

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL
MOVEMENT, AND
THE BROTHERHOOD
OF HUMANITY



THE STUDY OF
OCCULT SCIENCE AND
PHILOSOPHY, AND
ARYAN LITERATURE

Vol. XL—No. 5

March, 1952

ISOLATION of the Soul in this philosophy does not mean that a man is isolated from his fellows, becoming cold and dead, but only that the Soul is isolated or freed from the bondage of matter and desire, being thereby able to act for the accomplishing of the aim of Nature and Soul, including all souls of all men. Such is clearly stated to be the purpose. It has become the habit of many superficial readers and thinkers, to say nothing of those who oppose the Hindu philosophy, to assert that Jivanmuktas or Adepts remove themselves from all life of men, from all activity, and any participation in human affairs, isolating themselves on inaccessible mountains where no human cry can reach their ears. Such a charge is directly contrary to the tenets of the philosophy which prescribes the method and means for reaching such a state.

—WILLIAM Q. JUDGE

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(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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Everything that depends on Self is bliss, everything that depends on "Self" is misery.
—Manu

THEOSOPHY

Vol. XL

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JUDGE-ISMS

DO not make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

Masters say we think in grooves, and but few have the courage to fill those up and go on other lines. Let us who are willing to make the attempt try to fill up these grooves, and make new and better ones.

Never cry down the efforts of a sincere member to disseminate Theosophy merely because it does not meet your standards of method or propriety.

Always discountenance any proposal to establish a censorship of either literature or effort in theosophical ranks, for such a censorship is against the broad and free platform on which the Society rests.

Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which theosophical literature has always claimed; remember we are not in this movement for glory, but that men shall know the truth regardless of where the credit for discovery is given.

Let not sentimentality make you fear to bring forward what you believe to be theosophy, even though some persons threaten to leave the ranks because their own fad seems endangered by the strength of your theory; but beware you do not mistake self-assertion in yourself for the strength of your theories.

The world needs the cure found in our philosophy and ethics, and mystery and esotericism can be left for those to find who are really capable. The majority of men are not fit for the occult, but they are all fit and ready for true ethics and right form of thought.

W. Q. JUDGE—1851-1952

JUST thirty-nine years ago, in THEOSOPHY for March, 1913, at page 181 of the first volume of this Magazine, in an article entitled, "William Q. Judge," Robert Crosbie wrote:

By the schism of 1895, W.Q.J.'s place in the work and the knowledge of his contributions to it have been obscured, to the irreparable loss of all concerned; the time has come for a fresh start on a true basis, and with all that the Teachers bequeathed to those who would follow Their Path. For this the United Lodge of Theosophists exists, for this is this magazine issued.

* * *

The United Lodge of Theosophists came into existence thirteen years after the death of William Q. Judge, and now that three cycles of thirteen years have passed since the above announcement, the wisdom of its direction may be evaluated with some degree of accuracy. There has been time in which every student of Theosophy could discover for himself what were Mr. Judge's contributions to the Movement, and not only the practicality of his suggestions for the work, but also the rare inspiration afforded by his heart genius in making high metaphysics capable of perception and application. Mr. Judge's "common sense" is a very *uncommon* sense, such as only the mind of a philosopher manifests, for it has its base in fundamental universal brotherhood, never to be stayed or obstructed by personal considerations of any sort, by any sentimentality, by any divergences, but given point, astuteness and mercy by its universality.

Were the work of Mr. Judge to obscure the work of the Teacher, H. P. Blavatsky, its results would have indeed been poor and mean, but its especial virtue is that it binds all hearts and minds into one with that Teacher, illuminates her place in the Theosophical Movement, and encourages with ardency the following of the Path she showed. That Robert Crosbie was able to sense and see the significance of William Q. Judge's place in the work of the ages, and his relationship with H. P. Blavatsky, has made the fulcrum of the present Theosophical Movement as represented by the United Lodge of Theosophists.

Thus, the magazine THEOSOPHY began its course by taking on the name chosen by Mr. Judge for re-naming *The Path* before that

magazine began its eleventh volume. In March, 1896, Mr. Judge announced that the title of *The Path* would be changed to *Theosophy*, because, he said, this more distinctive name would give an increased familiarity with the word in the public mind, and because "Theosophy" has "a power in it, sufficient in itself to change the tenor of a man's life."

That the magazine so titled lasted only one volume after Mr. Judge's departure from the scene was a tragedy to the Theosophical Movement of that time, since it was a challenge to Mr. Judge's students and co-workers to move on along the lines inaugurated in *Path*, which H.P.B. had declared to be "a Teacher and a power," and wherein Mr. Judge had made clear the course of following the original lines of the Founders.

Theosophy of 1896-1897 afforded the opportunity of educating students in unity, study, and work. In the *Path*, Mr. Judge gained his education, by studying Theosophy, by struggling for it, by writing for it, out of a compelling sense of what such a magazine could mean for hundreds, even thousands of men and women, searching for answers to the problems of existence, for orientation in a troubled world. Mr. Judge was tireless in writing for the *Path*, tireless in encouraging others to write for it. He did not consider himself "a writer," but he wrote to convey ideas, to arouse new perceptions and intuitions, to present the philosophy in numberless facets, to uphold the hands of the Teacher, H.P.B.—in a body, or out of it. His last article—as many before it—to be found in the first issue of *Theosophy*, was concerned with a defense of H.P.B., meeting the disparagements of the envious, the obtuse and the traitorous, with "H.P.B. Was Not Deserted by Masters," and thus laying a charge upon the THEOSOPHY of this century, from which it has, in turn, derived vitality and power.

H.P.B. honored *Work* for Theosophy. It makes Theosophists; it opens the doors of the inner life; it dissolves pretense; it builds integrity and honesty; it scatters seeds of truth far and wide for future harvests. William Q. Judge was a great Theosophical Worker—and whatever other title those who honor him may wish to bestow upon him, even *his* modesty could not disclaim a title that his manifold works proclaim.

THE AGE OF REASON

VARIOUS explanations are assigned for the births and the deaths of "ages" or great epochs of common human outlook, and doubtless various factors play their part, but the major cause of any great change of "mind," it seems certain, is always some kind of moral discovery—that is, discovery of new areas of choice and new and subtler forms of responsibility. The birth of the "Age of Reason" was unmistakably marked by moral discovery. Today, among the historians of intellectual and moral trends, the expression, "age of reason," connotes almost opprobrium, at least when it is taken to stand for short-sighted denial of the psychological complications of existence. Exclusive worship of reason, certainly, may mean a profound neglect of the intuitive and supra-rational deeps of human consciousness, and sometimes it represents an almost pathetic faith in the power of "logic" to disclose the way and the light, once the discoveries of Science have revealed the primary truths with which reason ought to work.

But that the Age of Reason began with daring moral discovery can hardly be denied. One of the adept-instructors of Messrs. Sinnett and Hume, the Anglo-Indian intellectuals whom H.P.B. brought into contact with her Masters during the early days of the Society, wrote in a letter to Sinnett:

Strangely enough I found a European author—the greatest materialist of his times—Baron d'Holbach—whose views coincide entirely with the views of our philosophy. When reading his *Essais sur la Nature*, I might have imagined I had our book of *Kiu-ti* before me.

For the conventional world of his time, d'Holbach was a major offender against the accepted "morality." As an encyclopedia which appeared at the close of the nineteenth century put it, still reflecting the temper of orthodox judgment, "The materialism of the French *philosophes* of the eighteenth century is nowhere more pernicious and paltry than in the writings of d'Holbach."

The founders of the Age of Reason, as distinguished from many of their successors, were men animated by the spirit of moral discovery because they were *free* men—men who had realized that the defenders of Christian orthodoxy were only *hired* men, and that to allow hired

men to decide for the world what is good and true, and what is bad and false, is to betray the human race. Thus the real genius of the Age of Reason was its rediscovery of Man—man as Thinker, not man as sinner and believer.

The age of reason began with a wondrous enthusiasm. Its birth was attended by the lighting of the lamp of Science. In order to appreciate the spirit of the time, it is necessary to realize that freedom of mind was known to very, very few in the seventeenth and eighteenth centuries. Giordano Bruno was burned at the stake at the dawn of the seventeenth century, simply for advocating the doctrines of Pythagoras and other ancient Greeks, and for affirming that the entire universe is a vast sea of vibrant, pulsating life. A few years later, Galileo was forced to recant his doctrine of the movement of the earth, on pain of torture by the Holy Inquisition.

The energy of the Age of Reason, therefore, once it got under way, was more than the energy of discovery: to it had been added the irrational force of age-old repression. Men who reasoned and wanted to continue to reason could not help but be haunted by the fear that, given the slightest opportunity, the old authorities would apply the old restraints. Thus reason, as it became free, became belligerent and jealous of rivals. Reason, in short, as it gained power, became itself *unreasonable*, in the sense that "power corrupts." Sometimes even the tools of tyrannical authority were made to serve the creation or defense of a "rational society."

The Age of Reason also witnessed a dying out of the spirit of moral discovery. The eighteenth-century champions of science were men who believed in the unlimited powers of the human mind, but their fear of irrational theology poisoned their own minds against the completely unprejudiced use of reason. They set up dogmas of their own against not only theology, but against any sort of metaphysical inquiry. To counter the claim of the Church that it could "save" souls, they repudiated not only the Church, but the souls as well. And they called history to witness against the Church, and science against the soul.

The rationalists—those who inherited the victories of their great predecessors—could not, therefore, continue the spirit of moral discovery, for they denied the very agent of moral discovery within the human being. Meanwhile the scientists, who as a body are hardly

distinguishable from the rationalists, while basking in the glory of past achievements for freedom of thought, gradually declined to the status of well-trained mechanics of the mind; they became specialists and technologists, without interest in moral discovery. As Prof. Edwin Grant Conklin told the American Association for the Advancement of Science in 1937:

In spite of a few notable exceptions it must be confessed that scientists did not win the freedom which they have generally enjoyed, and they have not been conspicuous in defending this freedom when it has been threatened. Perhaps they have lacked that confidence in absolute truth and that emotional exaltation that have led martyrs and heroes to welcome persecution and death in defense of their faith. . . . The spirit of science does not cultivate such heroism in the maintenance of freedom. (*Science*, Dec. 31, 1937.)

It is one of the ironies of the twentieth century that in it modern science reached a climax of intellectual achievement with the formulation of the new physics of Dr. Einstein, at the same time revealing, within Dr. Einstein's generation, that physicists had themselves become little more than hired men who were willing—although occasionally "reluctant"—to teach their political masters how to make atomic bombs. The explosion over Hiroshima provided a fitting monument to the death of the Age of Reason. Reason made us Godless and unafraid; and now, we are still Godless, but afraid, and without respect for that sort of "reason" which so easily sold itself to the highest bidder. Science, in short, has openly assumed the role of mere technology, a part it had been playing for a number of years, yet with the added glamor of a potential savior of human happiness. Now most of the glamor is gone.

What is beginning to be grasped with sickening awareness by large numbers of men was foreseen years ago by the few. The moral worth of science has of late been on exhibition, and, quite evidently, it has not lived up to the claims of its advance publicity of the eighteenth century. But before the latest exhibition of science in war—or should we say, science *at* war—one philosopher, at least, anticipated what we all now recognize as fact. In *Toward a Philosophy of History*, published in 1940, Ortega y Gasset had this to say:

Science is in danger. In saying this I do not think I exaggerate. For this is not to say that Europe collectively has made a radical end of its belief in science, but only that its faith, once living, is in

our day become sluggish. This is sufficient to cause science to be in danger and to make it impossible for the scientist to go on living as he has lived till now, sleepwalking at his work, believing that the society around him still supports, sustains, and venerates him. . . . science, once a living social faith, is now almost looked down upon by society in general. . . . Science cannot be merely science about Sirius; it claims to be also science about man. What then has science, reason, got to say today, with reasonable precision, concerning this so urgent fact that so intimately concerns it? Just nothing. Science has no clear knowledge on the matter. One perceives the enormity of the position, the shame of it. The upshot is that, where great human changes are concerned, science, strictly so called, has got nothing exact to say. The thing is so enormous that it straightway reveals to us the reason. For us to note that the science, the reason, in which modern man placed his social faith is, speaking strictly, merely physico-chemical science together with biological science, the latter based directly on the former and benefiting, in its weakness, from the other's prestige—in short, summing both up together, what is called natural science or reason.

. . . the fact is that this has been going on for three hundred years and that all the naturalist studies on man's body and soul put together have not been of the slightest use in throwing light on any of our most strictly human feelings, on what each individual calls his own life, that life which, intermingling with others, forms societies, that in their turn, persisting, make up human destiny. The prodigious achievement of natural science in the direction of the knowledge of things contrasts brutally with the collapse of this same natural science when faced with the strictly human element. The human element escapes physico-mathematical reason as water runs from a sieve.

And here we have the explanation of why our faith in reason has entered upon a phase of lamentable decadence. Man cannot wait any longer. He demands that science illumine for him the problems of humanity. At bottom he is somewhat tired by now of stars and nervous reactions and atoms. The earliest generations of rationalists believed that with their physical science they could throw light on human destiny. Descartes himself wrote a treatise *De homine*. Today we know that all the marvels of the natural sciences, inexhaustible though they be in principle, must always come to a full stop before the strange reality of human life. Why? If all things have given up a large part of their secret to physical science, why does this alone hold out so stoutly? The explanation must go deep, down to the roots. Perchance it is no less than this: that man is not a thing. . . .

The naturalists and rationalists, Ortega points out, have had three hundred years to prove to us what sort of "thing" man is, and they have failed. At the dawn of the Age of Reason, they had another view of the matter, or at least, another emphasis: they were intent upon proclaiming that man is not a "creature" of God—the God of traditional Christianity. In those days they were against the subservience of man. This was their moral discovery, the fire of their inspiration. Man, they announced, is free, and need answer to no tyrant in the Heavens, nor vice-regent on earth. So long as this spirit prevailed, the fruit of the Age of Reason was glorious. Even the work of uncompromising atheists and materialists like Baron d'Holbach could breathe the spirit of the *Book of Kiu-ti*, so long as freedom was the root of the matter.

But Reason, with its irrepressible industry, not to say curiosity, wanted final definitions of its own. If man is not a creature, what, then, is he? The rationalists wanted to study man with the new tool, Science, and science could only study "things." Thus it was natural enough, in this epoch, for man to be declared a "thing." And now, the authority of science has withered away like the hypothetical Marxian State; it never existed for men like Ortega; and the masses, who felt the warmth of rationalist ardor for mankind, even if "reason" and "science" were somewhat beyond them, cannot help but understand, now, that scientists are just as apt to be without inspiration as the masses themselves.

So we are back at a great cross-roads of human history. Man is not a "creature," nor is there any need to regard him as a "thing." This, really, is the crisis of our time—that we see the choice before us. This "struggle between East and West"—this pother about "security" and the anguish over "foreign policy" and the "failures" of our "leadership" or the conscienceless "deceptions" of others—what will they matter, a century from now? They will be forgotten, all forgotten; but what we decide about the nature of man will not be forgotten.

Can we not see that the wars of the twentieth century are fought by men who think themselves "creatures" or who think themselves "things"? That wars will continue so long as these delusions persist? That the fears of the one and the greeds of the other can never be dissolved save by men who think of themselves as creators?

It is possible, in the present, to think that the tides of hope in men are at low ebb, that the resorts and techniques of the timid, all over the earth, hold high authority, simply because superficial faiths have been badly shaken, if not shattered, and no new faiths are appearing to replace them. The time is ripe, then, for a rising tide of mind. The bawling and the din will continue—it is bound to continue—but man's best thinking often occurs on the battlefield, where he is *forced* to think. The present is a battlefield from which there is no escape.

The substantial fact of significance at this time is that we are no longer obliged to regard scientists as saviors. They are a special sort of specialist, that is all. This fact places new responsibility upon the individual man, and an endless variety of ingenious response to the challenge may be expected. There is no scientific ceiling on speculation, although as much as possible of the scientific spirit of discipline in inquiry ought to be retained. The tide will rise, along with other tides less encouraging, perhaps, but it will surely rise. And with it will emerge a new questioning, a new courage of self-reliance and self-discovery.

The Age of Reason may be dying—but reason is not dead, and a new age, an age in which reason may be freed of dogmatic limitations, has the possibility of being born.

THE SURVIVOR

Were the soul of man easily alarmed, it would long ago, one thinks, have perished out of the earth. It has stood its ground against the giants and dragons, the material powers and terrors, amid which its lot is cast. It has survived the denunciations of prophets and the wrath of kings. You would not say that it was born in the purple, you would not say it has had an easy journey since the birth of time. But an enduring heart has been given by the gods to mortals. The human soul is inured to hardships. Its resilience is not spent, nor its natural strength abated. No stranger to bad news, it will not cower and shudder under the disdain or contempt of this or any future day.

—W. MACNEILE DIXON

NOTES ON THE KEY

SEVERAL passages in the early sections of the *Key* indicate the impossibility of over-emphasizing the need for thorough psychological study of "Christian culture." Discussion of "The Objects of the Society" involves, for instance, reflection upon the many ways in which "religious education"—a combination of faulty methods of instruction and perverse doctrines as to the nature of man—have encouraged the retention of almost all the retrogressive tendencies of the human mind. In Section IV, the same theme occurs, with greater specific attention shown to the inevitable difficulties *Theosophists themselves* will have to meet in trying to change the psychological polarity of a cultural inheritance:

If the Western Theosophists experience so much difficulty in leading the true Theosophical life, it is because they are all the children of their generation. Every one of them was a Christian, bred and brought up in the sophistry of his Church, his social customs, and even his paradoxical laws. He was this before he became a Theosophist, or rather, a member of the Society of that name, as it cannot be too often repeated that between the abstract ideal and its vehicle there is a most important difference.

The quest for "self-improvement" must be, according to the theosophic tradition, a persistent reevaluation of mental habits. In terms of philosophy and psychology alone can the divisive and retrogressive influences of habitual thinking be seen to be as much *causal* to, as the effect of, typically "religious" modes of thought.

From the position made available to us by H.P.B., it is easy enough to condemn various dogmatic religions, but it is far more difficult and more necessary to understand the ways in which our own minds—whatever the teachings offered them—tend to duplicate the same errors. If it is true, as H.P.B. suggests, that even the Theosophist would have great difficulty in overcoming untheosophical attitudes of mind, in the various fields of formulated thought, inclusive of psychology, medicine, politics, jurisprudence, history and sociology, also must have been preserved and perpetuated many habits of "religious" thought difficult to eradicate. Therefore it is well to essay an investigation of these fields in terms of such a psychological inheritance. In so doing a clearer grasp of the continuing obstacles which the

Theosophical Movement faces may be afforded while, *pari passu*, the individual student may be encouraged to recognize some of his own provincialisms of non-theosophical thought. *None* is above this need, we can be sure, if only because we are bound to be in some degree affected by our interests in one or another field of opinion.

One of the worst characteristics of sectarian religious thought is undoubtedly that of Authority as to both doctrine and conduct. Regrettably, much of this form of habitude has been perpetuated in the development of Western psychology. However, this is easy enough to understand, since psychology, more than any other science, involves those problems about which many people *wish* to be given an authoritarian answer. One can choose his doctors and his lawyers even according to whim, and, if he wishes, change them also; his political opinions are likewise regarded as a matter of personal preference, but when one is psychically disturbed he may no longer want to make choices—he wants to be told, and told in such a way as to provide him assurance. Therefore, it has always been difficult for psychologists to remain at a half-way house of persuasiveness; there is always the risk that unless they show a sort of impregnable confidence in the correctness of their interpretations of psychic dilemmas, they will not be listened to at all. As presumed specialists in psychological knowledge they have thus often come close to duplicating the attitudes of priests and theologians, and, in a sense, become rivals in the same business. Many psychoanalysts have re-created the atmosphere of the confessional, and were it not for the fact that the best among their number have remembered that the presumed aim of psychoanalysis is the liberation rather than the enslavement of the individual, the Father-Confessor figure would be just as dominant in psycho-therapy as in the Roman Church.

In respect to psychology, again, which deserves extensive attention because its field is the inner or hidden nature of man, we must note the temptation to capitalize on the popularity of iconoclasm. So marked can this tendency become that a strong desire is apt to develop among psychologists to render all interpretations in terms of soul-negation. Facts are cut to fit a materialist outlook, just as they once were cut to fit a theological outlook. *In all such cases, the basic temptation and the ensuing gymnastics of thought are the same in quality.*

In the field of medicine we may identify the chief psychological carry-over from theology as being the popular persuasion that if a proposed method of curing malaise does *something* which changes physical polarity, that something must be good for man. This tendency makes injections and wonder-drugs the objects of veneration in a manner similar to the way in which followers of the Church endorsed prayer and ritualistic experience. These, too, did *something*, in a very immediate emotional sense, to the way a man felt, even physically. Similarly, because some "miracles" are well attested—cures that are genuine—the source of the cures is somehow personalized as Modern Medicine, and everything else this wonderful Entity says and does is presumed to be equally marvelous and equally beneficial. So it was with the Church, which, by proving itself right to many in attesting the reality of supra-physical experiences, won the unquestioning faith of the multitudes about everything else. Again, the belief that the happy millennium could be promised man if he would hold fast to his faith in the ministrations of the Church is repeated in the modern belief in a sort of medical millennium to come; all ills will someday be miraculously spirited away by "the men who know illness best."

One of the dominant influences in political thought has been that of Karl Marx, whose "historical materialism" became the focus for most socialist aspirations. Marx, like a self-sacrificing priest, gave his all to evolving a system for the salvation of mankind—a salvation necessary, in his terms, primarily, because the "class war" was inevitable, in the same way that inherent sinfulness in the masses was inevitable for religious prophets in medieval times. Whenever political thought is based upon the assumption of a pre-eminently selfish or "sinful" substratum in man's nature, men will probably continue to expect exploitation and betrayal. This, obviously, comes close to being a psychopathic symptom, and the behavior of governments and political parties often do more than just "come close." Religionists always were similarly worried about the worst that men might do, for there was no *inherent* source for a "best." Preoccupation with sin leads to extravagant suspicion of others, and particularly of the motives of others, while views on the mainsprings of human society become warped in a manner similar to the way in which our views on the individual human being become warped.

Despite thoughtful opposition on the part of legislators and jurists who have comprehended the meaning of the U.S. Constitution's attempt to insure citizens against sectarian prejudice, the assumption that the United States is a "Christian Nation" is hard to dislodge—the reason being, of course, that the mental habits productive of sectarian Christianity are still with us. Legislation especially obligated to care for the "rights of conscience," and religious "freedom," for instance, as pertaining to legal provision for conscientious objectors, insists that conscience be related to "belief in a Supreme Being." While the latter may be interpreted as inclusive of the philosophical Supreme Being of *The Bhagavad-Gita* as well as the personalized Being of traditional Christianity, it is apparent that many jurists have insisted that no one can have a religious conscience in America *unless the Christian God* is an article of belief.

As to economic practice, one must grant a certain validity to socialist criticisms of "capitalist society," if one also accepts claims that capitalist and Christian societies are somehow inseparable. In any case, it has become habitual in Western Christian countries to regard any economic advance as desirable, at whatever expense to others, so long as it does not break the letter of existing law. (Cf. H.P.B.'s earlier remarks about the dangers of *literal* acceptance of Mosaic law).

The list of theologically-inspired psychological influences carried into the fabric of present society can be extended considerably: a certain proportion of history is still written from a narrow nationalistic perspective; our nation is categorically Good and Right, while nations whose interests temporarily oppose our own are categorically Bad and Wrong. Much of current sociology, a new science with a potent influence in higher education, perpetuates the idea of the *external* determination of human character.

Whatever we read, then, whatever we discuss, exposes us to some points of view *essentially* at one with those religious orientations of thought H.P.B. calls "pernicious." Though there are many hopeful counter-trends, today, the theosophist who wishes to assist and synthesize these has an obligation to ferret out his own susceptibilities to all viewpoints which derive from the habit of considering man incapable of an independent, noble, moral life.

OUR THREE OBJECTS

By H. P. BLAVATSKY

"All the performances of the human heart on which we look with praise or wonder are instances of the resistless force of PERSEVERANCE. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. . . . Operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings." —JOHNSON.

"So it is, and must be always, my dear boys. If the Angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which the poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of people he had delivered." —HUGHES.

POST *nubila Phoebus*.—After the clouds, sunshine. With this, LUCIFER enters upon its fifth volume; and having borne her share of the battle of personalities which has been raging throughout the last volume, the editor feels as though she has earned the right to a period of peace. In deciding to enjoy that, at all costs, hereafter, she is moved as much by a feeling of contempt for the narrow-mindedness, ignorance and bigotry of her adversaries as by a feeling of fatigue with such wearisome inanities. So far, then, as she can manage to control her indignation and not too placid temperament she will henceforth treat with disdain the calumnious misrepresentations of which she seems to be the chronic victim.

The beginning of a volume is the fittest time for a retrospect; and to such we now invite the reader's attention.

If the outside public know Theosophy only as one half sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing on the lines of its declared objects. It is to be feared that they overlook this, amid the din of this sensational discussion of its principles, and the calumnies levelled at its officers. While the narrower-minded of the Secularists, Christians and Spiritualists vie with each other in attempts to cover with opprobrium one of the leaders of Theosophy, and to belittle its claims to

NOTE.—This article first appeared in *Lucifer* for September, 1889.

public regard, the Theosophical Society is moving on in dignity towards the goal it set up for itself at the beginning.

Silently, but irresistibly, it is widening its circle of usefulness and endearing its name to various nations. While its traducers are busy at their ignoble work, it is creating the facts for its future historiographers. It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realization of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science. The Society is barely fourteen years old, yet how much has it not accomplished! And how much that involves work of the highest quality. Our opponents may not be inclined to do us justice, but our vindication is sure to come later on. Meanwhile, let the plain facts be put on record without varnish or exaggeration. Classifying them under the appropriate headings, they are as follows:

I. BROTHERHOOD

When we arrived in India, in February, 1879, there was no unity between the races and sects of the Peninsula, no sense of a common public interest, no disposition to find the mutual relation between the several sects of ancient Hinduism, or that between them and the creeds of Islam, Jainism, Buddhism and Zoroastrianism. Between the Brahmanical Hindus of India and their kinsmen, the modern Sinhalese Buddhists, there has been no religious intercourse since some remote epoch. And again, between the several castes of the Sinhalese—for, true to their archaic Hindu parentage, the Sinhalese do still cling to caste despite the letter and spirit of their Buddhist religion—there was a complete disunity, no intermarriages, no spirit of patriotic homogeneity, but a rancorous sectarian and caste ill-feeling. As for any international reciprocity in either social or religious affairs, between the Sinhalese and the Northern Buddhistic nations, such a thing had never existed. Each was absolutely ignorant of and indifferent about the other's views, wants or aspirations. Finally, between the races of Asia and those of Europe and America there was the most complete absence of sympathy as to religious and philosophical questions. The labours of the Orientalists from Sir William Jones and Burnouf down to Prof. Max Müller, had created

among the learned a philosophical interest, but among the masses not even that. If to the above we add that all the Oriental religions, without exception, were being asphyxiated to death by the poisonous gas of Western official science, through the medium of the educational agencies of European administrations and Missionary propagandists, and that the Native graduates and undergraduates of India, Ceylon and Japan had largely turned agnostics and revilers of the old religions, it will be seen how difficult a task it must have been to bring something like harmony out of this chaos, and make a tolerant if not a friendly feeling spring up and banish these hatreds, evil suspicions, ill feelings, and mutual ignorance.

Ten years have passed and what do we see? Taking the points *seriatim* we find—that throughout India unity and brotherhood have replaced the old disunity, one hundred and twenty-five Branches of our Society have sprung up in India alone, each a nucleus of our idea of fraternity, a centre of religious and social unity. Their membership embraces representatives of all the better castes and all Hindu sects, and a majority are of that class of hereditary savants and philosophers, the Brahmans, to pervert whom to Christianity has been the futile struggle of the Missionary and the self-appointed task of that high-class forlorn hope, the Oxford and Cambridge Missions. The President of our Society, Col. Olcott, has traversed the whole of India several times, upon invitation, addressing vast crowds upon theosophic themes and sowing the seed from which, in time, will be garnered the full harvest of our evangel of brotherhood and mutual dependence. The growth of this kindly feeling has been proven in a variety of ways: first, in the unprecedented gathering of races, castes, and sects in the annual Conventions of the Theosophical Society; second, in the rapid growth of a theosophical literature advocating our altruistic views, in the founding of various journals and magazines in several languages, and in the rapid cessation of sectarian controversies; third, in the sudden birth and phenomenally rapid growth of the patriotic movement which is centralized in the organization called the Indian National Congress. This remarkable political body was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues; men among the most influential in the Indian Empire. At the same time,

there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do. We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress. All this is simple history and passes unchallenged.

Crossing over to Ceylon, behold the miracles our Society has wrought, upon the evidence of many addresses, reports, and other official documents heretofore brought under the notice of our readers and the general public. The castemen affiliating; the sectarian ill-feeling almost obliterated; sixteen Branches of the Society formed in the Island, the entire Sinhalese community, one may almost say, looking to us for counsel, example and leadership; a committee of Buddhists going over to India with Col. Olcott to plant a cocoanut—ancient symbol of affection and good-will—in the compound of the Hindu Temple in Tinnevely, and Kandyan nobles, until now holding aloof from the low-country people with the haughty disdain of their feudal traditions, becoming Presidents of our Branches, and even travelling as Buddhist lecturers.

Ceylon was the *foyer* from which the religion of Gautama streamed out to Cambodia, Siam and Burma; what then, could be more appropriate than that there should be borne from this Holy Land a message of Brotherhood to Japan! How this message was taken, how delivered by our President, and with what magnificent results, is too well known to the whole Western World to need reiteration of the story in the present connection. Suffice it to say, it ranks among the most dramatic events in history, and is the all sufficient, unanswerable and crowning proof of the vital reality of our scheme to beget the feeling of Universal Brotherhood among all peoples, races, kindreds, castes, and colours.

One evidence of the practical good sense shown in our management is the creation of the "Buddhist Flag" as a conventional symbol of the religion apart from all sectarian questions. Until now the Buddhists have had no such symbol as the cross affords to the Christians, and consequently have lacked that essential sign of their common

relation to each other, which is the crystallizing point, so to say, of the fraternal force our Society is trying to evoke. The Buddhist flag effectually supplies this want. It is made in the usual proportions of national Ensigns, as to length and width, and composed of six vertical bars of colours in the following order: Sapphire blue, golden yellow, crimson, white, scarlet and a bar combining all the other colours. This is no arbitrary selection of hues, but the application to this present purpose of the tints described in the old Pali and Sanskrit works as visible in the *psychosphere*, or aura, around Buddha's person and conventionally depicted as chromatic vibrations around his images in Ceylon and other countries. *Esoterically*, they are very suggestive in their combination. The new flag was first hoisted on our Colombo Headquarters, then adopted with acclaim throughout Ceylon; and being introduced by Colonel Olcott into Japan, spread throughout that Empire even within the brief term of his recent visit.

Calumny cannot obliterate or even belittle the least of these facts. They have passed through the fog of today's hatred into the sunshine which lights up all events for the eye of the historian.

II. ORIENTAL PHILOSOPHY, LITERATURE, ETC.

No one unacquainted with India and the Hindus can form a conception of the state of feeling among the younger generation of college and school-bred Hindus towards their ancestral religion, that prevailed at the time of our advent there, ten years ago. The materialistic and agnostic attitude of mind towards religion in the abstract, which prevails in Western Universities, had been conveyed to the Indian colleges and schools by their graduates, the European Professors who occupied the several chairs in the latter institutions of learning. The text books fed this spirit, and the educated Hindus as a class were thoroughly sceptical in religious matters, and only followed the rites and observances of the national cult from considerations of social necessity. As for the Missionary colleges and schools, their effect was only to create doubt and prejudice against Hinduism and all religions, without in the least winning regard for Christianity or making converts. The cure for all this was, of course, to attack the citadel of scepticism, scientific sciolism, and prove the scientific basis of religion in general and of Hinduism in particular. This task was undertaken from the first and pursued to the point of victory; a

result evident to every traveller who enquires into the present state of Indian opinion. The change has been noted by Sir Richard Temple, Sir Edwin Arnold, Mr. Caine, M. P., Lady Jersey, Sir Monier Williams, the Primate of India, the Bishops and Arch-deacons of all the Presidencies, the organs of the several Missionary societies, the Principals and Professors of their colleges, the correspondents of European journals, a host of Indian authors and editors, congresses of Sanskrit pandits, and has been admitted in terms of fervent gratitude in multitudes of addresses read to Col. Olcott in the course of his extended journeys. Without exaggeration or danger of contradiction, it may be affirmed that the labours of the Theosophical Society in India have infused a fresh and vigorous life into Hindu Philosophy; revived the Hindu Religion; won back the allegiance of the graduate class to the ancestral beliefs; created an enthusiasm for Sanskrit Literature that shows itself in the republication of old Encyclopædias, scriptures and commentaries, the foundation of many Sanskrit schools, the patronage of Sanskrit by Native Princes, and in other ways. Moreover, through its various literary and corporate agencies, the Society has disseminated throughout the whole world a knowledge of and taste for Aryan Philosophy.

The reflex action of this work is seen in the popular demand for theosophical literature, and novels and magazine tales embodying Oriental ideas. Another important effect is the modification by Eastern Philosophy of the views of the Spiritualists, which has fairly begun, with respect to the source of some of the intelligence behind mediumistic phenomena. Still another is the adhesion of Mrs. Annie Besant—brought about by the study of Esoteric Doctrine—from the Secularist party, an event fraught with most important consequences, both to our Society, to Secularism and the general public. Sanskrit names never previously heard in the West have become familiar to the reading public, and works like the *Bhagavad Gita* are now to be found in the bookshops of Europe, America and Australasia.

Ceylon has seen a revival of Buddhism, the circulation of religious books by tens of thousands, the translation of the *Buddhist Catechism* into many languages of the East, West and North, the founding of theosophical High Schools at Colombo, Kandy and Ratnapura, the opening of nearly fifty schools for Buddhist children under the supervision of our Society, the granting of a national Buddhist Holiday by

the Government, and of other important privileges, the establishment of a vernacular semi-weekly Buddhist journal in Colombo, and one in English, both composed, printed and published from the Society's own printing-office. And it has also seen us bring from Japan seven clever young Buddhist priests to learn Pali under the venerated High Priest Sumangala, so as to be able to expound to their own countrymen the Buddhistic canon as it exists in the Southern Church twenty-five centuries after the nirvana of Buddha.

Thus, it is not to be doubted or denied that, within its first fourteen years of existence, the Theosophical Society has succeeded to an extent beyond all expectation in realizing the first two of its three declared objects. It has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.

III. OCCULTISM

Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis. To the Secularist, the Agnostic, the Scioloistic Scientist, such results would have been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the "Secret Doctrine"; we have preached it, have won a hearing, have, to

some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of human development. We have thus helped the West to a worthier ideal of man's potentialities than it before possessed. The study of Eastern psychology has given the West a clue to certain mysteries previously baffling as, for example, in the department of mesmerism and hypnotism, and in that of the supposed posthumous relations of the disincarnate entity with the living. It has also furnished a theory of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental Schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature: in science, bridging the "Impassable Chasm," in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita Philosophy steps in with its perfected theory of evolution of differentiated out of undifferentiated matter, Prakriti out of Mulaprakriti—the "rootless root."

With the present publication of the "Key to Theosophy," a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*, there will remain no more pretexts for flinging at our heads fantastic accusations. Now the "correspondents" of Spiritualistic and other *Weeklies*, as well as those who afflict respectable daily papers with denunciations of the *alleged* "dogmas of the Theosophists" that never had any existence outside our traducers' heads, will have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in the "Key to Theosophy."

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as every one has now an easy opportunity offered him of learning our philosophy.

To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.

—H. P. BLAVATSKY

EDITOR'S NOTE.—It is interesting that the above article closes with an emphasis on Second Object accomplishments. Students of *Isis Unveiled* and *The Secret Doctrine* will easily recognize the two-fold value growing out of the comparison of ancient texts—not only are points in philosophy highlighted in the often unfamiliar language of centuries long gone by, but also, the proposition of *one* great scientific religion for the mankind of every age receives implicit demonstration. Through the years, THEOSOPHY has endeavored to print a wide variety of material illustrating the common philosophical heritage of the past.

On the facing page (215) is presented an article which first appeared in the *Canadian Theosophist* for October, 1951. "The Three Jewels" is the work of a Theosophical student who is also pursuing academic studies in the field of Oriental literature. Immediately following "The Three Jewels" is another article (page 222) dealing with the subject-matter of both the Second and Third Objects. "Tridosha," too, is an inspiration from current study, the author being directly concerned with the relevance of Tridosha to modern medicine. Lest the content of this latter discussion seem especially obscure or remote, it may be remarked that the consideration of Ayurvedic medicine should probably begin with reflection on the fact that these ideas belong to a civilization that is perhaps hundreds of thousands years old, representing a maturity of thought and grasp of occult subtleties now all but forgotten.

THE THREE JEWELS

MAKE your temple the prosperous and renowned abode of the Three Jewels, unhurt even in thought by mean kings.”¹

Therefore, Aryadeva, the great disciple of Nagarjuna, has opened his work, the *Satasastra*², with the following homage to those Three Jewels (*triratna*), which are the Buddha, the Doctrine, and the Order:

“(I) bow at the feet of the Buddha, the compassionate and the blessed one, who in numberless Aeons has suffered many sorrows and having exhausted all *klesas* and having also expelled the *vasanas*, was honoured by *Brahma*, *Sakra*, the *Nagas* and the deities. (I) also pay homage to the Law (*dharmā*) which illuminates the world, to which there is no superior, which can cleanse of every impurity and weed, put a stop to illusion and which has been preached by the Buddhas, the blessed ones; at the same time (I also pay homage) to the Order (*Sangha*) of the Arhats of the eight classes.”

Then there is the usual triple refuge formula: “I go to the Buddha for Refuge, I go to the Doctrine for Refuge, I go to the Order for Refuge.”

These Jewels will now be explained, mainly from the Mahayana Buddhist standpoint, with comparison of the Theosophical position, and an evaluation will be attempted of their significance with respect to the modern Theosophical Movement.

(1) *The Buddha*. The primary fact of the Buddha is Complete Illumination as a permanent possibility of all sentient beings. Because all beings have this germ of Buddhahood, there is a basis for Universal Brotherhood; recognizing this, one comes to look upon his fellows as sparks of the Divine, and there is no longer any basis for discord and hatred. Furthermore, there is involved a recognition that at least one person, who was once mere mortal, has attained that Complete Illumination. Hence there exists somewhere a Way leading to that blessed state, and one understands all this to be involved in the

¹*The Ratnavali of Nagarjuna*, translated by Guiseppe Tucci, Journ. of the Royal As. Soc., 1936, p. 424.

²In *Pre-Dinnaga Buddhist Texts on Logic from Chinese Sources*, by Guiseppe Tucci, Baroda, 1929.

statement, "I go to the Buddha for Refuge."³

Theosophically, this means that the fundamental basis for union among all Theosophists is Universal Brotherhood—the recognition that all beings have this Buddhahood potentiality. This implies also that no Theosophical group has an exclusive "pipeline" to Truth—if it has any "pipeline" at all. For wherever one be, and whether or not a member of an "esoteric" section, or whatever the banner of his associations, one can always take this Refuge, and thereby establish himself, through will, in that Universal Brotherhood. One can always follow the precept of *Light on the Path*, "Regard most earnestly your own heart. For through your own heart comes the one light which can illuminate life and make it clear to your eyes." Thus fanning into Flame that inner Spark, and realizing that anybody else can do the same, one understands more fully the remark of the Master (*Mab. Ltrs.*, p. 252), "It is *selfishness* and *exclusiveness* that killed (our land), and it [is] selfishness and exclusiveness that will kill yours . . . The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law." As applied to Theosophical groups, that selfishness is involved in the desire for individual sectarian life, with its opportunities for leadership, the pretense of *exclusive* possession of Truth and opportunity so as to gain the awe and material support of a misled following; but the Ratnavali says⁴: "How can a man addicted to deceive others be considered as really clever when, on the contrary, he deceives only himself for thousands of rebirths?" Thus do they who urge their associates to take Refuge in an inferior authority—namely human leaders and usually those who have so urged. For to take Refuge in the Buddha is to take Refuge in that germ of Buddhahood within oneself, understanding that oneself has it because all living beings have it, and by means of this understanding find the Way to expand that germ into the Complete Illumination. When this Truth, which makes men free, is known, one can no longer pledge himself to follow the dictates of any man. One can never be the servant of the Masters if he is pledged to a lesser authority than his own Master, or Higher Self, which in most

³That this is fundamental in Buddhism, at least in Mahayana Buddhism, could easily be demonstrated by a number of passages in texts now available.

⁴Op. cit. p. 245.

cases is but a Spark, and never is a Person.

With little difficulty, we have set the first Jewel into correspondence with the first of the three objects of The Theosophical Society. This is not accidental. Furthermore, we shall establish still another correspondence, namely with the first of the three degrees of Theosophy as set forth by H.P.B. in her article "What is Theosophy?" There she said, "Plotinus, the pupil of the 'God-taught' Ammonius, tells us, that the secret *gnosis* or the knowledge of Theosophy, has three degrees—opinion, science, and *illumination*. 'The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge*, founded on the identification of the mind with the object known'."

That is, the basis of union among Theosophists being the recognition of the spark of divinity in oneself and others, for this purpose we need not inquire what be the opinions of others. Let a person have whatever opinions on metaphysical subjects—let him believe the world is eternal, or not-eternal, or both eternal and not-eternal, or neither eternal nor not-eternal, it makes no difference so far as the basis of Theosophy is concerned.

(2) *The Doctrine*. As says the Ratnavali, "This is why the ascetic, after having realized this doctrine, declined, at the first moment, to preach it; he knew in fact that this very doctrine is very difficult to be understood by common people on account of its depth."⁵ And also, "It is very difficult to know what the Buddhas have said in their metaphorical utterances, and therefore having recourse to impartiality you must protect yourself (against the different and contradictory wordings of the law as expounded) in the one Vehicle or in the three Vehicles."⁶

That is, protect yourself by avoiding dogmatism; understand that the one Truth may have been presented in a great variety of forms for the sake of benefiting beings in vastly different stages of evolution. What is meant by taking Refuge in the Doctrine is merely the acceptance of a body of authoritative texts—the Word of the Buddha, but it involves no determination of what that Word may signify as expressed in our ordinary speech. To have accepted these texts fur-

⁵Op. cit. p. 242.

⁶Op. cit. p. 433.

ther demands the recognition of their profundity—the realization that while the Word remains unchanged, our understanding of it must necessarily change as we proceed along the Path.

Theosophically, this means that having already established a basis for union, there is now a subsection established among the totality of Theosophists. This subsection may be called the *Students*—namely, those who will work to fulfill the *second* of the three objects of The Theosophical Society—"The study of Comparative Religion, Philosophy and Science." This second object corresponds in turn to the second of the three degrees of Theosophy—science, whose means is dialectics. For, while having respect for the opinions of other Theosophists (and that no matter what the fancy term opinion may be known by) because this was required in the primary basis of union, one has now joined that group which substitutes one opinion for another, for the sake of raising insight to a higher level. But one must have some place to stand in this process, and so, Theosophically, we take Refuge in the Secret Doctrine—i.e. the thesis that there is one primordial Truth—itsself concealed—but which is revealed in sundry disguise, and relatively corrupted, in the various religions and philosophies of earth. This involves the recognition that all our views on metaphysical subjects are absolutely false, while having a relative correctness, just as the universe, in its existence, is sheer illusion, while it nevertheless has a relative reality. Hence, the statement, "Theosophy teaches so-and-so," is a false one, having a very low relative degree of correctness. All that has happened is that someone has given out with his opinion; and if he happens to have the responsibility of standing in front of an audience, he has taken advantage of the situation to propose the completely untenable position that a verbally expressed opinion can equal that Truth which is ever beyond human words. Nevertheless, the same person may say, "Theosophy has no creed," meaning that high-sounding remarks are not without utility. Again, suppose a person believes firmly that his interpretation of a mystical tenet is the correct one. In such a state of mind, he does not accept contrary views. Therefore, as the years go by, he keeps the same view. Assuming the generality of the situation, he would make little progress in the course of a lifetime—thus we assert that he has been wrong, no matter what his views. Is it not better that the individual be right, through recognition of the

wrongness of his accidental accumulations, than, pretending that the accumulations of this world are right, render the individual wrong? Therefore, the Student-Theosophist, while having respect for all opinions, nevertheless invites the refutation of his own. Thus, succeeding his view by a better one, he in turn invites the refutation of that one, and so on, until he attains the non-refutable position of non-attachment to any idea. But he cannot work with the second object unless he has founded himself on the first. Only with the recognition of Universal Brotherhood due to the omnipresent germ of Buddhahood, can he renounce the perishable things of the mind—otherwise, he but falls into nihilism.

On the other hand, there have been Theosophists who have held that the basis of union among all Theosophists is in holding some particular tenets (which are claimed to be "true"). Such Theosophists are in the first level—that of opinion, but they are not yet Students. Having not yet taken Refuge in the first, they would yet legislate for all Theosophists. Indeed, they offer us but a sterile future, for no Theosophist has ever known any true tenets that he could talk about. The tenets which are true are those which are gradually approached by those with a yearning for the Ideal, and willingness to give up the supposedly "true" tenets which they hold.

The objection might be raised that in the above formulation there is no way to impede the growth of reckless opinion—as in some of the works which appeared after the death of H.P.B. This is a very worthwhile objection, and one which it is important to consider. This can be answered as follows: just as there are heretical Buddhists so are there heretical Theosophists. While the authoritative Buddhist texts are profound, yet the Faithful will base their views thereon. Their views must change if they are to progress, but in all events they must formulate their views in terms of those authoritative texts. Likewise with Theosophy. To take Refuge in the Theosophical doctrine is to choose as authoritative (but not necessarily infallible) the texts given by the Masters through Their Messenger, H. P. Blavatsky. Our sum total is the letters of the Masters, and the works of H.P.B. The avoidance of dogmatism lies in the recognition that the understanding of these texts must necessarily vary with the individual. The heretical Theosophist is he who writes and formulates views without basing them upon these authoritative texts. Just as there are

many heretical Buddhist works, so are there many Theosophical ones, but the criterion for judgment is quite simple: it involves the formula "Thus have I heard upon an occasion."

(3) *The Order*. Speaking in terms of the progress of individuals, we have, corresponding to the first Jewel, he who has learned to Heed his Higher Self. Corresponding to the second, there is he who has become Emancipated from illusion. Yet there is a still higher path, namely that of him who has joined the *community* or Order. In Buddhism, this is the Order of the Monks, who preach the Law to those lower on the ladder.

Theosophically, we are now concerned with the Order of the Initiates. Having become a Theosophist; further, having become a Student-Theosophist; one may now become a Disciple-Student-Theosophist. As a Disciple, one may carry out the Third Object of The Theosophical Movement, namely, the investigation of the unexplained laws of Nature and the powers latent in man. Thus, one may proceed to the third degree of Theosophy—*illumination*.

But the previous steps must have been taken, else we would have someone sitting on a cloud, defying the laws of gravity. In the words of the Master (*Mab. Ltrs.*, p. 252), "It is just because they preach too much 'the Brothers' and too little if at all *Brotherhood* that they fail." Theosophists have tried to put the third before the first, and the failure was inevitable. And on all sides, we have seen the attempt of Theosophical groups to seize upon some good worker—some fine Theosophist who devoted his life to the cause—and inflate him into a Master. This is done to justify individual sectarian existence, and to back up the incessant hints that a particular group has an exclusive ladder up to the celestial heights. Such a claim is groundless. The ladder is in every being, and it is up to each one to begin climbing himself. To do this, he need not join any of the exoteric "esoteric" groups. Having made himself a nucleus of Universal Brotherhood, he will be led to *properly* study Comparative Religion, Philosophy and Science. Having accomplished this, he will attain insight into the unexplained laws of Nature and the key to the powers latent in man. Having become a Hearer, he can then become Emancipated, and then the Disciple-Teacher. Having had opinion, he can then reject his opinion, and finally become Illuminated. Having taken Refuge in his spark of Buddhahood, he is capable of understanding how to

take Refuge in the Doctrine, and having done that, he is fit to take Refuge in the Order. For, having taken Refuge in his Higher Self, there is no reason for his being rejected as material for the Fane of the Masters; and, having taken Refuge in the Ideal Truth, there is good positive reason for his being accepted.

TRACING BACK TO ORIGINS

No religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and . . . it is dogma alone which has ever been killing primeval truth. . . . no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time.

If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. It is perhaps desirable to state unequivocally that the *Secret Doctrine* teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The *Secret Doctrine* is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised.

—H. P. BLAVATSKY

THE TRIDOSHA

AN ANCIENT SYSTEM OF HEALING*

WHILE perhaps not unknown in principle, the subject of *Tridosha* is practically new to the West. It forms a part of the old Aryan literature of philosophy in the work known as *Ayur Veda* (Science of Life); and the small published volume† which now considers the Tridosha aspect, or method, of this old science makes application mainly in the direction of the standards required for the possession of good health.

What is Tridosha? The word is of Sanskrit origin, signifying "three (tri-) faults" (doshas). There are three principal elements or *dhatu*s (supports) in life microcosmical as in life macrocosmical, in man as in universal Nature, out of a possible seven, which are subject to becoming faulty in action, that is, to derangement. These elements the author renders in the terms Air, Fire and Water, in whose proper intermingling and proportions are to be found the requisites for the maintenance of equilibrium, or the true normal condition. The original Sanskrit names of these three forces are *Vata*, *Pitta*, and *Kapha*, respectively. They are like the light, heat, and moisture necessary to the growth of plant and all other organic life; or they are but another way of speaking about the three great astro-spinal divisions of the inner man, whose regular balance, according to Theosophy, "is essential to sanity."

What sets Dr. Bhattacharyya's words off from other treatments of similar kind (its application being made primarily to the use of homoeopathic medicines) is the simple, concise manner in which the author deals with the various elementary forces having initiatory power in the phenomena of life, in health and in disease. Western pathology is not unfamiliar with "vital force" as the element primarily responsible for corporeal existence, nor with those several "vital airs" and "life-winds" whose names are *Prana* and *Apana*, *Samana* and *Vyana*, and *Udana*, which are said by H. P. Blavatsky to

*NOTE.—See p. 214.

†*The Science of Tridosha, An Analysis of The Three Cosmic Elements in Medicines, Food and Diseases*, by Dr. Bhattacharyya; \$1.00, Gotham Book Mart, New York.

“carry on the chemical action in the animal body.” These are referred to in *Anugita* as “the seven officiating priests” and elsewhere under other roles and parts of the drama of life. Dr. Battacharyya’s unique contribution lies in his effort to reveal the several offices and functions of these vital forces. He illustrates what are the various psychophysiological consequences of interference with the vital sources in the simple dictum that all ill-health is produced by impeding such channels, and all healthy well-being made possible by arrangement and coordination among the multiple working forces.

The Sanskrit name for the vital airs is *Vata* (Air). The other two elements of Fire and Water, the Ayurvedic *Pitta* and *Kapha*, have also their five-fold subdivisions, each being described functionally in a corresponding chapter of the book. These three main principles with their fifteen sub-forces constitute the “genii” at work in the constant repair and preservation of the animal structure, and are thus seen to be the agents of the inner electrical architect, within the electro-dynamic field called physical life.

The author has given exhaustive treatment to the causes of derangements. Air, fire, and water are used as symbolic of the nervous, blood, and mucous systems. Each of these three systems is shown to be susceptible to “fault,” that is, to disruption of balance from both external and internal influence. During the wet, cold season of Nature the *Kapha* (cold, watery) element becomes excessive in man as in the Cosmos, mucous surfaces becoming thus subject to the irritations incident to disease. In turn the *Pitta* (hot, circulatory) element of the physical economy is caused to assume correspondingly deficient proportions. It is at such critical junctures that the un-instructed doctor or patient may prescribe medicines and foods which, by virtue of their *Tridosha*, or component and predominant contents, will further aggravate instead of relieving the condition. The need is to select such medicine and foods as will furnish a dynamic counter-action, on the one hand supplying a deficiency, and on the other exerting a placating and pacifying influence. This sort of scientific balancing of diversities is the key to the method itself.

A great advance over other therapeutic methods is thus made, augmented as it is by the publication of actual tables of foods and homoeopathic medicines in accord with their *Tridoshic* analyses. The tabulated lists assign to each unit analyzed its components of

air, fire or water; in other words, they determine by the elements contained whether a given food or medicine will correct or accentuate the human forces at fault. Besides these there are several other tabulations of the same nature on the Tridosha of diseases and the movements of pulse. Taken together they provide a means of prescription and continued treatment for the course of human ailments.

As an example, under the chapter on diseases, Arthritis is shown to be a "V₅K₅" disease, which indicates that in this ailment all five of the Vata (nervous) sub-forces are affected and in degree "at fault," and also the five of the Kapha (mucal, cold) elements in the body. In which case, and in order to pacify the forces disorganized, a medicine containing the V₅K₅ powers would be employed, along with such foods having known nervous and mucal properties. To arrive at a knowledge of what foods and medicines to select in general it would be necessary merely to refer to the tables, which follow at the close of each chapter.

Dr. Bhattacharyya continually points to the grave risk of using "contrary" medicines in the treatment of human disease. He maintains that this is a reverse process, that the law of "like cures like" is the true formula to avoid real dangers to patients and that any other course is to be scrupulously eschewed. He points to the long history of prolonged illness and often disaster when therapies are based in ignorance of this principle of healing. For this reason he has constructed the rather remarkable tables which are self-explanatory in denoting how the Tridosha method can be immediately employed without uncertainty and liability of unfortunate prescription.

The book has its abtruse portions, though these have been made by the author into the simplest concepts which the subject will bear. As an instance, it is related that *Ayur Veda* enumerates six hundred different types of pulse alone! It is shown the pulse has also its distinct Tridosha qualities, in due keeping with the universality of the subject. The skillful Ayurvedic physician, knowing of the range and reach of those problems of inner anatomy and physiology—only now beginning to occupy the thoughts of prominent Western psychophysiologicalists—and having the digest of the principles laid down by Aryan sages, has thus a "start" on his Western fellow-doctor. The motive of the author of "Tridosha" is not a selfish one, for the book was written for public consideration and excludes no one who is

interested in the pursuit of the knowledge having also the goal of "Physician, heal thyself!"

Speaking of pulse the doctor says:

The element of air is most vital for every person. It is Life itself. In diseases this vital principle is invariably threatened. Therefore in treating cases particularly when they become acute, preference should be given to such medicines as contain the air element besides the element at fault. The element of air contained in the medicine has the power to strengthen the nervous system, and through the nerves to protect the soul. If by any chance the soul leaves the body . . . the patient is dead! The protection of the soul *via* the nerves is the prime concern of the doctor. When examining the patient, therefore, greatest stress should always be laid on the pulse and its movement. *The throbbings of the pulse, which are the voice of the individual soul*, should be given greater attention than the words of the patient. . . .

The feeling of the great import of this *vital* factor, that due to the Soul alone the life-giving fluids circulate throughout inner and outer man—and that while body is thus dependent on the presence of Soul, the converse is not the case and Soul is in no sense dependent upon the gross, changing bodies—may be augmented by reflection upon the allegory of the several "life-winds" as given by H. P. Blavatsky in *The Secret Doctrine*, (I, 95, and II, 564, *et seq.*), and in articles such as "Replanting Diseases for Future Use" by Mr. Judge.

This is but a short synopsis of a few of the main points detailed in the Tridosha volume. The book has met with general favor from those who have examined it, and will be found worth reading by others who wish to explore its contents.

A steady mind and heart stands still and quiet until the muddy stream rolls clear. The body is like the heart; it has to have time to get to some other condition. The wise man learns to assume in the body an attitude of carelessness that is more careful really than any other.

—WM. Q. JUDGE

YOUTH-COMPANIONS ASK— AND ANSWER

MEMBERSHIP cards are generally thought of as being just part of the paraphernalia of organizations. Since ULT is said to be a free association of students, what, then, is the reason for the membership card of the Lodge?

Although the card is kept before the attention of students, it is important to notice that no one is approached individually and asked to sign it. We are informed that such a thing exists.

When a student signs a membership card, it doesn't change his "status" in the Lodge, nor does it change his relationship to it in any tangible sense. The card says that such association calls for no obligation on the signer's part other than that which he, himself, determines. Nothing is expected of him; everything he gives must be freely given. No duties are "delegated" to him because he is a member, and he is not obligated to do specific things nor behave in a certain manner. In other words, the membership card does not serve an organizational function, for it is not handed in for someone else's purposes.

Although a person may see that these things are true, there may be those who would feel that somehow their individual freedom would be infringed upon if they formally join any group. But there is yet another way to look at the idea of "freedom" in relation to the Lodge. The original Theosophical Society was started as a place of study for those who wished to participate, whether or not they were affiliated with any churches, other organizations or systems of thought. The Declaration of ULT invites people to its association regardless of "race, creed, sex, condition, or organization"; one is not obliged to accept a particular set of ideas in order to qualify for membership. So it is conceivable that a person might be a church member and a member of ULT at the same time. In the *Key*, H.P.B. says that Theosophy is the broadest and most catholic system of all, and we can see that the declared basis of ULT embodies this spirit. In a sense one might say that when a person who worries about his freedom signs the membership card, he is affiliating himself with a group of people who also want their freedom unimpaired.

Signing the membership card can be a matter of recording one's sympathy with the work undertaken by the Lodge—a gesture of accord. Perhaps the card is especially provided, however, for those who do feel they would be glad to assume responsibility for what they see to be good. Too, it must be helpful as well as interesting to have some record of the number of people who have contacted ULT and found special value in aligning themselves with its principles in this way.

In another and deeper sense, moreover, such a move may be important to the signer as an individual in respect to his growth in responsibility. He has joined a group of people in a work he wishes to support, but he may also have "joined" the parts of his nature into a more forceful whole in that support.

In what ways do the doctrines of Naturalism and Supernaturalism have significance to Theosophists?

If we define naturalism as "the doctrine stating that scientific laws account for all phenomena," and supernaturalism as "a doctrine that asserts the control and guidance of nature and men by an invisible power or powers," then both are worth investigation. It should be made clear that modern materialism concerns itself with more than the laws of matter; it offers a method of study for determining the physical laws involved in psychology and biology, and has therefore received a great deal of criticism from those whose initial methods differ. There seems to be a great emotional reaction to the very name of materialism by the majority of religious people, the reason for this being that materialism is an attempt to take the control of the universe out of the hands of God. And so there are many critics who denounce materialism, but fail to investigate its claims.

Many materialists reason as does Chapman Cohen in *Materialism Re-stated*, where he says, in effect, that all of man's *perceptions* indicate he is primarily a body. We know life, not as a thing in itself, but as the expression of a relation. A person could assume that the body is controlled by a mysterious entity inside the organism, but there would be no explanation of how this entity got there, and where it will go when the organism dies. Also, the existence of such an entity is pure assumption. Cohen also reasons that since all our definite knowledge is derived from physical experience, either imme-

diately or at second-hand, we must, therefore, be physical beings.

Such reasoning would appear to be very logical, but for the fact that man seems to have an inherent feeling of something greater than himself. This would not necessitate a "power that asserts the control and guidance over nature and men," but could be a higher intelligence within, and organic to, the body. Leaving God out does not mean that the soul must be left out, too. Hume denied the existence of a feeling for an inward power by saying that when he examined himself he found only *particular* perceptions, always associated with the physical senses. When perceptions are removed by death, then, he assumes that he would cease to exist. This is one of the arguments put forth by the supporters of materialism to reject "invisible powers." It would seem worthless to try to confute this argument by other arguments, though. All one can do is to assert that the feeling of spirit is a subjective realization, rather than a reaction to a perception. In other words, the perception of an inner, higher reality is not communicable on an *objective* basis.

Lin Yutang, in *Between Tears and Laughter*, brings out three strong points in criticism of the materialistic conception of the universe. The first of these is that in the final weighing of conclusions, after the assemblage of facts, the decision is always a subjective process, involving evaluation of imponderable factors, never reducible to facts and figures. The second, that psychological facts and factors could never be assessed with anything like the accuracy found in the scientific measurement of electric volts or radio waves. The third is that we all place different values upon human facts, making complete "objectivity" impossible.

The Naturalist seems to fail to conceive of anything more than "conditioned existence." Yet there should be no compromise on the doctrine that the universe is governed by law, especially with theism, monotheism, and supernaturalism often leading to beliefs *outside* law.

An important distinction to be made between the Naturalist and the Theosophist is that the Theosophist starts with the whole and investigates its parts, while the Naturalist starts with the parts, trying to find the whole.

ON THE LOOKOUT

RELIGIOUS TRENDS

In the *Key to Theosophy*, H.P.B. offered both diagnosis and warning concerning the sanctified self-righteousness which so often corrodes social and national attitudes in the West:

People's ideas about right and wrong have been entirely perverted by the literal acceptance of the Jewish Bible. All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations. 'An eye for an eye and a tooth for a tooth' has come to be the first maxim of your law. Now, I state openly and fearlessly, that the perversity of this doctrine and of so many others *Theosophy alone can eradicate.*

A sad commentary upon the viciously moralistic tendencies so common in a Christian culture is furnished by a short opening article in the *Aryan Path* for May, 1951. This article treats of the spiritual and moral reformation of General Hideki Tojo, while under trial for "war crimes." Anyone who reads General Tojo's own words, as recorded by Shinsho Hanayama, the Buddhist chaplain who served the Japanese prisoners under trial at Sugamo prison, will be convinced that the convictions expressed were both deep and genuine.

A KEY TO REVALUATION

Tojo was concerned with neither self-justification nor self-flagellation, but rather with conveying a constructive, religious, and philosophical message, commencing with discussion of his reading of Buddhist scripture:

"The Sutra of the Endless Life" is really magnificent. "The Forty-Eight Vows" stands out among the others and its every phrase is edifying. This book should be read by every man in the Government today, so that the people may receive a new life. It deals with fundamentals. Things like the United Nations and World Peace can be attained only when man has lost his avarice. Human greed is instinctive; the formation of nations comes from greed, and beautiful words talking about "national existence," "self-defence," and so on are simply expressions of the national greed which culminates in what is known as war. To do away with this greed, two

Prophets, Sakya-Muni in the East and Jesus Christ in the West, came into the world, and have striven for thousands of years to save the souls of men. Unfortunately, their creeds have not been practised, and with the passage of time, things have degenerated. So I am convinced that statesmen and politicians could do themselves good by reading this book and thinking over its teachings. I am ashamed to say that I myself only discovered it here in Sugamo.

MORE TOLERANT THAN HIS CAPTORS

General Tojo was tried, found guilty, and executed on Dec. 23, 1948. He died, it is said, calmly and philosophically, with hate in his heart for no man. His captors and judges, however, apparently had no eye to see that General Tojo had attained the sort of nobility and philosophic depth which could have made him one of the world's most useful citizens. It should be apparent, we think, that for quite some time before the General's execution, it was not he who stood on trial, but the self-righteous and vengeful attitudes of his conquerors—attitudes which also condemned many of Tojo's countrymen to death. But such attitudes, as H.P.B. indicates, do not spring full blown into existence, often being but an intensive focussing of the most disastrous and divisive psychological trends encouraged by orthodox religion. The desire to believe oneself morally superior to others has, unfortunately, for centuries been given official sanction, especially in Christian lands.

A TRUE DEFINITION

George Bernard Shaw once wrote, "Religion is that which binds men to one another, and irreligion that which sunders." Shaw obviously intended this sentence to illumine the fact that a great proportion of what is called "religion" in the world is actually *ir*-religion. The desire to achieve a mutual and helpful understanding with all men, regardless of superficial differences, expresses the spirit of the Buddha and the Christ, but certainly not that of all their professed followers.

Significant struggles in the inevitable warfare between "Theosophy and Jesuitism," to which H.P.B. called attention, have often taken place within the ranks of professing Christians. And today we are able to observe particularly welcome efforts to promulgate the doctrine of universal brotherhood and compassion on the part

of some leading "liberal" Christians who strive for essential unity among the world's faiths. In this striving, incidentally, such individuals often find that other religions have a better record than their own, and the test of their own genuine Religion may be successfully passed by admission of this fact.

TOMORROW'S RELIGION

A fine example of impartial self-criticism among Christians is made available in *United Nations World* for December, in an article entitled "Tomorrow's Religion." Harry Emerson Fosdick, who writes the article, was for many years professor of practical theology at Union Theological Seminary, and has the record of continuous efforts to emancipate the minds of professing Christians from narrow, sectarian and separative attitudes. Like Shailer Mathews, former head of the Divinity School at the University of Chicago, and John Haynes Holmes, author of *Rethinking Religion*, Dr. Fosdick is forthright in his criticism of "irreligion" masquerading as "religion":

Religion, as it actually exists, is hindering the development of an all-inclusive spiritual culture which mankind desperately needs. . . . Religions add sanctity to our cultural divisions, until some students, seeing the crying need for an all-embracing culture, say it cannot come until religion has been so far eradicated as to be impotent. . . . To have religion go on as one of the most divisive and alienating forces on earth, as it now is, so that religious prejudice and racial prejudice are commonly and correctly paired as major curses of mankind, will never do. "New occasions teach new duties," and our new era urgently calls for a kind of religion which will make for unity, mutual understanding and brotherhood.

ASPIRATIONS OF MANKIND HIGHER THAN CREEDS

A reading of Dr. Fosdick's article in its entirety will strongly remind Theosophical students of H.P.B.'s great discussions, "What is Theosophy?" "What are the Theosophists?" and "What is Truth?" In all these, Madame Blavatsky writes of the pressing need for a realization that the *spiritual and moral aspirations* of mankind are always potentially higher than creeds and theologies. Therefore, mutual study and mutual forbearance were indicated by her to be the *sine qua non* of the success of the T.S. From her *Key to Theosophy* we abstract the following, feeling sure that Dr. Fosdick would

have no difficulty in recognizing a keynote essentially similar to his own:

The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on *practical* instead of *theoretical* lines. The Fellows may be Christians or Mussulmen, Jews, Buddhists or Brahmans, Spiritualists or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student. . . .

THE VALUE OF A NUCLEUS

We add that our Theosophical Society is the humble seed which, if watered and left to live, will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal. It is only by studying the various great religions and philosophies of humanity, by comparing them dispassionately and with an unbiassed mind, that men can hope to arrive at the truth. It is especially by finding out and noting their various points of agreement that we may achieve this result. For no sooner do we arrive—either by study, or by being taught by someone who knows—at their inner meaning, than we find, almost in every case, that it expresses some great truth in Nature.

SPIRITUAL ENVIRONMENT OF THE SOUL

Dr. Fosdick writes as if in continuation and elaboration of H.P.B.'s statements:

Just as around our bodies there is a physical world, so around our souls there is a Spiritual Environment—all the major religions teach *that*. They vary widely in their descriptions of this surrounding luminous world; even monotheism, polytheism and pantheism do not exhaust their endeavors to picture it. Confucius had little use for the "gods" familiar in his land and time, but the Spiritual Environment which he called "Tien" (heaven) was central to him. His commission came from beyond himself—"Tien has appointed me to teach this doctrine"—and, as for creation itself, "All things originate from Tien." Even Gautama Buddha, who least of all the founders of religion believed in a Supreme Being to be depended on and worshipped, was not an atheist, much less a materialist, in our sense of the words. He was embedded in a realm of spiritual

Law, and to discover that Law, meditate upon it, make it one's own and live by it, was to him salvation: "He who abideth in the Law falleth not from security." As for Buddhism in general, its personifications of this "Beyond that is within" are endless, and the cry, "Create for the Great King of Glory a palace, which shall be called 'righteousness'," is typical.

SHIFT OF EMPHASIS

The Theosophical Movement, we might say, is a combination of all those subtle forces which have contributed to the inspiration of such exceptional minds as Dr. Fosdick's, and when his words are a clear echo of the writings of H. P. Blavatsky, we perhaps have ground for feeling that the support of her vision, and of the aims of the original Society—though by only a few staunch devotees—has had something to do with what Dr. Fosdick speaks of as "This shift of emphasis, this change of mind, this refocusing of thought and care on the common ground where all deeply religious men and women can understand one another." Yet as these forces "which move towards righteousness"—not *self*-righteousness—come into clearer focus, so do elements which are most destructive of human brotherhood. The travesty of General Tojo's execution under the conditions described is a dramatic reminder that the evils of Power Worship continue. The Catholic Church, for instance, works constantly—and often effectively in a frightened world—to consolidate autocratic controls.

BASIS OF AUTHORITARIAN POWER

Paul Blanshard's illuminating volume, *Communism, Democracy and Catholic Power*, demonstrates the extent to which Catholicism is based on authoritarian morals. Mr. Blanshard quotes from *Civiltà Cattolica*, "the highest Jesuit organ in the world," as follows: "In a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actively exist, they shall have only a *de facto* existence without opportunity to spread their beliefs." That brief statement, Blanshard shows, is a key to both Catholic aims and methods. When the Vatican "claims supreme imperial power within every nation over such areas as religion, morals, education, censorship, and domestic relations," as Mr. Blanshard puts it, it is doing all in its

power to weaken man's own inherent tendency for *genuine* catholicity. These are the same psychological forces, no matter whence derived, which first helped to make General Tojo into a narrow-minded, military nationalist, and later helped to convince his captors that they had the "moral" right to execute him, even after his reversal of viewpoint and belief.

THE CATHOLICS ARE BUSY

The press has been full of Catholic doings during the past year, all instances of efforts to increase and to wield "moral power." An AP dispatch from Vatican City (Nov. 22) announced that, according to Pope Pius XII, "modern science has contributed the proofs as to the existence of God." The vague respect which many have developed for the methods of science is thus exploited—most unscientifically and unjustifiably—to increase the prestige of Catholic dogma. For one to see how far the Pope's inclusive generalization departs from truth it is necessary only to refer to last month's "Look-out" quotations from Julian Huxley on the subject of a personal God, or to recall Dr. Albert Einstein's courageous suggestion to the 1940 Conference on Science, Religion, and Philosophy (THEOSOPHY 29: 38) that its members seek to rid our culture of the God-idea because of that concept's obviously perverse and divisive implications.

LIBERAL CHRISTIANS ARE BUSY, TOO

Attempts to secure a regular United States Ambassadorial Post at Vatican City have so far proved unsuccessful, indicating that the influence of liberal Christians and of such analysts as Paul Blanshard has helped keep the non-sectarian ideal alive in America. It may be impossible to say which of the two great forces—one working toward spiritual liberation and the other toward spiritual slavery—is presently in the ascendancy, but one can be hopeful. Meanwhile, although modern psychiatrists align themselves against all religious authoritarianisms and moralistic condemnations, we nonetheless find the latter also very much alive, and especially to the fore is specious attack of persons who are "ungodly." One of the most ridiculous examples of such denunciation was recently furnished in an address by the "spiritual leader of Los Angeles Catholics," Archbishop J. Francis McIntyre, who accused Mrs. Franklin D. Roosevelt "of assuming the role of an agnostic and fatalist," and the cleric then and

therefore questioned the former First Lady's fitness to be chairman of the United Nations Commission on Human Rights.

FEAR OF FREE THOUGHT

Mrs. Roosevelt has maintained a thoughtfully agnostic position in respect to religion, and because of the respect she is accorded by so many, Archbishop McIntyre finds it necessary to denounce her views. It will not do, we see, to allow anyone to be both respected and agnostic. The Archbishop comments on one of Mrs. Roosevelt's "This I Believe" essays:

A reading of Mrs. Roosevelt's essay leads a person to conclude that she does not believe. She implies that she has outgrown "a great many" of the Christian teachings her grandmother had accepted. She apparently does not acknowledge God. She states she is uncertain about a future life and hence must doubt the immortality of the soul.

Now, if we turn to Mrs. Roosevelt's original statement, we can note in McIntyre's last sentence a twist of logic typical of religious misrepresentation.

AN ATTITUDE OF OPEN-MINDED ENQUIRY

Mrs. Roosevelt had said:

It seems to me a very difficult thing to put into words the beliefs we hold and what they make you do in your life. . . . But as I grow older I question a great many of the things that I knew very well my grandmother who had brought me up had taken for granted. And I think I might have been quite a difficult person to live with if it hadn't been for the fact that my husband once said it didn't do you any harm to learn those things, so why not let your children learn them. When they grow up they'll think things out for themselves.

I don't know whether I believe in a future life. I feel that all you go through here must have some value, therefore there must be some good reason. How exactly that happens I have never been able to decide.

EASY TO GET ON THE "WRONG SIDE"

Mrs. Roosevelt does not here *deny* the "immortality of the soul." She simply reserves the right to *choose* her own beliefs, in her own way and in her own time. From a Theosophical point of view, she might even be thought to have leaned too far toward tolerance of

indoctrination by accepting her husband's idea that irrational religious beliefs cannot "do any harm."

- The "reasoning" used by McIntyre, however, would make it easy for an Archbishop to prove that Mrs. Roosevelt or anyone else who declined to deal in arbitrary slogans is a Communist—as the Catholics may end up claiming for influential people whose liberalism they do not like. It would be equally easy to prove that anyone who opposes ambassadorial appointments to the Vatican is "without God," just as it has always been easy to insist that members of alien cultures and views are beyond the pale of "Christian" sympathy.

EASY TO GET HIM ON THE RIGHT SIDE

One of the advantages of God, clearly, is that "he" can so easily be run in on your side of a controversy. Since the beginning of the religious wars of Christendom, the Deity has had, almost annually, to be in two places at the same time, supporting opposing armies in answer to suppliants. (Today, of course, we accomplish the same thing much more scientifically, invoking A-bombs and H-bombs as guarantors of our moral right to be World Leaders.) Current economic and social questions continue to keep God busy. A Los Angeles *Times* report (Dec. 1) provides a final clincher on the heinousness of Communism, as fashioned by Bible scholar George M. Lamsa, who asserts, according to the *Times* story, "Capitalism Held Eternal Law in Bible":

"Capitalism is an eternal law of God and it was upheld by Hebrew prophets, Jesus and His Apostles," Dr. Lamsa says. He has lectured on "Was Christ a Communist?" in several Southland communities in recent weeks.

He pointed out that "all Jewish patriarchs and kings were rich and the wealth was considered a blessing from God, but poverty was considered a curse." He added that there was no hint in the Bible that Jesus sought to alter the economic system of His day.

"Jesus' position on capitalism is clear," Dr. Lamsa said. "In the parable of the talents we read that He commended the Lord who rewarded his servants according to their earning capacities.

"In the parable of the laborers in the vineyard, Jesus upheld the employer who paid equal wages regardless of work done, holding that the employer had the right to do with his money as he pleased.

"The New Testament is full of other instances where the capitalistic system was approved and upheld," the scholar said.

POSITION CLEAR?

A sub-title in this story declares the "Position Clear," but we are afraid that unless the *Times* had thus obligingly announced what was being accomplished, leaders would hardly have been able to grasp Dr. Lamsa's contribution to clarity. For the doctor employs a curious form of logic when he contends that a capitalistic system was "approved and upheld" partly *because* "Jesus upheld the employer who paid equal wages regardless of work done," as if this were no different from proudly reminding us that "all Jewish patriarchs and Kings were rich."

The point, here, is simply that even such amusing instances show the tendency to wield revelatory authority. Actually, it is doubtful that Jesus would have anything good to say about *either* capitalism or present communism; a non-political *socialism* actually comes closest to the recommendations of the prophet of Nazareth.

PRAYER

Another point of confusion on the Christian front involves the function and advocacy of prayer. We shall discover that even the religiously liberal *Christian Century* takes for granted a good many presumed moral and spiritual benefits of prayer. For example, the *Century* for Dec. 19 gives some editorial approval to a proposal for daily prayers in the public schools:

The Board of Regents of the schools of New York has proposed that every school day begin with an unsectarian prayer as a means of impressing on pupils the belief "that Almighty God is their Creator, and that by him they have been endowed with their inalienable rights of life, liberty and the pursuit of happiness." The suggested prayer reads: "Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers and our country."

The *Century* editor, it is true, says, "We are not sure what the long range effect of such a daily prayer would be," and asks, "What has been the effect of the daily pledge to the flag, with its affirmation that this is a nation 'with liberty and justice for all'?" But finally the

proposal is summed up as "a noble declaration of the dependence of the American people and their nation on God; . . . it is conceivable that, if heeded, it might somewhat lessen the influence of that sensate culture, as Sorokin calls it, in which we too much live and move and have our being."

CONTROVERSY

Without a Theosophical background, it may be difficult to see why such apparently well-meaning proposals should be discountenanced. Considerable credit, therefore, is due to the president of the United Parents Association, Mrs. Ruth Farbman, who has carried on a dignified but insistent opposition to the Regents' proposal (*New York Herald Tribune*, Dec. 2, 1951):

Mrs. Farbman, in expressing the United Parents Associations' opposition to the Regents' proposal, said that the recommendation for daily prayer, "on the basis that this would add to spiritual values in educational procedure, is contrary to American procedure, both in spirit and in fact."

She asserted that the Regents' proposal violates the "spirit and fact" of the First and Fourteenth Amendments to the Constitution, "concerning the separation of Church and State."

"I agree with the Regents that moral and spiritual values should be stressed in our public schools," Mrs. Farbman said. "But the board is dodging its responsibility to evolve such a program in their present recommendation.

"The idea that mere verbalization about a subject will make children feel deeply about that subject is contrary to educational theory. This applies even more directly to religion which, as the deepest of feelings, must come from the family."

"PSEUDO" THEOSOPHY

Before leaving the religious field, some comment should be given to popular speakers or authors who write in a Christian context, and who appear to have appropriated Theosophical ideas without providing either an accurate philosophical context or credit as to source. There are many such, and it is sometimes difficult to ascertain at first glance which of those who write on "mystical" subjects are such "borrowers" or "spoilers," and which have proceeded with some genuine inspiration of their own in a Theosophical direction.

During the past decade more and more Christians, becoming dissatisfied with orthodoxy and its spiritual deficiencies, have turned to the fast-growing list of books by various entrepreneurs of occultism for the masses. One of the latter—worthy of discussion principally because he is such a prolific writer—is Emmet Fox, minister of the “Church of the Healing Christ” in New York City. Finding his first market years ago with an interpretation of The Sermon on the Mount, which seems to have invoked some soul-searching on the part of thoughtful readers, Mr. Fox has published in approximately annual succession a series of books whose contents are a garbling of metaphysical truths expressed in simple man-on-the-street vernacular.

A PECULIAR TRANSITION

Aimed at orthodox-forsaking but God-believing Christians, these writings are devised to appeal to the predominant desires for happiness, prosperity, and peace of mind, with such titles as “Power through Constructive Thinking,” “Alter your Life,” and “Make Your Life Worthwhile.” From three to ten printings of each of his books indicates the increasing number of those who are turning to his philosophy, and prompts an investigation of what Emmet Fox has to offer.

You can *Make Your Life Worthwhile* by contacting God: “The most important truth of all is that God is always with us. To remind ourselves of His Presence, and to realize the fact to some extent, is to find God within oneself.” God, according to Mr. Fox, is an omnipotent Power, infinite Mind, Principle of Law, and Divine Energy.

“GOD, GUIDE ME THROUGH REINCARNATION”

To become a free channel for this energy, it is needful to practice “Scientific Prayer,” which is “repeating some statement of Absolute Truth, such as ‘There is no power but God,’ ‘God is Love,’ or ‘God is guiding me now.’” Dr. Fox apparently directs his students to the quick and easy path of formulas rather than to the more difficult but *sure* path of principles which each must prove and understand for himself.

In *Power Through Constructive Thinking*, first published in 1932 and since reprinted eight times, two chapters are most significant—“Life after Death” and “Reincarnation.” Life after death Dr. Fox

describes as a continuation on the "etheric plane" of thoughts and desires held during life, the vehicle being the "etheric body, which is the human personality, the seat of all feelings and thoughts." He thus gives an apparently borrowed glimpse of the astral body and its functions, and of kama-lokic and devachanic states (though not employing these terms). As treated by Fox, though, such ideas may be more conducive to séances than to study.

"SUCCESS" FROM OCCULTISM?

In every important respect, emphasis in Emmet Fox's book is placed on the individual and personal man; knowledge is desirable as a means of gaining personal power, personal happiness and success. No mention is made of the Masters of Wisdom, a line of great teachers whose knowledge we may acquire only when we have also shown willingness to shoulder the responsibility which knowledge entails. Dr. Fox's type of knowledge, Theosophical teachings say, can be but "husks kneaded with Maya's dew." This is, in truth, an ever-present danger for all students of philosophy: allowing the *pursuit* of knowledge to become an end in itself and to obscure and blot out the ultimate *purpose* of knowledge—"to help and teach others."

Of course, for a few, and despite Dr. Fox's oversimplifications and vague interpretations of Theosophical teachings, these writings may break the bonds of worse dogma, though such an approach can never be fully satisfactory, even as "introduction."

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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.

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

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