter longs for the influences which come from the astral plane. There are many thousands of "magnets" in the constitution of man; good attracts good, evil attracts evil; good improves the good, and causes it to be better; evil attracts evil, and is rendered worse thereby. (*The Life of Paracelsus*, p. 211)

Why does man want to eat, to drink, and to breathe but because he is related to the elements of earth, water, and air, and must attract these things to his constitution? Why does he need warmth but because he is related to the element of the fire and cannot do without it? And all these elements may produce diseases. There is no disease in the elements, but the disease starts from the centres. The origin of diseases is in man, and not outside of man;... If man were in possession of a perfect knowledge of self he would not need to be sick at all. (*Ibid.*, p. 213)

Ideal and practical instruction for "meditation upon birth, death, decay, sickness, and error" is given by Krishna in the *Bhagavad-Gita*. Therein true Yoga is clearly defined. Thus indicated is the possibility of attaining to that state or "abode" which is "free from all disease and untouched by troubles." The "divine discipline" of true devotion requires regulation in the habits of life, as set forth in Chapter VI (Verses 16-18). Profound teaching on the Self, the function of life and the attainment of spiritual knowledge is contained in Chapter XV (Verses 13-15). Most significant about food is Verse 8 of Chapter XVII. Thus the wisest of the ancients began with fundamentals in their approach to all problems of life.

Modern medicine, while supposedly making great advances, has actually lost the higher knowledge of Nature's profoundly simple ways. This is evidenced by the helplessness of medical men in most cases except for what is accomplished by

sanitation, which is often erroneously attributed to medication. Even students of Theosophy, unconsciously infected by medical superstitions inoculated into the mind of the race, are often inclined to seek salvation from disease in nostrums and specifics, in medicines or drugs, or in herbal remedies. Correction of causes is commonly understood to be something that might have been done before, but cannot be done now because it is assumed to be too late. Corrections may not seem to be immediately applicable because they are assumed to be too general, indefinite, vague, abstruse, ineffective, necessitating clairvoyant powers, or beyond human ability and dependent upon some future attainment of adeptship. All this is upside-down thinking. It is a phase of that vague sophistry characteristic of the inversions that make a Kali Yuga or a spiritually Dark Age. To start a better age there must indeed be changes in our private ways of living and in our ways of thinking.

In *Through the Gates of Gold*, a work highly recommended to Theosophists by Mr. Judge, we are warned against spurious modern methods of dealing with disease :—

We have the instinctive desire to relieve pain, but we work in externals in this as in everything else. We simply alleviate it; and if we do more, and drive it from its first chosen stronghold, it reappears in some other places with reinforced vigour. If it is eventually driven off the physical plane by persistent and successful effort, it appears on the mental or emotional planes where no man can touch it. That this is so is easily seen by those who connect the various planes of sensation, and who observe life with that additional illumination. (p. 57)

To evaluate present systems of so-called healing requires some basic examination of them. They may be divided generally into four groups :—

(1) Medical, or chemical, electro-chemical and surgical, methods are most popular. These include Allopathy, Homœopathy, Radiation treatments, herbal remedies, etc., as well as surgical and allied operations. While it is often theoretically claimed that the term "medicine" includes all the healing arts, practically it does not. It is concerned primarily with medication and only secondarily with other phases of the health problem. Methods radically different from the



medical approach are often strenuously opposed.

(2) Physical methods are practised largely by the drugless professions such as Osteopathy, Chiropractic, Naturopathy, Nature Cure and the like. Such methods are employed to make readjustments, to remove obstructions or otherwise render aid to Nature's curative process. Any one of these methods can be abused or practised blindly. Any one of them can be dangerous, as their best practitioners admit, unless they are not only rightly employed, but also accompanied by a conscious and determined effort on the part of the patient to change or correct the habits of life which caused trouble in the first place. With every alleviation must go correction of cause, or worse trouble follows.

(3) Natural hygiene does not profess to cure, and avowedly is not in the "curing" business. It regards *Nature* as the sole curative or healing agent. Being founded on the idea that knowledge and practice of hygienic living habits are primary to the maintenance and restoration of health, it largely dispenses with techniques to revert directly to correction of the causes of trouble. Unfortunately typical of a materialistic age, its present concepts are limited largely to physical notions of causation. But the basic idea of the correction of causes and the working of the law of cause and effect approaches more closely the Theosophical concept from which it was derived.

(4) The fourth group comprises what are often referred to as "metaphysical" methods (actually a misnomer), such as so-called Christian Science, New Thought, Faith Healing, Mesmerism, Hypnotism and a host of others. Terrible dangers lie in misconceptions about these, as Theosophy positively warns.

Allopathy, which is the most popular medical system, aims to combat disease by the use of "remedies" supposedly producing effects *contrary* to those of the disease. A very much less popular system is Homœopathy, which aims to combat disease by the use of "remedies" producing effects *similar* to those of the disease. These are sometimes referred to as methods of contraries and of similarities respectively. The terms Allopathy and Homœopathy are both ascribed to Dr.

Samuel Hahnemann (1755-1843), though their actual practices are very much older. It is to be noted, however, that both systems deal with effects, not with causes. It was plainly observed in *Isis Unveiled* in 1877:—

Psychology has no worse enemies than the medical school denominated *allopathists*. It is in vain to remind them that of the so-called exact sciences, medicine, confessedly, least deserves the name. (I. 88)

And she quotes the statement of an F.R.S.: "Of all sciences, there is none which rests upon so uncertain a basis as medicine." (*Ibid.*, I. 224)

Medicine has been pronounced by various eminent physicians to be nothing better than scientific guesswork. (*Ibid.*, I. 407)

A great truth was uttered some fifty years ago by Dr. Francis Victor Broussais, when he said: "If magnetism were true, medicine would be an absurdity." Magnetism *is* true, and so we shall not contradict the learned Frenchman as to the rest. (*Ibid.*, II. 610)

In Homœopathy it has been observed that the system of potentization seems to increase the healing power with the minuteness of the dose. It takes no great mathematician to see that the solution of a series of this nature, be it arithmetical or geometrical, is equal to zero, or no dose at all. Observers of Homœopathic methods say that so minute an amount of the drug may be used that it almost seems as if it is the *idea* of the drug, rather than the drug itself, that works the magic of healing. Verily so. "Thy faith hath made thee whole." But correction of the *cause* of the trouble requires something more than faith or an idea. It demands positive Self-knowledge, self-discipline and active corrections in accord with the laws of Nature to be permanently effective.

Paracelsus challenged the modern medical idea when he observed:—

Popular medicine knows...next to nothing about any diseases that are not caused by mechanical means, and the science of curing internal diseases consists almost entirely in the removal of causes that have produced some mechanical obstruction. (*The Life of Paracelsus*, p. 183)

He fearlessly and positively affirmed:—

...Nature is a great physician, and the dabblers in medicine and apothecaries are her enemies, and while the latter fill the graveyards of the country with corpses, Nature distributes the balsam of life. (*Ibid.*, p. 208)



The true physician studies the causes of diseases by studying man as a whole. (*Ibid.*, p. 210)

Those who merely study and treat the effects of disease are like persons who imagine that they can drive the winter away by brushing the snow from the door. (*Ibid.*, p. 211)

No wonder Gandhiji declared: "Doctors have almost unhinged us." As humorously related by Louis Fischer in *The Life of Mahatma Gandhi*, in an unguarded moment, a physician attending Gandhi told him that if all sick people simply went to bed they would get well. "Don't say that aloud," Gandhi cautioned, "You will lose all your patients." (p. 216)

The true doctor, as the derivation of the term implies, is not one upon whom people must depend for salvation from disease, but one who teaches and helps his patients to become their own doctors. It was observed in the same book just referred to that when Gandhiji was finally released unconditionally from jail he set up an experimental hospital for himself and others, where he employed methods of Nature Cure. "Chiefly, however, he advanced his and their convalescence with the medicine of laughter and companionship." (p. 216) This gets closer to the true ancient meaning of genuine medicine. It was the medicine of philosophy or real knowledge that was taught and practised by Apollonius of Tyana.

The cause and cure of disease is not a subject for doctors and specialists only, but is to be understood basically by every human being.

## THE FOUR SKILFUL BROTHERS

For some time past many educationists have considered fairy-tales useless and even dangerous to the process of conditioning the young mind to the "realities" of life. Happily there are signs that this blind judgment is past its prime. Certainly no Theosophist should belittle the value of fairy-tales, even though, like the personages in the tales themselves, they hide their royal origin under strange disguises—tattered rags, or animal forms. For fairy-tales appeal to something other than the cold, analytical reason, which requires everything to be explained and shut up in rigid

compartments. They show that truth can be found even in fiction, and by their very incomprehensibility, their air of strange obviousness, lead the expectant mind to doors that open out on wider vistas.

Certain themes or lessons recur in various forms in the folklore of many countries and perhaps, if some of these are considered with the Theosophical doctrines in view, their fascination and their hold on the "unconscious" may be better understood. Then, in retelling these tales to children, and to adults who are still children at heart, we may bring through more from that living source of their power over us. It is obvious that one cannot interpret all the meanings in a tale at once. We shall be, rather, like people picking blossoms from a plant. When one picks the first blooms, fresh ones appear.

This story is shortened slightly, for lack of space, but the essentials are kept. It is a version given by the brothers Grimm on a common theme—that of interdependence. Man can do nothing by himself alone, so closely are each one's powers interwoven with those of his neighbours. What room, then, can there be for pride and egotism? It is not *my*, but *our* achievement; that is the attitude we should adopt. We cannot escape from the fact of brotherhood, even if we would. Yet how often do we forget the lesson, not being well grounded in it! And now to our story itself!

### THE FOUR SKILFUL BROTHERS

Once upon a time there was a man with four sons, but as he had nothing to give them, he bade them each go out to learn a trade and become a master at it. So the brothers set off, and separated where four roads met, promising to come back after four years to that same spot.

The eldest met a man who asked him where he was going and what he wanted.

"I wish to learn a trade," he answered.

"Come with me," said the man; "I will teach you to become a Thief."

"No, indeed," cried the youth, "that is no honest trade, and ends with the gallows."

"This will not end so," said the man, "for I will teach you to become a Master Thief, whom none can catch, or even find a trace of."



Then the eldest brother went with him and learned how to become so skilful that he could steal anything he desired.

The second brother also met a man who asked him where he was going and why.

"I wish to learn a trade," said the youth.

"I will teach you to become a Star-Gazer," said the man.

"That is good," said the youth, "for then nothing will be hid from me."

And, when he had learned his trade, his Master gave him a spy-glass with which he could indeed see all things he wished to see.

The third brother met a Huntsman who offered to make him a Master Marksman. And, when his training was finished, his Master presented him with a wonderful gun, with which he could always hit the mark at which he aimed.

The youngest brother met a man who asked, "Would you not like to become a Tailor?"

"No, indeed," said the youth. "To be sitting on the tailor's bench day in and day out is hardly to my liking."

"You are in error," said the man. "With me you will learn to be a Master Tailor who can sew anything whatsoever, brittle as egg-shells, or hard as steel."

And, at the end of his training, his Master gave him a needle with which he could indeed sew anything together, without leaving a mark.

The four years passed, and the brothers met and returned home to show their father their skill in action. The Star-Gazer saw, at the top of the tall tree under which they sat, five eggs inside a bullfinch's nest! The Thief climbed up and stole them from under the mother bird without disturbing her!! The Marksman placed one egg at each corner of a table, and one in the middle, and then cut them all in half at one shot!!! And the Tailor cleverly sewed the egg-shells, with the young birds in them, together again, so that, after the Thief had replaced them, they hatched out in two days' time!!!!

Their father said, "You have all used your time well, but I should not like to say which one should have the preference. We must leave that to some future opportunity."

Now soon after this there was a great outcry in the land. A Dragon had carried away the King's daughter, and the proclamation went forth that her rescuer could claim her as his wife. So the four brothers thought this was their opportunity.

"I will find where she is," said the Star-Gazer, looking through his glass. "She is on a rock in the sea, far away, guarded by the Dragon."

So he and his brothers set sail for the rock, where they saw the Princess, and the Dragon asleep with his head on her lap.

"Now it is my turn," said the Thief. And he slipped the Princess so cunningly out of the Dragon's clutches that the latter never awoke.

They all got on board the ship, full of joy, but they had hardly sailed a little way when the Dragon, full of fury, came flying after. It was about to pounce on the ship with fangs and claws, when the Marksman took aim and shot it dead. But alas, in its dying fall, it crushed the ship to pieces, and tumbled them all into the sea, where luckily they managed to hold on to some planks. And now the Tailor came to the rescue with his needle. He sewed two planks together, and then two more, until they had collected all the pieces once again, and the ship was sewn together and was as complete and water-proof as before. And so they sailed home safely.

But the King, though joyful at the return of his daughter, said that he could not decide which one of them deserved her most. Thereupon the brothers began to quarrel. The Star-Gazer said that they could have done nothing had he not seen the Princess.

The Thief cried out, "Your seeing her was useless, had I not stolen her away."

"Wait a bit," said the Marksman. "You would have been torn to pieces had I not killed the Dragon."

"That's all very fine," said the Tailor, "but you would have been drowned without my sewing."

And each of them said, "The Princess should be mine."

So at length the King said, "Your claims are all equal, but as you cannot all have the Princess,



"I will give each of you half of a province instead, as a reward."

"Yes," said the brothers with one voice, "that is better so, for thus we shall remain united."

So they lived happily with one another ever after.

The lesson of interdependence thus presented in story form is really a fundamental one. Perhaps it could be reinforced in children's minds by a search for modern equivalents.

Let us think, for example, of everything involved in the publication of this very magazine: publishers, authors, editors and subeditors, typists and other clerical staff, paper-makers, ink-manufacturers, printers, binders, transport workers; the sources from which the finances come, the banks; the sources, human and otherwise, from which the authors draw their facts and inspiration; the manufacturers of all the machinery for printing, paper-making, etc., the manufacturers of the office equipment and furniture, the builders of the premises housing the various departments, editorial and managerial, and the printing works, not to mention the individual homes; the electric light and power services and other sources of energy; the manufacturers of the vans, trains, planes and ships that carry the MSS. and the magazines; all those concerned in the food trades and agriculture, who are necessary for supplying food to the others, and also in the clothing trades; and so on and on in ever-widening circles, that take in also the elements of nature, the sun and the earth, the wind and the rain; still further on, the intelligences behind the elements themselves, as well as the Divine Souls informing each human worker.

It must be, ultimately, that we cannot see anything, cannot do anything, cannot use anything, without involving the whole of life in it. We say glibly, "The world is one," but unless we

make our imagination fill in the details of the idea outlined in the sentence, it becomes a mere empty catch phrase. Once, however, we grasp this idea of interdependence, we can start from any point whatsoever, and project our thought out along all the radii until we touch infinity.

There are one or two other points of interest in the story. The theme of the Thief appears so many times, not only in fairy-tales, but also elsewhere, as in the legend of the child Krishna stealing the curds, and the youthful Krishna stealing the gopis' clothes. King Soma, the Moon, steals Tara, the wife of Brihaspati (Jupiter) and begets Budha, Secret Wisdom. Mercury, also the god of Wisdom, is popularly called the patron god of thieves. So there must be another significance to "stealing." In all the folk-tales, the Master Thief is one who is able to accomplish his deed silently, without other people being aware of it, for he draws no attention to, leaves no trace of, himself. He has the power that the disciple covets, that of appearing as nothing in the eyes of men. He therefore raises no unnecessary opposition to his mission. The intransitive form of the verb, as in the saying "the night steals away before the dawn," still retains a meaning free from any colouring of evil.

The Star-Gazer, for whose clear vision there can be no veil throughout nature's kingdoms, is easier to understand, as is also the Huntsman with his power of concentration, that can always "hit the mark"; while the Tailor is the true Occultist who reunites what other men cannot, and so brings what is dead or broken to life and wholeness once more.

As for the Princess, she is like Nature herself. No one individual unit of life can possess her separately for himself, since none has a greater claim than the rest. Yet all can share her possessions, the Provinces of the Spirit. We cannot, as separated beings, know the Spirit of Nature itself. We can only grasp its effects in matter, the shadow of Life in motion.



## PSYCHICAL PHENOMENA AND THEOSOPHY

Dr. Gilbert Murray's presidential address of last May to the Society for Psychical Research, which appears in its *Proceedings* (November 1952) is interesting to the student of Theosophy. For Dr. Murray is a clear-headed thinker and his difficulties about some psychic phenomena like precognition are both a proof and an illustration of the obstructive effects of the failure to accept, even as a working hypothesis, the pertinent Theosophical ideas drawn from a tradition that has received experimental corroboration in the work of occultists and seers through many centuries.

A good instance is Dr. Murray's difficulty with the results obtained by Professor Rhine and others in the field of precognition. He admits of the Duke University experiments that "the good faith of the workers seems undoubted, and the accuracy of the methods well attested" and yet he finds "enormous difficulty" in accepting some of the statistical results reported. It seems incredible to him "that the dealing of a card at a later time should cause a right guess to have been made some time earlier."

Theosophy, of whose great repromulgator, Madame H. P. Blavatsky, Dr. Murray regrettably and gratuitously speaks slightly, explains precognition as the exercise, conscious or unconscious, of the power to read in the Astral Light, the supersensuous register of all events, including future ones whose causes are sufficiently well marked and made. The order in which successive cards in an already shuffled pack will be laid on a table falls well within this category. Many things would become clear if our thinkers would admit, even as a hypothesis, the existence of the Astral Light and the possibility, because of man's possession of an astral body and astral senses, of seeing and hearing what is recorded there. Dr. Murray's difficulties show that experimentation has brought psychical research to a point where the logical next step is to postulate such a hypothesis and test it.

Dr. Murray ceases to be a sceptic, however,

when he comes to telepathy, for he has personal experience of it, and himself possesses considerable telepathic powers. The address contains many examples of their exercise. To give one striking one: In one experiment the thought of Mr. Stephen Murray was thus expressed to others in the room, with Dr. Murray far out of earshot:—

George Rickey and me riding the motor-bike past the inhabitants of Moultsford Lunatic Asylum, and one cheery-looking man with gold spectacles on his forehead barking furiously at us, like a dog.

Dr. Murray's impression on being called back into the room was recorded thus:—

A curiously confused and ridiculous scene. You and someone on a motor bicycle, and a scene of great confusion;...perhaps the bicycle is broken down. But there is a confused rabble and, I know it sounds ridiculous, but someone on all-fours barking like a dog, (Then after a little encouragement) Are they lunatics by any chance?

It is interesting to find Dr. Murray saying:—

The conditions which suited me best were in many ways much the same as those which professional mediums have sometimes insisted upon....I liked the general atmosphere to be friendly and familiar; any feeling of ill-temper or hostility was apt to spoil an experiment. Noises or interruption had a bad effect.

Theosophy explains that such conditions are necessary for the occurrence of many psychic phenomena because a bright light, a hostile will, discordant noises, etc., disturb the astral atmosphere.

Far more interesting is his experience that it was not so much an act of cognition, or a piece of information that was transferred to me, but rather a feeling or an emotion; and it is notable that I never had any success in guessing mere cards or numbers, or any subject that was not in some way interesting or amusing.

If the subject was a bit of poetry, he was apt to answer at once without any groping or hesitation. Telepathy of this type tends to show the possibility of real contact between minds without the mediation of any physical expression, though not without the Astral Light as the medium of thought transference. This Theosophy confirms. If the mind is not the product of the brain but, though intangible, a reality by right of descent from the Universal Mind, there is no reason why its action should be limited by the barriers of



space. Communication with another mind is always possible if the two are attuned with each other. The Adept can produce such attunement at will.

This leads Dr. Murray to interesting reflections on the nature of perception itself. He brings out with many examples from both the human and animal kingdoms that not all perception is dependent on specialized sense-organs and that telepathy is an element in everyday experience. Everything, according to Theosophy, has consciousness and, therefore, some form of perception, even at the stages of evolution at which specialized sense-organs have not been developed. Such reflections by men of science give students of Theosophy a hope of seeing the altogether disproportionate importance attached by thinkers today to the physical body and senses give place to a more just evaluation of their use to the evolving soul, and also of their limitations.

Dr. Murray also considers the changes in the last two or three generations in the "inherited conglomerate" of ideas and attitudes. On his showing, the "orthodox conglomerate" has been open-minded to everything except ideas of hidden powers in man and Nature. He speaks of the unjust treatment meted out to Mesmer; to Elliotson, who resigned his Chair of Medicine at London University because he was ordered to discontinue his hypnotic experiments; and to W. S. Ward, who in 1842 actually amputated a thigh with the patient under mesmeric trance. The Royal Medical and Chirurgical Society heard his report but "the patient was accused of being an impostor, and the record of any such paper having been read was struck from the minutes of the Society." Dr. Murray relates this attitude to the misgivings of men who were aware that Europe was still close to very cruel and revolting superstitions and feared that any credence in psychic powers would bring them back.

Today, at least for advanced thinkers, hypnosis, faith-healing (and faith-killing), etc., are admitted, though not understood, facts. The action of mind upon matter is still not understood. Psychic powers like telekinesis, though attested experimentally, leave even men like Dr. Murray in perplexity and scepticism. Surely the scientific

procedure is not to shy at ascertained facts but to seek a hypothesis that will explain them, and one such has already been referred to.

## MUHAMMAD ON INTOXICANTS

The Editor of *The Islamic Review* has published in his November issue an addendum to an article by Mrs. Muriel G. Heath on "Alcohol—A Pest of Modern Civilization." In this addendum he has gathered together a number of the Prophet's answers to various people about the evils of drink. Thus, to one who said to Muhammad that he prepared intoxicants only as medicine, the Prophet answered, "It is not medicine but a disease."

Others asked him about intoxicants made from honey, etc., but he replied, "Verily there is an intoxicant from maize and an intoxicant from barley and an intoxicant from dry dates, an intoxicant from dry grapes and an intoxicant from honey. Verily every drink that intoxicates is unlawful." In another reply he says, "What intoxicates in greater quantity is also unlawful in its smaller quantity." Evidently the "alcohol in moderation" plea found no favour with him. In another answer he put the drunkard and the sorcerer on the same level, both cutting themselves off from Paradise. Dailamah al-Humairi says:—

I asked the Prophet Muhammad: "O Prophet of God! verily we are in a cold land and we have to work hard. We prepare drink from this wheat which gives us strength in our work and in the cold of our towns."

The Prophet Muhammad asked: "Does it intoxicate?"

"Yes," said I. He said, "Give it up!" I said, "Verily the people cannot give it up." He said: "If they don't give it up, fight with them."

He thus takes the position that for the very good of the people prohibition should be enforced. The Prophet also condemned all who participated in any way in the drink traffic; he named ten such:—

The person who presses it, the person who is engaged to press it, the person who drinks it, the person who transports it, the person to whom it is carried, the person who gives it to others to drink, the person who sells



it, the person who makes his living by it, the person who purchases it, and the person for whom it is purchased.

The *Qur'an* itself says: "O you who believe! Intoxicants are only an uncleanness, the devil's work; shun it, therefore, that you may be successful." (5: 90)

Mrs. Muriel G. Heath puts forward strong evidence in proof of her contention that alcohol is a pest, a plague or a disease of modern life and her article is accompanied by diagrams, one showing the actual content of various intoxicants in food value, the grain of barley losing 97% of its food value in the fermentation process, etc., and another diagram, the degenerative effect of alcohol on bodily organs like the liver, the heart and the brain cells. She quotes in closing the words of an eminent brain specialist, Mr. Arthur Evans: "Alcohol wipes out the best bit (of man)—the keen edge of muscle and nerve and those powers whereby we communicate with, and become part of the Divine and the Highest." This is also the Theosophical objection. Mme. H. P. Blavatsky says that

alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium and similar drugs. (*The Key to Theosophy*, 2nd Indian ed., pp. 259-60)

## REVIEW\*

C. L. Schleich was born in 1859 in Stettin, Germany. He was a surgeon in Berlin and introduced infiltration-anæsthesia and antiseptic surgery. He was the inventor of Glutol [antiseptic wound-powder]. He wrote several works on the new methods of surgery as well as on psychology.

In his introduction to *The Marvels of the Soul*, the world-famed Swiss psychologist Prof. C. G. Jung makes a very interesting comparison between Schleich and Paracelsus. He says that they were

\* *Die Wunder der Seele* (The Marvels of the Soul). By CARL LUDWIG SCHLEICH, with a preface by C. G. JUNG. (S. Fischer Verlag, Frankfurt-am-Main, Germany. 353 pp. 1951.)

both revolutionaries, the latter standing at the beginning, the former at the end of a spiritual epoch. Although Paracelsus was a pioneer for cures according to the methods of physical science, he had a foreboding of a coming era of crude, materialistic scientific views. Schleich stood at the end of this predicted materialistic epoch and was concerned again with the metaphysical aspect of his profession. Professor Jung says that they both exemplified a new spiritual attitude and were both absolutely sure of their professional careers, in which both reached an almost dizzy height. He goes on to describe Schleich's favourite idea of a Soul pervading the whole body but being more closely connected with the blood than with the grey matter of the brain as an ingenious hypothesis which might have incalculable importance. Concluding his important comment, Professor Jung says that Schleich did pioneer work in the sense of his freedom from the narrow-mindedness of merely professorial specialization.

*The Marvels of the Soul* covers a wide range of topics: sleep and dreams; the subconscious; the limitations and pains of the soul; animal and human souls; the brain and its apparatus; remembrance and recollection; will and free will; genius and talent; hysteria—a metaphysical problem; the cycle of the living and immortality; self-consciousness, individuality and personality; the evidence of the past; and the dark side of man and of nature.

Because of lack of space, only one short excerpt from *The Marvels of the Soul* can be translated here, but it may give the reader an idea of the tendency of the whole book:—

Only when we can see in the divine light the purpose and goal of humanity shall we know whether the individual will eternally live *per se* or merely as a part of the Whole. In both cases the obligation arises for us from this knowledge to serve this Whole to the best of our ability. Those who live without faith in eternal life have no existence at all but merely a presence here. How great would be the benefit for humanity, if men lived as though there were preparation for a hereafter.

Schleich says about the Soul: "Its action is a commission of the Universal Soul to raise matter to divine knowledge."



## CORRESPONDENCE

### FERTILIZERS AND COMPOST

"A Student of Theosophy" in England does well in his "Correspondence" on "Fertilizers and Compost" published in THE THEOSOPHICAL MOVEMENT for October 1952 (Vol. XXII, p. 248) to raise questions of vital concern to the welfare of Nature and of Man, but some of his assumptions need to be examined. Doubtless over-zealous students do sometimes make mistakes in defending one side of a controversial issue without sufficient examination of the subject. But it is not always so true as it may seem that defenders of unorthodoxy are ill-informed. Sometimes they are, but sometimes they are not. While much remains to be learned on the subject in question, enough is already known and Theosophy has sufficient to say to refute some of the criticisms made. Let us consider them briefly.

The opening sentence states: "People in increasing numbers, among them students of Theosophy, appear to class the use of fertilizers with such obvious abuses as the continuous cropping of virgin soil without replacing what is taken from it." Is giving poison to an individual any better than taking away all food and starving him to death? The analogy is in most cases very close. Not all fertilizers may be so bad, but hardly any of them are ever just right for the crop being cultivated. A gigantic head of lettuce, full of water with no flavour, vitamin content or other vital ingredients, can be very deceiving in appearance. Almost every farmer of experience knows that fertilizers are far less effective when used immediately than after aging for a season or more in the soil. Something happens to them in the soil. Why does a farmer find it better to rotate crops? Why does a season of rest for the soil help to produce better subsequent vegetables? Why does planting something like alfalfa for a season and ploughing it under in the fall greatly improve the quality of the next season's crops? Could not the processes that go on be similar on a small scale to what occurs in the soil of continents left for ages either above or beneath the ocean?

All this is indicated in *Isis Unveiled* and *The Secret Doctrine* :—

As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc. (S.D., II. 726)

What is that "renovation," and what are the "new forces"? From within, the answers are given in the extensive teachings of *Isis Unveiled* and *The Secret Doctrine* on evolution. From without, scientists are making discoveries daily confirming those teachings. For instance, students of Theosophy living in contact with modern civilization might consider with profit such articles as "Stream Pollution" by Rolf Eliassen, Professor of Sanitary Engineering at the Massachusetts Institute of Technology, in *The Scientific American* for March 1952. How rivers are *living* things—that purify themselves by organic processes when not too heavily poisoned or contaminated is plainly indicated. Analogous organic processes take place in the soil of the land. A mineral fertilizer of the artificially compounded variety is not generally used directly to best advantage by many plants, but must pass through intermediate stages of transformation. In tracing the evolution of "the Divine Scintilla (the soul)" through "its ceaseless peregrinations from one form to another," *Isis Unveiled* has this to say :—

Thus the monad was shot down into the first form of matter and became encased in stone; then, in course of time, through the combined efforts of *living fire* and *living water*, both of which shone their *reflection* upon the stone, the monad crept out of its prison to sunlight as a lichen. From change to change it went higher and higher; the monad, with every new transformation borrowing more of the radiance of its parent, *Scintilla*, which approached it nearer at every transmigration. (I. 302)

May not this help to explain why powdered stone can be used in the soil to some advantage only in certain cases? The mineral matter has to be further transformed before it becomes assimilable by plants used for human consump-



tion and nourishment. The organic processes of decay employed in making compost accelerate these processes. The order of Nature cannot be overpassed. This is Law. (See *Isis Unveiled*, I. 329-30)

There is little need here to pursue the point further since the writer of the correspondence disclaims wishing to discuss the relative merits of fertilizers and compost. But as he has touched upon a moot point, a few words more are due. It is unfortunately true that the word *organic* has been abused. There is all the more reason for getting a better understanding of the term. A Master of Wisdom once made an observation that gives a key to understanding much in this regard:—

Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and... she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material. (*U.L.T. Pamphlet No. 29*, pp. 4-5)

Profiteering motives do enter everywhere, unfortunately, as observed, but aside from this just criticism, the main point for nourishing the kingdoms of Nature seems to have been missed.

The first of the three questions raised in the Correspondence is answered in part by the foregoing. There is, to my mind, a vast difference between “a soil in which the necessary balance between the vital mineral elements has been produced by Nature and a soil in which this balance has been produced by the direct addition of mineral elements naturally deficient in the soil, while at the same time the humus content is maintained by the addition of organic manure.” In addition to the processes suggested above, we may add another suggestion. Students of this subject would do well to study and ponder what is known of nitrogen fixation, in the light of Theosophy. Nitrogen is required by plants, but it cannot be used directly by them. Minute living bacteria are known to play a vital part in the fixation of nitrogen so that it may be used by the plants. These are found at the roots of certain species when the conditions are right.

“A Student of Theosophy” raises the second question as to how “certain mineral elements vital to the growing of food crops” can be sup-

plied when needed. He writes: “No amount of composting of plants grown on the soil, or dung from animals grazed upon it, can supply what is not already there.” But composting can be done with materials drawn from far and wide, as when garbage resulting from products of other localities is added to the compost pile. Aside from this, however, and even limiting the compost and dung to that produced on the same soil, what of the processes which go on in the leaves of trees and plants in sunshine, by which chlorophyll is produced? May not “new forces” of the sun working on plant life thus add to the soil what was not there before? If it is argued that the elements are the same, it must be pointed out that the resulting compounds can differ greatly. This fact cannot be neglected in considering the evolutionary processes of Nature. The formation of chlorophyll and the fixation of nitrogen are only two of the many transforming processes going on in the universal laboratory of Nature.

The third question about the use of lime to sweeten the soil falls in a similar category with the use of other mineral elements. They are valuable only when they have been transformed into a form assimilable to advantage by the plants. Some of the elements, or rather compounds, are more easily transformed than others. The human body needs iron, but we dare not eat nails to get it. Mineral compounds have to be transformed for suitable use. What is now being learned about ion exchange, an electrochemical process going on in the soil as well as in the laboratory, can be considered as another factor.

Since the writer of the “Correspondence” in question “is aware of some of the results obtained by the ardent advocates of ‘compost only’ and would not presume to dispute these,” the reasons for the excellent results obtained are worth understanding. This can be done in the light of what Theosophy has to teach of the alchemy of Nature.

Finally, we can agree with the spirit of the concluding paragraph of the writer and advise avoidance of statements without accurate knowledge. But we must add that knowledge can be obtained.

U.S.A.

ANOTHER STUDENT OF THEOSOPHY



## IN THE LIGHT OF THEOSOPHY

The American Academy of Political and Social Science devoted the November issue of its *Annals* to "Murder and the Penalty of Death." "The Errors of Justice" is the title of a striking article by Dr. Otto Pollak, Associate Professor of Sociology in the University of Pennsylvania. He begins it with an apt quotation from Lafayette:—

I shall ask for the abolition of the penalty of death until I have the infallibility of human judgment demonstrated to me.

Dr. Pollak proves with specific instances that innocent men have more than once in the last 150 years been condemned to death and in some cases executed for a crime which it was later proved they did not commit. In two of the instances which he cites the Karma of the condemned but innocent men seems to have saved them dramatically at the last moment. The death sentences of Will Purvis and of J. B. Brown, wrongly convicted of murders committed in 1893 and 1901, respectively, were commuted to life imprisonment. In one case, the rope had failed to tighten about the neck of the condemned man when the trap was sprung, and in the other it had been discovered after the rope was already around the neck of Brown that the warrant for the execution bore by mistake not his name but that of the foreman of the jury which had found him guilty! Both men were later found innocent, pardoned and recompensed in some measure by their respective States of Mississippi and Florida for work done in the State Penitentiaries during their several years of wrongful confinement.

In other cases cited the vindication came too late to save the innocent victims. Dr. Pollak admits that such cases are numerically rare, though he is inclined to think there may be more than ever come to light. But he rightly insists that "the core of the problem...is ethical and not utilitarian. Ethics cannot be argued in figures."

Theosophy is unalterably opposed to the death penalty. Students' attention is invited to Mr. Judge's article on "Theosophy and Capital Punishment," reprinted in *Vernal Blooms*.

Meantime the execution in England on January 28th of 19-year-old Derek Bentley for his part in the murder of a policeman last year has aroused a storm of protest that is hopeful for the ultimate success of the efforts for the abolition of the death penalty in Britain. Thousands are reported to have signed petitions, written to newspapers and importuned their Members of Parliament, 200 of whom tried in vain by an adjournment motion the night before the execution to get the matter raised in Parliament.

The jury had recommended clemency but it seems to have been considered necessary to refuse it in the hope of the barbarous and shameful punishment having a deterrent effect on the violence said to be rampant among young people. As though in a universe of law the State by turning murderer could make its citizens more law-abiding!

It is greatly to be hoped that the contemplated revision of the Indian Penal Code will be carried out and that the death penalty, so anomalous in a country which owes its very independence to non-violence, will be abolished.

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In the September 1952 *Journal of the Oriental Institute* of the Maharaja Sayajirao University of Baroda (received late), Dr. S. N. Vyas writes on "Karma and Transmigration in the *Ramayana*." "Reincarnation" would have been a better term, as he is dealing with the return to a new human body and "Transmigration" is often erroneously interpreted as permitting the incarnation of the human soul in lower forms.

Dr. Vyas cites many cases in the great epic where victims of misfortune, including Rama and Sita, lay it to their own actions in the past. Would that such a manly assumption of one's responsibility for whatever comes to one were general! The first impulse today is generally to look for someone or something to blame for any untoward precipitation. We claim to suffer from heredity, environment, the prejudice of others, the "will of God," the caprice of fortune—anything and everything but our own unconquered



weaknesses, our own ignorant folly or deliberate wrong-doing.

The result is resentment and, too often, attempted retaliation, which keeps the pendulum of action and reaction from ever coming to rest. As the Buddha puts it:—

“He abused me, beat me, vanquished me, robbed me,”—those in whom such thoughts find refuge will never still their wrath. (*Dhammapada*, Verse 3)

The *Ramayana* calls for showing compassion even towards criminals deserving death (VI. 113. 42-44) and states that one does not reap righteousness by slaying the wrong-doer. (II. 96. 24)

The interesting point is made, in connection with the prompt and drastic results for Ravana from his abduction of Sita, that the fruit of action motivated by desire (*Kama*) ripens soon (VI. 64. 9), producing what Theosophical students of the present day sometimes refer to as “quick Karma.”

In a Home Service talk (*The Listener*, October 16th), Dr. J. G. Porter discusses the Pleiades. These daughters of Atlas, according to Greek legends, were seven in number but we only see six in the night sky. The telescope, of course, reveals in the little cluster many more than seven. The Greeks had various stories to account for the missing one. Dr. Porter dismisses the modern idea that it may have been a variable star, but he admits that the legend “is found in every race of mankind and at every period of history,” and thinks it is

a curious fact and rather a significant one, because no other group of stars has been so carefully watched as this... They were not only used to regulate the calendar but in all centuries the growing crops were thought to depend on what is called in the Book of Job “the sweet influences of the Pleiades.” And with all primitive peoples, Maori and Aztec, Egyptian and South Sea Islander, the rising, culmination, and setting of this little group called for ceremonies and festivities.

Had Dr. Porter turned to Hindu mythology he would have found another source from which the Greeks may well have derived their legendary lore. He remarks that in France and Italy the Pleiades are called “the little chickens,” but that name too, “Poussinière,” is derived from the Hindu term *Pillaloo-codi*, the “hen and chickens,” says Bailly, cited by Madame Blavatsky. (*The Secret Doctrine*, I. 663) In dealing with the number seven in Astronomy, H.P.B. says it is closely connected with the occult significance of the Pleiades, “The six present, the seventh *hidden*” (*S.D.*, II. 618-19) and adds:—

In India they are connected with their nursing, the war god, Karttikeya. It is the *Pleiades* (in Sanskrit, *Krittika*) who gave the god their name, for Karttikeya is the planet Mars, *astronomically*... He is a *Kumara*, a “virgin youth”... generated in the fire from the Seed of Siva—the *holy spirit*—hence called Agni-bhu.

“When Karttikeya was delivered to them by the gods to be nursed, the Krittika were only six,” she further states (*S.D.*, II. 551), “but when the poetical fancy of the early Aryan symbologists made of them the consorts of the Seven Rishis, they *were seven*.” “Anyhow,” she adds, “the Seven Rishis were made to marry the Seven Krittika before the disappearance of the seventh Pleiad.” She goes on to state:—

...the Pleiades are the central group of the system of sidereal symbology. They are situated in the neck of the constellation of *Taurus*, regarded by Madler and others, in astronomy, as the *central group* of the system of The Milky Way... the central point around which *our Universe of fixed stars revolves*, the focus from which, and into which the *divine breath*, MOTION, works incessantly during the Manvantara.

The subject is one on which *The Secret Doctrine* throws out many more hints, for the right interpretation of these *Rishis*, the Pleiades and Karttikeya, the Commander of the Siddhas (“Yogis in heaven and holy sages on earth”), reveals to the adept the greatest mysteries of occult nature. (*S.D.*, II. 549)



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Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.



# The United Lodge of Theosophists

## 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 furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

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