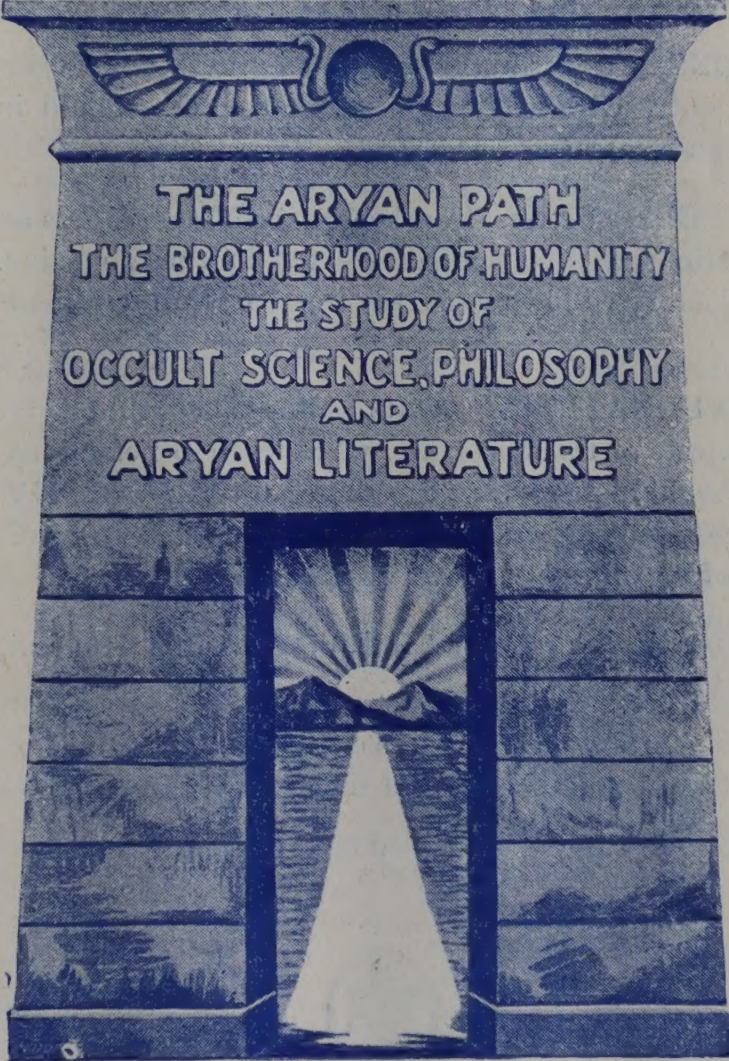




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XX No. 8

June 17, 1950

As to the broader scope of the work, that comes from united effort of the whole mass of units. It embraces the race, and as we cannot escape from the destiny of the race, we have to dismiss doubt and continue at work. The race is as a whole in a transition state, and many of its units are kept back by the condition of the whole. We find the path difficult, because, being of the race, the general race-tendencies very strongly affect us. This we cannot do away with in a moment. It is useless to groan over it; it is also selfish, since we in the distant past had a hand in making it what it now is.—W. Q. JUDGE

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th June 1950.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1950.

VOL. XX. No. 8

THE DECLARATION OF THE U. L. T. A CHART BY WHICH TO STEER

Not only the Egyptians but every nation of the earth began with temples devoid of idols and even of symbols. It is only when the remembrance of the great abstract truths and of the primordial Wisdom taught to humanity by the dynasties of the divine kings died out that men had to resort to mementos and symbology.

—H.P.B.

The Declaration of the U.L.T. is a noble document, fashioned by Robert Crosbie out of the writings of his idealized guru, William Quan Judge. It contains a statement of pregnant exercise:—

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

How is an Associate of the Lodge, a student of the great philosophy, to practise the wisdom implicit in this paradoxical statement? Shall he go to a Hindu Temple every Monday, a Buddhist Vihara every Wednesday, a Mosque every Friday, a Synagogue every Saturday and a Christian Church every Sunday? And, visiting these not wholesome places, what should he do? Cleanse them of their sectarian atmosphere? Such an attempt would be worse than a waste of time.

The second of the three great Objects of the Theosophical Movement points the way. By applying ourselves to a comparative study of ancient and modern religions and philosophies we are able to see the truths of many eras and many places, for truths are always the same and truth agrees with truth, never with fiction or with falsehood.

Some of the cardinal principles observed by sectarians contain mystical intimations. Insight into those is another way by which the student can come to belong to all sects and to none. A few examples may prove helpful.

Many followers of Islam are fanatical because of their hatred of idolatry. They use no idols or

images—not even the picture of their great Prophet. If we put aside their narrowness and hatred and enquire into the merit of the idea which dominates them and its real worth and virtue, we should derive some benefit.

If it is true that the Impersonal behind the form is overlooked by the idol-worshipper, the Muslim sectarian, on the other hand, overlooks the place of outer form, which bespeaks the invisible idea and intelligence. If we use the Islamic way of worship of the Formless we may free ourselves from the idols to which we are joined. “Seek in the Impersonal for the Eternal Man” advises *The Voice of the Silence*. In offering their prayers to the Impersonal and Omnipresent Allah the Muslim looks to Mecca, where for him the Truth of the Spirit arose. Is this not reminiscent of the Hallowed White Island of *The Secret Doctrine*? Spaceless Truth has manifested at many and sundry places since millions of years ago the Fathers of the Human Race garbed themselves in matter of Earth.

Take another instance: The pious Sikh reveres the Holy Book, the *Grantha Sahib*. The Word of the Master is all-important with him. Is this not the representation of the idea of Theosophy—from the Teachings to the Teachers? Why have there been so very few among the generations of Theosophists who have understood the true nature of H.P.B., the Messenger? Because they neglected to study the Message. Even those who lived in

the atmosphere of her bodily presence saw an "ailing" body, an "angry" psyche, a "strange mixture of high and low," and so on and so forth. Her words and language, heard, charmed and excited the ear but only a few hearts were enlightened by the brilliant conversationalist. By reflecting upon the Sikh's respect for his *Grantha Sahib* the modern student of Theosophy will profit by learning a good practice. H.P.B. is speaking today. Who is listening?

With the Jews it was not only the Law, the Torah, that mattered, but also the Prophets. The Law and the Prophets Jesus himself came to fulfil and not to destroy. The Law and the Prophets—the ever-constant and consistent Theosophy, taught generation after generation and cycle after cycle by the Lawgivers, the Prophets, the Messengers.

Truth is not progressive, not evolving. As we progress and evolve we see ever deeper layers of the Body of Wisdom which is Theosophy. *Sanatana Dharma*, the Eternal Religion, is more ancient than the *Rig* and other *Vedas*. The Torah existed before Abraham, Moses and David. A long line of true Gurus taught millenniums before Nanak was proclaimed the Guru by his followers because he was pious and holy, saintly and unsectarian; a "Theosopher," to use the word of Mr. Judge.

Robert Crosbie and our Declaration are modern landmarks which indicate ancient, very ancient truths. The Potency of the Declaration is very great. Each Associate, each student, must ponder over it with calmness, in silence, so that what is implicit in it may become explicit. Wrote Mr. Crosbie

Until each one clarifies his own perceptions he would not know gold of Ophir from base metal. What we have avoided is the prevailing tendency to say too much.

The Declaration points most clearly to a Way of Living—day by day, face to face with the problems of home, office, club. It points to the

Powers of the Self to be developed, which make the practice of Brotherhood natural. It points to the Powers of Knowledge, not only to be studied but also to be assimilated. To live in the spirit of the Declaration is to move as Soul, to set in motion ideas pertaining to the Soul. When we cease to move on the Inner Path of Ideation and Imagination we shall read the letter of the Declaration. If we desire to retain the power of the first Impulse which moved our mind and heart to declare themselves, then we should continue with the task.

The Declaration is a Living Document. It enables us to live. It was fashioned by one who had become a Living Unit by self-effort at Devotion, Knowledge and Right Action. Such never Die. They belong to the ages. One such was Robert Crosbie. Here is a message from him which will prepare us all for the U.L.T. Day to be celebrated on Sunday, the 25th of June.

I have found that doing what comes, with all my heart, mind and strength, in time brought me to another place and opportunity and always to a better advantage. I have seen in many the attitude, "I don't like this," or, "I must have something better," lead to perpetual change, dissatisfaction and poor results, invariably. On the other hand, I have seen those whom neither sickness nor any other cause could deter, nor diminish their courage and efforts, gain success, the reason being that no opportunity was overlooked and no effort too great for them. It was really an unconscious fulfilling of Karma on their part. I think students too often regard their personal existence and predilections as one thing, and their student life as another. It is not so. Both are interwoven and interblended at every point. The student should see clearly that his present existence is his opportunity to live and learn, as well as learn to live to the best advantage; it contains and presents the opportunities which, if rejected, will come before us in one form or another until we realize that a step forward can be taken in no other way than by overcoming obstacles, and thus, defects. How wonderfully and perfectly this works, when seen and faithfully applied, the generality of people do not credit or know; but we, as students, should be able to apply the lessons of life on the basis of the knowledge which has been imparted to us and which we recognize.

RECENT PROGRESS IN THEOSOPHY

BY MADAME BLAVATSKY

[This article was first published in *The North American Review*, Vol. CLI, No. 405, pp. 173-186, for August 1890. In reprinting it in *Theosophy* for September 1946, our Los Angeles friends remarked that "students will find that H.P.B.'s Third Message to American Theosophists, written in the same year, affords an interesting parallel." —Eds]

Whatever else may be thought of theosophy and its movement, time has at least proved that it is not the ephemeron which the American and foreign press called it upon its first appearance. It seems to have come to occupy a permanent place in modern thought, thus vindicating the truth of Sir John Herschel's observation that "the grand, and, indeed, the only, character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion."

Unfortunately, theosophy has never yet had a "fair" chance; but that must come. It has been represented in a most grotesque light, travestied out of all resemblance. With few exceptions, even its friends have shown in their published writings an imperfect grasp of the subject. If it had been discussed upon its merits, apart from the personalities with which the movement has been associated, we cannot doubt that it would have had by this time a much wider vogue than it has. All the signs point that way. The most strenuous efforts of bigots, theological and scientific, and the employment of ridicule, sarcasm, misrepresentations, and denunciations by its opponents, have failed to check the growth of the Theosophical Society or its influence, or even to impede the expansion of the theosophical idea throughout the world. Scarcely the most optimistic among the society's organizers dreamt of such success as has rewarded their labours. The little coterie of thoughtful men and women who met in an Irving-Place parlour one summer evening in the year 1875 builded better than they (with their undeveloped foresight) knew, when they resolved to organize such an association.

We are often asked, "What is the general object of the Theosophical Society? *Cui bono* all this outlay of labour, all that energy expended from its beginning to swim against the strong

tide of public prejudice, sectarian hatred, and unpopularity? Of the three well-known objects of the society¹ not one but had, and has, its teachers and followers in the past as in the present. Your first object, namely, brotherhood of man, lies at the very basis of Christianity; your second is promoted by the Asiatic societies, the national museums, and all the Orientalists; your third may be allowed to remain in the hands of the men of science, who have already dissected spiritualism and exploded mesmerism, and now, under the lead of the Society for Psychical Research, are disposing of the question of thought-transference, the phantasm of the living, and the Theosophical Society."

We note the exception that the *cuckoo* S.P.R. hatched its first eggs in the nests of theosophy and spiritualism;² it evidently has the same relation to the scientific body as to its two foster-mothers, and can enjoy a superior intimacy only as a reward for its treachery to the latter and its sycophancy to materialistic science. In rejoinder to the first two assertions, the Theosophists would ask Christians and Orientalists what they were doing in their respective departments to realize practically our first two objects? Under correction, I must say that it has been all talk and theory. Has the Sermon on the Mount, all its moral beauty notwithstanding, caused so-called

¹ 1. Brotherhood of man; 2. Study of Oriental philosophies; 3. Investigation of the hidden forces in nature and man. *Vide infra*.

² The real originator and founder of the S.P.R. was "M.A. Oxon" (Mr. W. Stainton Moses), now the editor of *Light*. It was he who, being then a member of the T.S., first proposed the formation of a society on the lines of the long-defunct *Dialectical Society* of London, for the investigation of abnormal phenomena. This gentleman must have regretted more than once his idea. The S.P.R., the progeny of spiritualism and theosophy, has proved itself a would-be parricide, though rather an unsuccessful one so far.

Christian nations to treat each other in the ideal Christian spirit, or to offer brotherhood to Asiatic and African nations and tribes, whom they have subdued by force of arms or wiles? And has the philosophical acumen of Professor Max Müller, who has been showing us for thirty years past that the same Aryan blood runs in the brown body of the Indian sepoy as under the blanched skin of the English lord and British grocer, prevented the dominant Anglo-Indian from giving the Queen-Empress's Asiatic subjects cumulative proofs of his supreme disdain? The Theosophical Society has been called the Royal Asiatic Society *plus* philanthropy; and as the latter body lacks the instinct of brotherliness, and too often shows a disposition to sacrifice truth for theological predilection, its nearly a century of work has shed darkness instead of light upon the Aryan philosophies, religions, and sciences. As to our third object, it must be said of the work of the S.P.R., and the superior labour of the French hypnotists of Paris and Nancy, that these agencies, while accumulating a mass of important facts for future philosophers, have, with a very few honourable exceptions, tried their best to give a false interpretation to those phenomena that they could not dispose of on the theory of fraud. Their oblations have been all offered on the altar of the Moloch of materialism.

Since it is undeniable that this materialistic bias has been rapidly culminating under university influence during the past half-century, it is too evident that the creation of the Theosophical Society at the time when it arose was most timely, and a step toward the defence of *true* science and *true* religion against a sciolism that was becoming more and more arrogant. The experiments of Charcot at the *Salpêtrière* have been so unsatisfactorily explained by the professors of his materialistic school that the appearance of the ancient esoteric philosophy in the arena of Western thought was a vital necessity. The conviction has already dawned upon the minds of some of the cleverest Western experimentalists that the "impassable chasm" and the "unknowable" of Messrs. Tyndall and Spencer can never be bridged or known by anything short of the Aryan esoteric doctrine. The cultured interest and popular

curiosity that are shown in every country when a Theosophist or theosophy comes to the fore, and the universal popularity of theosophical and mystical literature, which has enriched many publishers and writers, are indications of the despair and hope of Christendom—despair that science will ever read the puzzle of life; hope that the solution may be found in the secret doctrine.

The theosophical movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing to adventitious methods. From the first it has had neither money, endowment, nor social or governmental patronage to count upon. It appealed to certain human instincts and aspirations, and held up a certain lofty ideal of perfectibility, with which the vested extraneous interests of society conflicted, and against which these were foredoomed to battle. Its strongest allies were the human yearnings for light upon the problem of life, and for a nobler conception of the origin, destiny, and potentialities of the human being. While materialism and its congener, secularism, were bent upon destroying not only theology and sectarian dogmatism, but even the religious conception of a diviner Self, theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of the higher Self. Accepting thankfully the results of scientific study and exposure of theological error, and adopting the methods and maxims of science, its advocates try to save from the wreck of cults the precious admixture of truth to be found in each. Discarding the theory of miracle and supernaturalism, they endeavour to trace out the kinship of the whole family of world-faiths to each other, and their common reconciliation with science.

The growing inclination of the public mind toward theosophy seems to mark a reaction from the iconoclastic influence of Colonel Ingersoll's and Mr. Bradlaugh's school. Undoubtedly there are thousands of so-called Free-thinkers who sincerely believe in personal annihilation at the death of the body; but it would seem from the fact of the recent conversion of Mrs. Annie Besant from secularism to theosophy, and the discussions

to which it has given rise, that there are also many persons enrolled as followers of the two great leaders above mentioned who are so from ignorance of the views included in the term theosophy. We officers and fellows of the Theosophical Society are, therefore, encouraged to hope that, with the wider dissemination of the facts, we shall see very large accessions to our cause from the secularist ranks. Surely, this must be considered a gain by the friends of spirituality as opposed to materialism,—those, at any rate, who think that morals, peace, and prosperity will be promoted by the universal belief in a life after death (whether eternal or broken up by a series of reincarnations on the same earth), and in man's possession of a higher undying SELF, latent spiritual powers, and consciousness.

It is the worse for the public, particularly for the religious feelings of the public, that the organs of sectarian bigotry should have succeeded so well by perversion of fact, frenzied calumny, and downright falsehood, in making our cause and the society appear in such a false light during the past fourteen years. Nor are the clerical organs alone in this undignified and useless work; for the weeklies of the Spiritualists in the United States are just as bitter and as untruthful in their ceaseless denunciation of theosophy. The virulence and vituperations of the intellectual apostles of the "spirit-guides" and "controls" from the "Summer-land" have grown proportionately to the growth of the Theosophical Society. The effects of the last convention held by the American Theosophists at Chicago, on April 29 and 30 of the present year [1890],³ furnish a brilliant example of this blind and ferocious hatred. Such was the decided and unprecedented success of the last gathering that even the leading papers of Chicago and other cities had to admit the fact, finding almost for the first time naught but words of sympathy for the Theosophists. Alone the organs of disembodied "angels" poured as unsuccessfully as ever their vials of wrath, mockery, and brutal slander upon us. But we heed them

not. Why should we? The utmost malignity and basest treachery have not been able either to controvert our ideas, belittle our objects, disprove the reasonableness of our methods, or fasten upon us a selfish or dishonest motive. And as our declared principles are not merely unobjectionable, but admirably calculated to do good to mankind, these conspirators and calumniators have simply kept a multitude of religiously-inclined persons from enjoying the happiness they would have had by understanding theosophy as it really is, and making it the guiding rule of their conduct.

If justice be the law of nature, and injustice a transitory evil, direful must, indeed, be the retribution these misguided people have invoked upon their own heads. The suffering we have been made to endure has but served as discipline, and taught us to turn the more loyally toward the esoteric doctrine for comfort and encouragement.

My present theme being the recent progress of our movement, the situation may best be illustrated by reference to statistics. To avoid prolixity, we may begin with the year 1884, when the raid upon us was made by the London Society for Psychical Research. From the official report of that year it appears that on the 31st of December, 1884, there were in existence, in all parts of the world, 104 chartered branches of the Theosophical Society. In the year 1885, as an answer to our calumniators, seventeen new charters were issued; in 1886, fifteen; in 1887, twenty-two; in 1888, twenty-one; and up to the 1st of September, 1889, seventeen. To the 31st of December, 1888, six charters had been rescinded, leaving 173 still valid; and if the new ones of 1889 be added, there would be a gross total of 190 chartered branches, from which would have to be deducted any cancellations reported during the last twelve-month. But we have heard of none. On the contrary, up to June, 1890, we find on our books upward of 200 branches. In England, a country where theosophy has to work up-hill more than in any other place, three years ago there was but one solitary branch—the "London Lodge" of the Theosophical Society, with about 150 members in it. Since the arrival of the present writer in England, and the establishment of the "Blavatsky

³ There are at the present day *thirty-eight* chartered branches of the Theosophical Society in the United States, and the activity on the Pacific Coast in this direction is very remarkable.

Lodge," in June, 1887 (which has now upward of 300 members and associates), twelve branches of the Theosophical Society have been established in various centres of Great Britain, and the number of members is daily increasing. The growth of our society in this conservative country has been more marvellous in comparison than even in the United States of America. The growth since the raid of 1884 has, therefore, been at the rate of about nineteen new charters per annum, and the final computation of 1889 will show as great an increment. Dividing 104—the sum total up to the close of 1884—by 10, the number of years since the society's foundation, we get an average annual growth of 10.4 branches; whence it appears that, so far from being crushed out of existence, as the organizers of the raid had fondly hoped might be the result, the Theosophical Society has very largely increased its average rate of expansion, geographically and numerically.

It is useless to remind the American reader of the unrelenting, systematic persecution to which the writer of these lines—and through her, theosophy—is, and has been for years, subjected in the American press, by enemies as persevering as they are base. And if no conspiracy, no attack, could ever seriously shake the society or impede its movement, nothing ever will. We can only thankfully repeat, slightly paraphrasing it, the Christian adage now so applicable to our movement, "The blood of the martyrs is the seed of theosophy." Its society has done too much good work, the good grain is much too evident even in the piles of admitted chaff, not to have built a secure foundation for the temple of truth in the immediate, as in the distant, future.

For, see, the literature of theosophy is growing rapidly. We have seven principal centres of publication—Madras, Bombay, Ceylon (Colombo), Stockholm, London, Paris, and New York. The Stockholm branch, founded hardly a year ago, has far over one hundred members, and our literature in Sweden is spreading rapidly. Little Ceylon had twenty-one branches three months ago, and may have more now. Madras is the general headquarters of the society, the official residence of the president and executive staff, and the office of *The Theosophist* is there. At Bombay

we have a "Theosophical Publication Fund," created and managed by Mr. Tookaram Tatya, a Hindoo Theosophist, which brings out important works in Sanskrit and English; an enterprise spoken of with great praise by Professor Max Müller in a letter published both in *The Theosophist* and *Lucifer*. In London there is a "Theosophical Publishing Society," which brings out the magazine *Lucifer* (edited by Mrs. Annie Besant and myself) and a series of pamphlets called the "T. P. S.," issued fortnightly, and many new theosophical works.

Following the good example set to us by the Aryan Theosophical Society of New York,—the headquarters of the theosophical movement in America,—a committee was formed in London last May for the wide distribution through the post of leaflets on theosophical doctrines, each member taking charge of a definite district. During the first months of the establishment of the "tract-mailing scheme" at New York, the Aryan Theosophical Society has distributed over 150,000 papers on theosophy and its doctrines. In Paris another monthly was started a year ago, the *Revue Théosophique*, edited by myself, and managed by the Countess d'Adhémar; and now another theosophical magazine has appeared—*Le Lotus Bleu*—since March, also edited by myself, and managed by Arthur Arnould, a well-known journalist in Paris, and the president of the Theosophical Society of Paris, "l'Hermès." In New York we have *The Path*, whose editor, Mr. W. Q. Judge, publishes also a number of books and pamphlets. The existence of these centres shows undeniably that our movement is constantly on the increase, and that all interested and malicious reports to the contrary are without foundation.

But it is our Adyar Library, founded by the loving labour of our president, Colonel H. S. Olcott, which is the crown and glory of the Theosophical Society. Though only three years old, it has already acquired a large collection of Oriental works of the greatest value,—3,046 volumes,—besides over 2,000 works in European languages, and a number of rare palm-leaf manuscripts. In the words of our learned librarian,

Pundit N. Bhashyacharya :⁴

"In the department of Buddhistic literature it is richer than any library in India, and probably equal to most in Western countries.⁵ Prominent among these works are :

(1) the generous present of Mrs. Dias Ilankakoon, a Buddhist lady Theosophist, of Matara, Ceylon, a 'complete set of the Pali version of the *Tripitakas* engraved on palm leaves and comprising sixty volumes, with nearly 5,000 pages. Twelve stylus-writers were employed during two years in copying the volumes from the unique collection at Merissa,'—a collection that cost the donor rupees 3,500. (2) The Jodo sect of Japanese Buddhists presented Colonel Olcott 'with a complete set of the Chinese versions of the *Tripitakas* in 418 volumes, on silk paper.'...other 'Japanese sects presenting him with 1,057 volumes' in all. (3) Twenty-two scroll paintings on silk and paper,... among which are two on silk that are said to be over 800 years old, and a MS. 350 years old, written in 'fine gold ink upon a scroll of some very smooth black paper, 33 feet in length, and mounted on a roller.'"

"There is also," writes the learned Brahmin librarian, "a large picture upon which, painted in vivid colours,... are 137 scenes in the life of the founder of the Jodo sect; and an ancient biography of the Adept-Founder of the Yamabusi, or fraternity of phenomena workers, and a scroll portrait of himself attended by some fire-elementals whom he seems to have subjugated to his trained will. Doctor Bigelow (late of Boston), now of Tokio, kindly gave a photograph of a bronze group representing Kobo-dai-shi, the Adept-Founder of Shin-gon sect, attended by two little elementals, who are serving him as messengers and domestics." All of which shows that the theosophical scapegoat, H. P. Blavatsky, has *invented* neither Adept fraternities nor "elementals," their existence having been known in Japan, China, and India for long centuries.

Such are a few of the unique treasures in books and antiquities of the Adyar Library of the T. S., "got together under the greatest difficulties of total lack of pecuniary endowment and public patronage," and which "has received from no government as yet so much as a single book or one rupee." And that noble library will survive the founders and all present members of the Theosophical Society, and go on speaking of the work done when many other things are forgotten.

⁴ Unfortunately just dead.

⁵ For particulars *vide* the learned and interesting article of Pundit N. Bhashyacharya, director of the Oriental Section of the Adyar Library, in *The Theosophist* for August, 1889.

Having cast a hasty glance at the general aspect of the society as it stands at the present moment, I may be permitted to state very briefly the three broad principles upon which it is building up, and then recapitulate the results actually achieved under each heading.

The three officially-declared objects of our society are :

1. To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour.

2. To promote the study of Aryan and other Eastern literatures, religions, philosophies, and sciences.

3. A third object, pursued by a portion of the fellows of the society, is to investigate 'unexplained laws of nature and the psychic powers of man.

Two general objects, one restricted object, of attention. Every one entering the society is supposed to sympathize with the theory of essential brotherhood; a kinship which exists on the plane of the higher self, not on that of the racial, social, and mental dissimilarities and antipathies. These elements of discord pertain to the physical man and are the result of unequal development under the law of evolution. We believe the human body to be but the shell, cover, or veil of the real entity; and those who accept the esoteric philosophy and the theory of "Karma" (the universal law of ethical causation) believe that the entity, as it travels around certain major and minor cycles of existence with the whole mass of human beings, takes on a different body at birth, and shells it off at death, under the operation of this Karmic law. Yet though it may thus clothe and reclothe itself a thousand times in a series of reincarnations, the entity is unchanged and unchangeable, being of a divine nature, superior to all environments on the earthly plane. It is the physical body only which has racial type, colour, sex, hatreds, ambitions, and loves. So then, when we postulate the idea of universal brotherhood, we wish it understood that it is held in no Utopian sense, though we do not dream of realizing it at once on the ordinary plane of social or national relations. Most assuredly, if this view of the kinship of all mankind could gain universal acceptance, the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a true altru-

ism, instead of the present egoism, would be the rule the world over. So we have written down as the first of our declared objects this altruistic asseveration, and have been working practically to bring about a beginning of the better law.

The second of our declared objects speaks so plainly for itself that I need not dwell upon it, save in the most casual way. The founders of the Theosophical Society thought they had the best reason to believe that there existed, locked up in ancient literatures of India, Ceylon, Tibet, China, Japan, and other Eastern countries, a very large body of truth which would be most important and valuable to the present generation, if it could be got at. The best agents to employ in this work were the Oriental scholars who knew the ancient languages, especially those—if any could be found—who had learned the concealed meaning of the names, figures, and expressions with which Asiatic writings teem, and which are the despair of our Western Orientalists. These savants are priests of various religions and pandits, or professors, in a number of philosophical Eastern schools of thought. They had never before worked together in the interest of the whole family of mankind, so antagonistic are their personal views and so mutually contradictory their several religions and philosophical books. No scheme of coöperation between them could be carried out save upon the lines defined in our first declared object—that is to say, upon the theory of the universal relationship of all mankind on the plane of the higher self, and the policy of not meddling with what concerns only the mutual relations of the lower self, the physical man. It shall be shown presently how this part of our scheme has worked.

Observe the third declaration, that only a portion of our fellows occupy themselves with the study of the occult properties of matter and the psychical powers of man. The society as a whole, then, is not concerned in this branch of research. And naturally; for out of every ten thousand people one may meet, the chances are that but a very small minority have the time, taste, or ability to take up such delicate and baffling studies. Those who do are born mystics, and, of course, natural Theosophists; a Theosophist being one who

seeks after divine wisdom—*i.e.*, the comprehension of the ultimate causes of force, correlation, and psychic development, the method of solving all life's riddles. Persons of this temperament cannot be bigots; they chafe under the sectarian yoke, and their hearts warm with sympathy for all who suffer, who groan under social burdens resulting from ignorance, for all of any race, creed, or colour, who aspire after knowledge. These men are true Theosophists, the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. We thought it a good thing to proclaim this line of research and self-discovery as the third of our three objects. For those who are interested in it, and all inquirers whom they can reach and encourage, have the mystical philosophical books of the present and former times been written. To the general public these books are caviare.

Taking the three divisions of our objects in order, let us see what has actually been accomplished during the fourteen years of the Theosophical Society's existence. The compilation shall be made from official documents and be capable of verification at any time. First, as regards object number one, let it be noticed that we have done things on the broadest possible scale, dealing with nations in the mass as well as with individuals or small groups. Colonel Olcott and I removed from New York to Bombay at the beginning of the year 1878 at which time we had just established relations between Western students of Oriental mysticism, and a few educated Hindus and Sinhalese. In the East we found division between sects, castes, and races; the ancient religions neglected, and by the educated classes unappreciated; the pride of race, reverence for ancestors, and patriotic spirit almost extinguished. Now the traveller will be struck with the brotherliness which has begun to prevail; the resuscitation of interest in ancestral character, achievements, and literature; and a fervour of patriotism which has culminated in the formation of the Indian National Congress—a political body with which our society has no connection, though it was organized by our fellows, Indian and Anglo-Indian.

Soon after our arrival at Bombay our society

began to grow, branches rapidly sprang up, and it became necessary to hold annual conventions of delegates representing the now widely-expanded society. Responsive to the president's call, thirty-odd branches sent as their representatives Hindu, Parsi, Buddhist, Mohammedan, Hebrew, and Christian fellows to the first convention at Bombay. The spectacle was unique in Indian history, and provoked wide journalistic comment. At the public meeting in Framji Cawasji Institute the platform was successively occupied by speakers of the above-named religions, who vied with each other in fervent declarations of mutual tolerance and good-will, to the accompaniment of tumultuous applause from the audience. Thus the clear note of universal brotherhood was struck and the evangel of religious tolerance declared in a part of the world where previously there had been only sectarian hatred and selfish class egotism.

This was in 1882. Annually since then the convention has met as a parliamentary body to transact the society's business, and not the least sectarian or race discord has occurred. The whole of India became leavened with the benign influence emanating from these meetings, through the agency of the delegates in their respective states and nations; and when the political agitation began, the National Congress that was called was modelled upon our lines, and officered and managed mainly by our own fellows who had served as delegates in our conventions.

Besides helping to weave this golden web of brotherhood throughout India, our society has extended its filaments from that centre to Ceylon, Burmah, Siam, and Japan, bringing these peoples into fraternal relations with the Hindus, though of a different religion, and creating channels for international intercourse upon religious and educational subjects. In those countries, also, we have sown the same seed of goodwill, and in Ceylon we are already reaping the harvest. In that evergreen, paradisaical isle of the sea we have revived and begun to purify Buddhism, established high-schools, taken some fifty minor schools under our supervision, circulated literature in all parts of the island, induced the government to proclaim Buddha's birthday a public holiday,

founded two journals, created a printing-office, and brought the Sinhalese Buddhists into direct relations with their Japanese co-religionists.

This is what we have done in India and the far East. As to Europe, as we began to work in earnest here only three years ago, the effects begin to be hardly perceived as yet. Still in London, in the very centre of the most luxurious materialism, we have founded in the East End the first Working-Woman's Club, wholly free from theological creeds and conditions. Hitherto all such efforts have been sectarian, and have imposed special religious beliefs: ours is based on *brotherhood* alone, and recognizes no differences in creed as a barrier. When the club opens, a few weeks hence, the members will find themselves in a bright and pleasant home, with books, papers, and music at hand, and a band of their better-educated sisters will take in rotation, night after night, the duty of helping and guiding—not controlling—the evening recreation. Only those who know the dreary lives of our poor East-End girls, with temptation lurking in every form of amusement within their reach, will understand the brotherly nature of the service thus rendered to them. We (the cultured classes) make outcasts of these less fortunate members of our family, set them in a special part of the town, amid squalid surroundings and coarsening influences; and we then complain that their roughness shocks our refinement, their brutality jars on our delicacy! Here, then, against class division, as in India against caste division, the Theosophical Society proclaims the Brotherhood of Man.

As regards the revival of Oriental literature, the whole press of India, Ceylon, and Japan unqualifiedly give us the credit of having done more in that direction than any other agency of modern times. We have not only helped to revive in India the ancient *Tols*, or pandit-schools of Sanskrit literature and philosophy, and to reawaken reverence for the class of real Yogis, or saintly devotees, but we have created a demand for reprints and translations of ancient Sanskrit classics, which is being met by the frequent issue of works of this class at Calcutta, Bombay, Benares, Lucknow, Lahore, Madras, and other Indian literary centres.

Among the most important are the Vedas, Bhagavad Gita, the writings of Sankara, Patanjali, and other renowned Aryan philosophers and mystics. The Asiatic people have publicly testified most unqualifiedly their gratitude and respect to us for what we have done on the lines of the second of our declared objects. Nor should it be overlooked that the prevalent interest in theosophy and mystical Oriental philosophy in general, which the most casual observer is forced to see throughout Europe and America, is directly or indirectly the result of our society's activity. With thirty-eight branches in the United States, and others in various European countries, among whose members are men and women of high culture, including many writers for the press, it is easy enough to comprehend the justness of the above claim. Of course it is not for me to say how much, if anything, the books I have myself written, and the magazines I have edited and am editing in English and French, have helped to cause this new bent of the Western mind. Suffice it that it exists. For Theosophists it is the presage of the dawn of a new religious day for the world, the harbinger of a new marriage between science and religion, and of peace between the good people of the most incongruous sects—as the world thinks them.

Now as to the third object on our list. Properly speaking, the term "psychical research" should include the whole of the great movement known as modern spiritualism. But the subject is too vast to be dealt with in the closing paragraphs of an article. Suffice it to say that many investigators have been led to discriminate much more closely between the various classes of phenomena, while much more has been done to weaken the sentimental, but unphilosophical, supersition which made the "Spirits" of the departed the suffering spectators of the follies and crimes of the living. For details as to the conclusions we have arrived at on this subject, the reader must be referred to "The Key to Theosophy," wherein the question is dealt with at length.

At least we may claim to have placed before

the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny and evolution—a scheme preëminent above all for its rigorous adherence to justice. And, that we may broaden our criterion of truth, our research extends to an inquiry into the nature of the less known forces, cosmic and psychical. Upon such themes many of our books have been written, and many of our reprints of ancient works, with or without commentaries, have been selected with reference to the light they throw upon these *quæstiones vexatæ*.

In one word, our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man, which carry with them the means of reconstructing for the present generation the deductive metaphysical or transcendental philosophy which alone is the firm, unshakable foundation of every religious philosophy. Theosophy, the universal solvent, is fulfilling its mission; the opalescent tints of the dawn of modern psychology are blending together, and will all be merged into the perfect daylight of truth, when the sun-orb of Eastern esotericism has mounted to its noon-stage.

For many a long year the "great orphan," Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendours of a progress purely material, of a science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a *spiritual* philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to "the dawn of a larger day."

Such is the goal which theosophy has set itself to attain; such is the history of the modern movement; such is the work which theosophy has already accomplished in this nineteenth century.

H. P. BLAVATSKY

“WHAT IS THEOSOPHICAL?”

Students of Theosophy, and especially Associates of the U.L.T., will do well to learn from the discussion carried on by two groups of members of the Adyar Theosophical Society in the pages of *The Theosophist*, edited by the President of that Society. The discussion is about activities to be or not to be named Theosophical. What is a Theosophical activity? Naturally arises the point under discussion—what is Theosophical?

Is secular and æsthetic and artistic education of the young an activity to be regarded as Theosophical? Is any activity Theosophical because it is sponsored and guided by a member of the Adyar Theosophical Society? If not, then what form of activity should be considered as Theosophical? These points are being discussed.

We of the U.L.T. are not concerned in the affairs of the Adyar Theosophical Society. That Society represents a certain stripe of Theosophy and within its ranks are many sincere men and women who try to follow, each according to his light, what each considers as Theosophy. Its estimate of H.P.B., the Messenger of Theosophy, and of the Message she gave are not the same as those enunciated in the Declaration of the U.L.T.

As to Theosophical activities, H.P.B. herself has been clear and explicit. In a memorable passage in the first of her *Five Messages* she wrote in 1888:—

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do....

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy

teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice and generosity will be done spontaneously by all.

She further clarified this idea the following year in *The Key to Theosophy*. Asserting that every Theosophist is bound to do his utmost to help on every wise and well-considered social effort she offers one test to be applied to each such effort: Does the proposed activity tend to promote *true* brotherhood? She writes:—

No one person and no society can lay down a hard-and-fast rule in this respect. Much must necessarily be left to the individual judgment. One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

That ought to settle the question—it gives in a nutshell the answer to “What is Theosophical?”

In the Declaration of the U.L.T. is a very definite statement about what are called subsidiary activities and side issues. It states:—

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.

Promulgation of the Theosophical philosophy is our chief aim. That effort serves the cause of true Brotherhood in the most efficient way. In her *Secret Doctrine* (I. 644) H.P.B. points out that

...the only palliative to the evils of life is union and harmony—a Brotherhood in act, and *altruism* not simply in name. The suppression of one single bad cause will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

True Brotherhood and true service of Humanity are very definite concepts well defined in Theosophy. Therefore the true answer to the question "What is Theosophical?" will not be found by our brothers of the Adyar Society till they raise the root-question—What is Theosophy? There are some very clear-cut answers given to this question by the Masters of H.P.B. In her writings H.P.B. has fully put forward what is Theosophy and what cannot be and is not. She and her Masters have refused to compromise by tampering with the Living Ideas of Divine Wisdom. All that can be given out has been given out in her recorded Message. H.P.B. was not vague when she wrote in her Introductory to *The Secret Doctrine*, Vol I:—

...the outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy.

...the SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century....

In our April issue we printed some significant and telling extracts on the subject of "What Is Theosophy?" They should be read afresh in the light of what is said above.

Is an activity or an action Theosophical? The answer should not depend on the views of any person but on the Teachings of the Wisdom-Religion. All the difficulties and schisms in the parent Theosophical Society, causing its death and bringing into existence what H.P.B. herself called the "Theosophical Societies," are rooted in this—the correct recognition of what Theosophy is, what it stands for, what it accepts and what it rejects. She wrote in 1888:—

Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and they prevailed as you in America will prevail, if you only remain staunch to the Master's programme and true to yourselves.

Those who follow the Original Impulse, use the Original Keys to old teachings and distinguish as important, ancient teachings lost for millennia and now restored as "new" but really old, old truths—all three clearly offered in the recorded writings of H.P.B.—find no difficulty at all in living their own lives Theosophically and promulgating the great Living Ideas. They know what is and what is not Theosophical because they have determined what is Theosophy and what is not. They have perceived the Inner Way, however often they may fall and fail in their endeavour to become Theosophists, or however much they see their own limitations in putting into motion those Living Ideas. Theosophy is exact, constant, consistent, infallible, ever the same. What is contained in the Message of H.P.B. is all we have as a gauge by which to measure all ideas and event.

James Morier's Classic, *The Adventures of Hajji Baba of Ispahan*, first published in 1824, has been brought out in a fine new edition with Introduction by Richard Jennings (The Cresset Press, London, 9s. 6d.) It contains a great deal of human wisdom and thought-provoking entertainment; students of Theosophy will enjoy perusing it. Below we give one extract, on the influence of the Law of Karma. As his shrewd nature mellowed by lifelong experiences makes Hajji Baba say:—

"Necessity," so the poet sayeth, "is as a strong rider with sharp stirrups, who maketh the sorry jade do that which the strong horse sometimes will not do."

I was disappointed, vexed, and mortified. My hopes of living a life of ease and enjoyment had disappeared, and I once more saw myself obliged to have recourse to my own ingenuity to keep me from starvation.

"If I have lost a home," said I, "see I have found a friend. Let me not reject his proffered protection; and the same powerful destiny which has led me on step by step through the labyrinth of life will doubtless again take me by the hand, and perhaps at length safely land me where I shall no longer be perplexed respecting the path I ought to pursue."

THE POWER OF A VOW

Why is it that nearly all people want to make resolutions, at the New Year or at any new cycle of life, and that human civilization itself is tacitly based on people's "word" or oath. No business can be conducted except on the basis of promises; religions are based on promises, from baptism (or the similar ritual of other religions) to the marriage vows and those of the spiritual life. The vow or "oath" is recognized as sacred; even a man's word is recognized as a sacred bond, though the recognition is not always acted up to today. Why is it that people today say "Promises are made to be broken," whereas King Arthur made his knights keep their vows to seek the Holy Grail, even though he knew that it would bring disaster on them and on himself, and Rama held that his father must keep his vow even though it meant his own banishment? Actions reflect beliefs and ideas, and according to the sacredness attaching to a promise a civilization is rising or falling.

In spite of our failings we realize that promises *are* sacred and that resolutions must be kept because there is inherent in us the belief, even the conviction, that there is that in us which is greater than that which is apparent, and that It can be called upon to stand by us if we stand by It. A pledge taken in the name of that which we recognize to be beyond all ordinary human changes of opinion, selfishness and so on, is a vow or an oath, even if taken by ourselves to ourselves, and therefore is sacred. Only when we refuse to acknowledge this do we break our promises and our vows and, in the lower reflection of life which is our daily living, we make resolutions and take vows, saying to ourselves that we may keep them or break them. Our little New Year resolutions—we even forget after a day or two that we have made them, as we slip back into the old routine and atmosphere of life.

We say that we are weak-willed, but we do not ask ourselves *why* we are weak-willed because we have forgotten that we are more than that which shows itself to our friends, or even to ourselves in our thoughts, when we think of who and what we are. We have forgotten that the very

power we have as a person, living in the world and analyzing it, comes from our higher nature. Even our desires and feelings (*Kamā*) have *within* them the power of the spiritual nature—Buddhi. The will is the power of Spirit in action; no matter what the action, the power of the will to bring it about is the power of the Spirit.

It is true that the strongest expression of the will today is in Kama and shows itself as obstinacy and stubbornness, while there are those in whom personal indulgence has paralyzed the power of the will itself. But there is an aspect of will which enabled the Buddha to strive through all obstacles to reach the goal for the sake of humanity itself. This highest aspect of will can be reached by what is called pure ideation, right thought, pure thought, impersonal and universal thought.

How is this to be achieved?

In our evolutionary journey as human souls we have reached the position where desires are no longer purely instinctive but can be, and are, thought out, brought into being and to fruition by the thought. Therefore we are taught that if we do not think about our desires they will cease. And the alternative is true: thought is the food of desires and the soil in which they grow, and the power to keep the thought on the desire is the power of the will. Therefore, we have first to begin to analyze our thought.

It is important that we bear constantly in mind that Lower Manas is the ray of the Higher, and therefore is of its nature. But it has entered into all our senses and organs and body and become immersed in the desire and feeling nature, so that we have lost all correct idea of its powers and functions. The separation of it from the desires and the senses will help us to understand what it is. Caught up as we are in our desire life—"I want, I think, I desire"—we make our resolutions or make our vows or promises on the spur of the moment or in the heat of a desire. We fail to keep them because at some other moment another desire may take hold of the mind and rise to strength and usurp the place of the former. And so the round goes on, and each time we break a promise the power of the will is weakened.

Will itself is like a colourless fluid, we are told, and fluids need an instrument or a vehicle. To make and strengthen the vehicle is then necessary and that is our task. The vehicle is Kama or desire, for desire is the mover of the will; but if we have many desires it is like pouring water into a sieve. Therefore we are told that we should cultivate one great Desire. All worthy smaller desires will fit into the one great Desire and in time a vehicle which is permanent will be created through which the will can work.

It is not necessary to try to rid ourselves of Kama. To do so is impossible. Kama is one of the principles of our sevenfold nature and we cannot do without it. But we can try to contact that aspect of it which is permanent, what we may call the soul of it, closely akin to Buddhi. To do so we must formulate our desire well and firmly, after study and thought to find out whether it is one that will always last, whether it is worth using the will on, what its nature is and the motive for desiring it. We must work out the application of the desire in the mind first, before we finally resolve, and then we must keep it alive by our thought, constant and steady. One of the chief aspects of the will is its steady flow, and this is made possible at our stage only by the steady holding of the desire in the mind.

As every new cycle begins we should look at the desires we have and get rid of those that are temporary, worthless, selfish, deluding. Every year we ought to look at the desires in the light of the experience gained during the past year. If the same desires remain, we must see if that is because they are universal in application or because we have not grown in our knowledge. Then it is necessary to try to find out what is the new desire, one, not many, that we wish to bring to fruition. This we can find out by study, by thought, by search, by application.

Our thought today fails because we do not *ideate*; we go round and round the old thoughts and desires and emotions like a squirrel in a cage, or we are negative, apathetic. If after a period of

thought, earnest and sincere, we have not enlarged our original concept, of what use the time spent in the thought? The first step to thought is study, to put ourselves in touch with the great ideas which have in them a spiritual potency. The next step is to *think* on what we have studied. If in our study we have understood everything, it is not study. Study must lead to thought, which itself is a search for understanding. And understanding in turn is not complete unless the thought is put into application in practice. None of these operations are possible without the use of the will, steadily applied. The practice must be kept up through the steady flow of thought, desire, will. That is where our failings show themselves, and where we say, "I can't do it." But that is not where the failing is; it is in the thought, the planning, the building of the invisible side of the visible practice. As nothing can exist materially without its astral counterpart and its spirit or energizing agency, so no practice can be without its astral counterpart and it cannot continue without the energizing spirit or will behind it.

The root of the living of a better life is self-examination, in which we compare ourselves with those who possess more spirituality than ourselves, but in which it is worse than useless to compare ourselves with those who do not seem as far "advanced" as we seem, unless the latter is done by way of an impersonal analysis showing the effect of the universal spiritual ideas in practice.

When the thought, desires and will are in perfect conjunction, expressing themselves as one force in action, then we are beginning to be an integrated individual, trustworthy, steady, sounding a note of balance in an unbalanced world, living the life of Spirit in the world of matter, one of those who walk upright, faithful and true. The beginning is now and here.

A Pledge once taken, is for ever binding in both the moral and the occult worlds. If we break it once and are punished, that does not justify us in breaking it again, and so long as we do, so long will the mighty lever of the Law [of Karma] react upon us.

(*The Path*, July, 1889, Vol. IV, pp. 98-9)

MENTAL HYGIENE

A greater incidence of mental sickness seems to be part of the price we have to pay for our industrial civilization, which deprives so many of the opportunity for creative activity and gives them in its place a meaningless routine. Part of any social planning should be an investigation of ways and means of reintroducing craftsmanship into our industrial processes and of encouraging creative leisure activity instead of a passive enjoyment of films, submission to mass emotion at a football or baseball match and so on.

Theosophists cannot afford to wait for any such attempt. Upon them is placed the duty of stressing in every possible way the universal validity and application of the Third Fundamental Proposition of *The Secret Doctrine*. In particular, they must show that, as vaccination and immunization are no substitutes for obedience to the laws of hygiene, so psycho-analysis, hypnosis and the application of "group psychology" by works managers are no substitutes for obedience to the laws of mental hygiene.

Psychologists are apt to see man as a super-animal and the primitive instincts as the fount of his driving energies. Freud stresses the sex instinct and Adler the will to power, any other motivation being considered a sublimation of these. A thwarting of their normal satisfaction by religious or social taboos, or by persecution, forces them into the unconscious, or the underground world of human consciousness, from which, like a volcano with its normal outlet dammed, they break out with renewed violence at some other point. The result is some form of mental abnormality. For example, a child with an inferiority complex, induced by a hostile environment, may satisfy his desire for power by torturing helpless animals and gloating over their impotence.

Jung differs from Freud in distinguishing between what he calls the personal unconscious, the region of repressed impulses, and what he calls the archetypal unconscious, containing a record of all human experience in certain archetypal ideas, those of "God," of the "Father," of the "Mother," of the "Wise Old Man" and so on.

The archetypal unconscious is the womb out of which comes the individual Ego. The first half of a mentally healthy life is a period of outward-going activity, in which the conscious Ego achieves a harmonious relationship between his own needs and appetites and his environment; the second half is a period of in-turning activity in which the individual Ego learns of its roots in the unconscious and experiences the many-faced meaning of the archetypal ideas. Thus the "Mother" is understood not only as the female parent but also as the womb of any form, mental or physical; the "Wise Old Man," not only as the teacher but also as the individual's own inner and higher potentialities.

Mental ill health, according to Jung, arises out of a disharmony between the individual and his environment, or out of a disharmony between him and the parent unconscious. The outgoing and in-turning activities do not balance, or one aspect of an archetypal idea excludes the others. Thus, without experiencing the deeper significance of the "Mother," the individual may become unduly dependent on his physical mother, with disastrous consequences in his married life. The symptoms of mental ill health are indicative of the attempts of the unconscious to restore harmony. One form which these may take is that of dreams with symbolic significance which, if interpreted correctly, will show the cause of the disharmony.

There is much in Jung's ideas which deserves correction in the light of Theosophy but psychologists tend to seize hold of some aspects of the truth and to magnify their scope and importance. In the short space of this article we will attempt a presentation of the principles of mental hygiene based on the teachings of Theosophy and using the analogy of the laws of bodily hygiene.

It is obvious that we share many impulses with the animal. While, however, the animal hunts, sleeps, mates and tends its young by the compulsion of instinct, man can choose not to follow his natural impulses, to follow them in a certain way with a clear conception in his imagination of something that he wishes to create, or to play with those impulses for sensuous pleasure. It should be equally obvious that no process of

strictly logical reasoning can arrive at the conclusion that this power of choice can be a sublimation of the instincts. It must be essentially of a different nature.

The power of choice is the light of self-consciousness or of mind individualized, kindled in the human animal many millions of years ago, as one candle lights many, by high intelligences who had received the gift in their turn. In its essential nature it is heaven-aspiring and intuitive, close to its divine parent, the spiritual Monad. In its functional aspect, as tiller of the fields of experience, it hears, sees, touches, smells and tastes through the channels of the senses, analyzes and classifies sense impressions, stores those impressions and is coloured by them. It may and does fall under the sway of impulses in its animal nature but, in doing so, by means of its own inherent quality and energy, it gives to those impulses a peculiar power and complexity which they do not possess in the animal. Mind is master and servant in one, master as the directing intelligence within the carriage, servant as the driver controlling or learning to control the horses, or the senses. Mind is not a useful excrescence or a rider clinging precariously to an untamable steed, and sound mental hygiene is based on an understanding of this.

Consider the elements of bodily hygiene to be detachment, good food, harmony and exercise; remembering that by health Theosophy implies well-being, bodily grace and uprightness, precision of movement and a responsiveness to the driver's lightest touch.

To take up first detachment, trained horse and driver are one, yet, if the latter were not at the same time detached he would lack perfect control. Something of this detachment is achieved by the gymnast, the craftsman and the actor who at the beginning of their training become conscious of a bodily clumsiness and a lack of response, and have to learn to assume the position of one who controls the body as the driver controls the horse. Exactly the same consideration applies to mental health. Higher and lower mind are one, yet the higher is detached and the lower mind, the driver, has to become responsive to his commands and not be distracted by events around him. To ensure

mental health in the midst of the mental conflicts which are bound to arise, we must learn that we can control the senses by listening to the voice of our inner ruler.

Our next element is good food, and for simplicity we will include with this fresh air and cleanliness, since these ensure that we do not absorb into the body substances inimical to it. The body grows and renews itself upon what it feeds on and unless we give it good food all other efforts to sustain it in health will be unavailing. Analogously, the mind grows and renews itself upon what it feeds on, and we must give it the right kind of nourishment. Good food is not sufficient in itself. It must be eaten in a contented frame of mind. We must not overeat and opportunity must be given to the body to digest what it has taken in. According to our nature we will assimilate the *sattvic*, the *rajasic* or the *tamasic* elements in the food. Sattvic food for the mind invigorates, strengthens and tranquillizes it; rajasic food inflames the passions and tamasic encourages mental sloth and superstition.

Many psychologists and doctors, in warning of the alleged dangers of chastity, for example, seem unable to discriminate between the true ascetic who controls the mind and feeds it on right ideas and the "false pietist of bewildered soul, restraining the senses and organs, yet pondering with his heart upon objects of sense." Naturally the latter is building up the conditions for a mental explosion. Assimilation of sattvic food for the mind requires discriminating reading and listening; the discarding of preconceived ideas and prejudices; the concentration of all faculties to the end that we may suck out the essence or nectar of the nourishment received; and lastly the application in action of what is taken in.

The third element in mental as in bodily hygiene is harmony. Organic well-being, uprightness, precision of movement, imply a harmony of bodily activities, a regularity of bodily habits, like the harmony of a finely rendered piece of music, in which each note is given its correct quality and intensity but all contribute to a transcendent theme. Perfect physical health implies not only a proper exercise of each faculty, but also a dedication of the whole to some wholesome purpose. The

making of bodily health an end in itself is not conducive to the greatest harmony. Once more, the same consideration applies to mental health. That requires the harmonious development of all our psychic faculties and their dedication to a noble purpose. Far from our higher motives being a sublimation of the instincts, there is but one will or energy, the force of Spirit in action; all energies are expressions of the one; and all the creative powers of the body have their counterparts in the inner man.

By directing the mind and aspirations to the lower plane, a "fire" or centre of attraction is set up there, and in order to feed and fatten it, the energies of the whole upper plane are drawn down and exhausted in supplying the need of energy which exists below due to the indulgence of sense gratification. On the other hand, the centre of attraction may be fixed in the upper portion, and then all the needed energy goes there to result in increase of spirituality.

Only by learning to take the position of the Higher Self can we subdue all our psychic and bodily functions to the theme of a noble life.

Our last element is exercise. The gaining of that detachment which is skill in action and not lack of interest demands practice. Food clogs the unexercised body; a lack of balance of function results from a sedentary condition. Mental health requires more than mental gymnastics, it requires the development of the will to do, the mental energy to realize in action our highest thoughts. The cold indifference of the intellectual who is lacking in this will to do is far from the compassionate detachment of the sage; mental food clogs the mind; a lack of balance results when this will to do is absent.

Such are the changeless laws of mental hygiene and even a little of their practice "delivereth a man from great risk," as Shri Krishna says of *Buddhiyoga*. (*Bhagavad-Gita*, II, 40). Our children deserve to be forearmed against the stress and frustration of modern civilization. Instead of much learning by rote, great ambition and little thought about problems abstracted from their daily lives, they need to be taught the quality of detachment, the simple soul verities, faith in their own souls; that they may develop that will to do and partake of the aroma of spiritual knowledge

which arises from even a little soul-action in the midst of any evil that may befall them today.

THE WOMAN'S MOVEMENT

Appropriately for U. L. T. Day there will be brought out the largest Theosophical Free Tract so far, No. 21, on "The Woman's Movement," which our gallant H.P.B. championed so bravely. Quotations from her writings and also one from Gandhiji introduce the 16-page tract. It traces the history of the status of women from the honour in which woman was held in ancient India to the degradation into which she fell in West and East, thanks largely to priestcraft. But if the historical background is fascinating, even more absorbing is the story of the struggle against injustice to women which has led, after great efforts and sacrifices, to their enfranchisement and a measure of equality of rights in many countries, including India. And no less important are the questions, also considered, how women are using their newly won freedom, why it has in many cases failed to bring the anticipated satisfaction, and what the remedy is for the present state of affairs.

Students of Theosophy will be especially interested in the light which this new Free Tract throws on two distinguished women, the scientist Princess Helena Pavlovna and her daughter, an influential novelist, Helena Andreevna Hahn, who were the grandmother and mother, respectively, of Madame Blavatsky. Also, Theosophists being "of necessity the friends... of all those who fight... against injustice to women," they will be interested also in the womanliness and courage of the great pioneers in the Woman's Movement in England, in America and in India. The obligation which rests on modern educated women now to labour for their more helpless sisters is also emphasized; and the fact that the necessary further guidance for the Movement is to be found in the writings of H.P.B.

Theosophical Free Tract No. 21 is available upon request from the U. L. T., Bombay.

IN THE LIGHT OF THEOSOPHY

The world's present choice being between "total peace" and "universal war," M. Torres Bodet, Director-General of Unesco, did well to formulate in an address on April 12th "what might be called the scientific law of peace," a copy of which came to the Indian Institute of Culture. He was addressing British teachers attending at Unesco House a study week on Education for International Understanding.

A peace project in the days of Louis XV had been condemned for omitting plans for changing the hearts of the princes. In our democratic era, a world order of just and enduring peace demanded "the free assent and willing service of each citizen to a common ideal." The whole of education could, and should, be keyed to producing true mutual understanding and a sense of man's responsibility in society. Not blind imitation and regimentation or the condoning of evil is the ideal, but "using the special qualities of each for the attainment of a shared ideal."

We should not think of international understanding as something external to ourselves, like a statue that we carve and polish, for we can expect no goddess to give our Galatea warmth and life. It is in us that the flame must be kindled—from us that the light shines forth.

But the making of peace "the revered and living law of human relations" called for sacrifices, sometimes heroic, sometimes only perhaps of leisure and tranquillity in the service of international understanding. M. Bodet quoted Montesquieu's words, which should be remembered in these days of secrets that give death:—

If I knew anything which served me but harmed my family, I should cast it out of mind; if I knew anything which served my family but not my country, I should strive to forget it. If I knew anything which served my country but was harmful to the human race, I should deem it a crime.

He recalled also the story of the Buddha, earlier than Gautama, who to save a lark from a falcon had offered its weight cut from his own body. The lark had been placed in one scale of the balance, but to even the scales the saint had found it necessary to sacrifice himself entirely, limb by limb.

What sacrifices, he demanded, were we willing to make to save the dove of peace from the talons of the hawk of war? And he warned, "Either we shall learn to understand one another or we shall perish."

Writing in *The Maha-Bodhi* Vaisakha Number, April-May 1950, The Hon. Dr. B. R. Ambedkar, Minister of Law, Government of India, considers "Buddha and the Future of His Religion." It is not necessary to admit his sweeping criticisms of other religions, the key to the identity of which in their inner teachings Theosophy furnishes, in order to agree with his praise of the Buddha and His great message. His claim for the central place which morality holds in Buddhism echoes Madame Blavatsky's statement in *The Key to Theosophy* that

while in other religions ritualism and dogma hold the first and most important place, in Buddhism it is the ethics which have always been the most insisted upon. This accounts for the resemblance, amounting almost to identity, between the ethics of Theosophy and those of the religion of Buddha. (p. 14)

Dr. Ambedkar is convinced of the importance of Ahimsa, but points out that the Buddha taught also social, intellectual, economic and political freedom, and equality regardless of caste or sex. He calls for a Gospel of Buddhism, including the Buddha's life, His more important teachings, etc. We should demur to including in it "Buddhist ceremonies," ritualism being ever the stultifier of living truth, but suggest blending in such a presentation the philosophy of the Southern Buddhist Church and the metaphysics of the Northern Schools. Dr. Ambedkar wants the Bhikshus to return to the old ideal of learning and service, and the Buddhist countries to propagate their faith, believing that "to spread Buddhism is to serve mankind."

The Great Master wrote that "Buddhism, stripped of its superstition, is eternal truth," and that "even exoteric Buddhism is the surest path to lead men toward the one esoteric truth." And H.P.B. has written of this "only absolutely bloodless religion" that

if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity.

The Triple Anniversary of Lord Buddha was celebrated on May 2nd throughout the Buddhist world and also here and there in India, including Bombay, where two or three meetings were held in honour of the occasion. Messages from many prominent Indians and others were received for the Buddha Jayanti celebrations at Gaya, where His Excellency Luang Phinitta-Akson, Thai Envoy Plenipotentiary in India, addressed the large gathering.

Pandit Nehru's message referred to the solace which the Buddha had brought to many troubled minds. It read in part:—

On this day our minds go back to Lord Buddha whose light illuminated this land 2,500 years ago and which spread to many parts of the world. It still continues to shine to this day in innumerable minds and hearts. We take his name and praise him and find solace in him. His message, which was timeless, was for all time a message of peace and tolerance.

The General Secretary of the All-India Scheduled Castes Federation, Shri P. N. Rajabhoj, urged on May 4th that India "should readopt Buddhism with its creed of equality and freedom of human beings," adding that the Federation, under Dr. Ambedkar's leadership, would strive its utmost to re-propagate Buddhist ideals in India.

Dr. S. G. Soal, a leading English investigator of extra-sensory perception, discusses in the April *Hibbert Journal* "The Present Status of Telepathy." He considers that the revelation by modern physics of the depth of our ignorance of the material universe has contributed to a mental climate "probably more favourable to the admission of telepathy into the scheme of things than it has been at any time during the past hundred years." But if orthodox scientists and psychologists are a little more favourable to telepathy than they were 10 years ago, the ideological hostility to extra-sensory perception remains. Some

even cling to "some cause at present unknown" to account for the admittedly valid experimental results. He cites a behaviourist who "disposes of telepathy by disposing of the mind itself." Dr. Soal adds:—

Most of us, including Eddington, would prefer to retain our own mind and consciousness as the most real thing of which we have any knowledge. . . The only things which we can observe directly are the phenomena of our own consciousness; all the rest is inference.

Though he admits the limitations of laboratory experiments under controlled conditions, and recognizes that

spontaneous cases may actually contain the clues to the psychic riddle if only we could learn how to think in the right way about them,

he points out that the card-guessing experiments have been useful in confirming points suggested by the many cases of "a vivid impression, amounting sometimes to a visual hallucination" received by a distant friend or relative at the time of death or serious accident to one about whom no cause for anxiety had been known. They confirm, for example, that distance does not diminish the vividness of the telepathic impression, and that whether the person who receives the impression knows the exact location of the "agent" does not matter.

Theosophy ascribes such vivid impressions or appearances to the intense thought of the dying man or of the recipient of the impression, in cases where, whether by love, hate, or fear, actual magnetic attraction and repulsion have been established between the two. It is a telegraphic message along the wire of sympathy or of antipathy, and is certainly, as Dr. Soal suggests, unaffected by distance or by the recipient's knowledge of where the other is.

It is the sympathy between mind and mind and the attunement of their instruments to respond magnetically and electrically to one another that hold the clue to the riddles of telepathy.

The fallibility of human judgment and the irrevocability of the death penalty make a bad combination. More than one man, protesting his innocence to the last, has been hanged, only to

have another discovered later to have been the criminal. While Theosophy does not rest its case against capital punishment solely on this argument, it would seem sufficiently cogent in itself to condemn murder by the State in the eyes of every lover of justice.

An account is given by Ludovic Ormonde in *Enquiry* for March of "The Gloucester Mystery," a historical instance of such a miscarriage of human retribution. A 70-year-old steward of Chipping Campden in Gloucestershire disappeared in August 1660. William Harrison had set out to collect the rents for his employer, Lady Campden, but did not return. His tattered hat was found in a gorse bush, its band soaked with blood, and, though the body was not discovered, he was assumed to have been murdered. His servant, John Perry, who alone had known that Harrison was carrying money, was arrested and, either from fright or because of mental derangement, made a confession implicating his brother Richard and his mother, who was popularly known as a witch. The confession he later retracted, and his mother and brother also denied their guilt, but their stories were not consistent and all three were hanged by due process of law.

That was in 1661. "In 1663, William Harrison walked back into his home at Chipping Campden." We are not concerned here with the colourful account of his alleged kidnapping and transportation, which did not carry conviction to all his contemporaries, but with the terrible fact that an irrevocable sentence had been carried out upon three entirely innocent people. Even if, on the strength of the circumstantial evidence and the erratic statements of the accused, they had been sentenced to life imprisonment, they could have been promptly released when their "victim" reappeared, and, one hopes, well recompensed for their undeserved sufferings. But the victims of capital punishment are beyond the reach of human pardon and human reparations.

In the May *Aryan Path* appears the translation of the French lecture on "The Mystic Poetry

of the Sufis" which Prof. Syed Naficy of the University of Teheran delivered at Bombay on February 18th, under the auspices of the P.E.N. All-India Centre. His subject is of special interest to students of Theosophy, because, the Truth being one, the true Mystic, in the measure of his advance, is also a true Theosophist-Occultist, above the distinctions of creed and the fancied necessity of rites.

The Sufis, H.P.B. tells us in *The Theosophical Glossary*, very justly claim to possess "the esoteric philosophy of true Mohammedanism," and she adds:—

The Sufi (or Sofi) doctrine is a good deal in touch with Theosophy, inasmuch as it preaches one universal creed, and outward respect and tolerance for every popular *exoteric* faith. It is also in touch with Masonry.

And she goes on to list the successive stages through which the Sufi passes to "complete union with the Universal Deity in *ecstasy* or *Samadhi*."

The Sufis, in spite of their own breadth and tolerance having been surrounded from the first by hostility, had lived in secluded places and met in secret, Professor Naficy explained, and they had had recourse to allegory to convey their truths. Sufi and mystic poet had become almost synonymous terms. He recounted two allegories, one by Sanai and the other by Attar, both Iranian mystic poets. Sanai depicted spiritual advance as the journey of a pilgrim who had to discard his various impedimenta, one by one, in order to travel sufficiently unencumbered to reach the goal, union with the Inner God.

Attar described the pilgrimage of a number of birds, each symbolizing a human failing. They all set out to seek a fabulous bird, worthy of adoration and emulation. One by one they fell away, as the party advanced, until a single pilgrim reached the place where the object of their search was said to dwell. He found a setting of fairylike loveliness, but no fabulous bird. Looking into the crystal pool there, he beheld—Himself!

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

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

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

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

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

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

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration"

I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

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