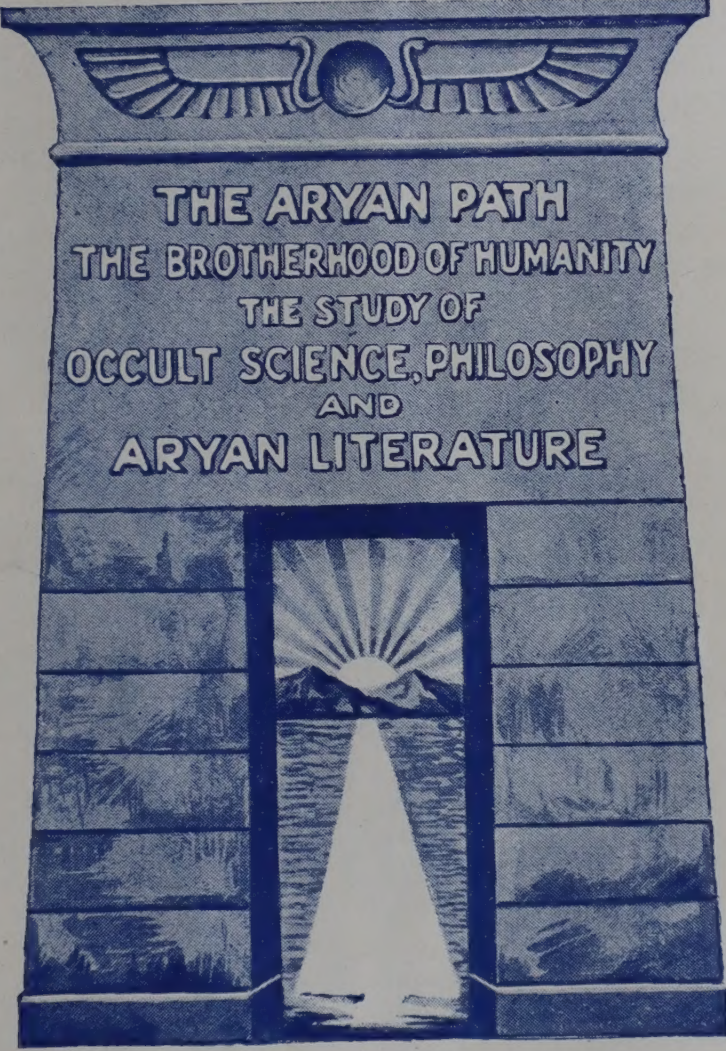




THE  
**THEOSOPHICAL MOVEMENT**  
A MAGAZINE DEVOTED TO



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

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Vol. XXV No. 9

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July 17, 1955

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A man's idea of God is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but, it is the light of his own Spirit that the man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment.

—H. P. BLAVATSKY

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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 psysical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher Than Truth*

BOMBAY, 17th July 1955.

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AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1955.

VOL. XXV. No. 9

## MAN, THE MOUTH OF GOD

It is a teaching emphasized in a variety of ways that Speech nourishes. "Speech is the Logos of Thought" and Man, the Thinker, creates by Word, sustains himself by Word and regenerates himself by Word. As a being who can articulate sounds and endow them with meaning, Man is capable of making *Mantras*. All this is in the real, ordinarily called the higher, nature of man.

At the other end man is an animal and the barks and howls and roars of the kingdom of the beast are commonly used by him. In the gross planes of life, by his free will he also creates by speech which does not sustain him in health and harmony but destroys him without satisfying regeneration.

Idle words are condemned by the Science of Occultism as so many wombs of harsh words and abuse. Strong language it sounds in the mouth of Jesus: "Whosoever shall say 'Thou fool,' shall be in danger of hell fire"; and almost terrifying sounds the statement in *The Voice of the Silence*: "A harsh word uttered in past lives is not destroyed, but ever comes again."

The concept of Deity as the Logos, the Word, the Verbum, *Shabda Brahman*, is grand.

"It is *Motion* which begets the Logos, the Word, in occultism," says *The Secret Doctrine* (I. 67 fn.).

And man is "the septenary symbol, on the terrestrial plane, of the One Great UNIT (the Logos), which is Itself the Seven-vowelled sign, the Breath crystallized into the WORD." (S.D., I. 79)

In the "Book of Hermes," Pyramder, the oldest and the most spiritual of the Logoi of the Western Continent, appears to Hermes in the shape of a

Fiery Dragon of "Light, Fire, and Flame." Pyramder, the "Thought Divine" personified, says: "The Light is me, I am the Nous (the mind or Manu), I am thy God, and I am far older than the human principle which escapes from the shadow ("*Darkness*," or the concealed Deity). I am the germ of thought, the resplendent *Word*, the *Son* of God. All that thus sees and hears in thee is the *Verbum* of the Master, it is the Thought (*Mahat*) which is God, the Father. The celestial Ocean, the *Æther*... is the *Breath* of the Father, the life-giving principle, the *Mother*, the Holy Spirit,... for these are not separated, and their union is LIFE." (S.D., I. 74-5)

And further still:—

The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought. The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Pleroma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth. (S.D., II. 25)

The above quotations offer us the philosophical basis for the moral precept that the student and especially the devotee of Wisdom should be controlled and guarded in his speech.

Next, it is well to reflect upon the following words and all that is implicit in them:—

...the spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. (S.D., I. 307)

It is taught that every word spoken by, as well as the name of, every individual largely determines his future fate. Why? Because when the thinker, the Soul, creates or evolves a

thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

Verbal abuse, obscene speech, gossip, slander and backbiting are the work of evil men and women; small talk, shop talk and useless talk are often indulged in by good persons but, unless checked in time, such talk degenerates into objectionable gossip, etc. The words of the soul-full man are educative and enlightening. The aspirant-devotee is expected to use the mighty magic of speech to produce calm, in himself and in others. It is to him that the Rule of *Light on the Path* applies:—

Speech comes only with knowledge. Attain to knowledge and you will attain to speech.

The birth of language or speech accompanies the phenomenon of man's attaining self-consciousness. Correspondentially, the higher speech comes to birth with the birth of the Soul in the body, spoken of as the Second Birth. Between that birth and the gaining of the Power to articulate the higher speech is the period of test which tries patience, fortitude, tolerance and sacrifice. While the aspirant-devotee is learning his lesson in agony and suffering, he is unfolding the power of Communication with Beings of the Higher Order of Life, generally spoken of as Adepts and Masters. It is of this unfoldment that *Light on the Path* says: "Speech is a gift which comes only to the disciple of power and knowledge."

Often what is called the "gift of the gab" is mistaken for this Higher Speech. The former is

fast in speed and ornate in construction; the true Higher Speech is smooth-flowing and shines by the correct use of the laws of Correspondence and Analogy. The gift of the gab is *kamic* and stirs the navel plexus; the Higher Speech is of *Manas-Taijasi*, starry, imparting some luminosity and energization to others.

One of the major trials of the neophyte, the trial which is the centre of all trials, is connected with speech. The mouth is a mysterious organ, through which food and nourishment are taken in by the body, and through which emanate sounds and words created by the Soul-mind or by the passion-mind. The passing successfully of this trial by the neophyte enables him to be initiated into the true and Greater Mysteries. The true Wisdom, it would seem, of evaluating the power and potency of sounds and the creating of words follows the test. It is a Mystery Doctrine taught of old that Jesus repeats: "Man shall not live by bread alone." It was after his baptism, after "the Spirit of God descending like a dove and lighting upon him" and after he was proclaimed "the beloved Son, in whom I am well pleased," that came his test in the wilderness of the mortal world, where he fasted and grew hungry. He showed the Wisdom in his answer:—

"It is written [*i.e.*, Thus Have I Heard] Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

In the Rig-Veda, *Vâch* is "mystic speech," by whom Occult Knowledge and Wisdom are communicated to man, and thus *Vâch* is said to have "entered the Rishis." (S.D., I. 430)

The true life is the life of the Inner Ruler, and Man, the Thinker, is the Mouth of God.

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Some persons, who throughout the whole twelve months are worldly, think it necessary to be godly at a time of straits; all moral and religious matters they regard as physic, which is to be taken with aversion when they are unwell. . . . I look upon religion as a kind of diet, which can be so only when I make a constant practice of it—when throughout the whole twelve months, I never lose sight of it.

## THE ENEMY OF PROGRESS

Theosophy considers humanity as an emanation from divinity on its return path thereto.

—*The Key to Theosophy*, p. 214

It is this concept of man's divine origin, his sacred mission and his final destiny, embodied in the above-quoted words of H.P.B., that has to be used as a measuring rod to evaluate modern progress—whether we consider man's progress individually or humanity's collectively.

The 16th chapter of the *Gita* divides human beings into two classes, according as the demoniac or the divine attributes predominate in them. At the one end are those few who, having learned to negate their personality, have made it pure and radiant enough to become the channel for the expression of the purely divine attributes. On the other hand we see today many signs and outward manifestations of the philosophy of materialism adhered to by those who have the demoniac dispositions predominant in them. What a perfect description does the *Gita* give of the theory of life current among most so-called civilized and educated people! They deny that there is any law or rhythm in the universe; they negate all spiritual values, and are so deluded as to think that we are material beings and that all is for enjoyment and sensuous gratification alone. The animal nature in us lives on sensuous gratification, and the more we indulge in it the more we get under the influence of the animal and the demoniac.

From the Theosophical point of view this strengthening of the animal in us is the very reverse of progress. All the rapid advance our civilization has made in conquests of nature, in mechanical arts, in the ability to pander to love of luxury and in inventions made for destroying life, does not constitute one single inch of true progress if our measuring rod remains our understanding that we are potentially divine and that the reason we are here in embodied existence is to utilize the instrumentality of our body and our senses so as to unfold the latent powers which are there in our own true nature.

In *The Secret Doctrine* H.P.B. has given us a philosophical proposition of deep import: "Civ-

ilization has developed the physical and the intellectual at the cost of the psychic and spiritual." Our present civilization is not peculiar in this respect. The very forces which brought about in the past the downfall of other civilizations, mightier than ours, are now corrupting our own. Our age is known as the dark age because materiality and pure intellectualism have almost obscured the spiritual and the psychic or emotional nature of man. "The Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death and darkness," says Mr. Judge in one place, adding that "mere material progress in itself is not a sign of real advancement, but may have in it the elements of its own stoppage and destruction." H.P.B. too saw little in Western civilization worth boasting about. In *The Key to Theosophy* she says:—

... we, Theosophists, say that your vaunted progress and civilization are no better than a host of will-o'-the-wisps, flickering over a marsh which exhales a poisonous and deadly miasma. This, because we see selfishness, crime, immorality, and all the evils imaginable, pouncing upon unfortunate mankind from this Pandora's box which you call an age of progress, and increasing *pari passu* with the growth of your material civilization.

True progress, it is being increasingly recognized even by those who are not Theosophists, is impossible without the development of the nobler qualities, without moral elevation and the deepening of spiritual perception. The best of thinkers are beginning to realize that all is not well with the people of the so-called advanced countries, that raising the standard of living does not make them any nobler or wiser. Signs of moral deterioration are becoming more and more evident, and modern education is responsible for it to no small extent. "... even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it."

The situation calls for an honest investigation of the crisis we are facing. It is essentially a moral and spiritual crisis. Recognizing that "all good and evil things in humanity have their

roots in human character," we have to consider our situation in that light. There is but one way in which progress can be achieved, and that is to regard man as essentially a moral being and to recognize that his journey towards divinity is marked by a deeper appreciation of and insight into moral and spiritual values.

The fact that we find that our civilization has made a mess of things is no reason for despairing, for Theosophy leads us to see clearly for ourselves that we have built this civilization through our own past choices and actions, that the obstacles which are now in our way are of our own making. It is not some blind force of chance that has brought us to this abnormal, degraded and animalistic condition and we need not have been in it. At our present stage of evolution we should be reascending towards the glory which is our goal, towards the light of Truth universal, towards the Compassion which is the Law of Laws and therefore the law of our own being. Instead, we find ourselves where we are. Still there is no cause for discouragement, for if we have placed ourselves in an abnormal condition then within ourselves is the necessary strength to get out of it. It is futile to look for our enemy outside of ourselves; it is hiding within.

This enemy is the constant enemy of man on earth. Its expressions and manifestations are many; still it remains the one common enemy of all of us. That enemy is selfishness, which causes disharmony. It has its roots in man's personality. "The power of the personality is great and insidious." It is the most difficult thing to overcome in our race, yet subdue it we must if we wish to be pestered no longer by our enemy. "What the Theosophist has to do above all is to forget his personality." How different a view from the one current in the world today, that the personality is a thing to be developed and strengthened!

This does not, however, mean that the personality has to be got rid of. Without it there would be no field of action, no evolution. It is our false identification with the personality which makes us think of it as the real self, our personal idea in regard to it that is in the way and is the enemy of progress. The personality has to be

refined and cleansed, to be regarded as an instrument or a channel for the manifestation of the divine in us.

If we think of ourselves as personalities we shall also consider ourselves separate one from the other. The dire heresy of separateness which weans us from the rest and makes for rivalry and selfishness instead of co-operation, sympathy and generosity, retards our progress. The moment we see through the delusion that we are separate from our fellows, our "other selves," we begin to recognize that the same true Self is in us and in all creatures and to endeavour to live our lives in terms of that Self.

Many are the manifestations of the enemy within—the enemy of progress. All human vices are but aspects of the three gates of hell mentioned in the *Gita: Kama, Krodha, Lobha*—Desire, Anger, Covetousness. These we have allowed to develop in us, colouring our mental consciousness to such an extent that time and again we forget our mission, nay, more—allow the Inner Ego to be driven out.

There are other expressions of the inner enemy. The two predominant vices which hold sway over the minds of men today are Hypocrisy and Doubt. In pure Occultism, White Magic or Divine Wisdom, the first of these is known as an unpardonable sin. Its congener, doubt, is ever rooted in wavering, in uncertainty about one's own Higher Self and Inner God; it leads one to wreck. Hypocrisy tarnishes and weakens the very line of communication between our own consciousness here in the personality and the Divine Self within, making all pardon of our sins by the Divine Pardoner, the Inner Ruler, impossible.

But no matter how hypocritical and full of doubt and wavering we may hitherto have been, no matter what evil ways we may have fallen into, *now* is the most opportune time to resolve righteously and begin the necessary task of self-redemption and self-reform. By dint of persevering effort it will be possible for the Inner, Divine Man to adjust his outer terrestrial self to his own spiritual nature, and harmony will reign once more between the two.

Unless we as individuals begin to purify our personality we shall not be contributing to the progress of humanity *en masse*. There can never be world improvement without individual improvement; there is no world problem—there is only the individual problem. In this *Kali Yuga* man no longer follows his spiritual intuitions; instead of acting from within he ever follows impulses from without—those produced by his physical senses and gross selfish body. But there never is any need to despair. The ascending arc of the spiral of human evolution may bring to us a better time of which Mr. Judge has written:—

...out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.

## THE ONE THING NEEDED

The human stage of evolution has been likened to a battlefield or a road that goes uphill all the way. For it is a constant struggle on the part of the Higher in us to express itself and master the lower. Perhaps it would be more accurate to say that it *should* be a continuous struggle, because we can, if we so will, flee the fight and forget it, but the result of such desertion—if the latter is not retrieved—is serious indeed and spells failure in a self-chosen task.

The process is one involving a series of progressive awakenings, we are told, and the duty of each human being is to seize the new inspiration and the new ideals when they come to him and to prevent their being obscured by old ideas due to “dogmatic religious education which has given memory certain pictures that always prevent *Manas* from gaining full activity.”

An awakening with far-reaching consequences is the one which comes to the student of Theosophy when the teachings begin to give him some idea of what his place is in the universe as a human unit, and it dawns on him that, as one to whom the philosophy appeals, he has become a seeker and hence should try to “turn again home,” or, in other words, start to tread the *Nivritti*

*Marga*, as it is called in the Hindu scriptures. This means that he must make a strenuous effort to assimilate and apply ideas that are new and thus enter upon a phase of existence to which he is unaccustomed and in which he will have to be on his own.

W. Q. Judge has compared this adopting of a fresh set of thought-pictures as guides in life to a new mental incarnation. Just as is the case of a new *Manvantara*, he points out, we “have to evolve from the old estate and with care gradually eradicate the former bias.” He then explains:—

It is taught in the *Secret Doctrine* that the moon is the parent of the earth and has given to us all that we are now working over in our world. It is the same in the case under consideration. Our former mental state is our mental moon, and has given us certain material which we must work over, for otherwise we attempt to go contrary to a law of nature and will be defeated.

Mr. Crosbie, commenting on the student's need to “try; try; ever keep trying,” when he undertakes to live according to the injunctions given to aspirants in the philosophy of Theosophy, uses this same comparison of a new *Manvantara* and writes:—

We have in the past generated, or created by thought, and reinforced by action, numerous elemental beings of the nature of *Prakriti*. As long as our thought is in keeping with their natures, no great friction is observed; but when our thoughts fail to provide them with sustenance, the struggle for life begins, and must continue until these creatures of ours die, or are so changed as to cause no hindrance. It is a new *Manvantara* in our little solar system, “the guiding spirit” ruling, controlling, or sweeping away all entities connected with the old evolution, in accordance with the key-note of the new. So, in the concrete state of the old, and the nebulous state of the new, we have to go through the preparatory Rounds. Great Nature repeats her action in accordance with Law, in the small as well as the great.

This description of what lies before us when, after a change of heart, we decide to establish our new ideal as a way of life reforming the personal man, is something of a revelation. What a task! Each one who enters the lists must play the part of a guiding spirit, ruling, controlling or sweeping away, as necessity demands, all the elemental components of his lower self. This being against

which he is now compelled to keep up a constant struggle is the product of ages. Hundreds of incarnations devoted either consciously or automatically to the evolution of the animal side of our nature, whether good or evil, have combined to bring forth this vigorous creature which we have now decided to take in hand and make, not our slave or even our servant in the ordinary sense of the word, but our apprentice. So far it has been our master and the sediment of its past lives has been the foundation on which we have built our outlook and conduct. But now, with the dawning of the new mental *Manvantara*, our relation to it must change. W.Q.J. has again provided the Theosophical student with a suggestion:—

Some may ask if there is not any sort of study that will enable us to shave off these old erroneous modes of thought. To them I can only give the experience of many of my friends in the same direction. They say, and they are supported by the very highest authority, that the one process is to enquire into and attempt to understand the law of spiritual unity and the fact that no one is separate but that all are one in the plane of spirit, and that no single person has a particular spirit of his own, but that *atman*, called the "seventh principle," is, in fact, the synthesis of the whole and is the common property of every being high and low, human, animal, animate, inanimate or divine. This is the teaching of the *Mundaka Upanishad* of the Hindus, and the meaning of the title "Mundaka" is "Shaving," because it shaves off the errors which stand in the way of truth, permitting then the brilliant lamp of spiritual knowledge to illuminate our inner nature.

These reflections have brought us back to the central point: unity, the mother of all virtues and the prerequisite for all progress. The effort to achieve this sense of unity blossoms at last as the charitable understanding which makes condemnation of others impossible, however much we may disagree with their point of view or conduct, and gives us that open mind which enables us to regard all human beings as our teachers. We shall need this if we are to do our part in the coming cycle. As Mr. Judge has said, the time has come for man to seize the key to the mysteries of life and unlock them, not individually, but *as a whole*. "The sparks must become the flame."

## THE WHEEL—AND THE WHEELS

And when the Great King of Glory saw the Heavenly Treasure of the Wheel, he sprinkled it with water and said: "Roll onward, O my Lord, the Wheel! O my Lord, go forth and overcome!" (*Notes on the Bhagavad-Gita*)

The Wheel is an ancient and mighty symbol of many meanings, from the Zoroastrian Boundless Circle of Time or the *Chakra* of Vishnu to the wheels of Ezekiel's vision and the "Winged Wheels" who guard Mount Meru from the approach of sinful men. (*The Secret Doctrine*, I. 126-7)

A striking use of the symbol occurs early in the Stanzas of Dzyan, on which *The Secret Doctrine* is based:—

Darkness alone filled the boundless all, for father, mother and son were once more one, and the son had not awakened yet for the new wheel, and his pilgrimage thereon. (Stanza I. 5)

Madame Blavatsky explains in a footnote that the use of the symbol of the Wheel for a world or globe shows that the ancients knew that our Earth was a revolving globe. She adds:—

The "Great Wheel" is the whole duration of our Cycle of being, or Maha Kalpa, *i.e.*, the whole revolution of our special chain of seven planets or Spheres from beginning to end; the "Small Wheels" meaning the Rounds, of which there are also Seven. (*S.D.*, I. 40 fn.)

Elsewhere she explains that "by 'Wheels' the various spheres and centres of forces are generally meant," but that the reference in Stanza VI. 3 to "seven small wheels revolving; one giving birth to the other" is to our septenary ring. (*S.D.*, I. 140, 144)

The idea of purposeful motion is inseparable from our mental concept of the wheel, whether as the symbol of a revolving globe or of a cycle of time or as the mover of a chariot or a modern vehicle or as part of a machine. The ceasing of the turning of the factory wheels, for example, is in our day an expression for economic disaster.

But the turning of the wheel has also its ethical applications. Krishna says in the *Bhagavad-Gita* (III. 16):—



He who, sinfully delighting in the gratification of his passions, doth not cause this wheel thus already set in motion to continue revolving, liveth in vain....

Commenting on this Mr. Judge suggests another meaning of the "revolution of the wheel" than those specifically indicated in the passage. These references are to nourishing the Gods that they may nourish us, offering to them a portion of their bounty, and to the cycle suggested by the following sentence:—

Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. (III. 14)

Krishna, he says, "makes it very clear that he refers to the principle of reciprocity or Brotherhood."

And this he declares must be kept revolving; that is, each being must live according to that rule, or else he lives a life of sin to no purpose....the Theosophical Society was founded with the object of inducing men to once more revolve this wheel of Brotherly Love.... (Notes on the *Bhagavad-Gita*, p. 92)

This important aspect of the symbol of the Wheel was dealt with in a short article, "The Wheel of Life," in THE THEOSOPHICAL MOVEMENT for May 1934 (Vol. IV, p. 102).

The Buddha called his first sermon "the setting in motion of the Wheel of *Dharma*."

The wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the karmic heart. (*The Voice of the Silence*, p. 30)

The universal wheel of time revolves and, by the magic power of the Logos in every creature's heart, all things and creatures, mounted on that mighty wheel, must revolve also. As it is put in *Light on the Path*:—

...the wheel turns, and on it are bound the rich and the poor, the great and the small—each has his moment of good fortune when the wheel brings him uppermost

—the King rises and falls, the poet is *fêted* and forgotten, the slave is happy and afterwards discarded. Each in his turn is crushed as the wheel turns on.... All alike...are but learning a lesson. (pp. 76-7)

Let us symbolize man himself, as the microcosm of the Universal Whole, as endowed with the power to turn his own small wheel, to move it forward and upward or backward and downward as he will, checked by his Karma. He can use its revolutions to generate power to help on the motion of the Great Wheel, or he may retard that movement of the Whole. Every man of good will desires to turn his wheel in the same direction as the Great Wheel of evolutionary progress, but the average man fails to contribute all he could to the latter's advance. That maximum contribution involves placing the nave of his small wheel upon that of the Universal Wheel, making its centre his.

Concentric circles may be large or small, but, however greatly they may differ in circumference, their central point in common makes them one. The very word "concentration" means "to bring or come to a common centre." When we get "off centre" we fall into personal and selfish thoughts; moods, good or bad; and often into regrettable words and acts. What but the endeavour to re-align ourselves with our true centre can get us so quickly and surely out of the mood or other weakness into which we may have slipped?

And when the small wheel's hub is in the right position, set as it were to turn in perfect rhythm with the Universal Wheel, shall it not share its power and peace, helped on immeasurably by the general will of Nature and adding to the momentum by the force of the individual's awakened Spiritual Will? What danger is there then of deviation from the true Path, of which the Buddha wrote in the *Samyutta-Nikaya*:—

That road is called Straight. That direction is called Without-Fear. The name of the Chariot is Not-going-crooked. It is fitted with *Dharma*-wheels. Shame is its brake and Truth its surrounding guard....

## SPIRITUAL YEAST IN 14TH-CENTURY EUROPE

Figures play a double rôle in our thinking—by their definiteness they bind the mind to fixed limits, and yet, through the multiplications and proportionate relations between themselves, figures ever lead us on to wider boundaries. One hundred years is to the human mind a natural unit-cycle.

It may be inferred from hints given by Theosophy that the Masters of Wisdom for many generations had been moulding and kneading the mind of Europe in preparation for the specific effort of the Adepts to enlighten the West in the 14th century and in subsequent ones. The Occultists who were conducting the Theosophical Movement made a division of the century different from that of the Christian calendar. Starting at the 75th of the latter's 100 years, They set apart the last quarter of each century as a time for public work, especially by skilled Adepts, for the further spiritual evolution of mankind. Regarded as part of the 100-year cycle, the period of Adept Activity is of the nature of a luminary, shining down upon the years both preceding and following.

The object of that Working Body of Adepts was to bring about entirely different concepts of man and of religion. As high spiritual Beings, Their purpose was the ultimate removal of false religion; but, as practical workers among humanity as it was and still is, They knew reforms could be instituted only gradually. Yet They meant these reforms to spring from sources in the human soul far deeper than those that were touched by any existing Western religion.

The Tibetan Occultist, Tsong-kha-pa, gave the impetus for the occult work especially begun in Europe in the 14th century. Not much is told about him, but tradition says (*Isis Unveiled*, II. 609) that he died in 1419. If a lifetime of some 80 years is assumed, he may have been born about 1337-8. He must have been a grown man in 1375, when he opened the Work of the Occult Plan. He gathered around him from many places skilled Occultists, who came for the privilege of uniting in the great work of preparing

Egos who might be pioneers, going especially from Europe, for the new sub-race, which is to appear in the distant future on the Americas.

It is perhaps not too much to say that, as Occultists view him, Tsong-kha-pa was and is the chief figure of the whole Christian era. Other great minds preceding his time were like flags marking the route to some important goal. Those succeeding him—such as Thomas Paine and many others—were, unawares, the staunchest supporters and promulgators of the Plan that he launched. H. P. Blavatsky was so much his co-adjutor in capacity and in the Work as to be his greatest Interpreter and Companion in the present and the coming supreme Occult Effort. Without her Work his present and future accomplishment could not be.

Tsong-kha-pa was pre-eminently a reformer—not of politics, for he belonged to a land where theocracy was regnant; nor of philosophy, for philosophy as he knew it was the supernal Truth. He was a reformer of religion, which is men's application of philosophy. As an *Avatar* of Gautama Buddha, after whom the purest religion in our historical period is called, Tsong-kha-pa's very nature and life was the high essence of religion. He proved this not by claims but by acts. One such act may here be mentioned: having become unable to bear the future desecration of his great progenitor's teachings, he expelled many thousand false monks from his land. No killing is recorded in that expulsion—Buddhism does not make physical war. He must have accomplished that stupendous deed by spiritual powers known to himself and to those who aided him.

With such experience—either mentally foreseen or already completed in 1375—he and his Adepts would be familiar with false monks and monkish devices; and, since Their work was to be chiefly in the West, They would doubtless have learned the general psycho-spiritual conditions of that Europe with which They were to deal. They recognized no higher service possible than the destruction of the false and the establishment of the true in

the field of religion. They omitted nothing, for They saw in Europe a religion that claimed everything. But They also saw that the might of that religion was solely of this world. However much it painted the joys of Heaven and the beauties of spiritual living, the joys actually possessed and the efficiencies striven for, at least by the leaders of the clerical hierarchy, were those of this earth.

The Adepts, on the contrary, having the highest ethical and philosophical aims, naturally established Their Work on a spiritual level. Men were to be stimulated to subject clerical influence to their own soul-freedom; they were to know that they themselves had spiritual and divine powers. In their search for guidance, they were to trust their own Highest Self as the supreme Light-giver. They were to live and work on a whole plane higher than the earth plane; even while functioning actively as men among men on earth, they were yet to act on that higher level as Souls among Souls. These aims have been and will continue to be the reason for the strength and the accomplishments of that Adept Movement.

Therefore, the 14th century, overlapping into the 15th, was nothing less than epochal as to religion, in the evolution of men's minds. The reason is that the European thought, under the weakening effect of centuries of Christian theology and churchly domination, had lost much of its natural power of independent thinking. The church shepherded its "lambs" with fatherly gentleness; but when any "lambs" grew up to be bleating and questioning adults, they were likely to be put out of the way. If the mind of Europe was to reach further adulthood, the dominance of the Roman Church had to be broken. This seems to have been part of the task of the Adepts.

This is not to imply that any public or secret anti-churchly activities were instituted or controlled by the Adepts. Such Beings rarely work on the outer or political planes. They suggest ideas, warn and arouse aspirations, thus stimulating men's minds. They *use* men's acts and results, even the blunders and the sins, as far as They can for Their high purposes; yet there is no witchery, no hypnotism, nor is there any kind of compulsion in Their methods. *Men* do the

working out of ideas that come to them (come because they have opened their minds enough to receive them), and the workings prove beneficial or harmful according as men, *by their own choices*, follow wise or unwise paths.

It is noteworthy that historically the 14th and early 15th centuries show several serious losses in church prestige. One who studies with care that Occult 14th century from a spiritual angle can hardly avoid the conviction that the three great ruptures in the arbitrary sway of church and pope were partly the result of Adept thought sent out as guidance to men; though on the surface everything appeared to the human actors to be merely the effects of political and governmental conflicts.

The first of these ruptures was the so-called "Babylonish Captivity" of the papal authority and seat by France. This was an offspring of papal ambition. For a long time certain popes had claimed powers that would make kings and emperors mere vassals of the papacy. In the 14th century, however, the kings of France and England resisted these usurpations, and were supported in their countries by a strong rising *national* interest and patriotic feeling. In 1305 the electoral college of cardinals chose a pope who sided with French interests and never entered Rome, remaining in France until, in 1309, he established himself at Avignon, a place not then belonging to France, but virtually under French control. Except for a brief interval from 1367 to 1370, Avignon remained the papal seat till 1377—72 years—and even in 1377 the pope was allowed to return to Rome largely because of the fear that otherwise the papal states in Italy might be won by Italian princes who were rebelling against the foreign residence. When that pope, also old, soon died, wavering action by the cardinals resulted in the election of two popes.

Thus the politico-religious allegiance of European nations was divided, and remained so for 40 years. This division, known as the papal "schism," was the second blow to churchly superiority. For it could not but weaken the papal dignity and power among thinking men to witness the struggles of two popes, each supposed to stand for God on earth, yet each denouncing the other and calling him Antichrist.

An effort after a time was made to remedy the many abuses, older and newer, by the holding of church councils. But, contrary to all expectations, and due to lack of wisdom in the councils, they became in part a third force opposed to church prestige. A council of the whole Western church at Pisa deposed both popes, but neither of them recognized his deposition. The successor of the council's newly elected pope, seeking to strengthen his status, asked for another council and for help from the German emperor. The emperor agreed. Thus the greatest of the councils met at Constance, Switzerland, in 1414. This council managed to get rid of all three popes. The college of cardinals in 1417 elected another pope, who was recognized by all of Western Europe.

This grandiose ebullition of human contrariness may be interpreted as a general uncovering of evil (like the breaking of a boil) as a result in part at least of the unseen Adept thought poured upon Europe. The outer quarrels indeed ceased, though with the worldly political supremacy of church and pope remaining. But the mental effects, the divided, questioning confusion of mind in all countries, was nothing less than revolutionary. Men's previous firm adherence to papal and churchly authority was inevitably loosened. The awakening to the injustice, unwisdom and grotesque hypocrisy displayed by an organization claiming to possess and to manifest divine sanction, could not fail to demand reform. This demand was general, and was strong enough to cause the holding of three councils within a century. These councils were attempts by men to reform the church from within; but historians agree that there was too little statesmanship and unselfishness in their members to produce the result desired.

The conflict connected with the popes and the open demands for reform were sure to find expression in published literature. One of the most advanced and worthy of such books was *The Defender of the Peace*, written about 1324 by Marsilio of Padua. Marsilio had very far-reaching conceptions of the relation of church and state, and made no secret of his belief that sovereignty in all political affairs lay with the people of a state. The prince or king was their

representative and as such had political authority, which had been transferred to him by them. Nor was it merely hereditary. In this political field the church had no jurisdiction whatever. The church was not political, or hierarchical, in structure. The church was the whole body of believers in Christ, and was without any distinction between clerics and laymen. Both priests and laymen were subject to the laws of the land, which had been made by the people themselves and their political rulers. Weighty matters of debate between the church and the state should be settled by councils of both laymen and clerics. The pope was only an agent of the council, and head of the church only as an honorary office. Marsilio's book was widely read and struck a heavy blow at the claims of church and pope. Probably it was one important source of the demand for councils concerning church affairs.

Yet, though the pope's political supremacy remained after the council of Constance, many of the young in those two or three generations were less docile to authority than their parents had been. A great stirring and kneading of the human mind had occurred, and a wide spreading of fresh beliefs in men's inherent right to self-judgment and to positive self-government by their own inner powers instead of by priests. But of course the councils and all church leaders were vehement against such ideas as heretical, and persecutions of heretics were active in England and other countries.

The love of freedom that English people have repeatedly displayed was perhaps a strain of self-dependence derived even from their early Teutonic ancestors and was greatly aided by their geographical isolation. Besides, conflicts between king and people had created more than a century earlier a populace already open to fresh ideas and able to carry them from politics into religion. England therefore was partly qualified early to receive the Adept influences and offered to the Adept Work a preparedness and a leader such as were not found elsewhere. National feeling was strong and the papacy at Avignon was suspected and disliked. There was a general spirit of political anti-clericalism and strong hostility to rich, careless churchmen.

The intellectual head of this ferment was John Wyclif, whose life, lasting till 1384, gave him contact with the Adept Activity for the first third of that Occult Century. Wyclif created a channel for the national sentiments, and he became a most active preparer and carrier of the advanced ideas sent out by the Adept Movement, though probably entirely unaware of any special source of his ideas. Largely through himself, he reached much of the genuine philosophy as it concerned politics and religious practice. He was a teacher at Oxford University. Thus, though a priest himself, his frank attacks on clerical evils made his teachings strongly support and propagate such criticism. His lectures were so practical, so fresh and timely, that he drew students from all over Europe. In personal relations he was agreeable and held the highest regard of his political superiors. One can see how, in step after step, though following his own inner guidance, he was yet in harmony with the Adept ideas and seems, therefore, to have been protected, so that his accomplishment as a whole was far greater than that of any church critic of the time. By his genial, friendly spirit he won the support of the common people as well as of the intellectuals, and he was not opposed by the king. Hence the influence that he had was much stronger than that of any leader in other countries, and made him in fact the earliest great propagandist of church reform.

Unlike the two later reformers, Luther and Calvin, of whom history makes so much, Wyclif's results were not tainted by self-importance, hasty temper, or intellectual pride. The equal of either of them in powers, he was not a separatist in feeling or a dictator in church or state, and so was a far finer example of true reform and true manhood. The honest simplicity of his nature kept his mind open to the spiritual help of the Adepts and his activities in harmony with Their Impulsions, and he became a great man and a wise leader. Apparently, he was too modest to make any large claims for himself and his actual attainments and accomplishments have been half forgotten. England, and all independent thinkers, would do well even today to honour Wyclif's character and record, and to emulate his life.

There can be no doubt that Wyclif was helped through Marsilio's book *The Defender of the Peace*. Yet Marsilio's main ideas were all in harmony with Wyclif's own original feeling and thought. His early attacks on the extravagances of the selfish wealthy clergy won him allies among the English nobles. Later his criticisms of the church itself won him the support of the populace. He upheld the right of the crown to tax ecclesiastical property and even to secularize it. He also maintained that the crown had the right to try in its secular courts priests who had committed crimes, instead of letting them go almost scotfree through the church courts. In many other ways he emphasized the secular power of the state and of kings.

The pope issued bulls against these ideas, but received little attention from Wyclif's superiors, and he then began to preach openly against the clergy's owning property. He even wrote a treatise, *On the Power of the Pope*, in which he boldly stated that there was no scriptural authority for the creating of monks and friars, and that the primitive church had made no distinction between bishop and priest; he brought out also that, though the bishop of Rome might well be followed, this should be only if he had greater devotion, not because of any power, such as was claimed, of "binding and loosing," *i.e.*, of giving or withholding the soul's salvation, for there was no such power; and he frankly called the belief in papal infallibility a gross error.

By this time Wyclif had become an active reformer. To help the common people he translated the Bible into English and he formed a body of preachers, known as Lollards—"poor priests," they called themselves—who were men really living in poverty but not begging like the friars. These preachers spoke in the native tongue and went everywhere among the people expressing openly the people's attitude as well as their own in condemnation of the papacy, the hierarchy and property-owning priests.

Wyclif probably formed a philosophical basis for his doctrines satisfactory to himself; but his Lollards based their preaching on simple facts of

life well known to everybody. For example, they and their listeners agreed that a church which owned large tracts of land, which was not itself taxed for its possessions yet collected taxes greedily from starving peasants for prayer, for baptisms and burials, could surely not be the church given by Christ and his apostles. The Lollards also showed the people that all wars were against the New Testament teachings, and were only murder and robbery of the poor to gain glory for kings. They also said that confession to priests was not the will of God but of the devil, that it was the root of priestly arrogance toward the lowly, and the means of money-getting and of selling to the rich indulgences to sin.

Such views of these so-called "common people" show a degree of sense and intelligence perhaps surprising so early in religious reform; but they also give good evidence of the innate truths in Man, regardless of social position. They were some of the socially lowest but truest foundations of reform. Even if the *expressions* first came from Wyclif, they certainly voiced feelings that were fairly general. Some of the Lollards were men of education and good family, and they all knew how to win the hearing of those they spoke to.

They were not bound into an organized body such as a church, yet they felt and obeyed strong ties of unity. For convenience, doubtless, each wore a distinguishing dress—a long gown of russet cloth, and carried a staff. They preached to all listeners anywhere, in churches, graveyards, squares, streets and houses, gardens and open places, and then talked privately with those who wished. Their sane comments were often most instructive, bringing back their hearers from high-flown romancings to the facts of common daily living. For instance, here is a comment addressed to Jesus:—

Lord, men now make great stone houses full of glass windows and call them Thy houses and churches. And they set in these houses images made of stocks and stones. Before these images they kneel privately and make their prayers. And all this, they say, is Thy worship. But Lord, our belief is that Thine house is man's soul.

Wyclif's crowning attack on church abuses concerned the doctrine of transubstantiation. It

may be well to give some explanation of this doctrine. In the Bible story, after Jesus and his disciples have supped together, he hands them bread and wine and says that they are his body and his blood, and the disciples are to eat and drink of them. Thus he instituted what is called "The Lord's Supper." The primitive beliefs and ceremonies held by the church in observance of it were very simple. After a time the Supper came to be called the Eucharist and the Mass. "Eucharist" at first meant the giving of thanks, and "Mass" came from a word meaning "to dismiss." By the time these words were used, the Eucharist had come to mean not only the partaking of the bread and the wine by devout believers, but also a series of prayers by priests, after which the people were dismissed.

Only gross materialism could have turned those simple, figurative words of Jesus into something physical. This is what the doctrine of transubstantiation did. It claimed that the holy qualities ascribed to the physical body and blood of Jesus were transferred by a priest's words into the physical bread and wine of the Eucharist. The Eucharist, or Mass, thereby became the most sacred of the church rites and passed entirely into the hands of the priests. The spiritual power thus to consecrate the bread and the wine was said to have been first exercised by Jesus, and then given by him to his disciples; and, as the church was gradually organized, it continued to be passed from one properly ordained priest to another, all down the line of church history, thus adding much to priestly power over men's minds.

As that mysterious transfer of spiritual power was unseen and taken on faith, it became easy for power-seeking priests to surround it in ignorant minds with a vast growth of psychic, emotional experiences, healings, wonders, miracles of all kinds.

Wyclif believed none of these stories. He rejected all ideas of magical powers connected with the Bread or the Mass. He illustrated his opposition by saying that Christ's body is present in the Bread just as the king is present in every royal court of England. This was a most illuminating and revolutionary idea and carried

much weight with men's reason. Nothing could persuade Wyclif to accept the magical powers said to be in the Bread and Wine, and he rejected all the superstitious practices which had grown around the ceremony of the Mass, and which ignorant minds thought so miraculous. Wyclif denounced the doctrine of transubstantiation as "blasphemous folly," "a deceit," and as "leading to idolatry." He asserted immediate dependence on God, without priests, and even without sacraments. The Lollards spread his ideas far and wide. Of course their native humour came to the fore at times. One preacher said, "Boys could bless the bread as well as priests"; and another laughingly said, "If a priest makes bread into God, he makes a God that can be eaten by rats and mice."

As the political situation in the country changed and other clergy were appointed to important positions, Wyclif's doctrines came to be strongly rejected by the Oxford University and the Archbishop of Canterbury. He was finally condemned as a heretic and was forced to leave Oxford. But he was not physically persecuted and had a peaceful death. The Lollard preaching kept its popularity, with only slight persecution, till Henry IV seized the throne. Henry, being regarded by many as a usurper, needed the support of the clergy. Together, he and the priests began in earnest the persecution which continued down to the reign of Henry VIII, brutally stamping out most of the Lollard activities and largely destroying Wyclif's work outwardly.

But inwardly it continued, through what the people learned by their free reading and interpreting of the Bible for themselves instead of having to listen to priests' mouthings of non-understood Latin. And even more, Wyclif's work continued through the influence and enlightenment he had given through his lectures to students at Oxford. The things for which he contended were among the chief ideas of the whole Reformation period. In England the response to them was far less from important intellectual leaders than from the general national public, who were determined to have both political and religious improvement. Such a general response must of

course have been especially desired by the Adepts; and the example of England carried encouragement elsewhere.

The most notable instance of this came about through the marriage union of the English crown with the Bohemian, and that country became a centre of reform. In the middle of the 14th century the Kingdom of Bohemia was under a wise, far-sighted ruler who created fine intellectual and economic conditions. He extended commerce and built up into a high position the city of Prague and its university. Here men were open to all uplifting influences. Some most likely went to England and heard Wyclif, for his teaching and example were transplanted to Bohemia. In the eyes of the church and the council of Constance both England and Bohemia were full of heretics; and in Bohemia especially—that open-minded king being gone—such fierce attacks were made against heresy that all religious and social freedoms were checked. But unseen stimulus from the Adepts must have continued, for struggling souls there were able to hold together, underground, for a century and to spread their belief up to the time of Erasmus and Luther, thus helping to pave the way for the Reformation on the Continent.

Even this brief outline may have proved to some minds that such mental changes as Europe experienced in the 14th century did not originate with the ignorant and the low. The causes, as is so often the case, started from above. The Europe of the time could and did aid the causes when they had begun, but the active principles, the yeast, the ferment, the impelling energetic powers diffusing, as yeast does, a higher life into the lower—these came from elsewhere. Whence could their Impulsion come but from the minds, the hearts and the applied Work of that unseen exalted Body of Adepts? Their Work of the 14th century accomplished much; and in spite of all failures and discouragements, it was inspiring to the future and was worthy of its great Leader.

Two great currents of thought—two polar opposites—made the basis of the time, living, on the one hand, by the ideal of human progression and perfection; on the other, by a fixed belief in original sin—the belief that, through the sin of

Adam, all men were conceived in iniquity and brought forth in sin. These two conflicting strains filled the religious thought of that period. The ideal of human perfection through evolution, as taught by the Ancient Wisdom, was almost forgotten. It was so deeply buried that, like plants under a burden of snow, it appeared only here and there. By contrast, the dread of sin and the beliefs about its punishment, and the priests who inspired these, were like burly foresters with heavy ox-teams plunging along and crushing every growing thing in their path. These images may suggest the two religious currents of that time in Europe. But the sources of faith in human perfection were firmly held by the soil of Wisdom and Truth; and they have continuously sent forth other young shoots. The burly ox-teams and their drivers were only excrescent monsters blundering over the surface, and were at last to decay.

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## FORGETTING

How often the phrase, "I forgot," comes to our lips! Sometimes it does not matter very much if we have forgotten something, but at other times it is catastrophic. How shall we avoid catastrophes?

As with all other aspects of life's problems, this, too, must be tackled at a deeper level than that merely of cultivating the opposite virtue of careful attention. For there is a deeper aspect to forgetting than the non-automatic functioning of memory at the right time, or the inability consciously to recollect events which have been implanted in the mind. *It is the non-forgetting of that which should lie at the core of all our thoughts, feelings and actions that is truly important.* Ordinary memory refers to our physical brain's functioning, to the depth of impressions left on it or recoverable from the Astral Light, and to the lack of, or acuity of, attention or controlled awareness at the time. The latter deals with the impression left on the whole being after we have given thought to the higher nature, to the Ego in us, to the purpose of life and to the relationship between the Real and the *persona* or mask which we call ourselves. But, since

the former characteristic is more familiar to us, to study it may help us to understand why spiritual remembrance is rare.

We are able to carry on our life today with the aid of automatic memory, whether implanted in the body in early childhood, such as in walking, talking, etc., or through years of education and learning, or already implanted in our character as capacities, conscience, and so on, which we have at birth and which develop, or are retarded, through life.

The important point about all these aspects of memory is that it is made automatic, not by chance, but by repeated efforts and experience. The automatic memory of instinct gives place, in part, to reason and effort in the human being, but it is still paramount in daily living.

For example, a dog has infallible instinct in its natural life, but its memory of a beating needs the stimulus of the sight of the stick to recall it. If the beating were repeated often enough the dog would instinctively fear all men. With ourselves, also, the automatic action follows its own life, unimpeded except by deliberate effort on our part, and with those things not yet automatic in their response outer stimuli are needed. For example, if we have been told to write a letter and other things fill our mind, we shall forget to do it. Perhaps when the mind is free the memory may come to the fore, but it may need the outer stimulus of seeing the person who asked us to write, or an envelope, or the like, to bring it to the conscious mind. Even the impression that we have forgotten something may haunt us and yet we may be unable to bring it forth. When we do so our action to write it is automatic.

All this wonderful mechanism has been evolved and developed through almost countless ages, and it is foolish of us to despair because our soul memory does not automatically function when we think of the relatively short space of time the soul has been connected with the body.

How shall we bring about the constant, automatic remembrance of our real nature? By constant practice—the one thing we dislike, for patience is



not an ordinary human virtue; it is almost a super-human virtue! We can bring this about in a far shorter time than Nature has had to spend in the development of bodily machines, for we can consciously help her by following her methods.

First, we must remember that thought lies behind all manifestations. Divine Thought lies behind all things. Human thought is, in essence, divine thought, and has within it the power to create. As a man thinks, so he becomes, we are taught, but how few of us think of what we truly are! Yet this is the key to arcane Magic, to the fulfilment of the last few lines of the Ten Items of *Isis Unveiled*. It is therefore in our thought that we must keep referring to the Ego in us, to the Divine Being, the Christos. We need not dwell so much on the virtues we wish to acquire, for those we visualize as functioning *in us*, in our *persona*, and these, if merely superficial, will be lost at death. Also in this way we strengthen the very illusion we are trying to dispel.

Rather must we dwell on the indescribable, trying to image what we know of that divinity, treating it as that parent or teacher whom we love and for whom we work. The idea of studying Krishna's description of the wise and devoted man is not that we may become like him but that he is like Krishna, the One we love and to Whom we are devoted, Whose reflection will show through us as we dwell on it, destroying all the false impressions and clearing the vase (ourselves) in which He dwells so that it is His light that shines through, not ours, His help that is given to the world, not ours, not coloured by us but pure.

We despair when we lose our mind and forget who we are! Yet all the time we forget who we really are and do not mind!

From one point of view every moment when the automatic memory of who we are has failed to impress our thought, feeling and action, is a lost moment, no matter how apparently good the act performed. The conscious memory adds to the value of all we do and builds up the automatic memory so that in time we become unable to forget the Real, for it saturates our thought, and is, in fact, the inner core of our actions and feelings. Therefore

Krishna says, "Think constantly of me." Krishna cannot do wrong, Krishna cannot live a life of vice, or even of forgetfulness, and if He acts in us there will be no vice or forgetfulness.

But to arrive at the condition in which He can act through us needs lives of effort.

What is effort?

Effort is not strain. In our life of illusions so thick and fast do the impressions fall on us that from time to time we must make definite attempts to recapture and reimpress the character of the Real on our heart-thought. Even Arjuna, the battle over and its aftermath lived through, forgot the message given him on the battle-field and asked to have it repeated. *But he did not forget he had had such a message. And he asked for it again.*

We do forget. We have forgotten the divine ideas implanted in our plastic minds in our race infancy. We have forgotten where we were before birth. We forget when we wake up each morning that we have contacted our real Self during those dark hours of apparent unconsciousness. We forget at death. But there is a great point to be remembered in our teaching of death, for we can apply the analogy during life. At death, we learn, our memories divide. Those that are "good," consubstantial with the Soul, are assimilated by the Soul and become faculties, powers. Those that are bad are thrown off and left until the being is strong enough to transmute them. By analogy, therefore, we must assimilate the good memories, and throw out the bad, or transmute them if we are able to do so.

Ordinary memory, memory of facts as we call them, is an affair of the brain; the deep-dwelling memory of the Real, illusive as it is to us today, is a burning glow of light whose reflection shows through the "nine-gated city" of the body when the body is opened to it. Therefore we find another great distinction between the ordinary memory and soul memory. The one is an addition made through events in life; the other is gained by quiet reflection. Not by tensing the body or the brain-mind, not by strenuous efforts can the things of the Spirit be unfolded in us, but by a placid mind, awake and one-pointed; a "Soul as limpid as a mountain lake." And note, the surface of the lake is open

to the rays of the sun above, while in its depths the waters rest upon the mud of earth. The whole is contained by the limits of the lake, and, small as those limits of its waters may be, the whole of the Sun is reflected therein!

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## THE LAST ISLE TO THE WEST

I am Arakon, last of the long line of the sons of Malaki the Gold. I saw the changing of my race from its once high pinnacle of purity down to the sad endings of this moment.

Long since our Druid fathers have departed still the words of one Dekar remain with me. He spoke at the council at Tara, and defended the true cause. Thus he spoke:—

“You who would raise an army to defend peace forget that war fosters only war, and peace begets but peace. Sentiment acts in neither; it is a law immutable in itself. If you wish the lands of our brothers across the waters to find freedom from tyranny, then hold for them an island of refuge. They will come to you who desire this holy peace. They will come to whom our inexorable justice appeals, and none other. Let us not convert other nations, but let us so live as to be worthy of our trust in guarding the truths that we know to be. Let us remember that truth remains only when it is made alive; so let us live it, and in holding it ever before us we will thus hold a beacon from which the world will also become alight.

“Tyrants cannot exist while this light burns: their fate is already sealed if we but remain staunch to the eternal law. Time will write their conclusion, for light dispels darkness, and

truth and light are one. The keeper takes not his candle into the wind, but guards its flame in a safe place. This last island to the west, this bastion, is in your hands, brothers. Its flame flickers even now; gather to shield it! Make this your high purpose. Assuredly thus the jewel will be safe. But depart now to wage war for peace, immerse yourselves in the destinies of lesser things and the light shall be no more; such is the decision before you.”

Dekar ceased to speak, and for a short time there was silence. But one could tell that the council was cool toward him. Esdel, their favourite, had just returned from across the waters and told of the plight of the people there. He spoke now, giving the ultimatum that full help was needed immediately; that only arms could aid. He spoke with vigour, power and force, and could feel the young blood of the council respond.

Yes, Esdel spoke, and the cyclic time was with him. Dekar was not heeded.

The hand that lifts the sword dies by it, and so died the council of Tara. They met again and again, but the life-blood of wisdom that had fostered them did no more course through their veins.

And now remain but the heaps of stone, and Tara sleeps as sleep her once great aspirations. The flame has gone, the jewel disappeared, but who will say a spark may not again ignite, and Dekar perchance return with wiser sons? Having gained experience the bitter way, they will better gauge the future by the past, and in some distant time will stand as Dekar stood, may also give the future light again.

Such are my thoughts, I who remember still....

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Thoughts alone cause the round of rebirths in this world; let a man strive to purify his thoughts. What a man thinks, that he is: this is the old secret.

## THE THEOSOPHICAL MOVEMENT—1875-1950

### IX.—SOME REFLECTIONS ON THE COUES-COLLINS EPISODE

The events centring around the charges brought by Professor Coues against H.P.B. in 1889, 14 years after the founding of the Theosophical Society, are instructive in many ways.

Professor Elliott Coues appears to have been attracted to the Society by his interest in psychic research. H.P.B. wrote to the American Section in 1889 that in his address to the Western Society for Psychic Research he had put in plain language the real importance of psychic studies, while stressing their difficulties and dangers and the responsibilities attached to their pursuit. Unfortunately, as is not uncommon with those of ability, his interest in his own aggrandizement was greater than in the objects for which the Society stood, and he went to considerable lengths and adopted somewhat discreditable means to further his own importance in the Society regardless of the true interests of the latter.

He was thwarted in his machinations and this was due in no small measure to the efforts of H.P.B. and W. Q. Judge. These took the form not so much of personal opposition to Coues as of steadfast adherence to the "original lines" and action in terms of their knowledge of the experience gained by the Lodge of Masters in dealing with human nature in past ages. Disappointed in his designs, and mortified, Coues became an enemy of the Society and especially of H.P.B. and Mr. Judge.

In his endeavour to harm them Coues utilized Mabel Collins. In the book *The Theosophical Movement: 1875-1950* it is suggested that Mabel Collins was apparently one who in past lives had deviated from the path of spiritual discipline into habits of mediumship, and that her part in the production of *Light on the Path*, etc., was an opportunity which Karma made it possible to give her to return to that path. It seems clear that in her incarnation as Mabel Collins she broke certain vows and then sought to discredit H.P.B., thus trying to release herself from any moral responsibility in her own eyes and those of others.

In Article V of this series it was suggested that

the prominent characters who moved across the stage of the Society could be regarded as dramatizing the various kinds of difficulties each of us will have to face, first in ourselves and then in others, as we tread the path of service to the Cause.

Each genuine Associate of the U.L.T. has undertaken a preliminary discipline, success in which must lead to the treading of the Path of Chelaship in earnest. He has undertaken to put the cause of Theosophy and loyalty to the Masters before self and has undertaken an education in service. Professor Coues represents the tendency in each of us to put personal prestige before the cause of Theosophy; Mabel Collins, the tendency to shun the rigours of spiritual discipline for the pleasures of the psychic senses; and the Coues-Collins episode illustrates the kind of karmic consequences which can follow upon ceasing to try to fulfil that which the Associate has undertaken.

Professor Coues, in a published interview with the *New York Sun*, brought certain moral charges against Madame Blavatsky. H.P.B. brought suits for libel against the *Sun* and Professor Coues, stating her reasons in a letter published in *The Path* of September 1890. Briefly these were that, while Occultism needed no defence and occult phenomena could not be proven in a court of law, the charges reflected upon the moral character of herself and brought into disrepute the name of a dead man, an old family friend; also they reflected upon the honour of all Theosophists who guided their lives by the teachings of Theosophy: and it was necessary to take steps to protect that name and that honour. This, it might be added, was consistent with the duty of members of the Second Section as given in the statement in *The Theosophist* of April 1880: to be ready to defend the life and honour of a brother Theosophist at no matter what cost to themselves.

After making gratifying progress the suit automatically terminated under the laws of New

York with the death of H.P.B. in May 1891; but in September 1892 the *Sun* voluntarily published a retraction of the charges and an article by W. Q. Judge on the life and work of H.P.B., which has been republished in *U.L.T. Pamphlet No. 14*.

It is of considerable value to the Movement to have on record this retraction by a powerful newspaper of the charges brought by Coues which it had published, involving as they did all the major charges brought before or since against H.P.B., particularly as it was a voluntary retraction.

Naturally it would have been better for the strength of the Movement had Coues used his undoubted abilities for the good of the work and not in attempting to promote his own advancement; and also had Mabel Collins remained true to her vows. They did not, but well-considered action by H.P.B. and Mr. Judge led karmically to the turning of the forces of evil to good account. As suggested already, that action was not undertaken in a spirit of animosity toward Coues but in terms of the laws and experience of the Masters in dealing with human nature. Out of the malice of Coues and Mabel Collins came this valuable, voluntary retraction by the *Sun* and the wide publicity given to Mr. Judge's informative article.

The writings of H.P.B. and W. Q. Judge, particularly such as the last section of *The Key to Theosophy* and *Letters That Have Helped Me*, embody for our era much from those laws and that experience. Our Lodge, family, social and business relationships are for us a training ground on which to learn to act in terms of these and not in terms of social conventions; and thus to become the better able to help and teach others. It would be wise therefore to cultivate the habit of referring to our literature before acting. Even if at the time we do not find that which seems directly applicable, the habit will help to transform our basis of thinking so that we begin to act as members of the great Brotherhood of Masters and Their companions, both humble and great, which has a vast accumulated store of

knowledge at its disposal. We thus learn to act *with* the laws of Karma.

The article by Mr. Judge published in the *Sun* is instructive in its general treatment of its subject. He attempts neither recrimination against Coues nor laudation of H.P.B. Instead he gives a sober and succinct account of her life and a statement of her objects, letting the facts speak for themselves in showing that here were a life and a work not to be lightly set aside or easily explained away by thinking men. Briefly, the following is what he wrote:

Extraordinary circumstances and events attended her throughout her life: at her birth, in her childhood, at her marriage and during her extensive travels. She apparently displayed phenomenal powers, to account for which, if they were to be dismissed as fraud, demanded the existence of a great conspiracy ramifying over India and created by a woman of no fortune. The writer of *Isis Unveiled* was admitted by the critics to have displayed immense erudition and yet she had neither the time nor the opportunity for research into the books to which she referred or to copy extracts from them. At no time did she accept gifts of money, although many friends were willing to give it in order to free her from financial worry. She gave up many opportunities of writing for personal gain in order to be free to carry on her life's work. Her preoccupation with the ideals she had set out to further was such that they were uppermost in her mind at the moment of bodily death.

Her aims were to strike off the shackles of priestcraft from men by showing them their inherent possibilities and by bringing forward the ancient doctrines of Reincarnation and Karma; to demonstrate that religion can be scientific and science religious; to draw within the ranks of the Society those who were capable of working unselfishly to propagate an ethics and a philosophy which showed the essential unity of man and all nature and to furnish materials for moral, intellectual and scientific progress along these lines.

## “THE ACCUMULATED WISDOM OF THE AGES”

This expression is applied to the Secret Doctrine—not the book of that title but the ancient Wisdom-Religion—in the first sentence of the “First Item of ‘The Secret Doctrine’” or “The Ancient Source” in the Texts for Theosophical Meetings. What does it mean? Some have interpreted it as meaning that Theosophy, restated for our age by Madame H. P. Blavatsky, is a growing and expanding system of thought to which any psychic claiming a “revelation” of his own may add, calling his teaching “Theosophical” even though it be in disagreement with the recorded Message. That this is not the implication is clear from the remainder of the paragraph (found also on pp. 272-3 of *The Secret Doctrine*, Vol. I).

But the use of the word “accumulated,” which means heaped or piled up, amassed, collected, or, most significantly, increased, seems to rule out also the assumption of certain other students that all that is possible for man on earth to know, the whole truth in its entirety, was revealed once for all to the elect among early mankind by the “higher and exalted beings, who watched over the childhood of Humanity.” No doubt all “the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress,” were implicit in that primeval revelation. The science in which the Masters are thoroughly versed is based on “the unbroken oral teachings revealed by living *divine* men during the infancy of mankind,” teachings which have reached us unaltered, as H.P.B. wrote in *Lucifer*, Vol. V, p. 157. And no revision of that divine revelation is implied by “checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts,” no vision of one adept being accepted “till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.”

And what could be more natural than that in that checking and verifying by “men who have developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost

possible degree,” applications and corollaries of the original revelation should be perceived and confirmed by their collective observations? That this was the case and that the Sacred Science of the Past had an evolution as well as a birth—both lost in the very night of Time—is confirmed by H.P.B. in *The Secret Doctrine* (II. 794). There are several other passages bearing on the point, which may be cited:—

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. (*S.D.*, I. xxxiv)

Whence then, all this identity of ideas, if there was no primeval UNIVERSAL Revelation? (*S.D.*, I. 356)

What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practised by the initiates of every country, who alone were aware of its existence and importance. To ascertain its origin, and the precise age in which it was matured, is now beyond human possibility. A single glance, however, is enough to assure one that it could not have attained the marvellous perfection in which we find it pictured to us in the relics of the various esoteric systems, except after a succession of ages. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken concrete shape. (*Isis Unveiled*, II. 99)

. . . such truths were a common inheritance. It was a revelation received by the *first* mankind before that time which, in Biblical phraseology, is called “the period of one *lip* and word,” or speech; knowledge expanded by man’s own intuition later on, but still later hidden from profanation under an adequate symbology. (*S.D.*, II. 452)

The mysteries of Heaven and Earth, revealed to the Third Race by their celestial teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. . . . Alone a handful of primitive men—

in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. . . . these Elect were the germ of a Hierarchy *which never died since that period.* (S.D., II. 281)

Occult Science has its *changeless* traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the "*divine*," was born on higher planes, and was brought on Earth by beings who were wiser than man will be, even in the seventh Race of his Seventh Round. . . . occult science may be less well-informed as to the behaviour of compound elements in various cases of physical correlations: still, it is immeasurably higher in its knowledge of the ultimate occult states of matter, and of the true nature of matter, than all the physicists and chemists of our modern day put together. (S.D., I. 516)

This "secret doctrine" contains the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death. (*Isis*, I. 511)

The imagination of the ancients proved as boundless as the visible manifestations of the Deity itself which afforded them the themes for their allegories. Still the latter, exuberant as they seem, never departed from the two principal ideas which may be ever found running parallel in their sacred imagery; a strict adherence to the physical as well as moral or spiritual aspect of natural law. Their metaphysical researches never clashed with scientific truths, and their religions may be truly termed the psychophysiological creeds of the priests and scientists, who built them on the traditions of the infant-world, such as the unsophisticated minds of the primitive races received them, and on their own experimental knowledge, hoary with all the wisdom of the intervening ages. (*Isis*, I. 263)

So far as human intellect can go in the ideal interpretation of the spiritual universe, its laws and powers, the last word was pronounced ages since; and, if the *ideas* of Plato can be simplified for the sake of easier comprehension, the spirit of their substance can neither be altered, nor removed without material damage to the truth. . . . let theology perplex faith and mime it with the enforcing of incomprehensible dogmas in metaphysics; and science strengthen scepticism, by pulling down the tottering remains of spiritual intuition in mankind, with her demonstrations of its fallibility, eternal truth can never be destroyed. (*Isis*, I. 560)

This record makes it plain how mischievous and vain it is for any self-taught seer to "whittle away the Secret Doctrine" or to presume to "correct" the changeless tradition of the Ancient Wisdom on the strength of his unsupported "revelation." But does, then, the fact that the Wisdom-Religion is a complete and definite system of thought mean that there is no scope for individual effort at comprehension, application and promulgation? By no means! The effort in these directions has to be made by each one for himself. One of the great Masters has written that even Their Predecessors had had only the foundation laid for Them; They had had to learn everything They knew by Themselves.

In "What Are the Theosophists?" (*U.L.T. Pamphlet No. 22*) H.P.B. has written:—

Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. . . . For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the one altar of Truth. (pp. 5, 9)

But to read and comprehend correctly the Book of Nature, she writes in the same article:—

. . . the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind. . . . (p. 6)

For, as she explains in "Truth in Modern Life" (*U.L.T. Pamphlet No. 17*):—

. . . none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. . . . In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. . . . develop in you the *inner* knowledge. (pp. 2, 4)

But we may be sure that that true knowledge, when gained, will never contradict the "accumulated Wisdom of the Ages." It will at best confirm again a detail or two already entered in the great outline map which is the precious heritage of the present from the Sacred Science of the Past.

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## HELPLESSNESS

"They also serve who only stand and wait." Would that this phrase were engraved on the hearts of all!

Has it not been said also: "It takes all the wisdom of the wise to correct the folly of the good"?

And often the exclamation is heard: "Save me from my friends!"

To the would-be "lover of humanity" do these phrases seem too cynical? Untrue? It would be good if they were all impressed indelibly upon our consciousness, for we are "ceaselessly self-deceived."

What is helplessness? What do we mean when we say we want to help? When we think deeply about it we realize to our dismay that we do not know just what would be helpful in many a circumstance, or what part of us feels that it wants to be helpful, or on what line our idea of being helpful runs. If we want to help by the spoken or the written word but do not see that, without helpers behind the scenes doing the "donkey work," the platform work would not be possible, do we really want to help? Or is it that we want to do only certain things? If we want to serve humanity, do we care what form that service takes?

What we often forget is the Work. To want to help in the work by doing things ourselves will often bring disruption. If we could remember that our first task is to help other workers in the field, in their way, not in ours, we might get workers dovetailing work and effort in such a way that a mighty army would be formed. Yet often in practice we hear, "What can I do?" "Give me something to do!"

Let us get rid of this idea of *something* to do, and, instead, become channels through which other people's *something* can be done. There is a niche for everyone in the Work. To find our niche, or to recognize it when we find it, brings satisfaction. But to reach that point we have to learn to stand and wait, not passively but vitally alert; not motionless but watching and learning so that when the time comes we may know how to help.

Is it not lack of capacity that we suffer from in our Movement today, combined with conceit about abilities? Are we not truly self-deceived in what we think of ourselves and our work? Or of our own importance?

From the other angle, rushing to help in whatever field often leads into the *dharma* of another and confusion abounds. Is not that the right attitude of mind which watches the lines of the work, watches the lines along which humanity is floundering, and learns and waits and seizes the right opportunity?

We want a few keen and capable workers, each willing to sink—in reality, not in self-deception—his idea of being *the one* to help. We want a few who are more ready to try along lines suggested to them, to do the work that is needed instead of waiting for some special opportunity, or always offering help but not giving it wholeheartedly in the way required.

Perhaps we can best help by trying first to find out for ourselves just where we stand in the great Work, what real contribution we have to offer, what it is we can *really* do to help. And then by finding out from others what is needed and—whether we think we can do it well or not,—doing it, however boring it may seem, to the best of our ability.

Finally, let us always remember that the attitude of mind, the devotion of the heart, are more important than the work we do; for, in fact, that will be the outcome of the mind and the heart. The Master said that the presence of even a well-wisher at a meeting might help all magnetically. All of us can be well-wishers. What a comfort to those of us who otherwise, in this life, find so little work to do! Be a well-

wisher and give your moral support. This will in time lead to work of other kinds, but let us beware lest in doing the other work we cease to be well-wishers or lose our capacity for giving moral support.

Oh square thyself for use, a stone that may  
Fit in the wall is left not in the way.

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## A WELCOME STEP

India is to be congratulated on the wisdom and decision shown by its Government in banning with immediate effect the importation into the country of "horror" publications. The "horror comics," glorifying vice and portraying the commission of offences, acts of violence or cruelty and incidents of a repulsive or horrible nature, are a corrupting influence, benefiting none but their publishers, who exploit the youth of many countries for their own private gain.

As was pointed out in an article which appeared in this magazine only last month under the title "Seduction of the Innocent," comic books are a growing menace the world over. Even in India they are being read by many children with avidity, and it is but fitting that the Government should have banned their import. *The Times of*

*India* of June 8th reports that many parents and heads of educational institutions have expressed their gratification at this measure taken by the Government with a view to "save youths from becoming criminals and corrupt."

The Bombay police, it is stated, are contemplating a drive against the display and sale of crime and horror comics and obscene literature, and action will be taken against stallholders and distributors of such literature.

It is indeed high time that the evil was cut off at its source and that world opinion was brought to bear on the U.S.A. to prevent the further flooding of the nations with this most nefarious export. But it is perhaps necessary to recognize that the comic-book craze is just *one* of the many forms that is being taken by the "psychism" of this age—all the more harmful because of its hold upon the minds of the youth. It is not unlikely that prohibition of certain comic books may only result in the present neurosis and psychological temperament of our age expressing themselves in some other ways. A wholly satisfying solution to the problem can only be reached by giving the children a chance to adopt a radically different attitude towards the manifold aspects of life and to build an altogether different world of ideas and ideals.

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Life of my life, I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs.

I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

And it shall be my endeavour to reveal thee in my actions, knowing it is thy power gives me strength to act.

—RABINDRANATH TAGORE



## IN THE LIGHT OF THEOSOPHY

The War Resisters' International, Enfield, England, in appealing for support in its courageous stand against war and conscription, reports 118 war resisters known to be at present in prison, some in their sixth year of detention. All honour to their dedication to duty as they see it; it has cost some war resisters their lives to hold to their principles.

Theosophy, however, does not demand of its followers that they become conscientious objectors. It lays down principles, leaving each one free to apply them. In *Letters That Have Helped Me* (Indian ed., p. 27), Mr. Judge said that the soldier did not do wrong in warring, even if war was unlawful, unless he mixed his motive.

They who go into war for gain or revenge do wrong, but not he who goes at his superior's order, because it is his present duty.

Nevertheless war does mean murder of our fellows. If we keep on preparing for war, how can we prevent the development of the callousness which directly opposes the Universal Brotherhood taught by Theosophy? The removal of the causes of war means changing the minds of men, for, while nature supplies new bodies to replace those wasted and killed, only a change in the operating consciousness can prevent a repetition of the old cycle. Sacrifice in the right way is a stimulator of the public conscience.

In the *News Chronicle* of April 28th an official French report is quoted to the effect that more than 200,000 young people in their teens are under treatment for alcoholism in Government hospitals in France. The inquiry was ordered by M. Mendès-France while he was still Premier, and it is said that nearly half a million more in their teens could benefit by treatment.

Nearly half of France's juvenile delinquency is said to be caused by alcoholism among children.

The Report says that French mothers believe in wine as a "fine tonic and a nourishing and indispensable beverage." Even two-year-old

babies are given wine in every second peasant and worker's home. In Normandy and other wine-growing districts up to 80 per cent of the children drink half a pint of wine or cider a day. It is reported that France's bill for alcoholic beverages last year was £426 million, and there were more deaths from alcoholism than from any other disease.

The seriousness of such a condition from the point of view of Theosophy is apparent from what Madame Blavatsky writes in *The Key to Theosophy*, pp. 259-60, in reply to an inquiry as to the use of wine and spirits:—

They are worse for his moral and spiritual growth than meat, for alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium, and similar drugs.

*The Statesman* of Calcutta for May 24th reported that the Belgian Parliament was to discuss a Bill making failure to give help or supply vital information in certain emergencies a punishable offence. The Bill envisages cases of not giving assistance to people in danger or not aiding in preventing the commission of a crime, should such aid be possible without danger to the offender. Voluntarily to hide proof of the innocence of a person under trial would be an indictable offence. There can be no two opinions as to the propriety of the last provision and the object of the immediately preceding ones also appears to be good. *The Voice of the Silence* condemns "Inaction in a deed of mercy." The danger lies in the proposal to penalize failure to "supply vital information," which might be invoked as a precedent for less defensible coercive legislation.

The *Bhagavad-Gita* warns against doing the duty of another. If the idea grows that it is one's duty as a citizen to be an informer there arise great possibilities of charges being lodged against innocent persons. The evils of the "informer" type of government are great.

Only the sense of true brotherhood will enable an individual to decide correctly how to act to benefit all concerned. It is good to hinder an evil action but going to denounce "a fellow creature at the police-station" has its dangers and limitations, especially for the informer.

*Medical Features* (International Science Press Service, London) of June 1st draws attention to the effect of colour on emotional and even physical health. In a factory painted inside with a light blue colour the workers complained of being cold in the winter. A warmer colour—yellow—stopped the complaint. A woman often ill in a room painted purple no longer suffered from the annoying symptoms when the colour was changed to yellow. The article makes further applications regarding the other senses—for example, the effects of music and odour. Some hospitals in the U.S.A., it is reported, now use "scent-therapy."

Music was a mode of healing in the old temples dedicated to Asclepius. Colour, music, scent, all have their direct effects on man's psychological nature; the elemental lives also are affected by these means. It is for the student to observe his own nature and thus learn how sense impressions affect his emotions and his health.

There is something almost pathetic in the indifference which marks the attitude of the present generation of Indians to their greatest national figure. . . . Universally recognized at one time as the "father of modern India" and the "great path-maker of the age," Rammohan Roy is scarcely read today and is remembered chiefly as the founder of a small religious sect, whose membership is rapidly dwindling and whose influence is steadily on the wane.

It is significant to note that this regret that Indians should have forsaken Rammohan Roy's gospel more radically than any other people is expressed by a non-Indian. Ulysses Young's thoughtful suggestion, in an article in the *January East and West* (Rome), that our age should find it profitable to turn once more to the thoughts and writings of Rammohan Roy will, it is hoped, receive due consideration.

This man, with a remarkable intellectual power and a moral character without a stain, has been described by H.P.B. as being "of the noblest type" and "the ideal of a religious reformer." Disgusted by the idolatry and superstition into which Hinduism had sunk, and filled with the desire to return to the pure monotheism of the Upanishads, he endeavoured to do away with the superstitious practices that had undermined India's vitality and capacity for thought and action. Deeply religious at heart, and realizing how potent a force religion had been in the development of human civilization, he attempted not to suppress the religious instinct but to refine and simplify it and use it as a means to secure social equality and fraternity as well as promote political interests.

His "Brahmo Samaj" was a noble effort to translate into a concrete reality his philosophy of universal humanism which was arrived at by a synthesis of the essentials in all the great systems of thought in the world. It was far from his intention to make of it a new church. He wanted it rather to be a rallying ground for all freedom-loving men and women irrespective of caste, creed or race, for all "who by whatever name would acknowledge some principle in the universe, the need of meditation on that principle as good and the love and service of man as the guiding principle of the conduct of life."

While this organization of religious reform was his outstanding achievement, the genius of Rammohan Roy also vitalized social, educational and political reform. Not only India but also the Western hemisphere was affected by his reform. A true cosmopolitan, he was the first man to perceive, with a prophetic and generous vision, all the potentialities of true cultural fellowship and how powerfully it could promote reciprocal understanding and the growth of an international society.

The result of moving away from Rammohan Roy and what he stood for has been that

the forces against which he raised his voice have totally eclipsed the humanistic world of his dream of the interplay of free thought and action. . . . it will become clear in following the spiritual forces which radiated from that great mind, that salvation from the impasse we have reached lies in the direction to which his teachings point.

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Nos. 22, 29, and 33.

## MAGAZINES

*Theosophy*—Los Angeles—XLIIIrd Volume

*The Aryan Path*—Bombay—XXVith Volume

*The Theosophical Movement*—Bombay—XXVth Volume

## BULLETINS

Bulletins are available of Lodges in America as well as of the Bangalore Lodge in India, the London Lodge in England and the Paris Lodge in France, upon request.

## U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay.

### U. L. T. LODGES

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