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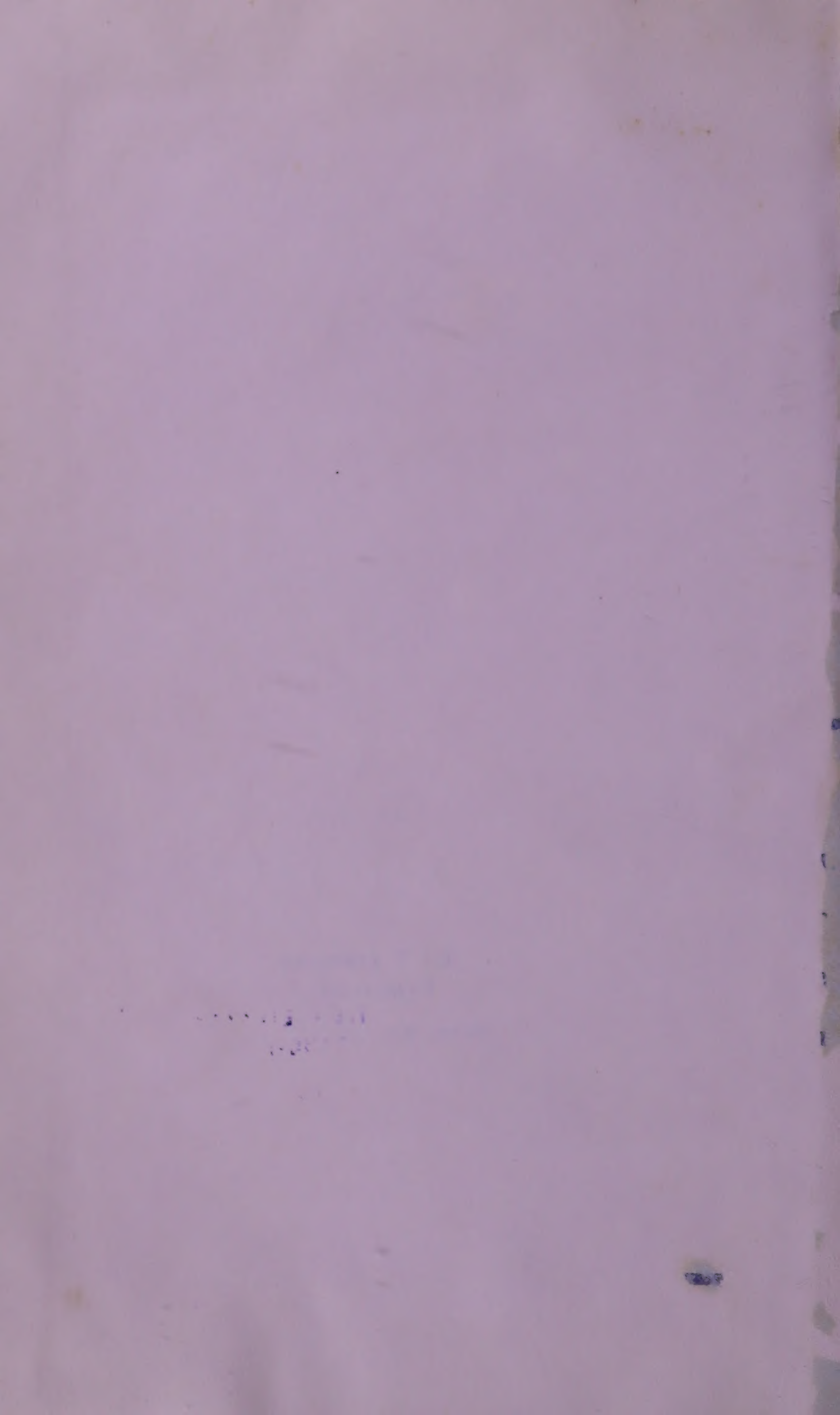
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# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

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सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

## THE THEOSOPHICAL MOVEMENT

Vol. 61, No. 1

November 1990

### FIRE—WATER—EARTH

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1938.]

WITH this number THE THEOSOPHICAL MOVEMENT begins its new Volume. It is an organ of the earnest Theosophical student devoted to the service of human souls, who must incessantly practise the principles of the Esoteric Science if his service is to be of any real value.

The mind of the race is changing. The ideas set in motion by H.P.B. have been circulating in the sphere of knowledge. They have been setting up friction with the thoughts generated by the natural impulse of our fifth-race humanity, which is tarnished by the sins of the decadent Atlanteans. The result is a gigantic eruption of notional cinders, and many are the people who fancy that something can be done with them. Only a few have caught the sparks of truth glowing as they ascend. How many of these few have tried to trace those sparks to the activity of the Master-Mind of our cycle who produced them?

But owing to another cause also the mind of the race has been changing. As a result of the incarnation of H.P.B. there has been a mighty stirring of the sea of human life. The powerful currents of pure and heavenly air have raised giant waves; and a host of souls who have not found a *Vahan*, a ship, to navigate that sea have dropped on these swelling waves, exhausted, bleeding, broken-winged. But those who have found the ship captained by the weather-beaten and experienced W. Q. Judge are safe, for he has brought them to land, giving them enough of knowledge and of insight which rightly used would enable them to find their way on earth. Human nature, however, is perverse. Even with the chart of knowledge placed in their hands by Mr. Judge

many have gone astray, taking bypaths not shown on his chart, and thus have been caught up in the jungle of psychic animalism and religiosity. Those who, faithful to his instructions, have reshaped their lives are safely treading the path of light—single-filed and narrow—through the dark jungle called civilization. These treaders of the path have contributed to the changing of the mind of the race.

Knowing and valuing the worth of W. Q. Judge as few among his intimate disciples and pupils did, Robert Crosbie used the chart so effectively that for the present generation of students there is a sure guide in his programme of work and in the method by which that work is to be executed. In the U.L.T. which he founded, students find reliable ways and means of so changing their own *manas* and *buddhi* that they can contribute their quota effectively in changing the mind of the race.

In this magazine, as in those published by our colleagues and associates in Los Angeles and elsewhere, is given month by month the instruction necessary for self-purification, self-effort and self-knowledge, which instruction is not something new and original, but is derived from the devotion of Robert Crosbie, W. Q. Judge and H.P.B. to the Cause of True Wisdom. In circumstances outwardly different, the same sure methods of service advocated by Robert Crosbie are being used. In the darkness of the twentieth century, the map drawn by W. Q. Judge in the last decade of the nineteenth is being adequately utilized. In different language the same great ideas set in motion by H.P.B. are being kept in circulation.

The obstacles encountered by the student-server of today are the same as those which the aspirants of earlier generations faced. False notions also abound and they are the same as those of the past. False ideas rise cyclically the same as do true ideas. Weaknesses, vices and depravities of today are the same as of old, and the methods of overcoming them are identical in this as in other eras. And so the task and the *dharma* of this magazine is to embody within its covers, month by month, the practical application of the wisdom enshrined in *The Voice of the Silence*:

False learning is rejected by the Wise, and scattered to the Winds by the Good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard."

## RELIGION AND REFORM FROM A THEOSOPHICAL VIEWPOINT

[This article by W. Q. Judge was first published in *The Twentieth Century* (New York) for March 12, 1891.]

TWO great shadowy shapes remain fixed in the attention of the mind of the day, threatening to become in the twentieth century more formidable and engrossing than ever. They are religion and reform, and in their sweep they include every question of pressing human need; for the first arises through the introspective experience of the race out of its aspirations toward the unknown and the ever present desire to solve the questions whence and why, while the second has its birth in the conditions surrounding the bodies of the questioners of fate who struggle helplessly in the ocean of material existence.

Many men wielding small or weighty pens have wrestled with these questions, attacking them in ways as various as the minds of those who have taken them up for consideration, but it still remains for the theosophist to bring forward his views and obtain a hearing. This he should always do as a matter of duty, and not from the pride of fame or the self-assertion which would see itself proclaimed before men. For he knows that, even if he should not speak or could not get a hearing, the march of that evolution in which he thoroughly believes will force these views upon humanity, even if that has to be accomplished by suffering endured by every human unit.

The Theosophist can see no possibility of reform in existing abuses, in politics or social relations, unless the plan of reform is one which grows out of a true religion, and he does not think that any of the prevailing religions of the Occident are true or adequate. They do not go to the root of the evil which causes the pain and sorrow that call for reform or alleviation. And in his opinion Theosophy—the essence or concentrated virtue of every religion—alone has power to offer and effect the cure.

None of the present attempts at reform will meet success so long as they are devoid of the true doctrine as to man, his nature and destiny, and respecting the universe, its origin and future course. Every one of these essays leaves man where it finds him, neglecting the lessons to be drawn from the cycles in their never-ceasing revolution. While efforts are made to meliorate his mere physical

condition, the real mover, the man within, is left without a guide, and is therefore certain to produce from no matter how good a system the same evils which are designed to be destroyed. At every change he once more proceeds to vitiate the effect of any new regimen by the very defects in human nature that cannot be reached by legislation or by dogmatic creeds and impossible hells, because they are beyond the reach of everything except the power of his own thought. Nationalism, Socialism, Liberalism, Conservatism, Communism, and Anarchism are each and all ineffective in the end. The beautiful dream depicted by Nationalism cannot be made a physical fact, since it has no binding inward sanction; Communism could not stand, because in time the Communist would react back into the holder of individual rights and protector of property which his human nature would demand ought not to be dissipated among others less worthy. And the continuance of the present system, in which the amasser of wealth is allowed to retain and dispose of what he has acquired, will, in the end, result in the very riot and bloodshed which legislation is meant to prevent and suppress.

Indeed, the great popular right of universal suffrage, instead of bringing about the true reign of liberty and law, will be the very engine through which the crash will come, unless with it the Theosophic doctrines are inculcated. We have seen the suffrage gradually extended so as to be universal in the United States, but the people are used by the demagogues and the suffrage is put to waste. Meanwhile, the struggle between capital and labour grows more intense, and in time will rage with such fury that the poor and unlearned, feeling the gad of poverty strike deeper, will cast their votes for measures respecting property in land or chattels so revolutionary that capital will combine to right the supposed invasion by sword and bullet. This is the end towards which it is all tending, and none of the reforms so sincerely put forward will avert it for one hour after the causes have been sufficiently fixed and crystallized. This final formation of the efficient causes is not yet complete, but is rapidly approaching the point where no cure will be possible.

The cold acquirements of science give us, it is true, magnificent physical results, but fail like creeds and reforms by legislative acts in the end. Using her own methods and instruments, she fails to find the soul and denies its existence; while the churches assert a soul but

cannot explain it, and at the same time shock human reason by postulating the incineration by material fire of that which they admit is immortal. As a means of escape from this dilemma nothing is offered save a vicarious atonement and a retreat behind a blind acceptance of incongruities and injustice in a God who is supposed by all to be infinitely merciful and just.

Thus, on the one hand, science has no terrors and no reformatory force for the wicked and the selfish; on the other, the creeds, losing their hold in consequence of the inroads of knowledge, grow less and less useful and respected every year. The people seem to be approaching an era of wild unbelief. Just such a state of thought prevailed before the French Revolution of 1793.

Theosophy here suggests the reconciliation of science and religion by showing that there is a common foundation for all religions and that the soul exists with all the psychic forces proceeding therefrom. As to the universe, Theosophy teaches a never-ending evolution and involution. Evolution begins when the Great Breath—Herbert Spencer's "Unknowable" which manifests as universal energy—goes forth; and involution, or the disappearance of the universe, obtains when the same breath returns to itself. This coming forth lasts millions upon millions of years, and involution prevails for an equal length of time. As soon as the breath goes forth, universal mind together with universal basic matter appears. In the ancient system this mind is called *Mahat*, and matter *Prakriti*. *Mahat* has the plan of evolution which it impresses upon *Prakriti*, causing it to ceaselessly proceed with the evolution of forms and the perfecting of the units composing the cosmos. The crown of this perfection is man, and he contains in himself the whole plan of the universe copied in miniature but universally potential.

This brings us to ourselves, surrounded as we are by an environment that appears to us to cause pain and sorrow, no matter where we turn. But as the immutable laws of cause and effect brought about our own evolution, the same laws become our saviours from the miseries of existence. The two great laws postulated by Theosophy for the world's reform are those of Karma and Reincarnation. Karma is the law of action which decrees that man must suffer and enjoy solely through his own thoughts and acts. His thoughts, being the smaller copy of the universal mind, lie at the root of every act and constitute

the force that brings about the particular body he may inhabit. So Reincarnation in an earthly body is as necessary for him as the ceaseless reincarnation of the universal mind in evolution after evolution is needful for it. And as no man is a unit separate from the others in the Cosmos, he must think and act in such a way that no discord is produced by him in the great universal stream of evolution. It is the disturbance of this harmony which alone brings on the miseries of life, whether that be of a single man or of the whole nation. As he has acted in his last life or lives, so will he be acted upon in succeeding ones. This is why the rich are often unworthy, and the worthy so frequently poor and afflicted. All appeals to force are useless, as they only create new causes sure to react upon us in future lives as well as in the present. But if all men believed in this just and comprehensive law of Karma, knowing well that whatever they do will be punished or rewarded in this or other new lives, the evils of existence would begin to disappear. The rich would know that they are only trustees for the wealth they have and are bound to use it for the good of their fellows, and the poor, satisfied that their lot is the just desert for prior acts and aided by the more fortunate, would work out old bad Karma and sow the seeds of only that which is good and harmonious.

National misery, such as that of Whitechapel in London (to be imitated ere long in New York), is the result of national Karma, which in its turn is composed of the aggregation of not only the Karma of the individuals concerned but also that belonging to the rest of the nation. Ordinary reforms, whether by law or otherwise, will not compass the end in view. This is demonstrated by experience. But given that the ruling and richer classes believe in Karma and Reincarnation, a universal widespread effort would at once be made by those favourites of fortune toward not only present alleviation of miserable conditions, but also in the line of educating the vulgar who now consider themselves oppressed as well by their superiors as by fate. The opposite is now the case, for we cannot call individual sporadic or sectarian efforts of beneficence a national or universal attempt. Just now we have the General of the Salvation Army proposing a huge scheme of colonization which is denounced by a master of science, Prof. Huxley, as utopian, inefficient, and full of menace for the future. And he, in the course of his comment, candidly

admits the great danger to be feared from the criminal and dissatisfied classes. But if the poorer and less discriminating see the richer and the learned offering physical assistance and intelligent explanations of the apparent injustice of life—which can be found only in Theosophy—there would soon arise a possibility of making effective the fine laws and regulations which many are ready to add to those already proposed. Without such Theosophic philosophy and religion, the constantly increasing concessions made to the clamour of the uneducated democracy's demands will only end in inflating the actual majority with an undue sense of their real power, and thus precipitate the convulsion which might be averted by the other course.

This is a general statement of the only panacea, for if once believed in—even from a selfish motive—it will compel, by a force that works from within all men, the endeavour to escape from future unhappiness which is inevitable if they violate the laws inhering in the universal mind.

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ALTHOUGH philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality, and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hotbeds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful"; it is the death of selfishness.

—W. Q. JUDGE

## THE ONENESS OF LIFE

For him who knows that all beings are one with his own self, what grief can there be, what delusion, when once he has seen the Oneness?

—*Isha Upanishad, Verse 7*

THE Oneness of all life is a fundamental truth in Occultism. Unless the aspirant realizes and feels this oneness within himself, he remains imprisoned in a capsule of ignorance. The door to the higher worlds is closed and no light comes. In consequence, his mind, heart and intellect respond only to the stimuli which affect his personal life. Because of 20th-century exigencies, he may realize the value of brotherhood, at least partially, and call it "alliances" and "team-work." He may even subscribe to an altruism of a sort and call it "charity," or, as in industrial jargon, "employee benefits." But brotherhood and altruism find a place in his life only if they have within them the promise of additional gains for his own personal benefit and pleasure. His Ego craves for satisfaction. He satisfies it. In all such cases, the centre of thinking, planning and achieving is one's own self as distinct from the selves of others. It is around himself that his little universe must revolve. When such an one steps out of his enchanted circle, his horizon widens, but his old grooves of thought remain. Although under the influence of Theosophy his intellect may grasp the idea of an ultimate oneness, he still tries to search within each circumstance for that which will contribute to his own felicity. During the twilight of his arousal, he is apt to seek knowledge, power and position for himself only.

The touch of Theosophy does not act as an immediate and total solvent of his personality. It thus sometimes happens that he becomes a student of Theosophy with visions of great heights he will reach. If he comes to accept the concept of living Mahatmas, he ventures to think that he can elbow others out of the way to sit in humility (he does not forget this fine word) on the right hand of his chosen Guru. From this position, he feels that he can distribute largesse. When, therefore, the newcomer in the first flush of enthusiasm learns that the primary object of the Theosophical Movement is to form the nucleus of a universal brotherhood, he makes a mental reservation all by himself. Surely, he feels, the nucleus cannot consist of persons who

are ill-dressed, slovenly, impoverished and even known to have indulged in revolting vices. He is righteously indignant. He wants to put his foot down, and doing it, shuts himself off from the beneficence of the force which cannot penetrate his carapace of selfhood. In time, he blossoms forth as a law unto himself and a thorn in the side of his neighbours. The capsule that insulates him from the vast infinity outside is hard and dull and impenetrable. He may die in the joy of his creed, probably respected, wealthy and honoured, yet ignorant and senseless of the illimitable beyond, which surrounded him but which he was unable to see or sense. Many an otherwise good student has thus fallen by the wayside because his being did not furnish the adequate soil for the divine seed to take root and grow.

What is it that makes the recognition of oneness possible? What has to be added to knowledge to attain the deva-sight, the Wisdom from on high? Before the higher understanding can dawn upon the intellect, it must, even at its lowly levels, have grasped to some extent the fact of a unity which persists right in the midst of diversities and the clash of interests. From one aspect, the knowledge of the science of the origin of cosmos and of man is a necessary aid in the understanding of the oneness of life. The universal applicability of law which, though not man-made, yet works with frightening intelligence in the atom and the star, yields yet another aspect. This oneness dwells in the root essence of all things, and the ramifications thereof in the world of effects can be studied in their physical, moral and spiritual aspects. But if the study is by the intellect alone, no lasting good can ensue, and this for the simple reason that oneness reigns supreme on planes which are not reachable by the unaided intellect. The heart of the individual must pulsate in unison with the universal heart before it can feel and sense the great, the all-pervasive oneness. The first glimmer of this Truth comes with the first awakening of Buddhi by the pure radiations of Manas.

As in all things, understanding comes first; then follows the realization. For, any truth has to pass from mere acceptance to a total assimilation into each separate fabric of the individual. Take, for instance, the ideas of ritual and prayers. The aspirant recognizes the hollowness of the popular practice. Yet, in times of stress, he sometimes goes back to propitiations and ceremonies in the hope that somehow a miracle will be achieved. Each one passes through a

similar phase. If the effort at the effacement of the personality is continued, the oneness becomes more and more a part of one's being through a series of progressive awakenings. The progress has to be gradual because for long years the gaze of the disciple is that of a separate unit observing other units outside of it. His eyes through long habit are trained to look at diversity only. His reactions of "mine" as distinct from "thine" have become fixed.

To overcome such tendencies, his efforts must be so directed that the oneness becomes established and recognized within himself. Each vehicle of his consciousness—*Sthula* (physical); *Sukshma* (Astral) and *Karana* (Soul)—has in its essence sprung from a common source. Can the *Sthula Sharira* be so trained as to let go its own separative life and tune itself only to the vibrations of its perennial fount? The possibility must doubtless exist, else any thought of progression must be given up. The difficulty, or rather the immensity, of the task lies in this that the reasoning intellect can carry a person thus far and no further. Unless intuition is awakened, the glimpse of oneness is hazy and in some cases distorted. Only the brave who can cross all obstacles to reach to intuition will be able to form the vanguard of a body united by the fact of its having realized—however partially—the great oneness.

If the student-server subscribes in all honesty to the First Object of the Theosophical Movement, he has to square his actions with his professions of Brotherhood. It is no doubt true that he cannot in the name of Brotherhood condone a vice or indulge in actions which are a negation of the principles of his ethics. Brotherhood cannot and does not mean that we join others in their orgies or have a share in their spoils. It does not mean that we refrain from telling truth to the very face of lie. What, then, is to be done? If ordinary parlance be permitted, what "ritual" shall we observe? Speaking of Theosophy, Madame Blavatsky said: "Its creed is Loyalty to Truth, and its ritual, to honour every Truth by use." It is this duty of honouring every Truth by use which obligates upon the disciple the making of Universal Brotherhood a living power in his life. In other words, each student, if he wants to remain true to his Higher Self, must devote himself to the best interests of others.

It so happens that in his endeavours to live the life or to work for the Cause the student often stumbles and finds that where he wanted

to do good, he only sowed seeds of evil. Charity and philanthropy misplaced may evoke unpleasant responses. And so with the other forms that the world characterizes as good. This must indeed be so, for the student has to learn to discriminate the good from the pleasant. Many of his good-intentioned efforts may not turn out to be conducive to the advancement of another's interests, for the latter's progress lies in acquiring inner strength and confidence through his own struggles. But then such steps are possible only when a detached discrimination is reached, and that is hardly obtained overnight. *Light on the Path* advises thus: "Do not condemn the man who yields; stretch out your hand to him as a brother pilgrim whose feet have become heavy with mire." The sight of a disciple floundering in a morass of misdeeds is sometimes so frightening that his brothers turn away from him for fear lest by going to his help they might themselves fall prey to the contagion. Such are the times that try men's souls. For the disciple who is failing, it is a test of how his ideas of Brotherhood stand up to the situation of his co-disciples running away from him as from the presence of some ghastly phantom. For the more fortunate brothers, the test is harder still and fraught with immense risks. For, to quote again from *Light on the Path*:

Remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire.

And yet, a certain amount of caution must constantly be applied. It is a part of the training in discrimination to know that swimming beyond one's depth is dangerous and is fraught with immense risk to oneself and others.

Says the *Kathopanishad*: "With transient things can the enduring be obtained." So must the Oneness be reached by using the plastic potency residing in the transient aspects of the person. Transmutation is possible in this sense only. Each one, even the most imperial or the most tyrannical, serves. One who through mayhem and torture rises to hold despotic sway over vast multitudes, whether he cares to acknowledge it to himself or not, serves, even if it be the abstract notions of power in its raw crudeness. The ordinary person serves to earn his living, to fulfil an unrequited desire, to realize the fulness of

his love for "god," family or country. The wise one serves to discharge his obligations, to lead the world to duty and to benefit mankind. For the disciple and the person striving towards the knowledge of Brahman, service gets lost and mingled in sacrifice. Progress and advance are his who, honouring lowly personal duties, sublimates them into the impersonal action of a pulsating compassionate heart.

That which blinds a person to his unity with all Nature is the pleasure he gets out of his being a distinct and separate entity with a name and form of his own. He can laugh when another cries. He can be in affluence when others go a begging. He can enjoy his ease at the expense of others less fortunate who through hard toil provide that ease. He can be the object of adoration when others lie cowed, begging for survival. This divisive force is strong during certain cycles (historians have called such "the dark ages"), just as darkness is strong at night, and even if lights be used to illumine certain areas, it is darkness that pervades and surrounds. For the disciple who desires to be devoted to the interests of others, these manifestations of the divisive forces lurking in us all are important for study, for in future births it may become his task to wean others away from these and so protect them from the reaction which must inevitably result. If the vast momentum of the Universe springs from the unity or oneness which abides at its core, then in the ultimate analysis this same unity will brush away disharmony which cannot expect to go against the deeper and all-pervasive energy of the universal momentum. The one energy is all-pervasive for the simple reason that it is nearest to the IT, the Absolute, and exists pervading all, surrounding all, interpenetrating all, so that any opposing or contrary-moving force has the subtle universal ONE force at its very core and must sooner or later sink and be dissolved in the surrounding ocean, lose its distinctive marks of a day and merge its movement in the great flow of the universal waters of life.

It is not enough that the aspirant grasp the truth of this by intellect alone. His knowledge of the grand oneness must become intuitive. It is only when he embarks upon the great change voluntarily and chooses the better by discarding the pleasanter that he can be said to have entered upon the path in reality. Till then, austerity, charity and sacrifice remain mere words with meanings which the personal self

reads into them by the light which illumines its narrowing horizons. Experience must teach him that he cannot touch the garments of Buddhi if he carries with him the slightest tinge of the personal. This personal drag may be likened to a chain which binds the person. Its length allows him very little latitude of movement, and though through long rebirths he becomes reconciled to his hovel and in a sense comes to like it, the chains and manacles force him to remain in his slough of despond. There are those in chains who have an inkling as to where the keys may be found which would set them free. Some have succeeded in finding the keys and releasing themselves from their chains, but have thereafter lost courage and have remained in their dungeons in the same manner as the caged bird that often shuns the open door.

It becomes the task of the disciple to help souls who are in profound gloom to find the key and to use it. His duty is to induce others to grope from darkness to the light. If oneness is the law, if through diversity we have to thread our way in pain towards that unitary existence, it follows that any act which perpetuates diversity is not pleasing to Ishwara. The self must be merged in and forgotten in the Selves of all creatures. The only correct action, the only true dedication can be towards the furthering of such interests of others as will subserve and educe that unity. When the individual proclaims his belief in the oneness of himself with the All, force follows his proclamation.

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It may be an additional aid to reflection to distinguish the three kinds severally, according to the faculty to which each corresponds—the part of our human nature which is more particularly its organ. Thus: the *prudential* corresponds to the sense and the understanding; the *moral* to the heart and conscience; the *spiritual* to the will and the reason; that is, to the finite will reduced to harmony with, and in subordination to the reason, as a ray from that true light which is both reason and will absolute.

— SAMUEL TAYLOR COLERIDGE

## SENSE-PLEASURES AND TRUE BLISS

WHO is there who does not desire to be happy in life? Yet there is hardly anyone who can say that he experiences unalloyed bliss in his earth life. Most people are for ever dissatisfied with themselves and with their lives, with what they have and what they have not. Whatever they have, there is always something more to be reached which is beyond their grasp; and most of us would agree with what Shelley has to say:

We look before and after,  
And pine for what is not;  
Our sincerest laughter  
With some pain is fraught;  
Our sweetest songs are those that tell of saddest thought.

"Sorrow Is," taught the great Buddha; and at no time has this, the first of his Four Noble Truths, been felt with greater intensity than in the present state of society, where misery, poverty and disease are the order of the day. People do not seem to find in this life any mental buoyancy or hope, and settle into a spiritual lethargy, convinced in their belief that life is meaningless. They drag on their life without any aim or object, without any idea towards what end all their efforts are directed, thus inviting on themselves still greater misery. They feel lost and bewildered and without hope. Therefore, what is above all required in this age is "a meditation upon birth, death, decay, sickness, and error," which will make us perceive for ourselves that physical life is not necessarily a vale of sorrow and that a time will come when we shall have made our life on earth what it ought to be.

Bliss—*Ananda*—has been called the highest attribute of Deity in Indian philosophy. The Upanishads sing of the world as having come from *Ananda*; life moves and has its being in *Ananda*. We have but to lift our eyes and see. That characteristic line of Wordsworth's, "The pleasure which there is in life itself," contains a truth of which we need to be reminded often in these days of world-wide misery. The idea that "the Soul of Things is sweet, the Heart of Being is celestial rest," if dwelt upon in moments of unhappiness, can be of singular value of us.

Real happiness, then, is an inherent quality of the soul—a quality

which the soul loses as it loses the true perception of its own nature. It is an inner harmony or contentment of the soul. It is, therefore, futile to pursue happiness; we *are* it. We miss it because we look for it outside of ourselves. Happiness or unhappiness is not caused by what we have or have not, or by our environment. We in our folly mistake cause for effect and effect for cause, and try to attain happiness by hankering after what has not fallen to our lot under Karma and by attempting to change the circumstances in which we find ourselves, thinking that the changed circumstances will bring happiness. But our environment is only the outer manifestation of our inner state. Therefore let us begin by setting to work on ourselves, trying to adopt the right mental attitude and purifying our nature, and happiness will spring up spontaneously from within us in the progress of time, for there is a living spring of happiness in our deeper nature.

We should not judge *Ananda* or soul-happiness by the ephemeral pleasures and deceptive allurements of mundane life which gladden us in their coming and sadden us when they depart. That there is a radical difference between pleasure and happiness, between what appears to be good and what is intrinsically good, is not understood by the average person today. Joys and pleasures seldom teach us anything; their pursuit can never lead to happiness or permanent satisfaction in life since it is based on total ignorance of the needs of our higher nature. We were never intended to live for mere animal or even intellectual enjoyment. Even those who possess all that earth life can give—health, wealth, comfort, fame, power—are still dissatisfied and unhappy, for how can that which is external satisfy or bring happiness to the inner man? Their nature aspires for other food—food that will nourish their spiritual nature, and nothing less will satisfy their cravings.

Sense-pleasures and sense-indulgence produce an effect which is the very contrary of what is intended. Says the *Bhagavad-Gita*:

...those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end...the wise man delighteth not in these. (V, 22)

And again: "...those who thus desire riches and enjoyment have no certainty of soul and least hold on meditation." (II, 44)

The Buddha has very much the same to say:

He who gives himself solely to sensual pleasures which are unbecoming, and does not devote himself to the pursuit of higher knowledge, thereby abandons his own good by grasping at what is pleasant to him... (*Dhammapada*, Verse 209)

From attachment to sensual pleasures is born grief, from this attachment fear is begotten. There is no grief for him who is freed from attachment to sensual pleasures; whence, then, can there come fear? (*Ibid.*, Verse 214)

People miss happiness because they do not take into account who the real experiencer of happiness is. According to the *Gita*, one of the names of the Soul is "the enjoyer."

The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul. (XIII, 22)

Therefore, if a person be true to his Real Self, which is "the embodiment of endless bliss," he need never be unhappy.

People are so fervently seeking for opportunities to obtain pleasurable impressions and anxiously avoiding disagreeable and painful ones that they scoff at the idea that the woes of birth have to be accepted cheerfully as avenues for further growth and service. H.P.B. says in *The Secret Doctrine*:

...the Occultists...recognize in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility....Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain and death? (II, 475)

Thus pain is the womb of progress. Only the misguided try to avoid at any cost the sense of pain. It is by contrast that we learn and progress. The shadows emphasize the beauty of the sunshine. Without pain and sorrow how could it ever be possible for us to know happiness or the joy of life? But alas, how many of us, who recognize this truth are willing to suffer and know how to make use of that suffering? It is because we have been putting too much attention on

effects rather than on causes and looking only at the outer surface of things that we miss the lessons out of experiences, pleasant or painful, and, failing to learn from them, are not able to enjoy them in the real sense—even the pleasant ones. To see the deeper significance of any experience, pleasurable or painful, is productive of happiness. In all events we must look for the hidden meaning, the hidden beauty, the hidden joy. So our happiness or unhappiness depends far more on the way we meet the events of life than on the nature of the events themselves. Real happiness is above pain and pleasure. That is why we are asked to regard pleasure and pain with an equal mind and to rise above both.

In order to do so we need knowledge. Knowledge and happiness go hand in hand. Knowledge will reveal to us the real meaning of any event or any experience and by bringing inner tranquillity and peace, enable us to accept the sorrows of life and to overcome them. Lack of knowledge bewilders our understanding; it creates doubts which make us feel lost. The *Gita* says: "The man of doubtful mind hath no happiness either in this world or in the next or in any other" (IV, 40). Therefore we have to cut asunder all doubts "with the sword of spiritual knowledge" and seek the Truth. For each one, "finding the truth, obtains all that he can desire—hope, happiness and a better understanding of his and all existence." A similar idea is expressed in the Bible: "Happy is the man that findeth wisdom, and the man that getteth understanding."

What true happiness is and the way that leads to its attainment is indicated in the *Gita* in more than one place. It asks us to renounce all selfish desires and to be "happy and content in the Self through the Self" (II, 55). It describes as the highest bliss "union with the Supreme Spirit," which is to be obtained by one whose passions and desires are subdued, who is devoted to the true Self and free from sin (VI, 27-28). Krishna gives us the heartening assurance that "for those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness." (IX, 22)

To be happy is not the goal of life. Happiness ever recedes if it is sought for its own sake. We have to look for duty instead and to perform it cheerfully. There is little happiness in the world that is true and lasting besides that of doing the little duties of life and doing good. The regions of happiness are provided for those whose deeds

are righteous. All of us, if we look back over our past and try to trace occasions when we have had that wonderful glow of happiness, will find that it has come to us unsought when we have performed a loving deed or rendered gentle service or in one way or another tried to promote the happiness of others.

The inevitable conclusion at which we arrive is that there is an eternal bond uniting all human souls, that the individual is an inseparable part of the Whole, and that therefore it is only when the whole of humanity has attained happiness that the individual can hope to become permanently happy. Whenever we think of our own happiness, Compassion will speak to us and say : "Can there be bliss when all that lives must suffer?" Let us in our humble capacities emulate the example of the great Buddhas of Compassion, who, "from boundless pity and compassion for the world of deluded mortals," refuse to pass into the Nirvanic state—"the glorious state of Absoluteness, the Bliss past human thought"—but accept instead the "Path of Woe" in order to contribute towards our salvation and lead us on the Path of Righteousness which is also the Path of Happiness.

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WE arrive at a conception of the relation of science to religion very different from the usual one. When one views the matter historically one is inclined to look upon science and religion as irreconcilable antagonists, and for a very obvious reason. The man who is thoroughly convinced of the universal operation of the law of causation cannot for a moment entertain the idea of a being who interferes in the course of events—that is, if he takes the hypothesis of causality really seriously. He has no use for the religion of fear and equally little for social or moral religion. A God who rewards and punishes is inconceivable to him.... Hence science has been charged with undermining morality, but the charge is unjust. A man's ethical behaviour should be based effectually on sympathy, education, and social ties; no religious basis is necessary. Man would indeed be in a poor way if he had to be restrained by fear and punishment and hope of reward after death.

—ALBERT EINSTEIN

## PSYCHIC INVESTIGATION

ANCIENT texts of widely separated people reveal a similarity of spiritual aspiration and of moral striving in ancient days and now. But not all affinities, alas, are spiritual ones. The meeting of thought and aspiration across the millenniums is paralleled at a lower level by the psychic consanguinity between archaic necromantic practices and the recrudescence of mediumship, witchcraft, vampirism and the like in the modern world.

The conviction that there is nothing new under the sun may bring a sense of *ennui* to the superficial, of frustration to the reformer, of insecurity to the blind accepter of exclusive claims. But to the thoughtful person of open mind it carries reassurance and perception of the unity of humankind, a unity that bridges the temporal distances between ancient and modern civilizations and cultures as easily as it spans the seas.

Implicit in every scientific attempt at understanding the world, whether in its dense material or its superphysical aspects, is the recognition of the reign of law. There would be no point to research, physical or psychical, without the assurance that identical conditions can be counted on to produce unvarying effects; the calculability of which depends alone upon the adequacy of the control and the knowledge and skill of the investigators.

In no branch of scientific investigation, however, is freedom from preconception more essential than in psychical research, and from none, surely, is it more conspicuously lacking. Credulity is bad but incredulity in the face of undeniable facts is no better. There has been a shocking waste of time and energy in the past several decades in the repetition, by investigator after investigator, of experiments that would already seem conclusive.

Probably in no other field is the testimony of reputable witnesses received with greater suspicion. Conscientious investigators have their *bona fides* challenged by others of less open mind and of inadequate knowledge. The types of psychic phenomena that lend themselves at all—though never with too good a grace—to laboratory tests are relatively few, and in those fields the constant ploughing leaves no chance for crops. The prospect for the scientific recognition of phenomenal manifestations is not bright if it must wait till every

interested scientist is personally satisfied of their occurrence.

It is no doubt natural that the psychological development of the race should follow the general order of development traced by unfolding individual intelligence—that the query "What?" should antedate "How?" and "Why?" But the child who remains overlong in the "What?" stage is considered subnormal. Research in the physical sciences has largely achieved the transition. Observation has long been chiefly a tool in their causal quest. But there is some ground for anxiety lest psychical research, one of the younger sciences, may not represent a case of arrested development. In spite of professed interest in causal factors, most investigators are preoccupied with the endless amassing of facts unexplained and, we believe, unexplainable as long as the clues in ancient Eastern Psychology are disregarded.

This was pointed out repeatedly by H. P. Blavatsky between 1877 and 1891, but the psychical researcher failed to take advantage of her advice. Even today he suffers from lack of understanding that her knowledge of the laws of the production of phenomena can bestow, knowledge gained from masters in Asiatic Psychology. Psychical researchers would gain considerably were they to lay aside their prejudice and to study with an open mind the principles of Oriental Psychology tabulated by H.P.B. in *Isis Unveiled*.

H.P.B. wrote in 1888:

It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. It opens limitless horizons to *substance* informed by the divine breath of its soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists. (*The Secret Doctrine*, I, 520)

Let us remember how far the orthodox science of that day was from recognizing either the illusive nature of matter or the divisibility of the atom, both scientific commonplaces now. Then let us ask whether other suggestions from the same source are not entitled to respectful hearing and whether it may not be worth the investigators' while to follow them up even at this late day instead of continuing to ignore them, or rejecting them out of hand.

We shall mention two of the invaluable clues that H.P.B. placed before the psychical researchers. The acceptance of these clues as

working hypotheses, along with the existence of a supersensuous medium through which thought is transmitted, would set the feet of investigators of phenomena such as telepathy and seance-room manifestations on the road to results which have so far eluded them:

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter. (*The Secret Doctrine*, II, 149)

When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will. (*The Key to Theosophy*, p. 289)

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ALREADY the new men are dotted here and there all over the earth. Some, as I have admitted, are still hardly recognizable: but others can be recognized. Every now and then one meets them. Their very voices and faces are different from ours; stronger, quieter, happier, more radiant. They begin where most of us leave off. They are, I say, recognizable; but you must know what to look for. They will not be very like the idea of "religious people" which you have formed from your general reading. They do not draw attention to themselves. You tend to think that you are being kind to them when they are really being kind to you. They love you more than other men do, but they need you less. (We must get over wanting to be needed: in some goodish people, specially women, that is the hardest of all temptations to resist.) They will usually seem to have a lot of time: you will wonder where it comes from. When you have recognized one of them, you will recognize the next one much more easily. And I strongly suspect (but how should I know?) that they recognize one another immediately and infallibly, across every barrier of colour, sex, class, age, and even of creeds. In that way, to become holy is rather like joining a secret society.

—C. S. LEWIS

# THE CAUSE AND CURE OF DISEASE

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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 whercin 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 rhythmical, 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*, October 1892; reprinted in *THE THEOSOPHICAL MOVEMENT*, July 1961)

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*, I, 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*, September 1892; reprinted in *THE THEOSOPHICAL MOVEMENT*, July 1961)

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, we 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 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, Homoeopathy, 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 Homoeopathy, 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 Homoeopathy 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 Homoeopathy 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 Homoeopathic 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)

No wonder Gandhi declared: "Doctors have almost unhinged us." 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. When Gandhi 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" (Louis Fischer in *The Life of Mahatma Gandhi*, 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.

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## IN THE LIGHT OF THEOSOPHY

"What is truth? Pontius Pilate asked of Jesus, but did not wait for a reply. Centuries earlier, the *Isavasya Upanishad* had concluded that "the face of Truth is covered with a blindingly brilliant golden disc. May it be uncovered, so that one devoted to the Truth may behold it."

The central idea of H.P.B.'s article, "What Is Truth?" (*U.L.T. Pamphlet No. 17*), is that Absolute Knowledge and Absolute Truth exist only in the spiritual regions and are not to be found on earth. But, like the sun, the many rays of Absolute Truth reach our world of relative truths. The vast majority fail to benefit by these rays because they are under the dominance and glamour of falsehood and sham, and this in every walk of life.

Chaturvedi Badrinath, writing in *The Times of India* of August 8, raises the same millennia-old question: "What is truth?" We give here a few extracts from his article:

It is a sign of the modern age in which we live that truth, like so much else in human life, is fragmented, broken in unrelated parts. There is objective truth, and there is subjective truth, the truth of the scientist, and the truth of the poet....

A great many people believe that the question of truth is for the philosophers to agonize about and for the prophets to answer. Yet, in the everyday lives of these very people, there can, perhaps, hardly ever be a day when in one context or the other they do not wonder about the truth of a thing that touches them directly....

Behind every political ideology, behind every policy and act of Government, behind every economic principle and activity, there lies similarly the question of their truth....The foundations of every Government are in a civilization. And since every civilization has a particular understanding of truth, the question as to what truth is becomes of greatest importance....

The question, "What is truth?", was discussed in great detail in the *Mahabharata*....Three points chiefly emerge. First, that truth is the highest of all *dharmas*; secondly, truth is relative to time and place and the person concerned; and thirdly, truth is not merely correspondence with facts but is the actual living of a life that is not fragmented in unrelated parts, but is lived in the wholeness of one's right relationship with oneself and with other beings....

In answer to the question, "What is truth and what are its predicates?", the *Mahabharata* speaks of thirteen characteristics of

truth. Including itself as a predicate, they are: equality, self-control, absence of envy, forgiveness, modesty, endurance, not to find faults with others, renunciation, concentration of mind, nobility of conduct, forbearance, and non-violence. Each one of them was defined clearly. Although mentioned as distinct, they were regarded as aspects of one indivisible whole. That is the reason why each one of them is connected with the rest and invariably includes the rest. Truth is indivisible. And, in its essence, so is *dharma*.

H.P.B.'s article, "What Is Truth?", referred to above, concludes with these words:

To sum up the idea, with regard to absolute and relative truth, we can only repeat what we said before. *Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND—he can get naught on earth but relative truth, or truths, from whatsoever philosophy or religion.* Were even the goddess who dwells at the bottom of the well to issue from her place of confinement, she could give man no more than he can assimilate. Meanwhile, everyone can sit near that well—the name of which is KNOWLEDGE—and gaze into its depths in the hope of seeing Truth's fair image reflected, at least, on the dark waters. This, however, as remarked by Richter, presents a certain danger. Some truth, to be sure, may be occasionally reflected as in a mirror on the spot we gaze upon, and thus reward the patient student. But, adds the German thinker, "I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead."...

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Religion, in the true and only correct sense, and as the derivation of the word suggests, is a bond uniting all human beings together. Yet, perhaps no word has been more profaned than the word Religion. Its identification with particular sets of dogmas and beliefs has caused more wars, violence, bloodshed and anguish in the world than any other single factor. Charles Tyler's article, "Spreading the Word," in the July 1990 issue of *Geographical Magazine* (published by the Royal Geographical Society, U.K.) traces the growth of the world's religions during the past two thousand years and the havoc wrought by the ambitions of their proponents. Both Muslims and Christians

have resorted to forced conversions and have fought "holy wars." The battle for religious supremacy continues to the present day, albeit in a less overt military style.

Christianity has been the most determined of religions in its attempts to convert the "unfaithful," says Tyler. Atrocities have been committed in the name of Christ during the Christian Crusades, and later during the Spanish and Portuguese conquest of Latin America. Even now, Christianity stands alone in continuing to push its frontiers. While in the past it was a primarily Western religion linked to colonization, it has now a non-white majority, predominantly in Africa. In Asia, on the other hand, the presence of great world religions like Hinduism, Buddhism and Islam has thwarted the efforts of the missionaries and the people have not generally been very receptive to approaches from the Christian church. "As a faith system Christianity is simply not on the Eastern wavelength," says Father Joseph Brankin, Secretary General of the National Missionary Council, a Catholic body.

Tyler writes:

Most of the wars or conflicts in progress in the world today have their roots in religious differences. But this is too simplistic—religion is often closely linked with cultural, racial and political factors. Whether it makes sense to attempt to unravel these strands is questionable: many of the major religions of the world have become so intricately linked with particular racial groups, cultures, political systems and lifestyles, that it is difficult to imagine one without the other....

Christianity is the most aggressively ambitious religion, in the sense that it endeavours to spread the Gospel of Christ throughout the world—even if the methods by which converts are made are somewhat less than Christian in spirit.... There are still thousands of missionaries—mainly fundamental evangelical Christians—trying to push on the frontiers of Christianity with little or no regard for the existing cultures of others. To them, the notion of "inculturation" seems almost devilish: only a total rejection of one's evil past ways, and being "born again in Christ" will save souls from hell. Like the early Christians, these missionaries are waging a "holy war" on the two-thirds of the world that is still "living in darkness." Unlike the crusaders they do not use swords and battle; they use prayer and the power of the "word of God"—along with whatever hi-tech aids

might be necessary—to gain their converts.

And during the last century, they have had tremendous success....It is from the U.S. that this new missionary thrust originates....Global evangelization, however, still seems a long way off. As the Christian missionary drive becomes stronger, so an increasing number of governments are tiring of the activities of missionaries in their countries and are closing the door.

Christian missionaries' activities have strengthened the evil of sectarianism and weakened spiritual perceptions. Even their social and educational activities are rightly suspect. More than anything else, missionaries have stood between the pure teachings of Jesus Christ and the people to whom they go by their preaching as by their example. Missionaries will serve the cause of real Christianity by cleaning their own consciousness of impurities, among them narrow sectarianism, and then preaching the Gospel of Jesus to Christendom itself.

In *The Key of Theosophy* H.P.B. stated:

All those sincere but vainglorious fools, the Missionaries who have sacrificed their lives in the South Sea Islands or China. What good have they done? They went in one case to those who are not yet ripe for any truth; and in the other to a nation whose systems of religious philosophy are as grand as any, if only the men who have them would live up to the standard of Confucius and their other sages. And they died victims of irresponsible cannibals and savages, and of popular fanaticism and hatred. Whereas, by going to the slums of Whitechapel or some other such locality of those that stagnate right under the blazing sun of our civilization, full of Christian savages and mental leprosy, they might have done real good, and preserved their lives for a better and worthier cause. (p. 236)

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The United Nations has designated the ten years from 1988 to 1997 as a World Decade for Cultural Development. In so doing it affirms the central role of culture in shaping the development process. U.N. Secretary-General, Perez de Cuellar, describes the Decade as "an appeal to the reason and to the heart of each and every one.

Reason, because we can no longer afford to squander this incalculable source of creativity and invention that lies unused within each society. Heart, because in it resides the true, great and inexhaustible wealth that is common to us all."

The Decade, which will take us into the final years of the 20th century, seeks to promote what Federico Mayor, Director-General of Unesco, calls "a new attitude of mind." In his address in Paris at the Decade's launching he said :

The idea of cultural development came into being as a result of two observations. On the one hand, it was realized that culture cannot be dissociated from the life, thinking and activity of individuals and communities, since culture represents the living sum of everything that has been done in the past and is being done in the present, fashioning throughout the centuries a system of values, traditions and tastes and a way of being in which the individual genius of a people finds itself. Understood in this sense, culture necessarily leaves its mark on the productive effort of men and women and establishes the specific strengths and weaknesses of a society's development.

On the other hand, it has been realized during the past decades that if the aim of development is to bring more life, and a better life, to each and every person, development must be founded on the optimal deployment of the human resources and material wealth of each community through the free expression of the talents and interests of all its members. This means that, in the final analysis, it must draw its priorities, motivations and objectives from culture.

Culture then becomes not only the area in which individual and collective creativity is constantly being manifested, in total freedom, but also a direct source of inspiration for the development process. In return, development imparts to culture a generative strength and confers on it a role of permanent social revitalization. . . .

The aim of the World Decade for Cultural Development is to foster among decision-makers, creative workers and, on the broadest scale, world public opinion, a new attitude of mind leading to the emergence of a whole host of proposals and activities which will foster a diversity which unifies, a creativity which brings people closer to each other and an interdependence which sets people free.

Dramatic and far-reaching changes are taking place in our world today. Old forms of living are breaking down and our task is to

cultivate a deeper, more subjective culture, where "reason" and "heart" hold sway. As stated in *World Goodwill Newsletter* (1990, No. 2):

For too long the creative force in society has been limited by a vision of despair and materialism and by an immersion in the lower levels of the mind and feelings. This has helped us to face up to certain aspects of human nature. But the hope of anchoring the universal vision, and of saving humanity, depends upon our success in transforming this creativity of darkness into a creativity of light.

Just imagine what it will be like when the creative force in our global society is driven by a profound intention to create forms and relationships that express justice, compassion and a reverence for life. It will be a new renaissance that involves everyone....We have not yet reached that time, but we *are* on the way....

The new culture is emerging in all areas of thought and activity, not just in what we traditionally label "the arts." It is coming to birth in the hearts, minds and lifestyles of the people of goodwill in the world. Its spirit lives in the new view of life that is shared by the millions of individuals, worldwide, who have awakened to a global vision and feel within the fire of loyalty and belonging to the family of humankind. The new culture is taking form in the myriads of ways in which this sense of belonging, of unity and oneness, is finding expression in all societies.

To have a cultured society, there must first be cultured *individuals*. As stated by H.P.B. in her article "Progress and Culture": "Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay." Culture is the expression of one's character and his inner condition, and has its roots in the cultivation of the possibilities and higher faculties inherent in every individual. Cultured individuals are cosmopolitans and internationalists; they are the builders of One World.

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Daisaku Ikeda, President of Soka Gakkai International, an organization devoted to the promotion of peace, culture and education,

spoke on the role of education as the bridge of culture at Beijing University on May 28, after he received the Contribution to Education Award from the University. The following is taken from that address:

It is human beings who will pave the way toward the future and preside over the future, and no role in the development of human beings is greater than that played by education. Learning nurtures and tempers the infinite potential latent in people and guides human energies toward the creation of value; it is the fundamental force that builds society and defines an age.

Our time is one in which knowledge is highly specialized and compartmentalized, which in turn calls for great human wisdom and enlightened character to find ways to integrate and co-ordinate that knowledge. Amid the unprecedented wave of internationalization that is sweeping the world today, education is and will be more important than ever in furthering the historic task of opening up the future, not only for each country, but for the whole world....

In this age of globalism, neither individuals nor nations can survive in isolation. Inasmuch as we are part of this world, we will incur obligations, to countless other people, to countless other nations. Obligation is the manifestation of the spirituality that mutually sustains and lubricates the workings of humanity and society; we may call it the essence of humanity....

The bonds between peoples are invisible, but that is what makes them strong; they are intangible ties, but universalistic and enduring. And what makes it possible to build such bonds is the splendour of culture that imparts flight to the leap of the human spirit toward eternity and the universal.

Education, meanwhile, opens up the infinite potentialities of the human being and nurtures the bonds of equality and fellowship. It is exchange in these fields of culture and education that will provide the basic strength for truly eternal ties between peoples. (*Soka Gakkai News*, July 1990)

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.  
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.  
INDEX TO THE SECRET DOCTRINE  
THE THEOSOPHICAL GLOSSARY  
TRANSACTIONS OF THE BLAVATSKY LODGE  
THE KEY TO THEOSOPHY  
THE VOICE OF THE SILENCE  
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS  
RAJA-YOGA OR OCCULTISM  
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## By William Q. Judge:

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LETTERS THAT HAVE HELPED ME  
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NOTES ON THE BHAGAVAD-GITA  
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VERNAL BLOOMS  
THE HEART DOCTRINE  
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THE BUILDING OF THE HOME  
"THUS HAVE I HEARD"  
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE  
U.L.T.—ITS MISSION AND ITS FUTURE  
TEXTS FOR THEOSOPHICAL MEETINGS  
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"  
U.L.T. PAMPHLET SERIES, NOS. 1-36  
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

# The United Lodge of Theosophists

## DECLARATION

**T**HE 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."*

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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 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.