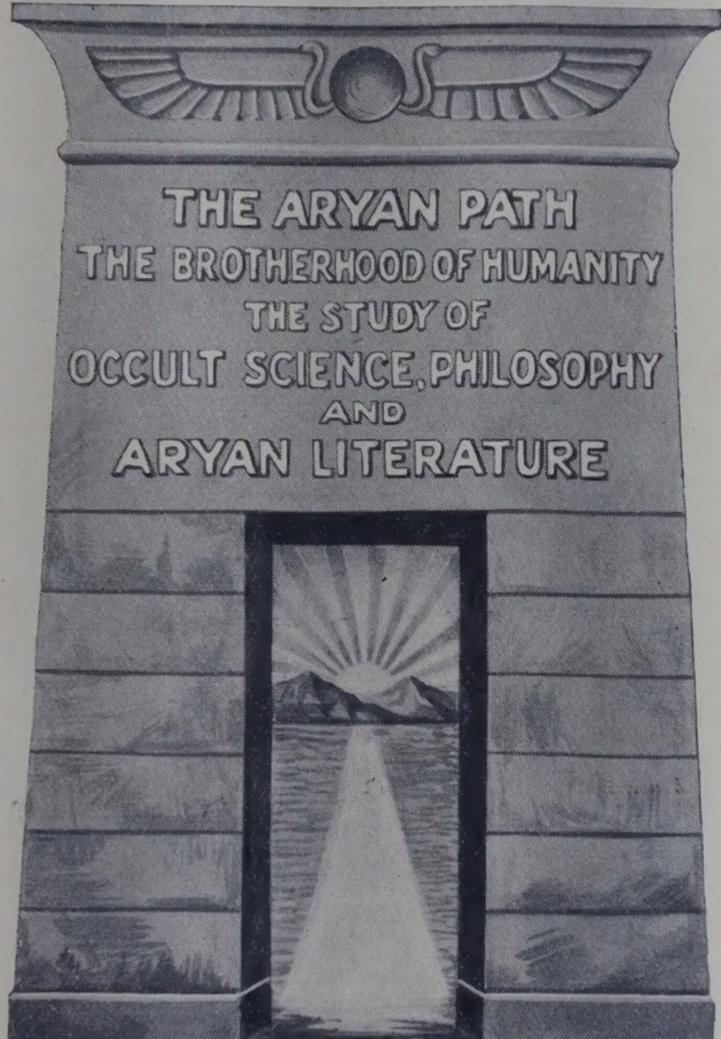




# THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

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Vol. X No. 4

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February 17, 1940

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It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man, will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour.

—MASTER M.

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

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

BOMBAY, 17th February, 1940

VOL. X. No. 4.

### CONTENTS

The Bondage of Dependence	...	...	...	49
Dreams	...	...	...	50
Questions Answered	...	...	...	51
The New Style of Thinking	...	...	...	53
Five Abstentions—Five Observances	...	...	...	55
A Weird Tale—By W. Q. Judge	...	...	...	57
Telepathy	...	...	...	61
In the Light of Theosophy	...	...	...	63

AUM

# THE THEOSOPHICAL MOVEMENT

OMBAY, 17th February 1940.

VOL. X. No. 4.

## THE BONDAGE OF DEPENDENCE

Be a Columbus to whole new continents and worlds within you, opening new channels, not of trade, but of thought. Every man is the lord of a realm beside which the earthly empire of the Czar is but a petty state, a hummock left by the ice. Yet some can be patriotic who have no self-respect, and sacrifice the greater to the less. They love the soil which makes their graves, but have no sympathy with the spirit which may still animate their clay. Patriotism is a maggot in their heads. . . . . There are continents and seas in the moral world, to which every man is an isthmus or an inlet, yet unexplored by him.

HENRY DAVID THOREAU

Political India has been ailing with fever and the thermometer still registers a high temperature. There have even been some delirious half-hours of confused talk and much jabbering. Political heat is not conducive to clear thinking and philosophic calm does not accompany emotionalism. The student of Theosophy, unconcerned about party politics, has had an excellent opportunity to observe the situation. Almost always he is a lover of India because of her ancient culture of the Yogi as well as of the Sufi and so he must feel sad at heart, watching the fratricidal conflict. On the other hand, because he is a lover of humanity, he is necessarily saddened by the waste of precious and opportune time in the failure of the British to initiate a righteous policy leading to world-brotherhood.

But we are writing for the Theosophical practitioner who, to quote the words of H. P. B., "cares but little about the outward human management of the material world"; "whether the physical man be under the rule of an empire or a republic, concerns only the man of matter",—but the practitioner is under the influence and the glamour of matter and he may be caught up in the heated political atmosphere of the hour. It is better for him to remember that the whole of his aspirations should be "directed towards the occult truths of the visible and the invisible worlds". But occult truths are not far-away stellar orbs, some of which are visible to the naked eye, while others can be seen only through an astral telescope! Occult truths are hidden in every form, every event, as the soul is hidden in every mind, every body. Therefore pre-

sent-day events have a message for the student-practitioner of Theosophia, Divine Wisdom.

In the political heat one group of people celebrated what they named the Day of Deliverance and a few days later another group celebrated with special *éclat* their annual Day of Independence. On both occasions there were processions, flag-waving, speeches; and also the celebrants on both occasions spoke of themselves as patriots and lovers of India who desired their country to be free from political domination. To an outside impartial observer both groups seemed to be aiming at and saying, albeit in different tongues, the same thing.

The Day of Deliverance—from what? The Day of Independence—of what? In the world of differentiated types we are apt to forget the archetypal wisdom. The Jews celebrated their day of deliverance many centuries ago and it is claimed that their God brought them "out of the house of bondage"; are then Jewish individuals free men, free women—able to do as they please, to live in peace? How many among them know what it is to live in peace? Or turn to more recent history—the great Republic of the United States celebrates yearly, on the 4th of July, Independence Day. Is the Republic really independent—not dependent on any state, and, more, in a position to impose its will on other kingdoms? Could it live in peace and prosperity on the strength of its own self-sufficiency—economic as well as cultural? And its citizens—do they as individuals practise true independence? Do they even know what it is? We trow not.

And yet such historical events play important

parts in the development of human souls in their march towards perfection. In our quest of wisdom, certain outer circumstances do hinder us, as others help us because they present very suitable opportunities. In our civilization the student-practitioner finds many difficulties which did not exist for his brother, who, let us say, was a citizen of the glorious empire of Ashoka. H. P. B. has pointed out that "our civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas". Has not that remark been more than justified since 1888 when it was made? Therefore we do need to be discerning in our understanding and interpretation of public events, especially such as are swaying large masses of our fellow-men. Are there Indians with souls so dead they do not desire to see India free and with scope and opportunity to live her own life, to develop along her own special lines and to contribute her quota to the building of a better world and the creating of a higher civilization where philosophers and not mere fighters will come to flourish? Can there be a Britisher with soul so dead that he fails to admire the feeling of patriotism in any Indian?

The task of the student-practitioner of Theosophy in these days in India is to discern the meaning of deliverance and of independence, so that he may contribute his humble share, however silently and indirectly, in shaping the future of the country after a spiritual pattern. If even one hundred souls delivered themselves from personal selfishness, from communal prejudice, from national resentments and became truly independent, *i.e.*, capable of living in peace without warring against others, they would very soon create a New Hindustan, strong in her soul to offer loving co-operation to other lands.

Theosophy is a unifying force. The study of its philosophy harmonizes many minds, and united minds make an army much more powerful and efficient than one of soldiers carrying guns. Associates of the United Lodge of Theosophists in India have an added responsibility for the sake of this country which H. P. B. blessed once as "the Motherland of my Master", and which is the custodian of ancient and immemorial wisdom. We should exert ourselves more even than our brethren in the other quarters of the globe, for on India's spiritual success depends not only her own future, but the future of the world. Their good will is with us, as ours is with them, but real unity among Indian Associates will be of special use to them and of lasting benefit to all of us. Let us all remember what H. P. B. wrote and make her words applicable to our U. L. T.:

As all work for one and the same object, namely, the disenthralment of human thought, the

elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each,—the great ones as well as small,—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the one altar of Truth. (*U. L. T. Pamphlet No. 22, p. 9.*)

Deliverance from the lower ambitious self which is greedy and egotistic alone can make us truly independent in the spiritual sense so that we shall be able to perceive the interdependence which binds all things by immortal power, and know

That thou canst not stir a flower  
Without troubling of a star.

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## DREAMS

Students of Theosophy will be interested in two recent publications—*The Dream World* by R. L. Mégroz and *Behold, This Dreamer!* by Walter de la Mare. The former is "a survey of the history and mystery of dreams" and makes an excellent collation of various aspects of the dream phenomenon. The volume contains a longish extract from *U. L. T. Pamphlet No. 11* from W. Q. Judge's "Three Planes of Human Life" and also from H. P. B.'s *Transactions of the Blavatsky Lodge*. The other volume will be found useful for its second part—some 570 pages—which is an anthology, a "collection of poems and passages in prose", wholly Occidental. As the reviewer in *The Times Literary Supplement* (3rd June 1939) remarked:—

But it is perhaps a pity that in such explanatory passages as he has included he has confined himself to Western writers. For the Eastern seers have undeniably explored the realm of dreams far more thoroughly than we in the West have yet succeeded in doing. Our determination to be vigilantly conscious has for the most part prevented us from penetrating far into regions that can only be experienced by an extended consciousness. But it is just this extended consciousness which the Eastern seer has cultivated by inward concentration, thereby carrying reason with him into the very realm of mystery and reconciling in the visionary eye the powers of the waking and the dreaming mind. We need not accept all he reports, perhaps too precisely, of the different planes of that world from the most lofty and lucid to the treacherous marshes where the senses breed phantoms to ensnare the spirit. But this anthology would have been richer even than it is if he had been represented in it.

## QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिह्नसंशयाः ॥

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

Q. In your January issue at p. 41 Christian missionary schools in India are referred to as doing "grave harm". Why? Are not schools run by missionaries educating our boys and girls?

Ans. Theosophy is the foe of sectarianism—not only of Christian but of every creedal sectarianism—Brahmanical, Zoroastrian, Islamic as well as Christian. Creedalism begets superstition in religion, makes men and women narrow and dogmatic and poisons the spiritual life. On the social plane sectarianism is the womb of priests, whose profession strengthens slavery of every kind. How can Theosophy remain blind when in the guise of a wise peacock the crow of illiberal sectarianism struts the public platform, doing grave harm to the Souls of the adult and the young? Theosophy does not favour and cannot support any creedal and communal institutions, and especially creedal and communal schools. It is not only against the work of the church *padres* but also against any and every attempt to create or to keep up the narrow spirit of communalism and creedalism, and therefore it does not befriend educational institutions of exclusive denominations.

We do not favour, for example, the idea of some of the rich Parsi community creating schools for the exclusive use of Parsi children, where religious creedalism gets strengthened in the young minds and hearts to the detriment ultimately of the community itself. But even such sectarianism we cannot condemn so strongly as we do the efforts of priest-craft to weaken the minds and the hearts of the young in the religion of their parents and to proselytize them to another creed. In our example Parsi teachers, priests or laymen, inject Zoroastrian sectarianism in Parsi children; but that is not so bad as Christian priests—of any denomination—injecting *their* sectarian virus in Parsi, Muslim or Hindu children. And what is worse, because their

motives are not altogether unknown, some Christian missionaries do their sectarian work in an underhand, stealthy way. Openly avowing that their main object is to educate the children, they use subtle ways and means to prejudice the children against their own faith, and to inject the serum of their own species of Christianity. If they do not succeed to the extent they would like to the fault is not theirs. No one could blame the missionaries were they to carry on their work openly, declaring that they are out to proselytize and that their schools, nursing homes and the like are but means to that end.

But, to continue our example, foolish as Parsi parents are to bring up their children in Parsi sectarianism, they are worse than foolish to send their children to cathedral and convent schools pervaded by the spirit of denationalization as well as churchian sectarianism. This applies not only to the Parsis, but also to Hindu, Muslim and other parents who in their ignorance use missionary institutions.

Is Theosophy then against the imparting of religious education to the young? Of course not. But religious education is not sectarian education. Religion is a binding force, not a separative one. Theosophy reveres Krishna and Buddha, Zoroaster and Jesus, Moses and Muhammad and all the other spiritual sages and instructors; and students of Theosophy appreciate the great spiritual books of every faith—all Holy Writs. Theosophy rejects exclusive claims made by the orthodox of any creed: for example that Jesus is the only son of God, or that Muhammad is the only true prophet, or that the Avesta is the only repository of pure wisdom.

What the Theosophical ideals of education for the young are will be found in our *U. L. T. Pamphlet No. 35, Theosophy and Education*, by H. P. Blavatsky.

Turning to another aspect of this question, students of Theosophy will do well to read with care four extracts originally published by H. P. Blavatsky, which we print below, and to reflect upon what is implicit in them.

Commenting on a long article "Swami versus Missionary" by Munshi Samarhandan in *The Theosophist* for January 1880 the following "Note by the Editor" appears at p. 100:—

Open debate with learned natives before audiences is avoided whenever practicable, and their work, as a rule, confined to the lowest and most ignorant castes. Teachers in mission schools and sectarian colleges even avoid discussing theological questions put by bright native youths, before the classes, bidding them come to them pri-

vately and have their interrogatories answered. The fact forces itself upon the attention of every unprejudiced visitor to India that the Oriental missionary scheme is a wretched failure, and the millions contributed to it by the benevolent are virtually wasted. This appears to be the opinion of most old Anglo-Indians of all ranks. It is intended to publish testimony upon this very important subject in these pages and communications are invited.

Bad as India may have become in these degenerate days, and forgotten as may be the pure religion of the Veda, there is not a community throughout the Peninsula which would not be able to show among Natives a better average of morality, of sincere religious fervour, and of security for life than either of the communities from which these proselyters come.

We are approaching the crisis of the Western religion, and none but a bold and enthusiastic apologist dares deny that its doom is sealed. Without the revival of Aryan philosophy, for which we are labouring, the West will tend towards the grossest materialism; but with the opening of that long-sealed fountain of spiritual refreshment, we may hope that there will arise upon the ruins of the bad new faith, the superstructure of the good old one, for the salvation of a world given over to vice and folly.

*The Theosophist*, Vol. I. p. 181, April 1880.

This is what the world-famous Archibald Forbes writes of the Christian missionaries, in his letter to the *Scotsman*:—"I regard missionary enterprise as simply a gross impertinence; and, did I chance to be a straightforward and self-respecting heathen, I would kick the interloping missionary who should come canting around me seeking to pervert me from the faith of my fathers."

Not content with the expressed desire of "kicking" the holy payees, Mr. Forbes seeks to prove—and justice forces us to admit, with no mean success—the position of the missionary as "inherently false and illogical", and clinches his argument with the rather irreverent remark—"My experience of missionaries is, that they are mostly LIARS."... Prone as they are to fly into the Theosophists' faces for every quiet and polite remark in their organ, what will they answer to this bitter denunciation by the "light of newspaper correspondents", as some journalists call their fiery *confrère*, who has encountered the missionary in every land? And to think that this Armstrong shell should have been fired from that heavy gun, the *Scotsman*, which is mounted in the very citadel of the bluest Presbyterianism!

—*The Theosophist*, Vol. I, p. 202, May 1880.

No Theosophist has ever spoken against the teachings of Christ, no more than he did against those of Krishna, Buddha, or Sankaracharya; and willingly would he treat every Christian as a Brother, if the Christian himself would not persistently turn his back on the Theosophist. But a man would lose every right to the appellation of a member of the Universal Brotherhood, were he to keep silent in the face of the crying bigotry

and falseness of all the theological, or rather sacerdotal, systems—the world over. We, Europeans, expatiate loudly and cry against Brahminical tyranny, against caste, against infant and widow marriage, and call every religious dogmatic rule (save our own) idiotic, pernicious, and devilish, and do it orally as in print. Why should not we confess and even denounce the abuses and defects of Christian theology and sacerdotalism as well? How dare we say to our "brother"—Let me cast out the mote out of thine eye, and refuse to consider "the beam that is in our own eye"? Christians have to choose—Either they "shall not judge that they be not judged", or if they do—and one has but to read missionary and clerical organs to see how cruel, unchristian, and uncharitable *their* judgments are—they *must be prepared to be judged in their turn.*

—*Lucifer*, Vol. II, pp. 87-88, April 1888.

There have been a few, though exceedingly rare examples of real devotees of Jesus who, having seen through the irreligious labour of "converting the heathen", have become lovers and helpers of India. Such have come to that superior intellectual position by honest study and judicious survey which led them to abandon exclusive claims about Jesus and the Bible. They have recognized the Theosophical verity that the truths of religious life have little to do with theological dogmas and exclusive claims, and they recognize not only that heathens are as good as Christians but, more, that Krishna is as good as Christ, that Zoroaster is as good as Jesus and that the Bible is no more an infallible book than the Koran. An outstanding example of such inner conversion which enables him to live by the light of Christ is that of Mr. C. F. Andrews. Only last year he wrote *The True India* from which the following is an extract (pp. 14-15):—

When I came out to India as a missionary thirty-five years ago this mode of attack on other religions was fairly common. The effort was constantly made to show up the seamy side of things. In still earlier days the habit was even more pronounced. At one time, when I had to make research into early missionary literature for the purpose of writing a book on North India, I was profoundly shocked by the things I read in print. I remember also being given at Delhi, soon after my arrival, a whole series of pamphlets published by a missionary who had been employed at a station not far distant. These contained nothing but a number of bitter attacks upon what were considered to be the vulnerable points in the armour of Hinduism. Such a form of controversy led on to counter-attack. Abuse was poured upon the Christian religion in turn. It was something like the modern armaments race, in which more and more destructive weapons are produced till at last open war ensues.

I wish that I could assert with full confidence that all this kind of controversy had been done away with for ever; for it is utterly unchristian. But now and then, especially in the home countries these objectionable methods are still employed at meetings where there is no one to put forward the other side of the case. The distress and indignation which such practices cause can easily be imagined.

# THE NEW STYLE OF THINKING

## IV.—SELF-STUDY

“Man, know thyself”—this is repeated by every one. Psychologists as well as novelists, who have a better, a truer insight into the human psyche, make the slogan the basis of their work. But confusion resulting from the overspecialization which prevails in every department of modern knowledge assails modern psychology, even in an abnormal degree. Modern psychologists suffer from their great ignorance of the constituent elements which make up man; and both pride and prejudice prevent them from even thoroughly examining the teachings of ancient Asiatic psychology, which is presented in a form suitable to the modern mind in the writings of H. P. B. and W. Q. Judge.

The injunction of the Delphic Oracle contains the hint about correct study of human nature—complex and not a little complicated. Every one knows that man has a dual nature—Spiritual and Material—and that when one is asked to know himself he is called upon to examine both these natures. In his present condition man is neither spiritual nor material; he is different from both, a perceiver of both, possessing the capacity to identify himself with either. Man is the Thinker and can know the nature of his material pole, the lower self, as well as of his spiritual pole, the Higher Self. And as the Thinker becomes that on which and about which he thinks, man can become wholly material or wholly spiritual.

As the desire and the undertaking of the Theosophical student is to raise the whole of humanity to a spiritual status, he must himself acquire the knowledge of his spiritual pole, and by proper application establish adequate identification with it, becoming that which he is. To purify through discipline the lower, the student needs the Ethics of Theosophy; to elevate that lower so that it will assimilate the radiance and the light of the higher he needs the Metaphysics of Theosophy—of which the preceding instalment of this series spoke. *The Voice of the Silence* offers all that is necessary for the former task, the *Stanzas of Dzyan* for the second enterprise.

Proceeding along these lines the student soon finds that Kosmos as a whole has to be studied by the aid of self-study. Within himself the whole of Nature exists. Man's own nature has to be examined as a special manifestation of the whole. Some study the universals only, in theory; others attend only to their own particular nature, without understanding its relation to the whole; both ways are defective. As the student is preparing to become an Occultist he should clearly perceive the preparatory step. That step is the determination of his

own obstacles and delusions. People often do not understand their own weaknesses really because they do not proceed to the diagnosis of their lower selves in a scientific manner. Thus stubbornness is mistaken for strong will; fear of facing unpleasant facts for freedom from curiosity; weak desires for desirelessness; self-righteousness for righteousness; disinclination to attend to some particular piece of work as engagement in duty already assumed; mental *tamas* for the peace of *satva*; and so on. But if it is wrong to fancy that we have this or that virtue, it is equally wrong to assume that we possess this or that vice. People who do not possess the key of the Esoteric Philosophy are more apt to fail than succeed in their attempt at self-improvement. Fortunate is the student of Theosophy who finds the Key in the writings of genuine Esotericists like H. P. B., W. Q. Judge, Robert Crosbie; but he has to learn to make use of the key, otherwise he too is more than likely to fail. To control the senses, to eradicate vices and to steady the wandering mind is almost impossible for ordinary men and women; Theosophical students are not different from them in constitution. The difference consists in this—the students do possess the key to success.

The ways in which the key can be used are described; one common factor of all ways is that the individual and the universal must be perceived to be identical. Proceeding from man, the microcosm, we have to trace each of his constituents to the hierarchy from which it emanates; and just as in man his different constituents mix and mingle to create an entity, so also the cosmic hierarchies form one Universal Entity. Numerous are the classifications offered for the benefit of the student: we will use one suitable for this series and for the class of learners for whom it is written. We will divide man into two groups:

Physical body	} Mortal, perishable, transitory (Prana is not included)
Astral Body	
Desires	
Lower Mind*	
Manas	} Energetic, that is permanent.
Buddhi	
Atman	

Prana is purposely excluded from the former, and the term energetic is purposely used in the latter group; this, because Prana permeates the whole being as it is the radiating energy of Atma. It touches Buddhi (or is touched by it) at the upper end, and the physical corpus at the lower, affecting the higher and lower mind, Kama and the Astral Body very directly. The importance of this princi-

ple of Prana will be seen if H. P. B.'s statement in *The Secret Doctrine* ( II. 593 ) is reflected upon : " the active power producing all vital phenomena ".

The health of our whole being is dependent on Prana. Bodily health is *directly* dependent upon the working of Kama-Prana in and on the Astral Body. Indirectly, our bodily health reflects the action of the mind, gripped by Kama on the one hand or influenced by Buddhi on the other. Action of Kama-Manas implies inaction of Buddhi-Manas and *vice versa*.

A little study along this line and some reflection on it reveals to us the very vital part which Magnetism plays in the matter of health. Prana is most intimately related to the good or ill health of the body, though the medicos know next to nothing about pranic magnetism and laugh both Prana and magnetism out of court.

Now, what use shall we make in a practical fashion of the above anatomical chart of Man—visible and invisible, material and spiritual? Is there a prescription offered for use by the practitioner who is also the learner of Occult Science?

The first thing to do is to separate ourselves in thought from the body and the desires of the mortal-nature group. Note the activity of the body impelled by desires—of the senses pushed towards the objects of sense. We are advised to analyze our desires, so that we may proceed intelligently with the task in hand. This analysis readily yields two types of desires—weaknesses and aspirations. We are not called upon to dwell upon our weaknesses, to indulge in verbal repentance, or to take to confessions. The analysis is to help us to learn that we are not our body and its senses, we are neither our weaknesses nor our aspirations. We possess the body and the desires, but we ourselves are different from and superior to both. We are advised to realize the Self that sitteth on high above the waves of Kama which break on the rocky shore of our senses. The *mantram*ic words of Mr. Judge should be memorized—" *Realization comes from dwelling on the thoughts to be realized.*" Our thought for this stage is given to us—" I am not this body or these desires."

Bodily sensations and Kamic delusions envelop the consciousness. We are constantly wrapped up in the body and the desires, receiving sensations through the one and being swayed and deluded by the other. Thus, bodily appetites arising in the senses and the organs feed Kama and in turn are fed by Kama. But these are not very difficult to subdue. When the lower Manas is dragged by Kama into the service of the senses the red devil is created with

his two horns aimed downwards—digging, digging till the man is carried to the dark nether regions of the universe. The desires of Manas cause spiritual darkness and when the latter is sufficiently thick Kali Yuga prevails. Our humanity is at this point : desires of Manas—subtle in their origin, cunning in their action, blackening in their fruitage—are thick and strong and the esotericists are not, cannot be, wholly free from that nefarious influence. To this topic we must devote a separate instalment in this series.

It is necessary, however, to note that the arduous task of eradicating the weaknesses and eliminating the vices has a special purpose for the esotericist determined to acquire holy secret knowledge for the service of the race. Ordinary good people of the world are not obliged to reform themselves ; but it is otherwise with the Theosophical student determined to make Occultism a living power in his life. Having obtained the Key of Knowledge he need not fail, he should not fail.

This task demands altruism. For us altruism is duty—*dharma*. Philanthropy is reserved by the ordinary good men and women of the world for display on special occasions or in special fields of action. For us it is otherwise : the waters of altruism should flood all our deeds and words, and especially our thoughts and feelings. But unless the two kinds of desires—bodily and mental—are adequately attended to, altruism cannot be practised. Social servants, political reformers and others are not altruists in the sense in which we have to become altruists. Of course there are exceptions—Damien, for example, whom H. P. B. mentions. The esotericist has to unfold Damien-like altruism, which is to be expressed in every sphere of action from day to day.

We will close this study with one word of warning ; it has already been given but it needs to be reiterated for the student of the present generation :—

Of the two kinds of desires, bodily and mental, the former are the easier to deal with. The beginning, however, must be made with the mental. The curbing of the bodily desires is likely to result in desires getting the mastery over us through the mind. It is comparatively easy to control the palate of the body ; unless we purify also the palate of the mind it may lead to that mind becoming more proud and caught up in the subtle meshes of separative egotism. But mental desires purified of their astringency and bitterness, their heat and harshness will produce, in a natural fashion, pure bodily tendencies and thus the practice of altruism will be easy and continuous.

## FIVE ABSTENTIONS—FIVE OBSERVANCES

Kill Not ;	Steal Not ;	Covet Not ;	Lie Not ;	Lust Not ;
Purity ;	Contentment ;	Study ;	Devotion ;	Self-Mortification.

The Buddha, walking down to the plains with the flock of sheep, stayed the hands of the sacrificial priests who hid their knives and were ashamed. Five hundred years later, Jesus in Galilee said : "Put up again thy sword. . . for all they that take the sword shall perish with the sword."

Two thousand years have passed : animal slaughter-houses abound ; Europe is massing up armaments with which to destroy human beings ; \* all over the world single murders and mass murders are rife.

The time has come for a more determined effort, especially in the West, such as Gandhiji is making in India, for *Ahimsa*—harmlessness.

Theosophical students know the moral law—kill not, and many would not kill to satisfy the palate or for self-aggrandisement but for them there is a far deeper side to this question. H. P. B. wrote (*U. L. T. Pamphlet No. 33, p. 7*) :—

It is not violence that can ever insure bread and comfort for all ; nor is the kingdom of peace and love, of mutual help and charity and "food for all", to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated.

The "close brotherly union of men's inner Selves" is often strangled at birth by the non-observance of the moral law—kill not—for killing refers not only to the destruction of a living form, but to slander, gossip, harshness, hostility of any kind. All "hostile thought to any living being" must be chased from the heart, we are told in "Practical Occultism". Even the voice (not only the words but the soul of the words, the feeling etc., embodied in the words) must have lost the power to wound ; "a harsh word uttered in past lives is not destroyed but ever comes again". Anger is a destructive force ; criticism, destructive and unasked for, may kill for a whole life the efforts of another. Constructive criticism, asked for and therefore willingly listened to, makes for an easy interchange of life forces between the giver of advice and the seeker, and on this foundation a building of greater beauty may be built.

*Patanjali* tells us, p. 30 (*W. Q. Judge's rendition*) :—

When harmlessness and kindness are fully developed

in the Yogee (him who has attained to cultivated enlightenment of the soul), there is a complete absence of enmity, both in men and animals, among all that are near to him.

The virtue that we need to cultivate is purity in causation. Surrounded as we are with effects, taught as we are to deal with effects, even when we take the trouble to be pure we often fail to consider the causal aspect of action. Thus men and women who will guard themselves against impure actions do not worry about indulgence in impure thoughts. They say : "My thoughts are my own." Harmlessness is not attained by effort not to hurt another, but by the purity of one's being. Only by cultivating this purity can we be sure that we shall never hurt another.

### STEAL NOT

Humanity to-day has arrived at the moral state of realising that a man should not steal his neighbour's possessions ; nations, *i.e.*, groups and individuals, have not yet arrived at this stage ; Theosophical students need to look for deeper aspects of this question. *Patanjali* tells us,

When abstinence from theft, in mind and act, is complete in the Yogee, he has the power to obtain all material wealth.

It is necessary for us to underline "in mind". There is but One Self, to It all belongs ; nothing is ours in reality. It is but the lower personal self that desires things, whereas the higher nature gives up things. A great lesson is contained in the Indian story of the King who became a Yogi and being asked to give up something, offered to give up his possessions, and only at last realised that all these were not his to give but belonged to the ALL.

Theosophical students can remember Mr. Judge's advice in *Letters That Have Helped Me*, p. 123 :—

Begin by trying to conquer the habit, almost universal, of pushing yourself forward.

The Declaration of the United Lodge points out that nothing is asked of associates except what they themselves decide to give. Whether this return for help received is in terms of effort in spreading the teachings, of time or money given is immaterial. Something has to be given or we are taking without payment. Jesus pointed to this truth when he gave the parable of the talents. H. P. B. said that to the mentally lazy Theosophy would remain a riddle, but more than this, the questioner, merely out for in-

\* This article was written by an Englishman a month before war was declared.—EDS.

formation and "picking the brains" of other students, is no better than the one who steals the possessions of another. Mr. Judge says in *Letters That Have Helped Me*, p. 123 :—

Do not ask a question unless you intend to listen to the answer and inquire into its value.

To be a beneficent force in nature is to give freely, to loot from none but gratefully and graciously to receive what comes through the spirit of heart-altruism as a help and a beneficence. The *Bhagavad-Gita* points out that "he who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief."

The virtue to be cultivated here is Contentment. What is, is ; what we have we have earned ; what another has he has earned ; what we have not we have not earned. All is the working of perfect Justice.

### COVET NOT

In a note in *Patanjali*, p. 31 we are told :—

"Covetousness" here applies not only to coveting any object, but also to the desire for enjoyable conditions of mundane existence, or even mundane existence itself.

The personal self loves comfort ; it likes to "live", for "to all, life is dear." The spiritual self knows that there is no death for it ; there are only changes. To get above the pairs of opposites and to realise that we act according to the qualities, will help us to see that nothing is worth coveting save what pertains to the spiritual life. "Tanha"—desire for sentient existence—is the force that brings us to rebirth.

Covetousness is one of the chief avenues for distraction of the mind, which becomes attached by the hundred cords of desire. Shall we therefore be covetous of aversion ? Neither the path of aversion nor that of desire is the proper path. We must neither love our friends personally nor hate our enemies in any circumstances. Contentment, satisfaction, resignation will free our minds from covetousness, but a covetous mind will always wander to objects of sense, and then the things of the spirit cannot permeate it.

The virtue we need is cultivated only by study. Study purifies the mind, and with a purified mind, the consciousness is raised above the desire for anything of this world, and ultimately even above the desire for life, for there is born in the consciousness the realisation that the purpose of life is a spiritual purpose.

### LIE NOT

"There is no Religion higher than Truth." Deliberate untruths, careless speaking, deluded

speaking, dissembling, hypocrisy, speaking without knowledge of the facts—who is free from all these ?

To seek the reason *why* we err in these particulars will help us. These failings come from the personality. "Out of the abundance of the heart the mouth speaketh" says the Christian Scripture and there is an abundance that is wrong. "Govern thy lips as they were palace-doors, the King within", say the Buddhist Scriptures. H. P. B. says (*U. L. T. Pamphlet No. 17*, pp. 4 and 5) :—

In sober fact, we are a poor set of mortals at best, ever in dread before the face of even a relative truth, lest it should devour ourselves and our petty little preconceptions along with us. . . .

Now conventionality—pure and simple—is a congenital LIE, as it is in every case a "simulation of feelings according to a received standard" . . . and where there is any simulation *there cannot be any truth*.

What is it that makes it difficult for us to be truthful ? She tells us on p. 6 :—

SELFISHNESS, the first-born of Ignorance . . . is the impassable wall between the *personal* Self and Truth. It is the prolific mother of all human vices, *Lie* being born out of the necessity for dissembling and *Hypocrisy* out of the desire to mask *Lie*.

Truthfulness begets courage and strength—it is an *affirmation* of what one has already perceived. *Lie* is a *denial* of what one has already perceived.

How can we attain this truthfulness except by devotion to Krishna, Ishwara, the ALL ? To place all actions on Krishna, to be devoted to Him alone, realising that He stands for TRUTH, such is the rock of our salvation. *Patanjali* says, p. 30 :—

When veracity is complete, the Yogee becomes the focus for the Karma resulting from all works, good and bad.

### LUST NOT

*Patanjali* says (pp. 31 and 36) :—

When continence is complete, there is a gain of strength, in body and mind. . . .

Restraint is the accommodation of the senses to the nature of the mind, with an absence on the part of the senses of their sensibility to direct impression from objects. Therefrom results a complete subjugation of the senses.

The senses are not for gratification ; their proper use is as avenues by means of which we contact the outer world. At the moment we yield to one or another "seduction" of the senses, whether it is along the lines of bodily appetites, mental gratification, even the glamour of an emotional devotion. This latter kind of devotion swamps the reason and does not give real support to the one who calls forth that devotion, and in time, from one cause or another, the devotion wanes, being but an appeal of the senses.

Sense gratification causes an outgoing of vitality and a deadening of the reasoning power ; control of

the senses causes a quickening of the will-power and stops the avenues through which loss of vitality occurs. Therefore health improves, the emotional aspect is strengthened and the body slowly takes its rightful place as the vehicle for the soul.

Intoxicating drinks, the stupefaction of the mind through too much excitement and "pleasure", the tittle-tattle of conversation—all are examples of in-

continence. Mr. Judge in *Letters That Have Helped Me* writes :—

What a petty lot of matter we spend time on... the small errors of a life are nothing, but the general sum of thought is much.

The obvious virtue here is self-mortification, and sufficient knowledge is there to show us how this is to be accomplished.

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## A WEIRD TALE \*

[The following tale by Mr. Judge first appeared in two instalments in *The Theosophist*, Vol. VI, p. 237, for July 1885 and Vol. VII, p. 202, for December 1885.—Eds.]

### I.

The readers of this magazine have read in its pages, narratives far more curious and taxing to belief than the one I am about to give fragments of. The extraordinary Russian tale of the adept at the rich man's castle when the infant assumed the appearance of an old man will not be forgotten. But the present tale, while not in the writer's opinion containing anything extremely new, differs from many others in that I shall relate some things, I myself saw. At this time too, the relation is not inopportune, and perhaps some things here set down may become, for many, explanations of various curious occurrences during the past five years in India and Europe.

To begin with, this partial story is written in accordance with a direction received from a source which I cannot disobey and in that alone must possess interest, because we are led to speculate why it is needed now.

Nearly all of my friends in India and Europe are aware that I have travelled often to the northern part of the South American continent and also to Mexico. That fact has been indeed noticed in this magazine. One very warm day in July 1881, I was standing at the vestibule of the Church of St. Theresa in the City of Caracas, Venezuela. This town was settled by the Spaniards who invaded Peru and Mexico and contains a Spanish-speaking people. A great crowd of people were at the door and just then a procession emerged with a small boy running ahead and clapping a loud clapper to frighten away the devil. As I noticed this, a voice in English said to me "curious that they have preserved that singular ancient custom." Turning I saw a remarkable

looking old man who smiled peculiarly and said, "come with me and have a talk." I complied and he soon led me to a house which I had often noticed, over the door being a curious old Spanish tablet devoting the place to the patronage of St. Joseph and Mary. On his invitation I entered and at once saw that here was not an ordinary Caracas house. Instead of lazy dirty Venezuelan servants, there were only clean Hindoos, such as I had often seen in the neighbouring English Island of Trinidad; in the place of the disagreeable fumes of garlic and other things usual in the town, there hung in the air the delightful perfumes known only to the Easterns. So I at once concluded that I had come across a delightful adventure.

Seating ourselves in a room hung with tapestry and cooled by waving punkahs that evidently had not been long put up, we engaged in conversation. I tried to find out who this man was, but he evaded me. Although he would not admit or deny knowledge of the Theosophical Society or of Madame Blavatsky or of the Mahatmas, he constantly made such references that I was sure he knew all about them and had approached me at the church designedly. After quite a long talk during which I saw he was watching me and felt the influence of his eye, he said that he had liberty to explain a little as we had become sufficiently acquainted. It was not pleasure nor profit that called him there, but duty alone. I referred to the subterranean passages said to exist in Peru full of treasure and then he said the story was true and his presence there connected with it. Those passages extended up from Peru as far as Caracas where we then were. In Peru they were hidden and obstructed beyond man's power to get them; but in this place the entrances were not as well guarded although in 1812 an awful earthquake had levelled much of the town. The Venezuelans were rapacious and these men in India who knew

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\* In answer to inquiries we beg to state that the incidents of this tale are not to be taken as having literally happened in the precise manner described.—Ed.

the secret had sent him there to prevent any one finding the entrances. At certain seasons only there were possibilities of discovery ; the seasons over he could depart in security, as until the period came again no one could find the openings without the help and consent of the adepts. Just then a curious bell sound broke on the air and he begged me to remain until he returned, as he was called, and then left the room. I waited a long time filled with speculations, and as it was getting late and past dinner hour I was about to leave. Just as I did so a Hindoo servant quickly entered and stood in front of the only door. As he stood there I heard a voice say as if through a long pipe : "Stir not yet." Reseating myself, I saw that on the wall, where I had not before noticed it, hung a curious broad silver plate brightly shining. The hour of the day had come when the sun's light struck this plate and I saw that on it were figures which I could not decipher. Accidentally looking at the opposite wall, I saw that the plate threw a reflection there upon a surface evidently prepared for that purpose and there was reproduced the whole surface of the plate. It was a diagram with compass, sign and curious marks. I went closer to examine, but just at that moment the sun dipped behind the houses and the figures were lost. All I could make out was that the letters looked like exaggerated Tamil or Telugu—perhaps Zend. Another faint bell sounded and the old man returned. He apologized, saying he had been far away, but that we would meet again. I asked where and he said, "In London." Promising to return I hurried away. Next day I could not find him at all and discovered that there were two houses devoted to Joseph and Mary and I could not tell which I had seen him in. But in each I found Spaniards, Spanish servants and Spanish smells.

In 1884 I went to London and had forgotten the adventure. One day I strolled into an old alley to examine the old Roman wall in the Strand which is said to be 2,000 years old. As I entered and gazed at the work, I perceived a man of foreign aspect there who looked at me as I entered. I felt as if he knew me or that I had met him, but was utterly unable to be sure. His eyes did not seem to belong to his body and his appearance was at once startling and attractive. He spoke to the attendant, but his voice did not help me. Then the attendant went out and he approaching me, said :

"Have you forgotten the house of Joseph and Mary?" In a moment I knew the expression that looked out through those windows of the soul, but still this was not the same man. Determined to give him no satisfaction I simply said, "no", and waited.

"Did you succeed in making out the reflection

from the silver plate on the wall?" Here was complete identification of place but not of person.

"Well", I said, "I saw your eyes in Carácas but not your body." He then laughed and said, "I forgot that, I am the same man, but I have "borrowed this body for the present and must indeed use it for some time, but I find it pretty hard work to control it. It is not quite to my liking. "The expression of my eyes of course you knew, "but I lost sight of the fact that you looked at the "body with ordinary eyes."

Once more I accompanied him to his residence and when not thinking of his person but only listening with the soul, I forgot the change. Yet it was ever present, and he kindly gave me an account of some things connected with himself, of absorbing interest. He began in this way.

"I was allowing myself to deceive myself, for— "getting the Bhagavad-Gita where it tells us, that a "man is his soul's friend and his soul's enemy, in "that retreat in Northern India where I had spent "many years. But the chance again arose to retrieve the loss incurred by that and I was given "the choice of assuming this body."

At this point again I heard the signal bell and he again left me. When he returned, he resumed the story.

If I can soon again get the opportunity, I will describe that scene, but for the present must here take a halt.

## II.

There are many who cannot believe that I have been prevented from writing the whole of this tale at once, and they have smiled when they read that I would continue it "if allowed". But all who know me well will feel that there is some truth in my statement. It may interest those who can read between the lines to know that I attempted several times to finish the tale so as to send it all in one batch to the magazine, but always found that at the point where the first chapter ends my eyes would blur, or the notes ready for the work became simply nonsense, or some other difficulty intervened, so that I was never until now able to get any further with it than the last instalment. It is quite evident to me that it will not be finished, although I know quite well what it is that I have to say. This part must therefore be the last, as in trying to reach a conclusion much time is wasted in fighting against whatever it is that desires to prevent my going into full details. In order then to be able to get out even so much as this I am compelled to omit many incidents which would perhaps be interesting to several persons ; but I shall try to remember parti-

cularly and relate what things of a philosophical nature were repeated to me.

As I sat there waiting for the host to come back, I felt the moral influence of another mind, like a cool breeze blowing from a mountain. It was the mind of one who had arrived at least at that point where he desired no other thing than that which Karma may bring, and, even as that influence crept over me, I began to hear a voice speaking as it were through a pipe the end of which was in my head, but which stretched an immense distance into space\* making the voice sound faint and far off. It said :—

“The man whose passions enter his heart as waters run into the unswelling passive ocean obtaineth happiness ; not he who lusteth in his lusts. The man who having abandoned the lusts of the flesh worketh without inordinate desires, unassuming, and free from pride, obtaineth happiness. This is divine dependance. A man being possessed of this confidence in the Supreme goeth not astray : even at the hour of death should he attain it he shall mix with the incorporeal nature of Brahm. He who enjoyeth the *Amreeta* that is left of his offerings obtaineth the eternal spirit of Brahm the Supreme.”

The atmosphere of the room seemed to give the memory great retentive power, and when on returning to my room that night I fell upon those sentences in the Bhagavad Gita I knew that they had come to me from a place or a person for whom I should have respect.

Occupied with such thoughts, I did not notice that my host had returned, and looking up was somewhat startled to see him sitting at the other side of the apartment reading a book. The English clothes were gone and a white Indian dhoti covered him, and I could see that he wore round his body the Brahmanical cord. For some reason or other he had hanging from a chain around his neck an ornament which, if it was not Rosicrucian, was certainly ancient.

Then I noticed another change. There seemed to have come in with him, though not by the door, other visitors which were not human. At first I could not see them, though I was aware of their presence, and after a few moments I knew that whatever they were they rushed hither and thither about the room as if without purpose. They had yet no form. This absorbed me again so that I said nothing, and my host was also silent. In a few more moments these rushing visitors had taken from the atmosphere enough material to enable them to become partly visible. Now and then they made a

ripple in the air as if they disturbed the medium in which they moved about, just as the fin of a fish troubles the surface of the water. I began to think of the elemental shapes we read of in Bulwer Lytton's *Zanoni*, and which have been illustrated in Henry Kunrath's curious book on the Cabala of the Hebrews.

“Well”, said my strange friend, “do you see them? You need have no fear, as they are harmless. They do not see you, excepting one that appears to know you. I was called out so as to try if it were possible for you to see them, and am glad that you do.”

“And that one that knows me”, said I. “Can you identify it in any way?”

“Well”, said he, “let us call it *he*. He seems to have seen you—been impressed with your image just as a photograph is on a plate—somewhere or other, and I also see that he is connected with you by a name. Yes, it is———.”

And then he mentioned the name of an alleged elemental or nature spirit which at one time, some years ago, was heard of in New York.

“He is looking at you now, and seems to be seeking something. What did you have or make once that he knew of?”

I then recollected a certain picture, a copy of an Egyptian papyrus of the Hall of Two Truths showing the *trial of the Dead*, and so replied, regretting that I had not got it with me to show my friend. But even as I said that, I saw the very picture lying upon the table. Where it came from I do not know, as I had no recollection of bringing it with me. However I asked no questions, and waited, as my host was looking intently at the space above my head.

“Ah, that is what he was looking for, and he seems to be quite pleased”, he said, as if I could hear and see just as he did. I knew he referred to the elemental.

In another moment my attention was rivetted on the picture. Its surface bobbed up and down as if waves ran over it, and crackling sounds rose from every part. They grew louder and the motion ceased, while from a certain point arose a thin whitish vapour that wavered unsteadily to and fro. Meanwhile the strange visitors I have mentioned seemed to rush about more in the vicinity of the paper, while now and again one of them took what looked like a flying leap from one end of the room to the other, with a queer faint boom of a metallic character following his rapid motion.

Here I must draw the veil unwillingly. Let me violate the unities and the frame of this tale by just putting down a few sentences, leaving it to the imagination to draw inferences.

\* There are some Theosophists who will recognize this.

"Those strange delineations of form? Quite easily. They were seen by the seeresses in the temple. It is quite true that elementals have no form as such. . . But there are undoubtedly types, and [those] Egyptians were not the men to do anything unscientifically. . . There is an occult reason why, although without form, these particular shapes were assumed. And having been once assumed and seen thus by the seer, they always repeated that form to those persons. So the representative of the astral light or of wisdom or the recording angel, is yellow in colour, very tall, with a long bill like a stork. Or the one who takes the weight of the soul is always seen with a jackal's head. . . No, there is no prohibition against telling the occult reason. It is merely this: were it told, only one in a thousand hearers would see any meaning or reason in it. . . Let your mind reflect also upon the peculiarity that all the judges sitting above there have heads alike, while in colour they differ, each one having a feather, the emblem of truth, on his head. . . No, it is not Hindu, and yet it is the same. They used to say, and I think you may find it in one of their books, that everything is in the Supreme soul, and the Supreme soul in everything." \* So the great truth is one, while it can be seen in a thousand different ways. We [Egyptians] took a certain view and made every symbol consistent and of a class consonant with our view. . . And just as the Hindus are accused of being idolaters because they have represented Krishna with eight arms standing on the great elephant, we, who did not picture an eight-armed divinity, are charged with having worshipped jackals, cats and birds. . . "Yes, it is a pity, but the sand that buries Egypt has not been able to smother the great voice of that sphinx, the *esoteric doctrine*. But not through us except in some such manner as this, now and then. In India the light burns, and in a living people still resides the key—"

Just then the bobbing of the picture began again and the same whitish column wavered over it. The faint boom of the airy elementals recommenced, and again claimed my attention, and then the picture was still.

I may say that the whole of the conversation has not been given. It is not necessary that it should be. My host had maintained perfect silence all the while, and seemed to await my voice, so I said:

"What could have induced you to leave those peaceful places where true progress may be gained?"

"Well", he replied, "very likely they were peaceful, and quite truly progress was possible, but you do not appreciate the dangers also. You have read Zanoni, and perhaps have an exaggerated idea

of the horrible Dweller of the Threshold, making of her a real person or thing. But the reality is much worse. When you get into what you have called the 'peaceful places', this power becomes tenfold stronger than it is found to be on the plane in which we now live in London."

"Why, I supposed that there, free from the cankering anxieties of modern life, the neophyte sailed happily on through plain seas to the shores of the fortunate isles."

"Far from that. On that plane it is found that, although from the spiritual sun there falls upon us the benign influence of those great sages who, entering paranirvana, throw off their accumulated goodness for our benefit, the evil influence that is focussed by the dark side of the moon falls as well, and with its power undiminished. The little temptations and difficulties of your life are as nothing compared to that struggle, for then it is realised that the self is the enemy of the self, as well as its friend." \*

"But", said I, "was the fault committed a great one, that it should condemn you to this task?"

"No, not great as you term it. But quite great enough; and in consequence I had to take my choice. In Carácas you saw me as an illusion of a certain character. There I did what was required, the illusion being perfect except as to the eyes. Now you see another illusion, and yet at the same time a reality such as is connoted by that word when used by modern scientists. It is a body that lives and will die. The Karma is hard perhaps, but I grumble not. But is it not an illusion in every sense when you know that although this body speaks and thinks, still I the speaker am not visible to you?"

These words are not mine. If some of them seem meaningless or queer to many readers, do not blame the writer. There are those who can understand. There are yet others who have latent thoughts that need but these words to call them into life. I cannot give any greater detail than the above as to himself, because he had reasons for preventing me, although he might perhaps himself tell more to another.

One curious thing of interest he said, which will furnish some with food for thought. It was when I referred to the use of the body he had, so to say, *borrowed*, that he said:

"Don't you know that many experiments are possible in that way, and that some students are taught peculiarly? I have stood aside from this earthly tabernacle many a time to let in those who, notwithstanding that they operated the machine well enough and made quite a respectable use of it, did

\* Bhagavad-Gita.

\* Bhagavad-Gita.

not know what they did. They were, if you like, dreaming. While here, in this body, they were essentially it, for the time speaking its words, thinking its thoughts and not able to control it. Not desiring to in fact, because they were completely identified with it. When they waked up in their own apartments either a singular dream whispered a fragmentary song through their brain, or they retained no remembrances whatever of it. In such a case the body, being really master, might do or say that which I would not—or the occupier, temporarily strong, might say out of real recollection things having relation only to that life of which his hearers would have no knowledge.”

Just then some clock struck. The atmosphere seemed to clear itself. A strange and yet not unfamiliar perfume floated through the room, and my host said, “Yes, I will show you a verse some one tells me to show you.”

He walked over to the table, took up a queer little book printed in Sanscrit, yellow with age and seeming to have been much used. Opening it he read :

*“This supreme spirit and incorruptible Being, even when it is in the body, neither acteth, nor is it affected, because its nature is without beginning and without quality. As the all-moving Akas, or ether, from the minuteness of its parts, passeth everywhere unaffected, even so the omnipresent spirit remaineth in the body unaffected. As a single sun illumines the whole world, even so doth the spirit enlighten every body. They who, with the eye of wisdom, perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme.”\*\**

W. Q. J.

\*\* Bhagavad-Gita, Sect. XIII, last verse.

## TELEPATHY

“Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy... thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed upon your mind.”

So wrote a Master to a correspondent in 1882.

Understanding the principles of telepathy can be of direct help. Many statements on this subject are given in our literature, of which it may be useful to recapitulate a few. H.P.B. has given the broad principles of thought transference thus :—

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 another, at will... The only difference that can exist between two minds is a difference of state. So if this latter hindrance is overcome, where is the “miracle” of *thought transference*, at whatever distance? (*The Key to Theosophy*, p. 243).

In “Conversations on Occultism” in *The Path* for October 1894, the rationale of telepathy is illustrated by “the vibration of the chord which can cause all other chords of the same length to vibrate similarly”. Between Adepts or between an Adept and a Chela of a certain degree, the necessary condition of rapport is normally present so that no power has to be expended in communicating with each other at will. It has been predicted in our teachings that deliberate telepathic communication will be known one day even to the common world.

That day bids fair to be hastened by such scientific and open-minded group studies as those reported by a French chemical engineer, M. René Warcollier in *Experiments in Telepathy*, recently trans-

lated into English. (George Allen and Unwin Ltd., London. 7s. 6d.) The results of these experiments were in many cases remarkable. They prove scientifically beyond the shadow of a doubt that thought transference does take place and they lend support to two related Theosophical propositions (*The Ocean of Theosophy*, p. 13), (a) that mind is not wholly dependent upon a brain and (b) that a medium exists through which the influencing thought can be sent.

M. Warcollier, however, while recognizing that emotions, images and concepts can be deliberately transmitted telepathically, questions whether thought proper can. Theosophy avers positively that not only thought but even actual words can be transmitted from mind to mind, once the rationale is mastered. H.P.B. has declared :—

If two persons are in perfect mutual psycho-magnetic rapport, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

M. Warcollier’s group attempted to transmit words in only a few experiments; their work was largely with the transmission of visual images. Frequently the agent or transmitter looked fixedly at a picture or an object or drew one, and the percipient reported or drew a representation of the idea received. In a few cases the idea was caught and reproduced with startling accuracy, as, to cite a single example, when a pair of scales was drawn by the percipient with each pan suspended by three wires, the only difference from the balances of the agent’s drawing being in the manner of support of the beam. In many more cases part only of the idea was caught,

but the resemblance of that part to the agent's image is unmistakable and beyond accounting for by mere chance. The experiments brought out, however, how easy it is for the imaginative percipient, catching an element of an idea, to build upon it a concept quite different from that which the agent is seeking to convey. Tentative and fumbling as deliberate thought transference still is for the ordinary man, as these results show, certain basic principles emerge, which M. Warcollier formulates and which offer a positive clue to the intuitive aspirant in his efforts to open his consciousness to the Master's thought. It may be mentioned parenthetically that even with his highest subjective consciousness he can hope to reach only to the level of the Master's normal or objective consciousness, an achievement which in itself involves the utmost sublimation of his own thought and feeling to which he can attain at his present stage.

Let us set down some of M. Warcollier's suggestive findings :—

"Two persons in sympathetic agreement", he writes, "are like two connected vessels. Thoughts can flow subconsciously from one to the other." (And not only subconsciously ; also in full objective consciousness.) Compare this statement by M. Warcollier with the Master's words :—

As the water in a full tank runs into an empty one which it is connected with ; and as the common level will be sooner or later reached according to the capacity of the feed-pipe, so does the knowledge of the adept flow to the chela ; and the chela attains the adept-level according to his receptive capacities.

M. Warcollier reports also, "we obtain the same results at all distances." H.P.B. declares, "Space and distance do not exist for thought."

Let us examine some of the more significant hints that he gives :—

In the majority of cases, he writes, "apparently it is the will of the percipient alone that is effective in making telepathic transmission possible. . . . When there is only passivity on the part of the percipient, telepathy is rare, or is disguised by parasitic images." It has been repeatedly demonstrated, he tells us, that when an agent sends a message intended for one of ten percipients, the message "has been received sometimes by one, sometimes by several of the percipients, but not particularly by the percipient selected by the agent".

One remarkable percipient, who was also pre-eminently successful as an agent, "was in both cases in the habit of producing in himself a state of profound mental concentration". "The rôle of the percipient's imagination", he writes, "appears primordial". The percipient for best results should have faith in the existence of telepathy and believe that "in thinking intensely of the agent, he will release

the telepathic message". One of the methods M. Warcollier outlines for obtaining directed telepathy is for the percipient to represent the agent to himself and to go in imagination towards the agent, using where such are available : photographs, letters and objects belonging to the agent "to create a telepathic atmosphere". If "he makes an effort to focus attention upon the agent, and then achieves a second moment of passivity, the images received are true".

Let us translate these findings for our purpose in the light of Theosophy :—The Master is always sending out high and noble thoughts and influences, the reception of which by individuals is in terms of consubstantiality, of similarity of vibration. "Vibration is the key to it all." It is like a radio transmission to which any one whose receiving-set is in order can tune in. But unless the effort is made to tune in by rising above the petty and the personal, the Message does not reach his consciousness. "The voice of the Masters is always in the world ; but only those hear it whose ears are no longer receptive of the sounds which affect the personal life." Theosophy advocates daily meditation on the Great Ones, reverent contemplation of Their mental Images and the attempt to visualize Their transcendent qualities. Let the student not be misled by M. Warcollier's recommendation to "go towards" the agent as involving movement in exterior space. "The heart reaches Him always, and no doubt He replies. He does I know", wrote Mr. Judge.

The fact of contagion of ideas among percipients was so well established by these experiments that M. Warcollier offers another proposition, of special interest to students among whom there exists the psychic and magnetic bond of devotion to a common ideal, that "when several persons are in accord with one agent, they are in accord with each other".

Another hypothesis which M. Warcollier gives is of the existence of "an 'ether' which we do not yet know", vibrations in which go out from ourselves in infinite circles. There is probably, he believes, a "subconscious communion of all living beings in the universe". Theosophy confirms this hypothesis, explaining that before the mind of man was fully awakened communication was by means of "thought-transference", a statement recalled by M. Warcollier's assertion that "Extra-sensory sensitivity is high among savage men". Theosophy asserts that even among the birds and the beasts there is telepathy, instinctually performed.

Finally, M. Warcollier emphasizes the responsibility which the fact of thought transference lays upon each one. "The *brotherhood of man*", he declares, "seems to have a scientific basis" and the "aspirations, desires, fears, emotions and impressions" emitted by each "impinge on all other persons, helping or disturbing them in their tasks."

## IN THE LIGHT OF THEOSOPHY

H. P. B. predicted that Materialism would receive its death-blow before the close of the last century, a prophecy fulfilled in 1898 by the discovery of radium, which, Sir C. V. Raman declared in a lecture at the Madras University on the 5th of January, "really started the revolution in Physics". His subject was the "cyclotron", the invention made some time ago which won Professor Lawrence the Nobel Prize in 1939.

The cyclotron, Sir C. V. Raman said, enabled the solution of problems that puzzled scientists in relation to stellar evolution and provided an answer to the riddle of the universe. It made possible nuclear transformation of atoms and opened up the vista of a new Nuclear Chemistry, with a whole gallery of radio-active substances. Sir C. V. Raman compared the cyclotron to a sling which when whirled round and round imparted far greater momentum to the missile than the bare arm could. Electrically charged atoms could by means of this invention be made to gain speed to an extraordinary degree. With an energy equivalent to many millions of volts, they became effective agents for the disintegration and transformation of chemical elements.

The student will be interested, in connection with the bearing of these discoveries on the stars' outpouring of energy, to read page 142 of Volume I of *The Secret Doctrine*, from which we shall quote only H. P. B.'s statement that "there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet".

Recall the materialistic idea of inert solid matter composed of indivisible atoms which was current when H. P. B. wrote a half-century ago, and see how much nearer science is coming to the Theosophical teachings. She wrote—in 1888, remember—for example :—

There is no such thing as either "dead" or "blind" matter. (*The Secret Doctrine* I, 274)

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. (*Ibid.*, I, 520)

Infinite divisibility of atoms resolves matter into simple centres of force, *i.e.*, precludes the possibility of conceiving matter as an *objective* substance. (*Ibid.*, I, 519)

The Occult teaching says, "Nothing is created, but is only transformed". (*Ibid.*, I, 570).

In Occultism Transubstantiation becomes a possibility, seeing that nothing which exists is in reality that which it is supposed to be. (*Transactions*, p. 57)

"Protonius", writing on "Conflict in Nature" (*The Literary Guide and Rationalist Review*, Janu-

ary 1940), ridicules "anthropomorphizing Nature", into which fall alike those who see in Nature only perpetual and universal conflict and those who seek "to redeem Nature from the charge of 'rapacity'".

How can we speak with reason about Nature being good or bad, beautiful or ugly, when she offers in profusion phenomena which belong to all these categories—which, in any event, are valid only for ourselves?

Believers in "an omniscient and beneficent Creator", he complains, feel "the need to discover a divine sanction for everything in Nature, from the killer to the killed". The unphilosophical doctrine of an anthropomorphic God is in the main responsible for the mental confusion which prevails; as long as people hold that crude doctrine the real understanding about good and evil cannot be obtained. But it is not alone the believers in a personal God who require an explanation of the undeniable conflict in Nature. Every rational mind demands it.

Logically, there can be no moral evil below the stage of self-conscious choice.

Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering and death, and destroys what she has created. Nature has an antidote for every poison and her laws a reward for every suffering.

To see "evil" in the interplay of natural forces is to misread the history of evolution and to ignore the constant pressing forward of the ensouling consciousness to express itself through ever higher forms, for no regeneration or reconstruction is possible without destruction. Discord is the concomitant of differentiation, but the basic law of action and reaction is constantly at work to produce "a perfect harmony of discords", to restore equilibrium wherever it has been disturbed. Apparent good and evil in Nature are produced by the fundamental law of contrasts. It is the operation of the two contraries that produces harmony.

Cremation has risen steadily in public estimation in the West since the first scientific cremation in the U. S. A. was sponsored by the then recently founded Theosophical Society in 1876. Six years ago the Bishop of Liverpool declared, "It is already agreed among the best educated Christians that the quickest, cleanest, and most seemly disposal of the dead is provided by cremation." Now royalty has set the seal of its approval on the practice. It was announced in *The Manchester Guardian* for 6th December 1939 that the body of Princess Louise, Duchess of Argyll, would be cremated in accordance with her expressed wish.

The hygienic advantages of cremation are obvious, as it does away quickly with matter in such a state as to be injurious to the living, but in addition, Theosophy affirms, "there are occult reasons why cremation should be an imperative necessity." (*Lucifer* VI, 251, May 1890) A hint as to one of these reasons is offered in a note by H. P. B. in *The Theosophist*, Vol. III, p. 13. To a quotation from Eliphas Lévi's "Death"—". . .the spectres of the night-mare, of hallucination, and fear, are but the wandering photographs of preserved corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life"—she appends this footnote:—

People begin intuitively to recognize the great truth, and societies for burning bodies and *crematories* are now started in many places in Europe.

As Mr. Judge wrote in *The Forum* for August 1894, cremation "must have the indirect effect of freeing the astral form from the influence of the material body and thus give the astral a chance to more quickly dissipate".

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Roy Donald Lindsay, who died suddenly in Worcester early in December at the age of sixteen years, was possessed of unusual psychic powers, according to the account in the *News Chronicle*, 12th December 1939. As too frequently in such cases, his psychic development, abnormal at this point of human evolution, was being exploited; advertised as "the boy with the X-ray eyes", he was appearing with his father in a second-sight act at theatres in the provinces. In some second-sight acts the suspicion is unavoidable that the blindfolded seer depends upon the hypnotic suggestions of his confederate, but the dead boy's father, who was interviewed for the *News Chronicle*, declared that his son's psychic powers were genuine and remarkable. He could see in the dark, it is claimed, and could read without hesitation writing that was being done behind him.

When he was only eight years old he was walking with some friends down a London street when he told them that some one was struggling in the canal not far away but out of sight. They laughed at him, so he left them and went to the canal. A boy friend was struggling in the water, and my son dived in and rescued him. . . .

I think he had a psychic knowledge that something was going to happen to him because we had booked to go to Hull, and he told me just before his death, "I will not be going to Hull." He did not explain why.

Such abnormal seership, if genuine, confutes the materialist. Be he a medium, a sensitive, or anything else, how would modern science explain the phenomenon of "the boy with the X-ray eyes"?

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Some revolutionary propositions in regard to sound were put forward by Sir C. V. Raman in a lecture at Madras on the 4th of January, in connection with the Indian Science Congress, which *The Hindu* reports. They are of great interest as an indication of how "all the best Scientists and Thinkers are approaching the Occultists in their general conclusions" (*The Secret Doctrine* II, 654)—and to-day more than when those words were written in 1888.

"Progress in science", the lecturer declared, "began only when man realised that what he saw through these windows [of his senses] was but a little part of the external world and learnt to transcend the physical senses and looked for what was beyond". Just as the human eye can see "only a fraction of the vast range of the spectrum of electromagnetic radiation", so only a portion of the sonic region is perceptible to the human ear. Sound waves can be produced which are too rapid to be caught by human ears; these are studied in the science of ultra-sonics; while the science of hyper-sonics treats of sounds which exist in nature but cannot be either heard or artificially produced. (Something of the force inherent in inaudible sounds was indicated in *THE THEOSOPHICAL MOVEMENT*, VI, 172.)

Great, however, as is the advance on the part of science which Sir C. V. Raman reports, science is still dealing only with the outermost aspects of the tremendous occult force which is known as sound. The sounds which science can discover with material instruments, though inaudible, are still objective, but Theosophy declares that "the shadow of that which is cognized on the plane of objectivity exists on that of pure subjectivity", and that there are four states of sound, only the lowest of which is audible.

Sir C. V. Raman mentioned that a method has been devised by which to make inaudible sounds visible. Sound has been broken up into an acoustic spectrum and the waves of inaudible sound have thus been brought within the scope of optical instruments. This is a mechanical triumph, but there is another sense in which sounds may become visible. Theosophy teaches that there is a "spiritual unity of the five senses"; in fact "the whole scale of senses is susceptible of correlations".

Another finding reported by the lecturer confirms the Theosophical tenet that all the forces of Nature are but differentiations of the unity in which they are synthesized—in other words, that "no one thing can be separated from another thing, in its abstract essential nature". (*Transactions*, p. 103)

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# The United Lodge of Theosophists

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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.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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