



Vol. X No. 11

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Life is after all the great teacher. We return to study it, after we have acquired power over it, just as the master in chemistry learns more in the laboratory than his pupil does. There are persons so near the door of knowledge that life itself prepares them for it, and no individual hand has to invoke the hideous guardian of the entrance. These must naturally be keen and powerful organizations, capable of the most vivid pleasure; then pain comes and fills its great duty. The most intense forms of suffering fall on such a nature, till at last it arouses from its stupor of consciousness, and by the force of its internal vitality steps over the threshold into a place of peace.

—*Light on the Path.*

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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 September, 1940.

VOL. X. No. 11.

CONTENTS

Going to the Doctor	...	...	...	161
Of "Metaphysical Healing"	...	...	...	162
Affirmations and Denials	...	...	...	164
The Cure of Diseases	...	...	...	165
Replanting Diseases for Future Use	...	...	...	167
Fee and White Magic	...	...	...	169
Will-Power and Healing	...	...	...	169
Mental Repetitions	...	...	...	171
Karma and Imagination	...	...	...	172
"Stumbled on a Law . . ."	....	...	...	172
Studies in The Voice of the Silence				
III.—The Mind of the Renouncer		...	...	173
The Star of the Soul	...	...	...	175

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1940.

VOL. X. No. 11

GOING TO THE DOCTOR

Bodily illness is not so bad as a mental sickness. By brooding over your illness you give the mind poor food; result? Further body-troubles. Do not go on thinking about your particular ailment, nor speculating about your general health. Keep the mind engaged on the Heart-Doctrine, generator of real health-Karma. We create our own body and its ills. In his *Lalla Rookh*, Moore has a line which is apposite for application—"Love on through all ills, and love on till they die." They *are* going to die; *you* never will.

—FROM A LETTER.

It is this pernicious doctrine of ever relying upon extraneous help that leads to the collapse—physical, mental, moral, and spiritual—of well-meaning, but weak and unbalanced minds. It slays the patient of the mesmeriser and the mental healer, the neophyte of the sorcerer, and the *dilettante* of Reform. Neither success nor safety is to be found outside self-development.—H. P. B.

The most pronounced expression of the matter-infected race mind of this civilization is to be found in the way in which men and women run to get their bodily diseases cured. Without stopping to inquire why bodies of this race are heir to so many diseases, or to ascertain the causes of their own particular ailments, people quickly betake themselves to any one who says he is a doctor. Allopaths laugh at Homœopaths; Chiropractors and Osteopaths have not yet composed their differences; Herbalists swear by their potions as Masseurs by their power to exorcise pains from the human system; there are also schools of what is called Nature Cure. These are Occidental varieties which have invaded India where also are in vogue their Oriental equivalents, and among them the Ayurvedic and the Unani systems. But there are now in the world more methods than only physical ones. There are those who, discarding herbs and chemicals, tonics and stimulants, adopt forms of self-hypnotism under the names of Couéism, Mind Cure, Divine Science, Christian Science, Mental Healing, Metaphysical Healing, Spiritual Healing, etc. The practitioners of these also are to be found in India; but more—faqirs and jadugars have become busy responding to the appeals of the credulous and the superstitious.

For one season a particular remedy is popular; the next, something different. It would be an interesting study to examine the operation of the Law of Cycles under which a particular panacea appears, disappears and reappears.

The craze of the hour always claims many victims. Men and women are attracted to this method or that doctor, to this medicine or that healer, by the loud talk of "cures". Enthusiastic testimonials bring about the rush for the magic-cure; suggestibility is ever the method! People do not ask how many failures there have been but are impressed by the "cures actually effected"! If a proper research were undertaken it would be found that there is not a single system of healing which does not fail as often as (perhaps more often than) it succeeds. This applies to medicine-drinking, serum-injecting, diet-cures, hypnotism, and what not. Also in the matter of "cures actually effected" there is the factor of "faith" on the part of the patient which is not taken into account. "Faith", no matter in what or in whom, *does* cure and the history of medicine from the remotest times is full of examples of "faith" cures. Ignorant patients of good "faith" do not recognize the price they pay, not in money (that they have to consider!) but in their psychic nature: even if the "cure" is permanent, are they always sure that it has not brought to them other diseases? And then, one day they *will* go the way of all flesh; in the meantime they have acquired erroneous ideas which will prove baneful in the hereafter.

All these healers charge fees: from those who say "Pay what you can and what you like" to those who "make no exception to the fees fixed", all feel themselves worthy of their hire. They remind us of some words of H. P. B.—

The ancient witches and wizards, and those who had a "familiar spirit", generally made of their gifts a trade; and the Obeah woman of En-Dor, so well defined by Henry More, though she may have killed her calf for Saul, accepted hire from other visitors. In India, the jugglers, who by the way are less so than many a modern medium, and the *Essaoua* or sorcerers and serpent-charmers of Asia and Africa, all exercise their gifts for money. Not so with the mediators, or hierophants. Buddha was a mendicant and refused his father's throne. The "Son of Man had not where to lay his head"; the chosen apostles provided "neither gold, nor silver nor brass in their purses". Apollonius gave one half of his fortune to his relatives, the other half to the poor; Iamblichus and Plotinus were renowned for charity and self-denial; the fakirs, or holy mendicants, of India are fairly described by Jacolliot; the Pythagorean Essenes and Therapeutæ believed their hands defiled by the contact of money. When the apostles were offered money to impart their spiritual powers, Peter, notwithstanding that the Bible shows him a coward and thrice a renegade, still indignantly spurned the offer, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

How many are there who, like the real Healers of old, say "without money and without price"? The ever-rising fees of modern medicos show how far they have departed from spirituality.

Now, among those thus afflicted are students of Theosophy whose philosophy ought to enable them to maintain a correct attitude to their bodily ailments; some of these show lack of Theosophical Knowledge which results in loss of calmness. Reliance on the Law of Karma weakens and it is entirely forgotten that their own Inner Ego may at times not permit them to avoid the results of causation which they themselves have set in motion. This does not imply that students should not take the necessary steps to cure bodily ailments; "follow the best practical advice" says H. P. B.; but in seeking advice and following prescriptions use the knowledge of the great philosophy and give calm consideration to the Theosophical principles, putting first things first. Most of the modern remedies are impractical inasmuch as they produce other diseases, psychic upsets, psychological debility, and the condition of the patient after the treatment is worse than before.

In this issue we reprint four articles and five answers to questions, all by W. Q. Judge, on this important subject of methods of healing. The earnest student will do well to read these in conjunction with pages 295-300 of *The Friendly Philosopher* and the brochure on *The Laws of Healing*. To begin with, however, he is advised to reflect upon the following reprinted from *Theosophy* (Los Angeles) of March 1924:—

The reason for any cure or any lack of cure in any system may be very briefly expressed:

Every atom in the Universe has consciousness, will, suggestibility (or impressibility) of its own degree.

Any suggestion originated is a matter of choice.

Any suggestion accepted is a matter of choice.

Every suggestion, whether upon self or other selves, produces a direct reverse reflection upon the suggester.

The use of the will, under the power of suggestion from within or without ("faith") can produce any visible, actual, physical result within the limits of the powers of imagination of the suggester, except in so far as inhibited by past or present suggestions, direct or reflex, laid upon the self by itself or others, in present or past times.

This, pondered upon, will make clear the nature of cause and cure, health and disease, whether mental or physical; for this is the Karmic Law.

OF "METAPHYSICAL HEALING"

[We reprint this article from *The Path*, Vol. VI, p. 304, for January 1892.—Eds.]

THE time for temporizing or for silence in respect to what are severally styled "Mind Cure", "Mental Science", "Christian Science", and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the theosophical convention for 1890,¹ when in the message sent by H. P. Blavatsky she wrote that some of these practices were of the nature of black magic as explained by her in that message. She says, "In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic." At that time many persons were hurt, some on their own account and others on account of the feeling they had that people of the class who believe in and practise these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practices referred to. There have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, as any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure". It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. And if that is brought about by directing the mind of the patients to high thoughts, there can be no objection to it. But if th

1. Rept. of Conv., 1890.

mind is filled with wrong philosophy, or if the affirmations and denials found in these "sciences" are used, or the "construction of the divine and spiritual form" be gone into, the whole thing is bad.

And here it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contented and self-centred, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of being. In none of the ancient schools was it permitted to one to use for himself, or to sell, the divine or spiritual powers. Furthermore we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas. Yet although the Red Indian of the early days did much murder and lived not righteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they, by attending to the same rules, and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word "thought", they say that our diseases are the product of our thought, but they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down.

But regarding it from the Theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and the joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out*. Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble", is philoso-

phically and as a mere use of English false in every respect. "Spirit" and "Matter" are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the Bhagavad-Gita says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said—it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say that there is no darkness but that all is light. By these foolish affirmations all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The "Christian Scientist" goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios*. This assertion calmly refuses any admission of the patent fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God. And even if we say that God made the devil and will one day stop him, the evil is a part of God unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real—as they are now constructed—for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good nor pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practised for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practice. It is a sort of yoga without any right knowledge of method ; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and re-act on the astral and physical and at last bring about injury. I have in mind several cases, and some of them those of actual insanity due wholly to these practices. Of these I will say more at another time, and may be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act as a means to centre the thought so that inner currents may come into play. The same result might be brought about by any system of talk or thought, no matter how erroneous.

WILLIAM Q. JUDGE.

AFFIRMATIONS AND DENIALS

[We reprint this article from *The Path*, Vol. VI, p. 386, for March 1892.—Eds.]

In the *Path* of January a discussion on the subjects of "Mind Cure" and the like was begun. Since then we have had some letters from and conversations with those who think that the article is not right, or that it takes a wrong view, or that it does not state all the views of all the schools, and when we referred the enquirers to publications of "professors" of these schools we were told that they do not represent the thing properly, and so on. In this article it is purposed to refer to some of these published utterances of the said professors, so that they may be examined.

In a journal called "Christian Science" for the month of January, published in Boston apparently under the auspices of a college of the cult, is the following from an article entitled "My Healing Message", by Minna Peckham :

"I now declare all pain, sickness, or death to be nothing—nothing. There is no sickness. I deny that there ever was any sickness. I do not believe in poverty ; I know there is no poverty ; there never was any poverty ; there never will be any poverty. We have great stores of wealth ; every man, woman and child is rich. They want for nothing. I do not believe in storms. I know there are no storms.

There never were any storms ; there never will be any. I deny the reality of storms henceforth and forevermore. I do not believe in accidents. I know there never were any accidents and there never shall be any."

And all this raving is uttered in serious earnest, winding through many more paragraphs, and ending as follows : "I am a messenger of God's love and a bearer of good tidings of what is true."

But we are told by some that this sort of thing "is not the Simon pure straight ; it is not representative." The difficulty is that the different "metaphysicians" say the same of each other, and when they are cornered by something like this they say "O that is not the proper thing." But a still greater difficulty is that the folly just quoted is the exact outcome of the other systems, for they all have a system of affirming and denying that must, if carried to its logical conclusion, lead to just what Miss Peckham says. She is evidently not afraid to boldly go to the end and reduce herself and all other things and beings on this plane to nothing. Indeed, it is quite proper to go still further than her "message" in order to carry out the line of argument laid down, in this way : "There is nothing ; I do not think, I never did, I never will, and the thoughts I have just uttered have no existence, and therefore all that I have said is nothing, and hence all that I have denied is just the opposite." This is quite logical and proper, and reduces the whole matter to its right position.

The whole set of affirmations and denials reminds one of the passages in the writings of the great Seer Swedenborg, where he describes those souls who affirm and deny anything at all and reduce any statement to the very opposite of what may have been said. We are not joking, but are in sober earnest and call on all forms of argument and all schools of real literature to support our position. Of course, some will not agree, but we are willing to rest the case with those who have been educated to understand the true course of an argument. There are rules of logic which must be followed unless we are come upon an age when all these things have passed away. And the "Healing Message" has been taken up now because the publication appeals to theosophists and advertises theosophical books.

RELATIVITY

As soon as the Absolute began to manifest itself, or, if you like, immediately that Almighty God created things and beings, relativity begins, and all minds are caught in its net and are obliged to look at things relatively. And so it comes about that we have to say "good" and "evil", as well as all the

other words that connote these relative things and ideas. If there were no matter there would be no spirit, and also if there were no evil there would be no good. It is therefore wrong in logic and common sense to say there is no evil. It is only the desire of the optimist, who will not look at things as they are, that causes people to affirm that all is good or that there is no evil. It is all relative, and there is both evil and good, just as light and darkness exist. For if there were not the one we would never know anything about the other, since these ideas arise from contrasts.

In the so-called metaphysical arts or "sciences" the relativity of things and ideas is constantly ignored from the desire to have everything right and *just as we want it*. But how can these optimists know they are right when they sweep away relativity? and how shall any of us say that sorrow and poverty do not exist? Poverty is a fact—the fact of being without means or the things that can be bought with means, and this is so whether the general wants of the nation you live in are small or large. It is in no sense a sentiment or due to imagination. Hence poverty here will be riches for the man in India, and so on, but all the time there is poverty in any land, no matter how the relativity in respect to that sort of poverty alters in another.

So it is against the experience of all to say there is no poverty, and it is also contrary to logic. But it is not wrong to say that the *effect on your mind* may alter as you look at the matter; and so you may be poor yet at the same time be contented. This, though spiritual or moral richness, is none the less actual poverty. But proper contentment does not come from violations of logic and fact, but from a right view of this universe of relativity. And such right view will never be attained by denials that cannot be sustained.

Many of the objections made to the views in the January article were wide of the mark, for they took the ground that the writer held, as they said other members of the Society do, the opinion that we should go on thinking we are sick when we are not, and that we are miserable when it is only a result of morbidity of mind. Such is not the position at all. Much of our misery is due to discontent and to selfishness, and will disappear as we grow contented and whole-souled. Many of our bodily complaints fade away when we have restored the mind to normal action. But this normal action is not secured by bad logic and worse statistics. It is done by recognizing the fact that "the mind is its own place, and can make a hell of heaven, a heaven of hell". As we see that one set of circumstances make one man happy and another the very opposite, we know that much depends on the way in which

we look at our surroundings; but this is an old idea, one always held by the most ancient of the ancients. What right have the "metaphysicians" to arrogate it to themselves? All good physicians have said that much depends on the mind of the patient, but that does not do away with the necessity for good physicians; it only calls for more sense on the part of the patients.

Let us suppose a nation imbued from birth to death with the absurd denials and affirmations we have quoted, and try to imagine what would be the effect on the next incarnation of such a people. Probably Miss Peckham does not believe in reincarnation, but, if she did, might say the effect would be good. But would all the poverty and the storms and earthquakes have come to an end? Hardly, since in the case of the natural throes of mother Earth what thoughts may cause them are beyond our purview and unaffected by our denials. Would the contrasts that really constitute poverty, no matter what the sphere of being, cease to have existence? We think not, unless everything by the remarkable process outlined in the paper quoted from had been reduced to one dead level. But we know at least this, that evolution is the law of nature in all departments and that no dead level is possible, and under the law of evolution there must be these contrasts, no matter how high we go or how long continue in the great stream. Hence if these affirmations and denials should have the effect of removing us from this sphere to another, there the deniers and affirmers would have to begin the weary process over again of plunging themselves into a sea of illusionary thought devoid of logic and merely optimistic. If this picture be correct, is it wise to continue the system or in any way to give it moral support?

WILLIAM Q. JUDGE.

THE CURE OF DISEASES

[We reprint this article from *The Path*, Vol. VII, p. 187, for September 1892.—Eds.]

Mortal ills and the needs of the stomach rank next after the instinct of self-preservation among all the subjects which engage the attention of the race. If we do not go on living we cannot do the work we think there is to do; if we remain hungry we will lose the power to work properly or to enjoy, and at last come to the door of death. From bad or scanty food follows a train of physical ills called generally disease. Disease reaches us also through too much food. So in every direction these ills attack us; even when our feeding is correct and sufficient it is found that we fall a prey because

our Karma, settled by ourselves in some previous life, ordains that we enter on this one handicapped by the hereditary taint due to the wickedness or the errors of our fathers and mothers. And the records of science show that the taint in the blood or the lymph may jump over many lives, attacking with virulence some generation distant very far from the source. What wonder, then, that the cure of disease is an all-absorbing subject with every one! The Christian knows that it is decreed by Almighty God that He will visit the sins of the fathers upon the children even to the third and fourth generation, and the non-believer sees that by some power in nature the penalty is felt even so far.

All of this has given to the schools of mental and so-called "metaphysical" healing a strong pull on the fears, the feelings, the wishes, and the bodies of those to whom they address themselves, and especially in the United States. That there is more attention given to the subject in America seems true to those who have been on the other side of the Atlantic and noticed how small is the proportion of people there who know anything about the subject. But in the United States in every town many can be found who know about these schools and practise after their methods. Why it has more hold here can be left to conjecture, as the point under consideration is why it has any hold at all. It is something like patent medicine. 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. Metaphysical healing is easy for some because it declares, first, that no money need be paid to doctors for medicine; second, that medical fluids and drugs may be dispensed with; and third, that it is easily learned and practised. The difficulties that arise out of the necessities of logic are not present for those who never studied it, but are somewhat potent with those who reason correctly;—but that is not usual for the general run of minds. They see certain effects and accept the assumed cause as the right one. But many persons will not even investigate the system, because they think it requires them to postulate the non-existence of that which they see before their eyes. The statements quoted from the monthly *Christian Science* in March *Path* are bars in the way of such minds. If they could be induced to just try the method offered for cure, belief might result, for effects indeed often follow. But the popular mind is not in favour of "mind cure", and more prominence is given in the daily papers to cases of death under it than to cures. And very full reports always appear of a case as one in March, where "faith curers", in order to restore life, went to praying

over the dead body of one of the members of a believing family.

During a recent tour over this country from the Atlantic to the Pacific and back, I had the opportunity of meeting hundreds of disciples of these schools, and found in nearly all cases that they were not addicted to logic but calmly ignored very plain propositions, satisfied that if cures were accomplished the cause claimed must be the right one, and almost without exception they denied the existence of evil or pain or suffering. There was a concurrence of testimony from all to show that the dominant idea in their minds was the cure of their bodily ills and the continuance of health. The accent was not on the beauty of holiness or the value to them and the community of a right moral system and right life, but on the cure of their diseases. So the conclusion has been forced home that all these schools exist because people desire to be well more than they desire to be good, although they do not object to goodness if that shall bring wholeness.

And, indeed, one does not have to be good to gain the benefit of the teachings. It is enough to have confidence, to assert boldly that this does not exist and that has no power to hurt one. I do not say that teachers of the "science" agree with me herein, but only that whether you are good or bad the results will follow the firm practice of the method enjoined, irrespective of the ideas of the teachers.

For, in pure mind-cure as compared with its congener "Christian Science", you do not have to believe in Jesus and the gospels, yet the same results are claimed, for Jesus taught that whatever you prayed for with faith, that you should have.

Scientific research discloses that the bodies of our race are infected with taints that cause nearly all of our diseases, and school after school of medicine has tried and still tries to find the remedy that will dislodge the foulness in the blood. This is scientific, since it seeks the real physical cause; metaphysical healing says it cures, but cannot prove that the cause is destroyed and not merely palliated. That there is some room for doubt history shows us, for none will deny that many a pure thinking and acting pair have brought forth children who displayed some taint derived from a distant ancestor. Evidently the pure individual thoughts had no power over the great universal development of the matter used by those human bodies.

Turning now to medicine, we find the Italian Count Mattei promulgating a system of cure by the homœopathic use of subtle vegetable essences which may well give pause to those who would

make universal the curing by faith or mind alone. Some of his liquids will instantly stop violent pain, restore sight, give back hearing, and dissipate abnormal growths. His globules will make a drunken man sober, and, given to the nurse who suckles a babe, will cure the child who takes the milk. The drunkard and the child do not think about or have faith in the remedies, yet they cure. Is it not better to restore health by physical means and leave the high teachings of the healers, all taken from well known sources, for the benefit of our moral nature?

And if Christian healers read these lines, should they not remember that when the prophet restored the widow's son he used physical means—his own magnetism applied simultaneously to every member of the child's body, and Jesus, when the woman who touched his garment was cured, lost a portion of his vitality—not his thoughts—for he said "virtue" had gone out from him? The Apostle also gave directions that if any were sick the others should assemble about the bed and anoint with oil, laying on their hands meanwhile: simply physical therapeutics following a long line of ancient precedent dating back to Noah. Moses taught how to cure diseases and to disinfect places where contagion lurked. It was not by using the high power of thought, but by processes deemed by him to be effectual, such as sprinkling blood of animals slaughtered in peculiar circumstances. Without declaring for or against his methods, it is very certain that he supposed by these means subtle forces of a physical nature would be liberated and brought to bear on the case in hand.

The mass of testimony through the ages is against healing physical ills by the use of the higher forces in nature, and the reason, once well known but later on forgotten, is the one given in the article of January, 1892—that diseases are gross manifestations showing themselves on their way out of the nature so that one may be purified. To arrest them through thought ignorantly directed is to throw them back into their cause *and replant them in their mental plane*.

This is the true ground of our objection to metaphysical healing practices, which we distinguish from the assumptions and so-called philosophy on which those methods are claimed to stand. For we distinctly urge that the effects are not brought about by any philosophical system whatever, but by the practical though ignorant use of psycho-physiological processes.

WILLIAM Q. JUDGE.

REPLANTING DISEASES FOR FUTURE USE

[We reprint this article from *The Path*, Vol. VII, p. 225, for October 1892.—Eds.]

The ills I wish to speak of now are those of the body. Our moral nature will be purified and ennobled, widened and strengthened, by attention to the precepts of the saints and sages who through all the ages continue speaking for our benefit. And I refer to these with a view to "mind-cure" and "metaphysical healing".

In the article on the "Cure of Diseases" I stated our real ground of objection to the practices demonstrated variously as the practitioners have been Theosophists, Christians, or followers of the mind-healers, to be directed to methods which in fact introduce a new sort of palliative that throws back into our inner, hidden planes of life diseases otherwise *passing down and out* through the natural gateway, our bodily frame.

A consideration of this subject requires that we enquire awhile into the complete nature of man. This enquiry has been made before by much greater minds than mine, and I only hand on what they have found and what I have corroborated for myself. Mind-healers and Spiritual Scientists and the rest do not make any reference to this subtle nature of ours except to admit thought to be powerful and to say that the "spiritual body is pure and free from disease". Mind itself is not described by them, nor is it stated that the "spiritual body" has any anatomy possible of description. But the field of Theosophic research is not devoid of an anatomical enumeration, so to say, of the parts of the inner body—the "spiritual body" of some of these schools—nor of the "mind" spoken of by them all.

The mind is *manas* of the Hindus. It is a part of the immortal man. The "spiritual body" is not immortal. It is compounded of astral body with the passions and desires. *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. Product of thought

truly, but thought long finished and now transformed into cause beyond our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period.

This is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage had to endure in his bodily frame that which belongs to it through Karma.

The inner anatomical structure should also be known. The ethereal body has its own currents—nerves, for want of a better word, changes and method of growth and action, just as the gross body has. It is, in fact, the real body, for it seldom alters throughout life, while the physical counterpart changes every moment, its atoms going and coming upon the matrix or model furnished by the ethereal body.

The inner currents emanate from their own centres and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological changes. They each act upon the other incessantly. (Every centre of the inner body has its appropriate correspondent in the physical one, which it affects and through which it is in turn acted upon.) It is by means of these subtle currents—called vital airs when translated from the Sanscrit—that impressions are conveyed to the mind above, and through them also are the extraordinary feats of the *seance* room and the Indian Yogi accomplished.

And just as one may injure his body by ignorantly using drugs or physical practices, so can the finer currents and nerves of the inner man be thrown out of adjustment if one in pride or ignorance attempts, uninstructed, to deal with them.

The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves—aside from palliations and aids in throwing off—they pass out into the great crucible of nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin.

Now the moment the practices of the mind-curer are begun, what happens is that the hidden inner currents are violently grasped, and, if concentration is persisted in, the downward vibrations are thrown up and altered so as to carry back the cause to the mind, where it is replanted with the addition of the purely selfish desires that led to the practice. It is impossible to destroy the cause; it must be allowed to transform itself. And when it is replaced in the mind, it waits there until an opportunity occurs either in this life or in the next rebirth.

In some cases the physical and psychological structures are not able to stand the strain, so that sometimes the return of the downward vibrations is so great and sudden that insanity results; in other cases disease with violent characteristics sets in.

The high tone of thought enjoined by some schools of healers has the effect of making the cause of trouble sink deeper into hiding, and probably adds to concentration. But any thought would do as well, provided concentration is persisted in, for it is the concentration that makes the effect, and not the philosophy. The system of affirming and denying makes concentration easier.

For when the practitioner begins, he immediately brings to play certain inner forces by virtue of his dwelling on one thing. The veriest savages do the same. They have long taught it for various purposes, and their ideals go no higher than food and sleep, fetishes and superstitions.

When one is thus operating on another who is willing, the change of inner currents is brought about by sympathy, which in these cases is the same as the phenomenon so well known in physics by the name of *induction*. When a person is operated on—or against, I call it—the effect is either repelled or produced. If produced, it is by the same induc-

tion brought about without his knowledge and because he was not stronger than the operator.

Here is the danger again. The schools of hypnotists are teaching how to do it. The mind-curers and "metaphysicians" are doing the same. An army of possibilities lurks under it all; for already there are those practitioners who deliberately practise against their opponents, sitting day after day to paralyze the efforts of other people. It is like dynamite in the hands of a child. Some day it will explode, and those who taught will be responsible, since instead of being taught it ought to be warned against. The world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavour. For after a few centuries of right living the nations would have purged themselves and built up a right moral building well founded on the rocks of true philosophy, charity, and love.

WILLIAM Q. JUDGE.

[The following five answers by W. Q. Judge are reprinted from *The Theosophical Forum* of September 1890 and of January, March and September 1892.—Eds.]

FEE AND WHITE MAGIC

Question :—Is it intended to be conveyed, in answer to Question LXVIII, that true Occultists and sincere Theosophists would countenance or practise any lawful arts of White Magic for pay?

Answer :—My reply to this would be that the taking of pay for any act of "White Magic" is untheosophical and injurious to the taker. The example of all great men known to history or Scripture is against the taking of pay in such cases. Jesus would not take it, nor Apollonius, nor Buddha, although, if persons insisted, they were allowed to donate food or for food. Buddha depended upon voluntary contributions of food, and accepted the gift of a garden or park from a rich man for the use of the disciples, but not for himself. A "right means of livelihood" does not permit the practice of powers belonging to another plane than this for pay. If we have to starve unless we take pay for what the querist calls "arts of White Magic", then, I say, starve, and you will be the better off.

The accepting of pay at once takes away the character of White Magic from the act and makes it Black, for there is a selfish purpose in receiving the pay which no amount of argument or self-cheat-

ing can remove. There are many degrees of "Black Magic", running all the way from effort to get money for food up to deliberate, conscious work for self alone. If one has the natural gift of healing and then takes pay for its use, he is cheating. This is wide apart from the practice of medicine, which you have to give effort, time, and money to acquire.

But if a natural healer or a "spiritual healer"—to use a most absurd term now in vogue in America—practises healing, and takes alms only enough for sustenance, there is no Black Magic. But all such healers can ask themselves if they have made money, saved money, bought property, lived in luxury on the proceeds of their art or practice—or whatever they call it—and, if they have, then certainly they have "robbed the gods", who gave freely a power and compelled no pay. The "gods" see these things, and have a time and place when and where the stolen property has to be accounted for.

WILL-POWER AND HEALING

Question :—Has a mother a right to use her will-power in throwing off disease and the painful result of accidents from herself and children? Please draw the line clearly between white and black magic in such work, occult work?

Answer :—It is not clear from the question whether the querent means to ask about the use of the will pure and simple or about the practice of mind-cure, as it is called, or spiritual healing. In respect to the use of the will considered alone, the editor of *Forum* has replied sufficiently, I think, especially pointing out that the use of that power is not well understood; and it would seem that the questioner does not well understand it.

There is a remarkable absence of treatment of the question of the will in such books as the *Yoga Aphorisms* and the like, the very books where one would expect to see something about it if it is a thing that can be treated of separately. But we may see the reason for this when we remember the old saying of the Kabalists, that "Behind will stands desire." And by considering men as we see them, this saying appears to be a true one, for in everyday life and in every act we perceive that the prime mover is desire, and that the question of weak will or strong will depends on that in nearly every case. The wicked are of strong will because they have strong desires, and the weak person will be found to act with the most powerful will when the desire is strong. Their appearance of being weak arises from the fact that they are pulled about

every moment by contrary wishes, not being concentrated enough to have definite wishes of their own. And it is here that the distinction between White and Black Magic can be easily found, for if the desired object be a selfish one or against the general good, then the act performed will be of the nature of Black Magic. The will is only used as an agent to carry out the desire. So in the case of an actual adept of either school, will is at his disposition no matter what be his object.

Now if the question put is in view of the practices of the so-called metaphysical healing schools, then a very different set of questions arises of mixed nature, some including moral aspects and some not, but every one raising a doubt about the claims made of curative power, as also about the way in which any cures that do take place have been accomplished.

The editor has pointed out that a well balanced and centred mind will conduce to health, as has been held for ages; even savages know this and act accordingly. And if one finds from actual experience that the fact of his or her being of a cheerful, happy, contented, charitable, loving, faithful, sunny disposition will always have the effect of giving health to those about in the family or elsewhere, then there can surely be nothing wrong or inexpedient in such a state. And that, in my opinion, is the right limit for the practice of metaphysical healing. For if one goes beyond that, and, following the rules of these schools, proceeds to send his thoughts out to another with the object of taking hold of that other's mind, then there is the greatest danger and also Black Magic. For no one has the right to take the mind of another, for any purpose, into his possession. If such be done, then the other ceases to be a free agent. And this is true as much in the case of one's child as in that of any other person. Moral wrong attaches here because one is acting on another. But in the event of acting on oneself there can only be a question of expediency and that is a very wide and important one, since momentous consequences may flow to us and to others from the tendencies we set up in ourselves.

Bodily ailments may be roughly divided for the purposes of the present into two classes, one being those that are acute or due to the imagination or the reaction of the imagination on the processes in the bodily economy; the other being those due to strong physical karma showing out in diseases in the mortal envelope, and being entirely beyond the reach of the imagination and not due to reactions from the mind of the sufferer. These last are of the greater number; we see them in

small children as well as in adults, and also in savages and the semi-savages of our own civilization who compose what some people call a lower element in the social body.

In the first class the physical troubles from reaction will of course disappear so soon as the person trains himself to look at life cheerfully and to grow into a more independent frame of mind. The cures are not due to the causes assumed in the schools we refer to. They come about as a natural result of the new state of mind withdrawing from the nerves and fluids of the body the old strain and oppression. When those are removed the actual state of health at the bottom comes to the surface. And the result would be the same in the instance of the most degraded savage who might be induced by accident or by the words of his medicine man to fix his mind in another direction. Obviously there it would not be due to a system of philosophy. And additional proof of this is to be had in the very schools we speak of. In those we see widely different systems; one requires faith in the Bible and in Jesus, and the other does not, and yet each makes equal claim to success. H. P. Blavatsky says: "This is all the secret. Half, if not two-thirds, of all our ailments and diseases are the fruits of our imagination and fears. Destroy the latter and *give another bent to the former, and nature will do the rest.*"¹

In the second class of diseases it is quite true, as has been often said by the metaphysical healer, that the disease comes from thought, but the error is in supposing it to be present thought had in this body. The thoughts are those of a past life, and have passed altogether from the mind plane into the realm of causes for dynamic disturbance, or of tendency, that are quite beyond the reach of the present imagining power, but sure to result in the course of time in visible difficulty suddenly appearing, or resulting from our going into situations that bring to us the germs of disease. For Karma acts on us not only in inherited troubles but also in accord with the tendencies we have set up in ourselves in a previous life. Those latter impel us to go to places or to mix with such people as that the inevitable result will be to cause effects on our mind or body that otherwise would not be felt. As in the case of one who set up in a previous life a tendency to consort with good and cultured people; this will come out and lead to a similar line of action with very different results from the case of one whose tendencies were in the opposite direction.

These causes for disease then being in the mind plane from the last life, and having become

1. *Lucifer*, Vol. 7.

mechanical causes in this, are now *on their way out* of the system in the proper channel, and that channel is a physical, mechanical one. They are leaving us by the way of the body, are on the way down, and should not be stopped and sent back to the mind plane again. They should be treated by the ordinary methods of hygiene, of medicine, of surgery, of food. Hygiene and food furnish the right conditions for adjustment, and make no new present cause for trouble; medicine helps nature in her mechanical acts of purging and alteration; and surgery replaces dislocations, removes dead tissues, or puts bones that are broken into position for proper joining. No one would be so foolish as to say that thinking will remove from the brain the pressure of a fractured bone that is making the patient mad, or that imagination will set a dislocated shoulder. And if rotting food in the stomach is affecting the head and the whole system, it is certainly wiser to get rid of the offending substance as quickly as possible, supplying the body with good food in its place, than to let the evil stay to be absorbed as evil into the tissues while one busies himself by calling on the higher powers of mind to make him think he is not disturbed while nature is going on with her cure. In many cases this latter is all that happens, for any strong-minded person can resolve to endure great pain during the process of rectification of internal trouble by ordinary change of tissue and of fluids. So a disciple of the schools in question may be so full of the notion that mind, or God, or Christ is curing him that he endures until the *vis medicatrix naturae* has done its work.

Granting that these causes are on their way down and out, the effect of calling with a powerful will on the same plane of power is that the cause may be sent back to the inner mind and disappear from the body. But this is no cure: it is something like one's cutting off his hair because the flies walk in it, it is planting once more in our deathless body a disease that will surely come out again in another life as disease, or as madness in that one or presently in this. And in the life of many a practitioner nowadays this has happened. For wherever one is very sensitive the practices enjoined create abnormal states that have resulted in dementia.

But a still more pressing danger lies in the half-truth of the practices. They are, divested of all pretension to systematic and right philosophy, partially correct yoga practices.

As soon as they are begun they set up in the astral currents in the practitioner definite changes that at once begin to react on the humours and fluids in the body and are strong enough to bring about definite alteration in the physical envelope.

This has been known for ages and has been treated of by the older Hindus. But they have always been careful to say that they ought not to be gone on with in the absence of a guide who is competent to know every symptom, to note every effect, and to give the right corrective.

These correctives were not purely mental either, for many of them have to be physical, since the rapidity of the changes and the effects of the practices far outrun any application of mental correction in many instances. And this knowledge did not mean a mere following of a definite rule, but included an ability to see the peculiarities of each person as he proceeded. For as each is under a different set of laws peculiar to himself, the strict following of a general rule would lead to the greatest danger.

But what do the "metaphysical healers" know of this?

Nothing but the vague rule of the doctors that one must watch the patient and know, if possible, something of his medical record. Outside of that they are at sea with no pilot. They are inviting the explosion of forces they know nothing about, and when the difficulty arises they are powerless. From actual experiment I know the facts to be as stated. The pulse may be lowered or increased, or the first symptoms of paralysis produced, or fainting brought on, singing in the ears and mist before the eyes made to show themselves; but where is the corrective? Unknown, for the simple reason that when we are dealing with such forces as these we are out of the realm of general rules for correction and must be able to at once see the exact inner state of the person and to select unerringly out of the vast range of possible cures the right one so that it shall work without mistake.

What, then, shall the querent do for herself and her children, as she asks? Use her best judgment, follow the best rules for the cure of diseases, train her children to be self-reliant and careful so that they shall have few accidents, teach them to avoid evil and danger and keep their minds and bodies in right condition, and karma will take care of the rest. And if they are hurt or really sick, then send for a good physician.

MENTAL REPETITIONS

Question :—Is it unwise or wrong to say mentally to a person, "You are well", or "You are virtuous", "Your higher nature can control your lower"? Is that kind of mental treatment a wrong use of power if the motive is pure and unselfish?

Answer :—Buddha and Jesus—two great teachers—performed cures. Not by assertion and denial but by scientific use of power. To the wicked whom they cured they said, "Sin no more". Both taught that the cause of sorrow was evil thought leading to evil act, but neither said that that existed not which was plain before one's eyes. They recognized the existence of fact, of law, of reason. In some cases they could not cure. Why? Because the causes working on the sufferer were too strong for them. Mere optimism which says all is good is of a kind that grows out of sentiment unsupportable by reason. We ought to do all the good we can, but that does not mean we should blind our minds to the relativity which is necessary for cognition.

KARMA AND IMAGINATION

Question :—In Jan. *Forum* H. P. B. is quoted as saying, "This is all the secret. Half, if not two-thirds, of all our ailings and diseases are the fruit of our imagination and fears." In the same number W. Q. J. says, "The greater number are due to strong physical Karma", and "are entirely beyond the reach of imagination". Will the *Forum* point out the reconciliation?

Answer :—It is quite true that I said in reply to Q. CLXI that the greater number of diseases are those which are due to physical Karma and beyond the reach of the imagination rather than to the reaction of the imagination upon the body, and that H. P. B. in *Lucifer* said that "half if not two-thirds of our ailings and diseases are the fruit of our imagination", but there seems to be no great contradiction since both statements were general, and in the last *Forum* mine was declared to be in respect to a rough classification and not to a specific accurate one. H. P. B.'s expression "half if not two-thirds" is well known to be an idiom which means much or little. It is one of those constantly used when one is not speaking of exact quantities. Hence it need not be set over against mine. But if any think it important, then let them consider that I did not say what I did as to the proportions. However, there are no statistics obtainable as to the two classes of causes for disease, and it is very evident that H. P. B. had no thought of being mathematically exact, nor was there need for her to be. Her remark was not to point out proportions but to show how strong imagination may be and why, just as I sought to point out that when the direction of the mind is altered the strain taken off from the body and nature makes a further change, instead of our minds bringing about a state of health. A careful glance at the substantial point

aimed at in the reply criticised would have revealed nothing of the nature of contradiction between the writer and H. P. B.

"STUMBLED ON A LAW..."

Question :—In *Forum* No. 37, Mr. Judge asserts that "Metaphysical Healers have stumbled unknowingly on a great law". Now as I have been, and am still, possessed with the idea that each individual is herself alone conscious of her conscious efforts to obtain knowledge of principles and laws, I shall esteem it a favour if Mr. Judge will explain the principle by which he determines the fact that others, knowingly or unknowingly, find truth.

Answer :—I do not claim that there is some "principle by which I determine that others knowingly or unknowingly find truth". I merely state the fact that in my opinion the healers spoken of have stumbled on a law. I did not nor do I now state what that law is. If they know what law I mean, then they need no information from me. But I do not agree that the questioner is right in saying that "each individual alone is conscious of her (why *her* and not *his* also) conscious efforts", since I have for many years known that other individuals may also at the same time be fully aware of these "conscious efforts" by others I know—in a way I am not obliged to detail—that the members of our Great Lodge have full information, unknown to those outside the Lodge, of the "conscious efforts to obtain knowledge of principles and laws" on the part of good men and women, and in this search that help is frequently extended but is not seen nor recognized, although it is felt and has results. But I am wholly at a loss to see any sequence whatever between the premise of the question and the question itself. The healers have hit upon a law, but they fail as yet to know it fully, and I, for one, should be sorry that they knew it all until they show to my limited understanding that they are philosophically fitted to have complete possession of a very dangerous force. However, if the march of cyclic evolution decrees that people should find edged tools to play with and cut themselves withal, I am too puny to be able to prevent it. But each day more proof is offered that H. P. B. was right when she wrote to the American Section that powers were surely coming forth in this people, and that efforts must be made to provide a new soil for them to grow in instead of our present selfish, greedy and individualized but uncivilized human nature from which of course I claim no exemption.

STUDIES IN THE VOICE OF THE SILENCE

III.—THE MIND OF THE RENOUNCER

The guiding principle in the Probationer's life is Discrimination between the Real and the Unreal. But these terms take on a special meaning for him ; not the ordinary discrimination, between soul and sense, between mind and matter, between Being and Being, but discrimination between Selflessness and Selfishness as ultimate cosmic principles. If he is bent on Liberation his discrimination follows one channel, if on Renunciation it cuts a different canal. In the former case the neophyte's aspiration is for freedom from the world of erring humanity and entrance into the state of spiritual bliss. On the Path of Renunciation his whole concern is with Humanity—not with his own realization of Bliss ineffable, but with bringing the bliss of enlightenment to the minds of men. The knowledge necessary for spiritual Self-Realization is limited ; but that necessary for the service of other souls is vast and complex. Esoteric Philosophy, advocating for its votaries the treading of the Path of Renunciation, requires that they obtain the latter knowledge.

The first necessary step shown in the second fragment of our text-book, "The Two Paths", is that of the Buddhi-yoga of the second chapter of the *Bhagavad-Gita*, with one important difference. It not only recommends seeking asylum in mental devotion and doing one's duty without caring for the fruits of action, but also adds—"Gain Siddhis for thy future birth."

Follow the wheel of life ; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

To practise the most difficult art of doing good to others requires exceptional knowledge. It is not sufficient to gain

deliverance of mind from thralldom by the cessation of sin and faults.

Not cessation of sins, but something more ; not suppression of vice but its elimination. The man who seeks and gains Mukti not only abandons humanity but leaves behind a particular set of his skandhas, which perforce must attract him back to incarnated existence, be it in another manvantara. Among the weaknesses and the conditions to be overcome by the future Adept are not only "desires for possession and power" but also "duties which, however honourable, are still of the earth earthy".

Here is a subtle difference in the evaluation of Duty from that which is ordinarily made, a difference which the future Renouncer has to note. The development of right renunciation at the early stages and for the Probationer consists in the *performance* of duties ; in not shirking them, but discharging them. In discharging them, however, he has to learn the lesson contained in the performance and develop the power which goes with that performance. Liberation comes by the payment of our debts to all duties. But unless effort along a special line is made the powers which follow that performance will not unfold in his consciousness, and the treading of the Path of Renunciation will be impossible.

There are two kinds of Siddhis—the one lower and psychic, the other higher and spiritual. When the Probationer is told "Gain Siddhis for thy future birth", it is the powers of the second type that are meant—powers belonging to Buddhi-Manas. In the performance of duty one should have not only detachment from the lower personal self and from the results of actions, but also attachment to the higher egoic self, so that the field of Dharma-yagna, sacrificial service, widens. He who desires liberation discharges his duties in such a fashion as to create no new causes—exhaustion of Karma is his method. But he who aspires to tread the Path of Renunciation performs actions in such a manner as to create new opportunities to serve an increasing number of human minds. Each sacrificial action of his naturally unfolding from his congenital duties, Karma-Dharma, is like a pebble thrown in a lake—the circles of Karma made by it grow and grow. But, the aspirant is thrown back into his old sphere if, through lack of knowledge and because of limited perception, in serving he does not unfold the spiritual Siddhis. Each sacrificial deed deepens the spiritual insight, provided that both in motive and in method it is according to the teachings of the Esoteric Philosophy. Occultism teaches how to turn the forces of evil to good and unless the Probationer on the Path of Renunciation learns this and thus gains Siddhis his success will be very distant. Therefore this is said :—

To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Maya's realm ; but soar beyond illusions, search the eternal and the changeless Sat, mistrusting fancy's false suggestions. For mind is like a mirror, it gathers dust while it reflects. It needs the

gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

The ordinary man has for his horizon his street ; his insight is surface-deep and the points of his magnetic compass draw him to his appetites. He lives in his sense-created state, which looks to him like a real world but which is not any of the seven Worlds of Rest Eternal. His mind made subservient to his senses, and his senses to his appetites, he goes from death to death. The man who has begun to live, who recognizes that life being probationary, afflictions are opportunities, looks beyond his street. Modern education does give him some breadth of vision, but not the depth, and therefore the gap between his knowledge and his practice, between his mental and his moral life, between his sacred beliefs and his secular deeds. Theosophy educates the human mind to gain depth, to see below the surface, to penetrate into the very kernel of form. When the horizon of the student is broadened, when the insight of the practitioner has deepened, and therefore he has begun to live, he must secure the magnetic compass of the higher life. In navigation, by means of the magnetic compass the directive force of Earth, the great magnet, upon a freely-suspended needle is used and it is indispensable. Equally indispensable, nay more so, is the corresponding instrument to navigate the ocean of Samsara. The depth of insight develops Viveka-discrimination, and for the learning soul, that aspect of it which enables him to select ideas and aphorisms which, under Karma and for his particular stage, are necessary. The points of his magnetic compass show him the way to Sat—Truth. It is for the human mind to maintain the breadth and the depth gained by not allowing desires and fancies to exert their power of suggestion and to draw him away to Maya's realm. This has to be achieved by the mind blending itself with the Soul.

Daily, nay hourly, from the sphere of memory the dust rises and settles on the mind, taking away its capacity to reflect the Divine Ideas of Akasha. Therefore daily and hourly the mirror of the mind has to be dusted and study of the Esoteric Philosophy does it. Sustained effort to reflect Divine Ideas polishes the mind, transforming the mirror and giv-

ing it the superior capacity to reproduce, more and more accurately, the Living Images of Devas and Dhyanis, Buddhas and Bodhisattvas. These reproductions are the real points that draw the Chela-Soul to the Vajrasattva, the "Lord of all Mysteries".

It is during the process of brushing away the dust of illusions, of blending mind and soul, of soaring into the sphere of Sat, that the choice to tread the Path of Renunciation is confirmed, because we see the hidden meanings and the occult implications of that choice. The Great Choice comes at the end, when the knowledge concerning the two Ways is obtained :—

Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands Truth and looks thee sternly in the face. She says :

"Sweet are the fruits of Rest and Liberation for the sake of *Self* ; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men."

He, who becomes Pratyeka-Buddha makes his obeisance but to his *Self*. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion :

"For others' sake this great reward I yield"—accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD IS HE.

Behold ! The goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles ! . . .

OM VAJRAPANI HUM

The student will do well to make use of *The Theosophical Glossary* and to reflect upon the terms (1) Pratyeka-Buddha ; (2) Vajrapani ; (3) Vajrasattva ; and (4) Vajradhara.

"My friend, what is the use of my giving you advice that you will not follow ? If I lived with you, and were your constant companion, you would ask me to advise you twenty times a day, and then you would go and do the diametric opposite of what I suggested. There are plenty of fools who have wit enough to take counsel of a wise man. There are few men of wit wise enough to be guided by their betters, as if they were only fools for the time."—F. MARION CRAWFORD.

THE STAR OF THE SOUL

There is a principle of the Soul, superior to all nature, through which we are capable of surpassing the order and systems of the world. When the Soul is elevated to natures better than itself, then it is entirely separated from subordinate natures, exchanges this for another life, and deserting the order of things with which it was connected, links and mingles itself with another.—IAMBlichus.

The sixth of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H. P. B. as "An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit)".

The mission of Theosophy is to awaken man to a recognition that he is a Spirit-Being. Ignorance of his true nature makes him selfish, and thus he becomes the root of all troubles—not only for himself but for the whole of Nature. Knowledge of his Divine Nature enables him to restore broken harmony and more—to enlarge and to deepen it.

Human evolution is a series of progressive awakenings, each of which brings the Soul into closer proximity to its Parent-Star. Theosophy teaches ways and means of quickening that process. Study of the philosophy brings the student mental understanding; application in daily life unfolds heart perception—an intuitional recognition of the Spirit, which manifests as conviction, not stubborn but steady, not vociferous but silent.

The link between the soul in the body and his transcendent Divinity corresponds to the bond between Chela and Guru; the power of the latter bond depends upon the strength of the former. Only when man consciously obeys the dictates of his Monadic Self is he ready to become a Chela to the Living Gurus.

The Spirit in man is the Eternal Pilgrim, whose long evolutionary journey brought to birth self-consciousness. When man received the Light of Manas through the sacrifice of the Lords of the Flame, it made him *aware* of his Divine Nature.

No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical.—*The Secret Doctrine*, Vol. II, p. 272.

That is why we find that from the remotest

antiquity mankind as a whole has always believed in the existence of a Spiritual Ego within mortal man. The inherent ideas burnt into human consciousness survived even the dark periods which obscured the Light of Wisdom, and the idea of the Spirit in Man is one of them.

With the growth of mind the separative self asserted its independence and ignored the dictates of the heart. The pliable child becomes stubborn and obstinate as the development of lower manas takes place. A similar phenomenon took place in the life of humanity. The child forgets its heavenly home as "shades of the prison-house begin to close"; and man has now become a prisoner so accustomed to the walls of flesh and the iron bars of the window of Kama through which alone he is able to see without, that he has completely forgotten that he is an exile from Heaven. Infant humanity knew itself as divine; young humanity of to-day, out of conceit and assertiveness, calls itself the product of matter on its way to disintegration.

The Spiritual Soul needs a channel for growth and therefore it obtains a personality. But the latter is in no fit condition to be used as a vehicle for the manifestation of Spirit because the elemental forces of matter have become its ruling powers.

At the moment when each of us receives life and being, he is taken in charge by the genii (Elementals) who preside over births, and who are classed beneath the astral powers (Superhuman astral Spirits). They change perpetually, not always identically, but revolving in circles. They permeate by the body two parts of the Soul, that it may receive from each the impress of his own energy. But the reasonable part of the Soul is not subject to the genii; it is designed for the reception of (the) God, who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain: for neither genii nor Gods have any power in the presence of a single ray of God.—*The Secret Doctrine*, I, 294-295.

The duality of Manas makes man a self-conscious being on two planes. Throughout the Life-Cycle the Monad remains conscious of its Divine Identity, though its vehicle man is unaware of the fact. On our plane the lower manasic entity informs the man of clay; but its consciousness is identified with the personality, causing delusion. We know our-

selves, not as Human Souls but as the name and form assumed by the personal man in his incarnation. Because of attachment to Nama-Rupa and through that to Raga-Dvesha man forgets that he is Divine, and misinterprets the fact that he is human.

The marks of the Spirit-Being are Wisdom, Compassion, Self-Sacrifice. When these are manifested through the body the latter becomes full of light. The Chela learns to transcend the personality, not to separate himself from humanity but to use his vehicles to radiate the light and warmth of the Spirit on earth-bound souls. It is said: "If thou wouldst be perfect, O Servant of Life, thou must live in the Light and work in the shadow."

The "intuitional perception" demanded of the Chela, however, is more than mere instinctual recognition of the Divine. Instinct is unerring in its own realm but becomes blind when mind begins to function. Intuition is infallible because it perceives the truth; it can perceive nothing else. The ignorant believe in the Spirit but search for it outside. The student is taught to look within for the Inner God and to manifest its qualities without. Thus the conviction of the Chela has to have a basis in knowledge and personal experience.

It is not only the intuitive perception of the Spirit that the Chela is required to develop, but the intuitive perception that his soul, that is himself, is the vehicle of the manifested Avalokitesvara. By deliberately using the term the qualification-clause points to more definite work the Chela has to undertake. Here a basis of Knowledge is provided and we will try to understand what Avalokitesvara stands for. Theoretical knowledge will enable us to start application, however remote such knowledge be from the Wisdom born of Realization.

Avalokitesvara means "The on-looking Lord" and H. P. B. explains that "in esoteric philosophy Avaloki, the 'on-looker', is the Higher Self, while Padmapani is the Higher Ego or Manas." He is also called "the 'Supreme Lord' of the Bodhisattvas"; and again he is described as Jigten Gonpo, *i.e.*, Protector against Evil, and Chantong—He of the Thousand Eyes. What Avalokitesvara is to Padmapani on the cosmic plane, that our Atma-Buddhi is to the Manasic Ego. Each aspirant-practitioner must recognise the latter, whenever he is ready—that is the first step. All students theoretically know that within themselves the Higher Manas is, but how many know what its real nature and powers

are? By study and contemplation, and above all by application, *i.e.*, by correct observance of the rules of Theosophical discipline, we have to assimilate the Higher Ego—*Manasa*. From one point of view, as the emanation of Higher Manas, the lower Manas of our present incarnation is like unto Padmapani, the Higher Ego being Avalokitesvara; but as lower Manas does not possess the spiritual stamina sufficient to resist the onslaught of Kama (under Karma of course) its native colour—like the basic green of vegetation which springs from earth—undergoes a change and the flowers and fruits which are put forth are of variegated hues, differing in value. It is through the lower-manasic-ego, purified of earthly dross and extricated from Kama, that we begin to know ourselves in our Padmapani nature. Then follows the manasic-meditative life where actions—many and sundry—become more and more noetic. At present our deeds are kamic or psychic; when they become, in increasing degree, manasic or noetic, we have become ready not only to know but to be Padmapani. Having known ourselves as God incarnate we are fit and in a position to know our Avalokitesvara, our Father in Heaven. We have to assimilate the divine individuality while in this animal shell. The divine individuality is not only Padmapani but Avalokitesvara incarnated in him. One step more—our Higher Self or Atma-Buddhi is itself an emanation and as the unified triad, Atma-Buddhi-Manas, is the child of its father—a Dhyani-Buddha. At the very fount of his Monadic existence each man is a Dhyani-Buddha; when the disciple is asked to recognize himself as the vehicle of the manifested Avalokitesvara, *i.e.*, Padmapani, it is his spiritual parent that he must seek. We shall close with an apposite quotation from *The Secret Doctrine* (I. 572-3), meditation on which will yield beneficial results.

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the *INDIVIDUALITY*. The "Angel" of that Star, or the Dhyani-Buddha will be either the guiding or simply the presiding "Angel", so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder "twin Soul", and they know it, calling it "Father-Soul", and "Father-Fire". It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright "Image". How much has Bulwer Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his *Augoeides*?

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

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

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

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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

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

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