



Vol. XXI No. 7

May 17, 1951

There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all man. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth yet not able to find it for each seeks it only for his own private benefit and gratification, without giving one thought to others.

—MAHATMA M.

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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 May 1951.

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QUESTIONS ANSWERED
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AT AN INFORMAL "OCEAN" CLASS

THE THEOSOPHICAL MOVEMENT

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RESIST NOT EVIL

On the 20th of May lovers of wisdom will salute with minds and hearts the memory of Gautama Buddha. The threefold festival will be celebrated by the Buddhist world on that day—the festival of the Birth, the Attainment, and the Death of the “Lamp of the Law.”

Students of Theosophy have always revered the memory of this Great Renouncer-Sacrificer. His sage teachings have ever been a source of inspiration and of guidance in their own study and service. The world in general, and, alas! India in particular, have been backward in appreciating and following the Master who defined Eternal Religion, the Ancient Wisdom, in a single statement:—

Hatred ceaseth not by hatred; hatred ceaseth by love.

This is a moral precept which enshrines a psychological exercise. It has a splendid background in metaphysics and philosophy which convinces the reasoning brain-mind. The intuitive perceive its inherent truth without labouring with the tenets of Karma, *Skandhas* and *Nidānas*.

The Four Noble Truths and the Five Rules of Practice advance self-evident propositions. Millions accept the Master, His Wisdom and the Order of His Devotees; the Four Truths and the Five Rules; because at the core of human consciousness are the divine intuitions called Inherent Ideas. Even the illiterate recognize as true and good and valuable the teachings which these enshrine.

Buddha-Wisdom, expressing itself through the faculty of Intuition, appeals to the latent Intuitions in all human beings. Argumentation must be abandoned; reason must rise to the plane of purity, and, thus freed from prejudice, bias and rancour, become compassionate. Thus enquiring minds can come also to understand and accept the teachings which ramify from the root doctrine,

“Resist not evil.” The unsophisticated, the simple-minded, see this doctrine as self-evident verity.

Examine in that light the following sayings of the Great Master who was born a warrior-prince but laid aside his crown and sceptre to don the Yellow Robe and to take up the Begging Bowl:—

“He abused me, beat me, vanquished me, robbed me,”—those in whom such thoughts find refuge will never still their wrath.

“He abused me, beat me, vanquished me, robbed me,”—those who deny refuge to such thoughts will still their wrath. (*The Dhammapada*, Verses 3-4.)

Is there in this world a man so surcharged with humility that he minds not reproach, as a well-trained horse the whip? (Verse 143)

Let a man overcome wrath by absence of anger, let him overcome evil by good. Let him overcome the miser by generosity and the liar by truth. (Verse 223)

In recent years in India the doctrine of Non-Violence was popularized by the martyred leader Gandhiji. He followed in the footsteps of Illustrious Predecessors like the Buddha and Jesus Christ. It is a universal teaching and one which was emphasized both by H.P.B. and by W. Q. Judge.

Thus in her *Key to Theosophy* H.P.B. states:—

Recognizing as we do in our philosophy the justice of this statement [“With what measure you mete it shall be measured to you again”], we cannot recommend too strongly mercy, charity, and forgiveness of mutual offences. *Resist not evil*, and *render good for evil*, are Buddhist precepts, and were first preached in view of the implacability of Karmic Law. For man to take the law into his own hands is anyhow a sacrilegious presumption. Human Law may use restrictive not punitive measures; but a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. (p. 198)

And thus W. Q. Judge in *Letters That Have Helped Me*:—

The plan of quiet passive resistance, or rather, laying under the wind, is good and ought to work in all attacks. Retreat within your own heart and there keep firmly still. Resist without resisting. It is possible and should be attained. (p. 133)

QUESTIONS ANSWERED

AT AN INFORMAL "OCEAN" CLASS

CHAPTER I

Q.—What is meant in Theosophy by "Soul"? Is man, as a Soul, the same as the Ego; that is, are Soul and the reincarnating Ego the same?

Ans.—Suppose we take the statement made on the second page of the *Ocean*, that, even down to the minutest atom, no matter how we regard it or what we may name it, what visible or what changing appearances it may present—actually, "All is Soul and Spirit." If the question is, "What is Soul?" Soul is everything;—there is nothing that is not Soul and Spirit in its basic nature. Then the question naturally arises, What is the distinction between the Soul and Spirit?

It would be worth while to look in *The Theosophical Glossary* for a brief memorandum by H.P.B. under the word "Spirit." She says that the word "Spirit" ought in fact never to be used except in direct relation to the Universal Consciousness, but that a great confusion exists due to warring conceptions, so that the words "Soul" and "Spirit" are used indiscriminately. Now, if we take "Spirit" to refer first, last, and all the time to Consciousness from the Universal point of view, just as we use the word "Matter" for the universal basis of all form; then, with Spirit as the universal basis of all consciousness, Soul would be the *individual* form of Spirit—just as we say "matter" and "body," not meaning two different things, but one, matter being the universal stuff from which all bodies are formed. Then we would have in "matter" and "body" a perfectly good analogy to what is metaphysically meant by the words "Spirit" and "Soul."

If, then, we take man as a Soul—Life or Consciousness, which, as Mr. Judge says, is "ever evolving under the rule of law which is inherent in the whole"—man represents a Soul which has reached a given stage in the evolution of individual consciousness. The animal below us is no less Soul than we are; the Life in the vegetable and the mineral kingdom is no less Soul than we are; but

their stage of evolution, their stage in the gradual progress towards individualized permanent consciousness, is behind ours. Using "Soul" in that sense, man as a Soul and as the reincarnating Ego mean one and the same thing.

Q.—Was H.P.B. the first Great Teacher since the time of Jesus? If so, why should there have been so long a period between them, if another Great One is expected in 1975?

Ans.—The life of a civilization is much longer than the life of a single generation of men—call the life of a civilization about 2,000 years. The Great Teachers come at the birth of a new civilization, and the birth, the genesis of the new, is always while the old is still on the stage. The men and women who will be running this country 10, 15, 20 years from now are on earth right now, and many of the boys and girls who will be running this earth 30 or 50 years hence are here now. So there are cycles when Great Teachers come and there are cycles when lesser Teachers come. So far as Theosophy is concerned, the statement is made that Teachers have never been absent from the race. With regard to the present effort, it began in the 14th century with Tsongkha-pa, in Tibet, and with Western Teachers bringing the same truths in Europe.

Q.—Do we learn from observation and experience, or do we learn from experience only?

Ans.—Is there one of us but knows, if he asks himself, that we gain knowledge both by experience and from observation? It is only when we look wholly outside that we ask such a question as that. In fact, in reading the *Ocean* or any of the other Theosophical books, we might try to bear in mind that there is that in us, a department of our nature, where the knowledge actually

exists of anything and everything that the Teachers write about; then, we would begin to look within ourselves to corroborate, from the harvest of our own past experience, our observation of what the Teachers say.

There is, however a vast difference between a man asleep or a man dreaming, and a man awake. The thing to observe is that it's the same man, regardless of what state he is in. Let us apply that to knowledge: if this teaching is true, we have been active and a part of this solar system ever since it had a beginning—not to go farther back. There isn't a single state, a single condition, a single form of life and being in this solar system that every one of us has not been through tens of thousands of times in all the kingdoms below as well as in the present human kingdom; in all of the seven states of consciousness, not merely the one we are aware of now.

Where is this experience? It is asleep in us, and, in the religious man and the scientific man, it's dreaming. Our business, then, is to awaken to the same kind of consciousness that we have here and now in other states of matter and on other planes of life and being. Only a part of our nature is awake. At other times, in the past, other parts of our nature have been awake. We identify ourselves with the part of our nature that is awake; we do not recognize our whole nature, and so make no effort to rouse that part of us which is present but not active.

Q.—Could we learn all that remains to be learned by observation?

Ans.—Surely.

Q.—Isn't observation the only way we learn anything about astronomy?

Ans.—Learning from observation distinguishes man—even the savage, the lowest of men—from the brute kingdom. Animals cannot learn from observation; they can learn only by experience. Why can't they learn by observation? Well, the meanest of men always "sees double." If the

impulse rises in him, say, to run from something that he sees, he can say, "Well, shall I run or shall I stand fast and fight?" And no matter how much his legs want to run, he can choose to stand and fight, and do it. But when the same situation presents itself to the animal, it has only one perception, *fight*. It never reasons. Why doesn't it reason? It sees no contrast. It can see only one thing at a time. Now if we observe ourselves, we will find that 99% of what we know comes from observation. What does the other 1% come from? Experience. We conduct ourselves by bringing what we see (observation) and what we experience into coadunition and consubstantiality: that is knowledge.

Q.—Is not observation a form of experience?

Ans.—Well, if we use the word "observation" in a subordinate, and the word "experience" in a general, sense, then all observation is a part of our experience; but if we take the two words as they stand, "observation" and "experience," then experience is direct perception and observation is indirect perception. Old Patanjali says that the means of knowledge are *three*, not two—as we think of them when we say "observation and experience." The first means of knowledge, says Patanjali, is direct perception—that is what we call experience. One who has tasted tabasco sauce knows that it is liquid fire: that is direct perception. The second form of knowing is by the direct perception of others which they tell us about. They may tell us, "Don't drink that bottle of tabasco as you would drink a glass of water," and, attaching sincerity, good faith and common-sense to them, we only smell of the sauce or touch it with our tongue; we go slowly. So we have direct perception of our own, which is experience; we have the testimony of others in regard to their experience; and then we have, says Patanjali, a third method, *inference*—the deductions which we make whether from our own experience or from the testimony of others.

Now, there is a fourth method of knowledge that we seldom think about. It is peculiar to the Adepts. Have you ever thought of the expression,

"Universal Brotherhood," or union, as *the* means *par excellence* of gaining knowledge? And yet the 13th page of the first chapter of the *Ocean* shows us clearly that that's the way the Masters get their knowledge. At the bottom of the 12th page, it says that the Mahatmas have power over space, time, mind, and matter, precisely because they are perfected men; that is, they have had a sufficiency of experience, of testimony, of inference, to satisfy them that there is fundamentally no separateness at all between one being and another, one state and another.

The separateness is in one's own eye. If we think so, there is separateness; if we don't think so, there isn't. Then They said to Themselves, why couldn't I put myself in that man's place? If I could just do that, I would feel as he feels; I would think as he thinks; I would get all of his experience instantly. Suppose they want to know about ants. Do they read books on ants? No. Do they hire people to go out and observe ants, experiment with them, and get testimony about them? No. The Mahatma puts himself in the ant's place, and instantly he knows the universe as an ant knows it, feels it and lives it. This, then, is the method which Patanjali describes as peculiar to the ascetics.

Q.—On page 8, Mr. Judge makes the statement:—

But irrespective of all disputes as to specific names, there is sufficient argument and proof to show that a body of men having the wonderful knowledge described above has always existed and probably exists today.

If Masters of Wisdom are a fact, why does Mr. Judge use the word, "*probably*"?

Ans.—To us who have no direct knowledge of our own that there are Masters of Wisdom, our conviction—or lack of it—our belief or disbelief, must rest upon evidence and testimony, and no matter how good the evidence may be in regard to anything, it does not make it a certainty. Thus, in our minds must always exist the possibility that there are no such Beings as Masters of Wisdom—until when? Until we know for ourselves that there are such Beings, until we

come into direct contact with them. From our stand-point, it is a matter of the consideration of evidence, not of first-hand knowledge. Bearing this in mind, Mr. Judge talks to us in our own language. There is no "*probably*" about it in his case, because he knew for himself that such Beings exist.

Have you not noticed that, whenever a man asserts positively and without qualification something that he may know but that we do not know, the very flat-footedness of the assertion arouses in us an element of opposition? We do not know, and something in us tells us that the man is trying to take advantage of us, when he affirms without qualification something to be so that he knows but we do not know. There is a freedom from dogmatism, a freedom from pressure or coercion on the soul of the listener or of the inquirer or of the believer, for that matter, by the simple putting in of that word "*probably*." The evidence that we have studied satisfies us that such Beings must exist today; so we are studying and trying to apply Theosophy. If we do that and if such Beings do exist, the time must come when we will contact Them, and then there will be no "*probably*" about it for us.

Q.—Would any man be a friend of the human race who tried to act in harmony with the laws of life?

Ans.—Very evidently, the one who asked that question sees, just as clearly as any Mahatma could see, what a free and independent Theosophist is, and knows perfectly well for himself that if a man obeys the laws of all Life, he is the only one who *could* be a friend of the human race. What, then, is the matter? Why the question? There is such a thing as not having enough confidence in ourselves. If a man sees, and knows that he sees, then to the extent that he sees and that he knows that he sees, he is an Adept. Why shouldn't he rely on his own perception, his own inference, and merely check it, corroborate it by the testimony of others?

If we had more faith in ourselves, we would have far more faith in the Masters, and the

converse is just as true; in fact, even more true. It's a strange thing and perhaps it is one of the reasons why Mr. Judge and H. P. B. began their teachings with a discussion of the Masters of Wisdom. Unless we see that there are beings as much higher than we are, as, in Mr. Huxley's phrase, we are higher than a black beetle, and that these beings were not born that way; that they *became* what they are through observation, experience and inference—and by living according to the laws of Life—we shall not have confidence that there are Masters. But once we have that confidence, results flow: each of us begins to have confidence in himself, no matter how big a fool he may be, or how bad a sinner, or how many mistakes he makes; then he begins to have confidence in his brother man, no matter how big a fool he is, or how big a sinner he is, or how many mistakes he has made. That is the first real step in Universal Brotherhood.

Q.—Page 4 of the *Ocean* states:—

For this age, as one of them has already said, "is an age of transition," when every system of thought, science, religion, government, and society is changing, and men's minds are only preparing for an alteration into that state which will permit the race to advance to the point suitable for these elder brothers to introduce their actual presence to our sight.

The question is, just what is this alteration which will prepare men's minds?

Ans.—Using our own powers of observation, and then checking by our own experience, can't we all see, both in regard to ourselves and in regard to other men in every walk of life, that things our fathers were so sure were the truth, the whole truth, and nothing but the truth—things they never doubted and never questioned—we totally disbelieve or wholly doubt?

Take, say, religion. Only a little while ago, practically speaking, nobody doubted that there was a personal god; that there were miracles; that if a man did not become a member of some Christian church, he would be out of luck when he died. Who believes that today? There has been a tremendous transition in our minds.

Turn to modern science. Only a little while

ago, men believed that science would solve every problem in the universe. Any number of men had the same faith in the theories of science that other people had in the revelations of religion. Who takes any stock in scientific theories today? No scientist. You can't find a single scientist who will bank on any scientific theory. They are far more honest in that respect than the preachers are, for they say, "This is just a working hypothesis." Wasn't it Sir David Brewster who, discussing the theories of light, said that the only thing a scientist can do at present is to believe in the corpuscular theory of light on Mondays, Tuesdays and Wednesdays, and the rest of the week act on the theory that light is just a rate of vibration? The two theories are absolutely antithetical. And so with many theories of science.

Look around the world political, social, mechanical. In the years since the first world war, what a colossal change has taken place in the attitude of the populace as a whole towards freedom for women; that is, that they have just the same right to think for themselves, to choose for themselves, to act on their own responsibility, as a man has. Why, that is the most unimaginable, incredible change in the state of mind of the race for the last twenty centuries; and so on, all up and down the line.

The *Ocean* statement means, then, that the mind of the race, instead of being rigid and following age-old ruts or grooves, is becoming fluidic. Men will listen to anything. The phrase goes, "Try anything once." Doesn't this mean that we are rapidly coming to the point where one can describe the human mind as an open mind? When the mind of the race actually *is* an open mind, there is a chance to do what, up to date, Theosophy has been able to do for a handful only; there is a chance to sow the seed of Theosophical teachings broadcast to all men everywhere.

When the thirst of the race for power, for money, for glory, for self-indulgence is dried away—when the mind of the race says: Life is not worth living if that's all Life is for—then, men will be led to study the great idea of Brotherhood, to see that Karma and Reincarnation are laws of evolution, and to believe in the existence of Masters not as miracles but as *teachers*, as our

Elder Brothers; the race mind will have so changed that it will welcome these Elder Brothers' presence amongst us as teachers, as guides, as philosophers, as workers, as friends. And then They will come.

SOMETHING IN COMMON

[Reprinted from *Theosophy*, Vol., XXV, p.324, May, 1937.]

Knowing the existence of numberless viewpoints we are apt to overlook the fact that each mind has much in common with all minds. Every man is endowed with the duality of perception distinguished by the terms, Higher and Lower *Manas*. Every man possesses the path or bridge between the two—*Antaskarana*, that *human* area in the field of conscious experience where the sensuous and the supersensuous worlds intersect. This middle principle of thought, will and feeling, then, is the instrument of either traffic or of communion, between egos—the common ground on which men may meet by any one of three possible means of interchange. These are, respectively, on the basis of : mutual desires, as with the salesman who converses with his prospect; the discussion and comparison of more or less mutual *personal* interests; and finally, the common aspirations and longings for truth which rise in the human heart. Thus it is possible for theosophists to deal with all sorts and conditions of men.

The theosophist has nothing to sell, but he has something in common with all men. He is human. He is also divine. And as he uses these common elements in his dealings with other men his opportunities for calling attention to what they have in common increase. In this way Theosophy gains a hearing and an introduction. Probably all of us have had dealings with individuals of such excellent character that we have wished they might accept the teachings of Theosophy and increase their power for good. And, perhaps, acting overzealously, we have closed their ears, by speaking too soon or too vehemently. The experience of many students shows that the ability to listen is often of more value than the ability to talk. If we encourage the other to tell us his ideas of Life, Law and Being, then we have opportunity to lead him to distinguish between the

true and the false, and together to build upon the basis of a common interest in the true. If we do not make a "convert," we at least may gain for truth a strengthened conviction that may in time lead to Theosophy.

Each new visitor to a theosophical meeting carries away with him certain impressions based upon things heard or seen, as does each one who converses with a student. With some, we have so much in common that it is only necessary to reduce our ideas to a common terminology as basis for mutual understanding. With others, we apparently have in common only our humanity and our divinity—still *something*.

To insist that our ideas are right and that Theosophy alone is correct—however truly stated—may be a mistaken method; we cannot "prove" it, although we may induce another to prove it to himself. Sometimes he makes *us* prove it to ourselves to a greater degree than before!

A theosophist who is a musician may appear to have little in common with a materialist who is a chemist, but give the chemist an opportunity to express his ideas in regard to the existence and behaviour of an atom, the musician will find many analogies to demonstrate common processes in his own existence and the practice of his profession. Given sufficient opportunities, and meeting with open minds, the way is paved for mutual understanding of *universal* processes. The chemist may no longer recoil from such statements as, "All that a man can know of the Supreme is what he knows in himself, through himself and by himself," while the musician adds to his lore a mass of corroborative detail.

But to refuse to another man the expression of his thoughts, taking it for granted that they are wrong unless he is a theosophist, is to lose the chance of meeting on common ground. Ordinary discrimination enables one to distinguish the "crank" with an "axe to grind" from the thoughtful man whose ideas need only clarification and direction.

That which theosophists have in common with other men may be used as a foundation to build upon. Whether our opportunity to present Theosophy comes through Christians, Jews, Mohammedans or Agnostics, we can make use of

the common elements. Sometimes the ground must be cleared for building, but it is rarely necessary to raze existing structures altogether. The pillars of Strength, Devotion, Sympathy and Sacrifice, may remain in place, and much of the other material may be used again in new combinations. The traits and propensities we have developed through long ages can now be made to serve the cause of Theosophy.

We can never build for the other fellow, nor can we plan for him; we can only show him the desirability of building anew. And, so long as our individual view-points remain, we can never standardize the *approach* to Truth. Each student will study or work in his own way, but if the motive is right and the Goal is one, the work will go on. The Secret Doctrine teaches "The fundamental *identity* of *all* souls with the Universal Over-Soul." We strive to learn it, and all beings in the universe aid us in the learning, as we aid them, through our *identity*. After all, we do have *much* in common.

STUDY

Why do we get so little real alteration in our characters through the study of Theosophy? Such a question is often asked by the earnest student who has forgotten that most questions can be answered if the law of analogy is applied.

We are familiar with the fact that, though we eat our meals in a short time, the process of digestion takes much longer and, after digestion has taken place, the body throws out that which it does not want and assimilates the rest, turning it into health and strength.

We are also familiar with the idea that these three aspects of one process take place with respect to life's experiences.

We eat of the fruits of life, physical, mental and moral, while we are on earth for the short span of one life that Nature allots to us. In the first period of the after-death states there is separation of that which can be used and assimilated, and that which is waste matter. The latter is left behind in Kama-loka: the former is, during a long term of earth years, assimilated and built into the fabric of the soul. When assimila-

tion in Devachan is over, then a new meal is needed and return to earth begins.

The eating of food is a conscious process, but neither digestion nor assimilation is. When, however, we eat of the experiences of life we are aware of what we are doing and we have the power of choice, though we are unaware during the period in Kama-loka. We are more aware during the assimilative process in Devachan though not fully so, for there is no power of choice in that state.

If we apply the law of analogy along these lines to study, it is very illuminating, but, since we are dealing with mind, which is awareness itself, these three (or four) processes should all contain in them the faculty of awareness. That they do not is the reason why we do not benefit from our study.

How do we study? We read a passage, but we are often only partly attentive to it, and even if we read it two or three times, we are unable to repeat it a few minutes afterwards. If we do read with our full attention a kind of digestion process takes place, for we separate the essence of what we read from that which is less valuable for us, while paying full attention to the exact meaning of the words. If our study stops here the process is unfinished and we have a merely intellectual perception of the subject, corresponding—to continue the analogy—to the understanding of those intellectual giants without insight—the materialists and scientists with their "ill-digested" facts. The next stage, that of assimilation, is brought about by reflection on the essence of what we have read. These three processes have their analogy also in experiences in life and, when applied, give the key to the understanding of the way in which, by assimilation here, the long years of Devachan can be avoided.

Just as a young child eats its food without taking any notice of it save to satisfy the body's craving or its idiosyncrasies of taste, so most of us go through life accepting what comes, without thought. We do not analyze what gives good nourishment and what gives pain, but err again and again because of this inattention. Digestion still takes place, and so does assimilation of what

is assimilable, however little, in Devachan. As conscious beings we ought to pay attention to our experiences, just as we ought to read with attention. Then we should note that, just as an emotional upset will spoil the process of digestion so will it spoil the digestion of an experience. Those who find it difficult to discard the waste matter of the body should look to the food they eat and to their emotional disturbances so that retention of waste matter—which is poisonous to the system—does not take place. Similarly with the experiences we take into our consciousness. We should consciously digest them, *i.e.*, with attention, a mental process, and, equally consciously, throw away the waste matter. Then, by reflection on the *essence* of the experience (not on the whole of it), we assimilate its value. The useless part of an experience is mostly the emotional reaction, and this must at once be separated from the rest of it.

In study, perhaps the first stage for most of us is to take exact note of what we read. Though it is true that we need to grasp the idea and not the words, to make this possible we must first be sure that we have read and recorded the exact words and the meanings of those words which particularly apply. For example, how often do we read the "Fundamentals of Theosophy" and see the words, "underlie and pervade," but how long does it take us to see the value of the word "pervade" in this connection? Accuracy in the reading process itself, punctuality in the attentive digestion of what is read, *i.e.*, at the time of reading and immediately afterwards, and purity in the reflection on and assimilation of the essence of the ideas that the section read can yield. This is the triad to be used. Every time Analogy and Correspondence lead to success.

UNIVERSAL HEALTH INSTITUTE

The Times of India for April 20th outlines plans for a hospital in Bombay where patients can be treated by the medical system of their choice. The Universal Health Institute, whose Honorary Treasurer is Shri I. P. Parekh, is sponsoring the new hospital, plans for which were outlined by Shri Parekh at a press conference. The Bombay Home Minister, Shri Morarji Desai, is President of the Institute, which is already treating some 600 patients but has research in allopathy, homœopathy, nature cure and Ayurvedic medicine as its fundamental aim.

In our March 1949 issue we hailed the opening of a hospital at Nagpur at which patients could be treated by practitioners of Ayurvedic, Homœopathic, Allopathic and Unani systems, recognizing the greater importance of the patient's restoration to health than the upholding of the prestige of a particular system. In that connection we quoted the editorial note published in *The Theosophist*, Vol. V, p. 300, September 1884, which reads in part:—

We by no means desire to deprecate the value of any system of medicine; we believe more in the physician than in his medicines, and we consider everything right, if applied at the right time and in the right place.

A system under which the patient has free choice of the type of treatment seems preferable to the unified system of medicine advocated in 1949 in the Report of the Committee on Indigenous Systems of Medicine, which might conceivably become itself a threat to personal freedom besides perhaps incorporating—doctors being fallible human beings like the rest of us—undesirable features from them all.

DOWSING—ONE OF MAN'S HIDDEN POWERS

There are today numerous signs of public interest in the faculty of dowsing, or prospecting for underground water or metals with no more scientific instrument than a "divining-rod" or fork, usually hazel, held in the dowser's hands as he walks over the area he is investigating, and the turning of which shows a "find." Variants described in the paper of Prof. A. M. Low of London on "The Unexplained Mystery of Water Divining," published in *The Aryan Path* for May 1951, include a metal rod or a fork of copper wire or of whalebone. In that paper, specially written by Professor Low for the Indian Institute of Culture at Basavangudi, Bangalore, where it was read at a Discussion Meeting on December 28th, 1950, he expresses the conviction, based on personal scientific investigation, that any such divining-rod is only an aid to the dowser's faith in his own faculty, one which is not very rare and which increases with practice.

Recent investigations have been made also in the U. S. A. That by the American Society for Psychical Research tested the powers of 27 dowsers whose unanimous declaration that there was water under the tract over which they walked blindfolded was confirmed by later drilling operations, though there was wide variance between their predictions of the depth of the water and the rate of flow at different points. The investigators in this case, led by Prof. Gardner Murphy, Research Director of the Society, did not wish to commit themselves without more research, they stated in the Society's *Journal*.

In an investigation by Prof. J. B. Rhine of Duke University he tested the hero of Kenneth Roberts's recent book, *Henry Gross and His Dowsing Rod* (Doubleday and Co., New York) at Kennebunkport, Maine, on his ability to tell when water was or was not flowing in a particular underground pipe, as the faucets in the farmhouse were turned on or off. Mr. Gross made scores so low that Professor Rhine considered them as giving as significant testimony as very high scores would have done for the "extra-sensory-perception" nature of the phenomenon. He attributed

the low scores to the dowser's unconscious antagonism to the form of the test, an antagonism which would surely be quite understandable!

The explanation of the phenomenon does not lie wholly in man's possession of other senses than the physical ones. Some dowsers have reported definite physical sensations in connection with the presence of currents or pockets of water beneath the surface of the earth. The experience of Shri N. G. Apte, B.A.G., M.Sc., F.G.M.S., whose discussion of "Water Finding" appeared in *Indian Farming* for December 1942 and was considered in our pages in an article on "Dowsing" in May 1943, (Vol. XIII, p. 111) was that he felt a sensation or a pain in the calf when passing over a spring or a river. A German operator was reported in *Theosophy* for May 1932 (Vol. XX, p. 336) to have experienced a marked acceleration of the pulse when using the divining-rod, his predictions with which were claimed to be over 90% accurate. His theory was that the results obtained with the divining-rod were due to the effect on the human body of rays of different density escaping constantly from the interior of the earth, these being differentially absorbed by different materials under the surface. The phenomenon certainly points, as *Theosophy* remarks, to the "psycho-physiological continuity of the human organism with the whole of nature."

An unsigned review of *The Divining Rod* by Charles Latimer appeared in *The Theosophist*, Vol. VI, p. 168, for April 1885, in which the following pertinent observation is made:—

It may not be amiss here to refer to an Aryan theory. The Vedantic schools teach that man is, among others, composed of the five elements of earth, fire, air, water and *akasa*, meaning, of course, his *Sthula Sarira* (physical body). The combination of the various elements in different proportions, determines the character of the individual. Cannot the phenomenon of the "divining rod" be attributed to physiological causes, on the hypothesis that the preponderance of the watery or the mineral element in particular individual constitutions, leads to a more perceptible effect on the "switch" in their hands, the magnetic and electric currents of a large mass of water or mineral so effectively passing through those individuals as

to visibly affect the "divining rods" held by them? This would account for the fact that the "rods" are moved in the hands of certain persons only and not in those of others, and also that certain kinds of "rods" are affected, namely those which are recognized as good conductors of electricity and magnetism.

A further clue to the impression received by the dowser for water or for metals may be found in the article on "The Substantial Nature of Magnetism," reprinted in our pages in June and July 1941 (Vol. XI, pp. 116 and 135) from *Lucifer*, Vol. IX, p. 8, for September 1891. There the phenomena of magnetism, terrestrial or animal, are pronounced to be capable of explanation only on the admission of the existence of "a material, or substantial magnetic fluid."

A further hint is given by Mr. Judge in *Vernal Blooms*, where, on p. 152, he refers to the natural attraction between particular metals and human beings who have about them more than other people have of the elementals connected with or belonging to the kingdoms of those metals.

Of interest in connection with the relation between man and nature, to which the faculty of dowsing bears witness and which folk wisdom as well as the teachings of the ancients confirm, is the article, "Homer Didn't Tell Lies," in which the American poet, Robert P. Tristram Coffin, reviewed in *The Saturday Review of Literature* some weeks ago the book mentioned above, *Henry Gross and His Dowsing Rod*. For Mr. Coffin affirms his faith not only in the faculty of dowsing but also in folklore, which he esteems as "the basis of the science of living" and regards as

the one unchanging truth in a mutable world.... ancient books that come from folk experience are still truthful, whereas all text-books of science go out of date every decade.

His fishermen friends, he declares, are "living barometers and thermometers and anemometers." They "make more reliable weather forecasts than the laboratories," which recalls the Master K. H.'s suggestive statement that

even simple muscular contraction is always accompanied with electric and magnetic phenomena, and there is the strongest connection between the magnetism of the earth, the changes of weather and *man*, who is the

best barometer living, if he but knew to decipher it properly.

Apropos specifically of the dowsing faculty, Mr. Coffin observes:—

Any number of natural water-finders have been operating these many centuries finding water for men, as Roberts proves: but laboratory men go on smiling at the idea of human beings as scientific instruments. ...Thirsty deer and men have been finding water by instinct for hundreds of thousands of years where scientists would curl up and die of thirst. But science goes on shouting witchcraft and hokum.

One feat claimed for Henry Gross, that of having dowsed Bermuda at 800 miles' distance, locating three important springs, seems obviously, if substantiated, a case of extra-sensory perception or clairvoyance, to which the ordinary explanations of dowsing would not seem to apply. As for the distance in such a case, it is worth noting that Dr. J. B. Rhine said last year, in his Tenth Frederic W. H. Myers Memorial Lecture before the Society for Psychical Research, that in the E. S. P. experiments

no reliable relationship has been found between the results and the corresponding distances, which have extended as far as thousands of miles.

Theosophy confirms that real clairvoyance is independent of distance.

For the perceptions and apprehensions of the Higher Ego there is neither space nor time. (*Transactions of the Blavatsky Lodge*, p. 27)

RESISTANCE TO THE PARANORMAL

Mr. G. N. M. Tyrrell attempted, in his address before a meeting of the Psychical Research Society on 21st September 1950 (published in condensed form in that Society's January-February *Journal*), to explain the quite general reluctance to accept evidence for paranormal happenings. He rightly declared that if extrasensory perception existed at all it was necessarily a fact of central importance. And yet "the light-hearted casualness" with which serious writers approached it, when they mentioned it at all, made Mr. Tyrrell seek an explanation of their attitude. He found the

explanation for the common attitude of resistance to the strong evidence for sources of information other than the physical sense-organs in "something *below* the rational level—something that is very nearly akin to instinct."

Psychologists have failed to realize the presence of this instinct because they are as much under its influence as anyone else...it is a racial characteristic belonging to the whole of mankind—a product of mental evolution....There is no *reason* why the universe should not extend beyond the scope of our senses, and consequently no *reason* why things of an utterly strange and incomprehensible kind, such as telepathy and precognition, should not occur there and should not give rise to sporadic effects within the sense-world.

And yet the prejudice against their occurrence is there!

Consider this hypothesis in the light of the Theosophical teaching that "spiritual and psychic *involution* proceeds on parallel lines with physical *evolution*; that the *inner* senses—innate in the first human races—atrophied during racial growth and the material development of the outer senses... *a phase of the law of growth*" (*The Secret Doctrine*, II. 294); and its reasonableness will be apparent.

Our present normal physical senses were (from our present point of view) abnormal in those days of slow and progressive downward evolution and fall into matter. And there was a day when all that which in our modern times is regarded as phenomena, so puzzling to the physiologists now compelled to believe in them—such as thought transference, clairvoyance, clairaudience, etc.; in short, all that which is called now "wonderful and abnormal"—all that and much more belonged to the senses and faculties common to all mankind. (*S.D.* I. 536-7)

Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. (*S.D.*, II. 319)

The Soul did gradually step back more and more to make room for the physical intellect, and it is today normal to have the present narrow range of cognition, though the psychic powers are again beginning to manifest. As Madame

Blavatsky wrote in *The Theosophist* for February 1886 (*THE THEOSOPHICAL MOVEMENT*, Vol. IX, p. 176, September 1939)

...instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict.

Mr. Tyrrell's major hypothesis is somewhat similar to that put forward in May 1940 by Prof. H. H. Price of Oxford University, in a paper read to the Jowett Society, Oxford, in which he suggested that telepathy and clairvoyance might be natural to man and ordinary perception something subnormal, a kind of myopia, the majority of telepathic impacts, for instance, being prevented from reaching the well-balanced consciousness by a positive absorption in a limited range of impressions.

It is commendable that Mr. Tyrrell recognizes the need for psychical researchers themselves to be on their guard against the instinct to resist evidence for the supernormal. He warns that "instinct, when it causes the mind to act irrationally, can at the same time blind the mind to the fact that it is doing so." One of the ways in which the tendency comes out in S. P. R. history, he remarks, has been in "the criticism of evidence when the weaker features are brought into high prominence and the stronger features thrust into the background."

It is, of course, perfectly right that in psychical research the evidence should be as good as possible; but there is a point, not at all easy to detect, at which caution lapses into specious argument.

The bearing of this, however unconsciously on the part of Mr. Tyrrell, upon the Hodgson report on the phenomena deliberately produced by Madame Blavatsky will be obvious.

Mr. Tyrrell puts forward a minor but important premise which Theosophy confirms in declaring that the human mind

can attain to different levels of awareness. Intuition and inspiration are examples of this.

THE GOLDEN CROCUS

Sama entered the great city of Thebes during the festival of the Sun-God, Ra, and, as the time was especially sacred, his arrival took on prophetic meaning. "This is the turning of a new leaf," he thought. "Among these people I will find a share of contentment. If happiness is possible anywhere, it is in this place. Surely there is some one who thinks as I think, whom I shall meet and who will become a good comrade." Sama believed that the dreams of a lifetime would be fulfilled in this city of brilliant Sun on the banks of the Nile. Little did he guess how the forces of an ancient past were drawing together for another scene!

Several years passed; years mixed with partial success and discontent, hasty action and sober reflection, search and disappointment. Moments came when Sama doubted if the road he was taking led to happiness.

Suddenly good fortune appeared and, as Spring blossoms shower down in a gust of wind, so wealth, position and friends poured upon him. Gone temporarily was the questing spirit, vanquished by desires which raced through his mind commanding rounds of pleasure.

Thus the shell of the crocus became proud of its fine coat, which then grew thick and hard, almost extinguishing the precious light of memory within.

Contentment, however, was not found by Sama. The old questing spirit returned unsatisfied because the Real had been neglected. Action had been mistaken for inaction, the bizarre for the original, cleverness for Wisdom. As he realized his wrong course, the tiny memory spot within began to pulsate and send its waves of heat first to either side, then above and below, vibrating warmth in all directions.

The wheel moved on:

Who mounts may fall, who falls will mount; the spokes
Go round unceasingly!

Trouble came to Thebes. Years of extravagance were followed by penury and Sama's lot became meagre. The fair-weather friends disap-

peared along with his wealth and position, and, alone in his poverty, he learned the first great lesson. All his life he had searched outside himself. He had looked to earthly pleasures for contentment and, when these were swept away, he was suddenly thrust in upon himself.

So, when he met the Teacher, Sama had passed the youth-time of life. As he listened to the words of Truth, realization flashed across his mind and he saw how wrong he had been. Then, accepting direction as to where true happiness was to be found, his heart became young and the ardour of past lives possessed him.

The shell of the crocus softened to let tender shoots break through to meet the Sunlight.

Sama, wanting to serve, approached the Teacher, saying, "Master, I have heard the words of duty to kin and stranger, friend and foe. I desire to serve the Good Law; how may this be done?"

The Teacher, looking behind the harrowed countenance, saw the golden crocus within the heart of Sama and knew that another had come back to help. The Teacher replied, "Serve not me. I, too, have my own way to make; serve the Cause. We shall be together."

Day in, day out, Sama worked to ease the hard lot of others, a kind word here, a sacrifice there, a good deed unnoticed. Each morning he silently rededicated himself, vowing; "May I make this day a fitting gift to the Self of all, the Spiritual Sun!"

People wondered about the change in Sama. "He does not look like a holy man; yet his deeds have the aroma of sacredness." "What vision does he have, that he works so diligently?" "Why is he contented when he has nothing?"

Those who had been fair-weather friends said that Sama was a failure: "Look at him; once he had everything, now he has nothing!"

Indeed, Sama was puzzling to all but a few: the Teacher and Those whom he served. They saw another Sama—a beautiful golden crocus that had broken through the thick folds of matter, reflecting now from its heart the Sunlight it had sought to reach.

THEOSOPHICAL WORK

What is Theosophical work? Everyone who becomes familiar with Theosophy formulates some answer to this question. The answer may be correct, erroneous or an admixture of the two. In any event it is likely to be partial, however good and true. Due to the limitations of human nature, knowledge of Theosophy is generally partial and its application, except by Masters of Wisdom, even more so. To be consciously aware of this fact provides a healthy check on unhealthy dogmatism in Theosophy and Theosophical work.

Everything is sevenfold. There are seven points of view on every question. Truth comprehends their synthesis. Therefore all seven points of view are needed, and the truth is to be perceived through the whole of humanity. No one, not even an atom, can be left out.

Our concept of Theosophical work depends upon our concept of Theosophy and its application. If that is narrow and dogmatic, so will be all notions about "the Work." But if the concept is truly fundamental and impersonal, then equally so must be the ideal and practice of any and all Theosophical work. The importance of basic concepts in this regard becomes evident when it is realized that the whole Theosophical Movement is sustained by genuine Theosophical work. A spirit of devotion and the purposeful ideal of Brotherhood is the aim and object for which the work is performed.

Unity, study and work have been frequently referred to as a trinity in Theosophical living. For the present purpose we may consider study as a phase of the work; unity cannot be achieved without it. No wishful thinking can bring about unity among would-be Theosophists. Neither does mere getting together constitute unity. Truly Theosophical work can accomplish it. Thus conceived, the work itself is basic and fundamental. What is the work?

This question was answered by Mr. Judge in *Letters That Have Helped Me*, especially in such letters as the second in Vol. II. It was answered by H.P.B. in *The Key to Theosophy*, particularly in the first four and the last three sections and

the Conclusion. Numerous articles by both H.P.B. and W.Q.J. have variously answered the question. From all these we can well conceive what constitutes good work for Theosophy. Above all, we may be sure that Theosophical work is not limited to time or place. It is, in fact, an application of the principles of Theosophy to all work needing to be done, whether in and upon ourselves (unselfishly), or with and for others in the interest of the Theosophical Cause.

Theosophical work is in fact an ever-living exemplification or attempted exemplification of Theosophy in every phase of human life. This is so whether or not the term Theosophy is even mentioned to another. Work for Theosophy has far more to do with living the life than with talking about it, however important the latter may be. Right thought and good deeds are more potent than words, though these have their proper function. Theosophical work, being beyond time and place in the sense that it can be carried on in any and all time and in every place is therefore of a nature as continuous as life itself.

What is the criterion for Theosophical work? Is it only in the books, in a Society or a Lodge, or in an opinion? The true criterion is Theosophy and none other. But what is Theosophy? And is everything Theosophy that passes in its name? These are searching questions that every student has to solve.

The path to Wisdom is the way of Compassion. We know that the Heart Doctrine implies no coldness of intellectual indifference; but neither does it imply the opposite extreme of emotional folly or sentimental gush. It has nothing to do with compromise where principles are concerned. But neither does adherence to principle exclude any phase of truth. Where there is true balance, head and heart find their enlightened unity in Theosophical work.

We put our heart into the work we do. So do others put theirs into their efforts. But, because another's work is never just the same as our own, the egocentricity and impatience of human nature may incline us to feel that his work is only of the head, is merely psychic or the like, while ours

only is of the heart. This is soul blindness, not Soul perception.

We may as well make up our minds at the start that we need to be vitally concerned with realities, not merely with appearances. Differences *can* be resolved. The means for resolving them exist in Theosophy. The consequence of that resolution can be a *mutual* clarification that enables each to do his or her own duty better. It matters not how the duty of one may differ from that of another. "The duty of another is full of danger." We need neither meddling with each other nor any "follow-the-leader" spirit. We need self-induced and self-devised efforts in all Theosophical endeavour, individual or collective. A resolution of differences, by strengthening the bond of unity, can make the fulfilment of duty more effective by virtue of the higher harmony thus established. Another step can be taken in the spiritual realization of practical Brotherhood—a realization that is of the heart, not of time or place.

The home of Theosophy is not in a Society or a Lodge. The real home of Theosophy is in the heart and soul of man. But the source of evil is also in the heart, and it is man's vital task to expunge it. A Lodge can help in that work. The truest and surest help is impersonal—the kind that helps another to help himself. In the final analysis that is the only kind of help worth anything. We help others most by the power of example and by the strength of impersonality in life and teaching.

Lodges are associations through which to work for humanity, not ends in themselves. To set them up as ends is to corrupt the ideal and drag it down to the level of the church idea. To do this is to set up a popery instead of Theosophy. Therefore H. P. B.'s admonition: "Do not work merely for the Theosophical Society, but *through* it for Humanity." (*Five Messages*, p. 26) Mr. Judge wrote powerfully on this subject:—

Some members have worshipped the so-called

"Theosophical Society," thinking it to be all in all, not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood. . . . ("The Theosophical Movement," by Wm. Q. Judge, *Theosophy*, XIV. 536)

The truest and highest concept of a Lodge is of that association of genuine Brotherhood founded on spiritual knowledge and Wisdom which is beyond space and time, "which has no place of meeting, which exacts no dues, which has no constitution or by-laws other than the eternal laws of nature." (*Echoes from the Orient*, Ch. XII) The enduring bond of union for a universal Lodge of Brotherhood lies in similarity of aim, purpose and fundamental teaching. All lesser Lodges are merely instruments or means to the practical realization of the greater unseen one.

Theosophical work is neither more nor less Theosophical because it is done in California, New York or Bombay, or in any other place. Neither is the work we do now necessarily any more or less Theosophical than similar work done in the past or yet to be done in the future. The criterion for Theosophical work is neither time nor place, but the need for Theosophy and the adherence to its fundamental principles.

Discord is the antithesis of harmony, but harmony does not mean sameness. And certainly it does not mean the compelling of conformity or any kind of dictatorship over the life or work of another. "Harmony comes from a balancing of diversities." The judgment of Nature in all things is according to divine principles, the Law of Karma and Brotherhood, not personal preconceptions, predilections or exclusiveness. Hence H. P. B. said: "Let each of us work in his own way and not endeavour to force our ideas of work upon our neighbours." In other words, "Let every man prove his own work."

THE ASKING OF QUESTIONS

A good rule in life is never to ask a question unless the answer is really necessary for oneself. The constant mental urge to gather irrelevant *facts*, as well as the subconscious desire to know everything, ruins the higher faculties of the mind, wastes pranic vitality and shows an innate self-centredness, because *someone else has to answer the question*, someone else has to use up vitality, drag the mind down to the unnecessary in life, and either develop extreme patience or give way to impatience !

Theosophical students are no exception to this. They have, of course, the duty to learn the Teachings thoroughly so that they may apply them intelligently and promulgate them accurately, but, after all, that learning is the task of each one. How often, however, do they ask all kinds of unnecessary questions even about the Teachings themselves—unnecessary because they could themselves find the answers by putting forth the necessary effort ! This criticism does not, naturally, apply to the inquirer or new student, who does not yet know his way around the authentic text-books of Theosophy. It is for meeting the needs of such as these that the older student should be left as free as possible. And yet those who have been studying for years think it perfectly all right to demand time and energy from another student so that their questions may be answered without effort to themselves. And rarely is there a recognition of the sacrifice of the answerer, who is often a very busy person with limited time available for the prosecution of his own Theosophical study. No earnest student minds devoting time and energy to helping fellow-students solve genuine difficulties, but what are genuine questions and when should they be put ?

Add to the rule mentioned above : Never ask a question until the books have been searched for the answer, until one's *own* vitality and time have

been spent in the search, among other reasons for that mentioned by Mr. Judge :—

...if we dig out the knowledge we drag down at the same time rocks and debris of other sorts, whereas, if a miner hands us the nugget, that is all we get at the time.

To take an example, how often we hear the question, even from fairly old students : “ How long does one stay in the Kama-loka before reaching Devachan ? ” The answer is in the books : a few hours, a day, a week, a month or months, or years. What more can one want ? Similar questions will arise in the minds of students.

It is so little realized that to have the words of an answer given is useless ; it is information, titbits of knowledge. To *know* an answer implies study, meditation, application. Not to ask questions until all the groundwork has been laid implies that one has begun, in little, to realize what is due from oneself to others, not so much what is due from others to oneself.

Add one more rule : Never ask a question unless you are prepared to weigh instead of querying the answer. Don't query the answer in the hope of converting oneself or another. Those questions arising out of questions ! They are merely the attempt to fit the answers into the existing edifice we have built up—or to throw the answers out because they will destroy our edifice !

The wiles of the lower manas are almost endless.

Questions arising from the heart are mostly in terms of application of principles, not for oneself but in order to be the better able to help the great Work.

Questions of a truly spiritual nature are born from the suffering undergone in the effort to grasp a spiritual idea, and the answer given will not be informative but just the key which will unlock the door of the lower mind so that it can assimilate the idea.

Pythagoras was right : we cannot and should not question till we know enough to question.

LAWS OF HEALTH AND DISEASE

But what is Life? Is it an abstraction? Does it represent something vague and indefinite? Or is it a substantial something, a concretization of some force—ever changing, ever moving, and yet imperishable; an invisible cause manifesting tangible effects?

We speak of problems of life—many and varied. We speak of life in and of the body. Is there a relation between these two categories of Life? What is the Breath of Life? What is Will-breathing, what mind-breathing and what is their connection, if any, with lung and nostril-breathing?

What is implied in the statement of a fundamental truth of Occultism—"One common vital principle pervades all things, and this is controllable by the perfected human will"?

Karma is the supreme Law of cause and effect governing the whole universe of life and being. There is no Karma-Nemesis without a being to make it or feel its effects.

Prana and Karma provide the keys to unlock the mysteries of many a problem of life otherwise obscured by wrong popular notions.

One of these notions is the serum and drug superstition. There are three searching questions regarding this problem, and as many fundamental propositions to answer them:—

(1) What part does Life—Prana play in health and disease? Life sustains all that is. Health and disease are both manifestations of life; one is harmonious, the other discordant. Therefore the power to heal resides in Life. To work in harmony with the true and the best in Nature is to cooperate with Universal Life. Good health is maintained and healing proceeds in this way as does every other good thing. The aim of soul in evolution is to complete the work and purpose of its life cycle in Nature.

(2) What does the administering of a drug have to do with the *cause* of disease or the correction of that cause? Can a disease be radically cured without correcting its cause? The answer to this question, though fundamentally simple, is

usually obscured by age-old stumbling-blocks of erroneous notions. What have drugs to do with correcting the *causes* of disease? Nothing at all. How can the dire cumulative effects of bad causes ever cease if the causes themselves are not corrected? They cannot do so. Palliatives do not correct causes. They may, in fact, themselves become secondary causes of more trouble.

(3) Is the essential cause of any trouble ever outside ourselves? Are we not responsible, individually and collectively, for causes and their effects? The Theosophical answer to this question is plain and simple: Disease, from whatever cause, is not distinct or separate from the producer who feels the effects. Fanciful or imaginary causes outside the producer are not the true causes. Consequently no antidote, as a means of escape from consequences, gets at the cause of already existing disease; however much it may relieve the symptoms. The true antidote for disease is a corrective of the cause. Wise were those ancients who placed hygiene, mental and moral as well as physical, far above any so-called "curative medicine."

Disease is a consequence of toxic poisons accumulated in the system. These may be degenerative products resulting from confused thinking, intellectual dishonesty, emotional disturbance, or moral unbalance. They may be accumulations from wrong habits of living. To effect a lasting cure the production of poisons must be stopped. Nature needs to be given a chance to expel them. Why complicate that work or endanger it by adding to the poison of disease another poison called vaccine or serum or an inappropriate drug?

The significance of many an observation in *Isis Unveiled* on this subject should be clear, e.g., those on what modern medicine has lost (*I. U.*, 1, 20), on how little substantial progress it has made (*I.*, 405), and the well-justified contempt of Paracelsus for the so-called learned "authorities" of the age (*I.*, 164). These observations do not pertain only to 1877 when *Isis Unveiled* was published. Some honest and courageous physicians of the medical profession since the time

of Dr. Allchin of London, not to speak of the increasing numbers of drugless physicians and hygienists to this day, have variously confirmed Dr. Allchin's observations quoted in *Isis Unveiled*, that "of all scientific pursuits which practically concern the community, there is none perhaps which rests upon so uncertain and insecure a basis as medicine." (I, 180) Dr. Allchin was not the only one to point this out. "Medicine," H.P.B. writes "has been pronounced by various eminent physicians to be nothing better than scientific guesswork." (I. U., I, 407)

Has this situation changed since 1877? Is it quite different now? Has the progress of medicine shown great and wonderful achievements that tell another story? Medical propaganda would tend to make one think so. But the facts are all too often concealed or distorted. While some diseases have died out due to sanitation and hygiene, the number and complexity of other diseases steadily increase. Heart troubles, cancer, poliomyelitis are only a few of the diseases presently prominent.

More and more millions of dollars are sought annually for medical research—an admission of ignorance. The courageous declarations of a few honestly baffled medical men tell the tale. Drugless professions add copious testimony in this regard. The hygienic movement in America, though similarly infected by the same materialistic bias, is nevertheless a witness to medical failure in nearly all but some aspects of sanitation. Surgery, though having a place in some cases of injury, is actually unnecessary for many of the patients operated on. But the modern surgeon seldom if ever knows how to accomplish what can be achieved far better by natural methods. Dietetics is scarcely understood, research and specialists notwithstanding. The question is largely ignored or becomes a mere fad when not a dangerous erroneous practice. Error pervades every phase of so-called medical science.

The demoniacal torture of animals in the name of science is a growing menace. Practically every new medical research building includes a vivisection "laboratory" with animal housing for it. The practice is being introduced into schools and colleges. Human experimentation has been per-

formed on criminals. Ailing victims in hospitals are largely unaware of the fact that the treatment in many cases is experimental. The craze is on to inoculate the body of the human race with disease. As Molière has been translated as saying: "Nearly all men die of their medicines, not of their diseases."

Not a few medical practices are known in Theosophy as "black magic in science." They do not constitute genuine science.

The various anti-medical movements engaged in a death struggle with orthodox medicine can very well testify to the correctness of such Theosophical observations in *Isis Unveiled* as these:—

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. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honour is vindicated, this is a matter of secondary importance. (I, 88)

Who can deny that this observation is as true now as it was then? Medical men themselves confirm it. See the article based on Dr. Ian Stevenson's article, "Why Medicine Is Not a Science," which appeared in our pages in August 1949 (Vol. XIX, p. 151).

Thus, the situation has changed very little and in general has not improved. On the contrary, with the help of politics, totalitarianism and war, it promises to grow worse before it is better.

The dangers and detrimental effects of the modern system of promiscuous drugging are so obvious that it seems fantastic that any should find a blanket endorsement of drugs in certain statements in *Isis Unveiled* such as the following:—

The corner-stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies. Especially necessary is a

familiarity with their effects in and upon the animal kingdom and man. There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic *must* know, and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree.... (I. U., II, 589)

A number of "Nostrums and Specifics" are suggested throughout the two volumes of *Isis Unveiled*. These are given to illustrate certain underlying principles. What principles? This is the vital question. A better understanding of it can be had in view of the fact that nothing and no one is ever exempt from the Law of Karma. Much that is said in *Isis Unveiled* has been sadly and grossly misconceived. The art of healing, for instance, can never be rightly understood as a way of escape from the consequences of wrongdoing. The healing art can never be properly regarded as a substitute for the discipline required to correct the causes of ailments or diseases. In other words, the curative processes of Nature are no species of vicarious atonement.

Mr. Judge has clearly pointed out the aim and method of H. P. B.'s teaching: "Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step...." This is vitally important. It has an application here. Allopathy and the medical profession in general are obsessed with the serum and drug superstition. The dire consequences of these medical malpractices of the present day are being felt and have yet to be felt, though the general public is kept in the dark as to their causation. The dangers were pointed out in the original message of Theosophy.

What, then, might well be a next step for medical practitioners and followers to take that they could understand? Less harmful medicines were suggested. More natural remedies were indicated—such as herbs and other kinds of therapy. Thoughtful and observing people might thus be awakened to see by contrast the vast difference between administering drugs foreign to human needs and the employment of more natural aids. This would be a step in a truer direction. A further step is to self-disciplined correction of the cause of trouble. This requires spiritual knowledge of

natural law. It enters the domain of the true psychology referred to in *Isis Unveiled*.

What are the results? Those who took the hints in any other than an orthodox medical sense found themselves largely fettered by medical orthodoxy, though they had stepped out of the medical ranks, or had never been in those ranks at all. Theosophists largely failed to understand the significance and implications of the original teachings on the subject. Consequently Theosophy pure and simple continues to have a severe battle to fight for recognition.

In view of what is now being learned about deficiency diseases, may it not be possible to conceive that apparently "miraculous" cures seemingly effected by the use of an herb were actually due to the supply of a physiological need? If a person suffers from a lack of iodine in the food, as many do in the so-called "goitre belts," the taking of an herb which supplies the needed element in natural organic form can do seeming wonders. The rice-bird or bobolink when foolishly fed polished white rice will soon die. If before it does so the bird is given the polishings it recovers quickly. Were the polishings a wonder drug or a miracle cure? Would they effect a cure where the need was different? No. They supplied what the bird needed and would get far better in its natural habitat where it belonged.

It is known that giving white rice to sailors at sea or to the Chinese instead of their traditional natural brown rice results in the disease called beri-beri unless something else is given to supply the deficiency. Yet manufacturers continue to process rice, flour, sugar and countless other foods as masses of ignorant people continue to consume them and suffer ever more ailments. No iodized salt, iron tonic, vitamin tablet, or any other artificial preparation can ever compare with the natural products of Nature. The same principle applies to external applications for wounds, etc. The exaggerated claims made for certain remedies make them seem almost miraculous. A basic teaching of *Isis Unveiled* affirms:—

We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgres-

sion of the laws of nature instituted from all eternity.
(I, v.)

Promotion of the vitamin-tablet craze by the medical profession and drug manufacturing concerns in the U. S. A. appears to have some unsatisfactory results. Even the reports in medical annals have had to admit that the best way to take vitamins is with a knife and fork, *i.e.*, in the form of such natural foods as fruits and vegetables. Similar effects are obtained from fresh air and sunshine.

A medical practice of far-reaching consequences is bolstered up by appeals to man's humane impulses, calling for a noble sacrifice of blood for blood transfusions, "to save lives." "Complications" or the use of the wrong type of blood is blamed when some of the immediate physical effects are disease, agony or death. A little study of the part played by blood in the human economy, as found in the Theosophical teachings will convince the open-minded student of the undesirability and danger of such an artificial linking of two personalities. The Karmic consequences may be dire indeed.

What is needed is knowledge of the fundamentals of natural living. These are rooted in the sevenfold constitution and classification of everything in Nature and Man, together with the simple laws governing them. With corrective practice in the habits of daily life seemingly miraculous cures and astounding good health would make all other so-called "cures" look relatively insignificant if not a sham indeed.

The correction of wrong habits of life goes far towards increasing immunity to contagious disease, but we hear nothing from the drug houses about such natural immunity. The spreading of such knowledge would jeopardize their vested interests. The natural benefit flowing from the correction of living habits demonstrates by analogy what is known in Theosophy regarding the most important metaphysical correctives needed in the mind of the human race.

Paracelsus, called by H. P. B. in *The Theosophical Glossary*, "the greatest Occultist of the middle ages," is recorded to have said: "Nature—not man—is the true physician." The living human organism is the vitally active agent of life in the processes of digestion and assimilation. Of what avail are any so-called "cures" to a corpse?

A true science of hygiene founded on Theosophical principles has yet to be recovered from near oblivion. It has yet to be brought clearly to light. Then it may be seen that many a passage in *Isis Unveiled* has a far greater significance when interpreted from the truly hygienic, psychological and spiritual point of view of the working of natural Law.

We would wish that all who have a voice in the education of the masses should first know and then teach that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where people take their precepts as the rule of their lives. (*Isis Unveiled* II, 635)

THE RED RAJPUTS

[This article is reprinted from *The Path*, Vol. IX, pp. 35-37; May, 1894.—Eds.]

Brother Charles Johnston, F.T.S., formerly of the Dublin Lodge in Ireland, is a member of the Royal Academy of Science and retired from the British Civil Service of India. His interest in Indian questions of religion, philosophy, and ethnology is very great, and as his linguistic accomplishments are extensive, his studies in that field are of value. *The Imperial and Asiatic Quarterly Review* for October, 1893, has an article by him under the above title which Theosophists

will do well to read if they can procure it.

Starting with the assertion of De Quatrefages that there are four principal colour groups in the human family, of white, yellow, red, and black races, he adds this from the *Mahabharata*:

The colour of the Brahmins is white; of the Kshatriyas red, of the Vaishyas yellow, of the Shudras black.

While Col. Tod has given much of what is called the history of the Rajputs, Johnston shows

that although we have been in contact with Rajputana for over a hundred years, there as yet exists no material for an exact study of its ethnology; while the latter as an exact science is very young and was for a long time hampered by the old Mosaic traditions about Shem, Ham, and Japheth. He holds that the Rajputs are red in colour, and also makes good argument on the point that in ancient times they as Kshatriyas or warriors were above the Brahmans so far as mystical and spiritual knowledge went. Quoting the Brihad-aranyaka Upanishad thus, "This knowledge has never before dwelt in any Brahman," he goes on to point out that Krishna, the great King and Sage, was a Kshatriya, while next comes Buddha, admitted by the Hindus to be an Avatar, who was also a Kshatriya, all being held by him to be Rajputs. Krishna traced his doctrine from the Kshatriya Manu through a line of Rajarshis or Rajanya sages. This is in the *Bhagavad Gita*, where the last personage named in the line is Ikshvaku, of whose race was Buddha. Hence he ascribes the spirit of the Upanishads and of Buddhism to the mystical genius of the Rajanya race. The well-known characteristic of the Brahmans of not having missionaries should be remembered at this point. The reformers they have had have been mostly among themselves, as, for instance, the great Brahman Shankaracharya. If Johnston's argument be right, then it is a very remarkable fact that the Gayatri, or that holy verse which is the "mother of the Vedas," repeated every morning by thousands of Brahmans as they bathe in the Ganges, was composed by a Kshatriya and not by a Brahman. On this we have in the Upanishads these words: "The Brahman sat at the foot of the Kshatriya." This upholds the spiritual dignity of the Rajanyas, who are the Kshatriyas and the Red Rajputs. And, as he shows, to this time the Ranas of Mewar "unite spiritual with royal authority and officiate as high priests in the temple of the guardian deity of

their race." We should not forget, either, that it is recorded respecting the proceedings after the death and cremation of the body of Buddha that the Moriyas of Pippalivana, saying that Buddha was of their soldier caste, took away the embers to erect a cairn over them.¹ And the name to be applied to these is *lohita*, or red, which is also the name of the planet Mars, the fighter.

Johnston's ethnological deduction is as follows: "That the Kshatriyas of ancient India are identical in ethnic characteristics with the Rajputs of to-day." The Red Rajputs are the descendants of the solar race, a race of kings, of mystical men who not only could learn of mystic occultism but could also fight and rule, which is contrary to the regulation for the Brahman.

If we turn now to the *Secret Doctrine*, vol. I, p. 405, there is most interesting and suggestive matter on this head, with names also, given doubtless with a purpose not divulged. She says:

Two persons, Devapi of the race of Kuru, and Mauru (Mora) of the family of Ikshvaku...continue alive throughout the Four Ages, residing at...Kalapa. They will return hither in the beginning of the Krita Age...Mara (Moru), the son of Shigra, through the power of devotion (Yoga) is still living...and will be the restorer of the Kshatriya race of the Solar Dynasty.

Max Müller, it is said, translates Moru as Morya, of the Morya dynasty, evidently of the same race or family as those who came and took the embers from the cremation of Buddha. To take the embers, when read under the rules of Indian symbolism, is very much like "taking the essence of spiritual culture after all the rest is burned or purged away." Another valuable article to read in connection with this is the Moryas and Koothoomi in *Five Years of Theosophy*, 483. All students of these extremely interesting points are indebted to Brother Johnston for his paper, all too short as it was.

¹ See *Mahaparinibbana Sutta*, American Oriental Department, No. 14.

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