



1656

ULT LIBRARY
BANGALORE.

Accn. No. 1656

1656

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

Vol. 46, No. 1

17th November 1975

AN IMPORTANT LANDMARK

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. . . . The Theosophical Movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing to adventitious methods. 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 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.—H. P. BLAVATSKY

NOVEMBER 17 this year marks an important landmark in the history of the Theosophical Movement of the 19th-20th century — the culmination of its centennial cycle. For those who understand its real import, it is the most serious movement of this age. In 1875, the time was found to be ripe for its launching, as shown by the determined effort of many earnest students to reach the Truth, at whatever cost and wherever it may be concealed. Seeing this, its custodians permitted that some portions at least of that Truth should be proclaimed. "Had the formation of the Theosophical Society been postponed a few years longer," wrote H.P.B. in 1889, "one half of the civilized nations would have become by this time rank materialists, and the other half anthropomorphists and

phenomenalists.”

The widespreading influence of Theosophical ideas, however labelled, is reflected in the stupendous change in human thought during the past hundred years. Not only are the Occult doctrines gaining greater intellectual acceptance, but their *living power* has transformed countless lives and given them an upward impulse. H.P.B., taking her inspiration from Eastern Adepts and study of their Science, laboured to find and educate a few who, appreciating the majesty of the Secret Science and devoted to the “great orphan,” Humanity, would carry on her work with zeal and wisdom, and continue the great task of injecting into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom-Religion, pure and undefiled.

Looking back on the event of the founding of the Theosophical Society, H.P.B. wrote in 1881 that the psychic phenomena that were then the rage

opened up a great field of research, the outcome of which must be enlightenment upon the master problem of life, Man and his Relations. We had seen phenomenalism running riot and twenty millions of believers clutching at one drifting theory after another in the hope to gain the truth. We had reason to know that the whole truth could only be found in one quarter, the Asiatic schools of philosophy, and we felt convinced that the truth could never be discovered until men of all races and creeds should join like brothers in the search. So, taking our stand upon that ground, we began to point the way eastward.

The closing of the centennial cycle is an appropriate time for stock-taking, for reminding ourselves of what Theosophy and its Movement, of which the Mission of H.P.B. was the latest expression, stand for. This issue of THE THEOSOPHICAL MOVEMENT contains some important pronouncements by the founders themselves on the Original Impulse, the Original Aims, the Original Programme of the Movement, and on its Message.

What of the future? One of the Elder Brothers, who stood and still stand behind the designs laid down on the trestle-board, has written that “so long as there are three men worthy of our Lord’s blessing,” the Theosophical Movement cannot perish from human knowledge and human inspiration. Though any body or organization claiming to be the mouthpiece of Theosophy might be wrecked, the IDEA which it represents and which has gained so wide a currency will continue to live on.

WHAT THE MASTERS HAVE SAID

[Collated here are some words on Theosophy and the Theosophical Movement, written during the early days of the Movement by its Real Founders, the Masters of Wisdom.—Eds.]

THEOSOPHY is no new candidate for the world's attention, but only the restatement of principles which have been recognized from the very infancy of mankind. The historic sequence ought to be succinctly yet graphically traced through the successive evolutions of philosophical schools, and illustrated with accounts of the experimental demonstrations of occult power ascribed to various thaumaturgists. The alternate breakings-out and subsidences of mystical phenomena, as well as their shiftings from one centre to another of population, show the conflicting play of the opposing forces of spirituality and animalism. And lastly it will appear that the present tidal-wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensable necessity. It is a good beginning to make the inherent capabilities of the inner, living man better comprehended.

When one regards the magnitude of the task to be undertaken by our theosophical volunteers, and especially the multitudinous agencies arrayed, and to be arrayed, in opposition, we may well compare it to one of those desperate efforts against overwhelming odds that the true soldier glories to attempt. You have done well to see the "large purpose" in the small beginnings of the T.S. Of course, if we had undertaken to found and direct it in *propria persona* very likely it would have accomplished more and made fewer mistakes, but we could not do this, nor was it the plan: our two agents are given the task and left—as you now are—to do the best they could under the circumstances. And much has been wrought. Already many minds like yours are pondering the question of occult law. Like you, they are dissatisfied with what has been hitherto attainable and clamour for better. Let this—encourage you.

The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet, it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind. The terms "unscientific," "impossible," "hallucination," "impostor," have hitherto been used in a very loose, careless way, as implying in the occult phenomena something either mysterious and abnormal, or a premeditated imposture. And this is why our chiefs have determined to

shed upon a few recipient minds more light upon the subject, and to prove to them that such manifestations are as reducible to law as the simplest phenomena of the physical universe. The wiseacres say: "The age of miracles is past," but we answer, "it never existed!" While not unparalleled, or without their counterpart in universal history, these phenomena must and WILL come with an overpowering influence upon the world of sceptics and bigots. They *have* to prove both destructive and constructive — *destructive* in the pernicious errors of the past, in the old creeds and superstitions which suffocate in their poisonous embrace like the Mexican weed nigh all mankind; but *constructive* of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind. Phenomenal elements, previously unthought of — undreamt of — will soon begin manifesting themselves day by day with constantly augmented force, and disclose at last the secrets of their mysterious workings. Plato was right: *ideas* rule the world; and, as men's minds will receive *new* ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide.

But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of Immutable Law, unchanging and unchangeable, in regard to which there is only an ETERNAL NOW, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt. This is what we study and what many have solved.

And now it is your province to decide which you will have: the highest philosophy or simple exhibitions of occult powers. The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world

and arrest the attention of the highest minds.

No messenger of truth, no prophet has ever achieved during his lifetime a complete triumph — not even Buddha. The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised “nigger” brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself. Oh! for noble and unselfish men to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay them.

It is the vilification and abuse of the founders, the general misconception of the aims and objects of the Society that paralyses its progress — nothing else. There’s no want of definitiveness in these objects were they but properly explained. The members would have plenty to do were they to pursue reality with half the fervour they do *mirage*. I am sorry to find you comparing Theosophy to a painted house on the stage whereas in the hands of true philanthropists and theosophists it might become as strong as an impregnable fort. The situation is this: men who join the Society with the one selfish object of reaching power, making occult science their only or even chief aim, may as well not join it — they are doomed to disappointment as much as those who commit the mistake of letting them believe that the Society is nothing else. It is just because they preach too much “the Brothers” and too little if at all *Brotherhood* that they fail. How many times had we to repeat, that he who joins the Society with the sole object of coming in contact with us, and if not of acquiring at least of assuring himself of the reality of such powers and of our objective existence — was pursuing a mirage? I say again then. It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood, who is entitled to the possession of our secrets. He alone, such a man — will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the

good of mankind above his own good is not worthy of becoming our *chela* — he is not worthy of becoming higher in knowledge than his neighbour.

Spheres of influence can be found everywhere. The first object of the T.S. is philanthropy. The true Theosophist is a philanthropist — “not for himself but for the world he lives.” This, and philosophy, the right comprehension of life and its mysteries, will give the “necessary basis” and show the right path to pursue. Yet the best “sphere of influence” for the applicant is now in [his own land]. My reference to “philanthropy” was meant in its broadest sense, and to draw attention to the absolute need of the “doctrine of the heart” as opposed to that which is merely “of the eye.” And before, I have written that our Society is not a mere intellectual school for occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. “He that hath ears to hear, let him hear.”

The chief object of the T.S. is not so much to gratify individual aspirations as to serve our fellow men. The T.S. is first of all a universal Brotherhood, not a Society for phenomena and occultism. The term “Universal Brotherhood” is no idle phrase. Humanity in the mass has a paramount claim upon us. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*.

You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. Is not this worth a slight sacrifice? And if, after reflection, you should decide to enter this new career, let it be known that your Society is no miracle-mongering or banqueting club, nor specially given to the study of phenomenalism. Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all “phenomena” are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being.

Theosophy can only find objective expression in an all-embracing

code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats.

It is a universally admitted fact that the marvellous success of the Theosophical Society in India is due entirely to its principle of wise and respectful toleration of each other's opinions and beliefs. Not even the President-Founder has the right directly or indirectly to interfere with the freedom of thought of the humblest member, least of all to seek to influence his personal opinion. It is only in the absence of this generous consideration, that even the faintest shadow of difference arms seekers after the same truth, otherwise earnest and sincere, with the scorpion-whip of hatred against their brothers, equally sincere and earnest. Deluded victims of distorted truth, they forget, or never knew, that discord is the harmony of the Universe. Thus in the Theosophical Society, each part, as in the glorious *fugues* of the immortal Mozart, ceaselessly chases the other in harmonious discord on the paths of Eternal progress to meet and finally blend at the threshold of the pursued goal into one harmonious whole, the keynote in nature सत्.

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T.S. is linked in with similar work that is secretly going on in all parts of the world.

INAUGURAL ADDRESS

[At the inauguration of the Theosophical Society on November 17, 1875, in New York City, Col. H. S. Olcott, as President, delivered the first address. The major portion of that address is printed here as of historic interest.—EDS.]

IN FUTURE TIMES, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The bare announcement of the intended inauguration of such a movement attracted attention, and caused no little discussion in the secular as well as the religious press. It has sounded in the ears of some of the leaders of the contending forces of theology and science, like the distant blast of a trumpet to the struggling armies in a battle. The note is faint as yet, and indicates neither the strength nor purposes of the body approaching. For either side, it may mean a reinforcement that will help turn the tide of victory; it may herald only the gathering of neutrals to watch events; or it may threaten the discomfiture and disarmament of both antagonists.

From what little has been said in its behalf, it is not yet clear to the public how this "new departure" should be regarded. Neither church nor college knows whether to adopt a policy of denunciation, misrepresentation, contumely, or amity. By some secular journals it is patronizingly encouraged as likely to "enliven a prosaic age with exhibitions of mediaeval tricks of sorcery," while others denounce it as the forerunner of a relapse into "the worst forms of fetishism." The spiritualists began, a few weeks ago, with voluminous and angry protests against its promoters, as seeking to supplant the prevalent democratic relations with the other world by an aristocratic esoterism, and even now, while they seem to be watching our next move with the greatest interest, their press teems with defamatory criticisms. Neither of the religious sects has definitely committed itself, although our preliminary advances have been noticed in a guarded way in some of their organs.

Such being the state of the case at the very outset of our movement, before one blow has been struck, am I not warranted in repeating the statement that in the coming time it is inevitable that the birth of this Society of ours must be considered as a factor in the problem which the historian will be required to solve?

The present small number of its members is not to be considered at

all in judging of its probable career. Eighteen hundred and forty odd years ago, the whole Christian Church could be contained within a Galilean fisherman's hut, and yet it now embraces one hundred and twenty millions of people within its communion; and twelve centuries ago, the only believer in Islamism, which now counts two hundred and fifty million devotees, bestrode a camel and dreamed dreams.

No, it is not a question of numbers how great an effect this Society will have upon religious thought — I will go further, and say, the science and philosophy — of the age: great events sometimes come from far more modest beginnings. I need not occupy time in quoting examples which will occur to every one of you in corroboration of my point. Nor is it a question of endowment funds and income any more than one of numerous members: the propagandist disciples sent out by Jesus went barefoot, ill clothed, and without purse or scrip.

What is it, then, which makes me say what in deepest seriousness and full knowledge of its truth I have said? What is it that makes me not only content but proud to stand for the brief moment as the mouth-piece and figurehead of this movement, risking abuse, misrepresentation, and every vile assault? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble new-born organization, there gathers a MIGHTY POWER that nothing can withstand — the power of truth! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that truth, now as always, is mighty and will prevail. Because I see around us a multitude of people of many different creeds worshipping, through sheer ignorance, shams and effete superstitions, and who are only waiting to be shown the audacity and dishonesty of their spiritual guides to call them to account, and begin to think for themselves. Because I feel, as a sincere theosophist, that we shall be able to give to science such evidences of the truth of the ancient philosophy and the comprehensiveness of ancient science, that her drift towards atheism will be arrested, and our chemists will, as Madame Blavatsky expresses it, "set to work to learn a new alphabet of Science on the lap of Mother Nature."

As a believer in Theosophy, theoretical and practical, I personally am confident that this Society will be the means of furnishing such unanswerable proofs of the immortality of the soul, that none but fools will doubt. I believe that the time will come when men will be as ashamed of ever having advocated atheism in any of its forms, as, thirty years

hence, they will be of ever having owned a slave or countenanced human slavery.

Look back the few, the very few, years to the time when William Lloyd Garrison was led through Boston streets with a rope around his neck. Compare that with the present state of the Slavery Question, and then tell me what may *not* a few earnest, determined, unselfish persons do. Why, in 1859, I myself went, at the risk of my life, to report for the New York *Tribune* the hanging of John Brown; and in 1857, while I was visiting Senator Hammond, of South Carolina, solely in my character of a student of scientific agriculture, and having nothing whatever to do with politics, an Augusta paper advised my commission to jail because I wrote for the *Tribune*, although only upon agriculture. Having passed through such experiences, and seen so complete a reversal of conditions within the space of less than a score of years, I feel that neither I nor this society incurs any great danger by displaying a little moral courage in so good a cause. Let the future take care of itself; it is for us to so shape the present as to make it beget what we desire and what will bring honour upon us. If we are true to each other and true to ourselves, we shall surmount every obstacle, vanquish every foe, and attain what we are all in search of, the peace of mind which comes of absolute knowledge. If we are divided, irresolute, temporizing, jesuitical, we shall fail as a Society to do what is now clearly within our reach; and future years will doubtless see us bewailing the loss of such a golden opportunity as comes to few persons in a succession of centuries.

But if this Society were to dissolve within one year, we should not have lived in vain. Today is our own; tomorrow may be; but yesterday is gone forever. In the economy of nature, an impulse, however slight, once given to matter is eternal; and an act once performed, its consequences, be they great or small, must be worked out sooner or later. The passing caprice of a woman may change the destiny of nations; the speaking of a word in the mountains brings a crushing avalanche upon the hamlet that lies at their feet; the turning of a man's footsteps to the right or left, to avoid a stone, or chase a butterfly, or gratify it matters not what idle whim, may alter his whole life, and, directly or indirectly, result in momentous consequences to a world.

About us we see the people struggling blindly to emancipate their thought from ecclesiastical despotism — without seeing more than a faint glimmer of light in the whole black horizon of their religious ideas. They struggle from an irrepressible desire to be free from shackles which

bind their limping reason after their volant intuitions have outgrown them. Upon the one side, the philosophical chemists invite them to an apotheosis of matter; upon the other, the spiritualists fling open the painted doors of their "angel world." The clergy hold them back and hiss warnings and anathemas in their ear. They waver, uncertain which way to go. Heirs to the spiritual longings of the race, they shrink back from the prospect of annihilation, which, in their own case, when life's burden presses heavily, may not always seem unwelcome, but which was never meant for those near and dear ones who have died in their youth and purity, and left behind a sweet fragrance when the alabaster box was broken and they passed behind the Veil of Isis.

But when they turn to spiritualism for comfort and conviction, they encounter such a barrier of imposture, tricky mediums, lying spirits, and revolting social theories, that they recoil with loathing, secretly lamenting the necessity which compels them to do it. They count among their acquaintance, perhaps, many persons of irreproachable character who can testify to the identification of departed friends and count themselves spiritualists; but they see these very friends attending their churches as before, abstaining from spiritualist meetings, and taking the spiritualist papers secretly. When they ask why this is so, the universal reply is that so many immoral people have fastened upon the cause, and mediums are being so constantly detected in trickery, that it is almost disreputable to be an open and avowed spiritualist. The organs of the class apologize for cheating mediums, demanding that sceptics shall overlook the nine instances of fraud and consider the one genuine phenomenon, forgetting that it requires blunt nerves and a strong purpose to dig to the bottom of a muck-heap for the chance of finding something of value there. . . .

If the founders of this Society are true to themselves, they will set to work to study the religious question from the standpoint of the ancient peoples, gather together their wisdom, verify their alleged theosophic discoveries (I say *alleged*, as president of a non-committal society of investigation: as an individual, I should omit that word, and give full credit where it is due) and contribute to the common fund whatever is of common interest. If there be any who have begun without counting the cost; if there be any who think to pervert this body to sectarian or any other narrow, selfish ends; if there be any cowards, who wish to meet with us in secret and revile us in public; if there be any who begin with the hope or expectation of making everything bend to their preconceived notions, regardless of the evidence; if there be any who,

in subscribing to the broad and manly principle enunciated in the by-laws, that we will discover all we can about *all* the laws of nature, do so with a mental reservation that they will back out if any pet theory, or creed, or interest is endangered — if there be any such, I pray them, in all kindness, to withdraw now, when they can do so without hard words or hard feelings. For, if I understand the spirit of this Society, it consecrates itself to the intrepid and conscientious study of truth, and binds itself, individually as collectively, to suffer *nothing* to stand in the way. As for me — poor, weak man, honoured far beyond my deserts in my election to this place of honour and of danger — I can only say that, come well come ill, my heart, my soul, my mind, and my strength are pledged to this cause, and I shall stand fast while I have a breath of life in me, though all others shall retire and leave me to stand alone. But I shall not be alone, nor will the Theosophical Society be alone. Even now branch societies are projected in this country. Our organization has been noticed in England, and I am told that an article upon the subject is about to appear in one of the greatest of the quarterlies. Whether it shall be couched in friendly or hostile spirit matters little; our protest and challenge will be announced, and we may safely leave the rest to the natural order of events.

If I rightly apprehend our work, it is to aid in freeing the public mind of theological superstition and a tame subservience to the arrogance of science. However much or little we may do, I think it would have been hardly possible to hope for anything if the work had been begun in any country which did not afford perfect political and religious liberty. It certainly would have been useless to attempt it except in one where all religions stand alike before the law, and where religious heterodoxy works no abridgment of civil rights.

Our Society is, I may say, without precedent. From the days when the Neo-Platonists and the last Theurgists of Alexandria were scattered by the murderous hand of Christianity, until now, the revival of a study of Theosophy has not been attempted. There have been secret political, commercial, and industrial societies, and societies of Freemasons and their offshoots, but, even in secrecy, they have not attempted to perform the labour which lies before us and which we will do openly.

To the Protestant and Catholic sectaries we have to show the pagan origin of many of their most sacred idols and most cherished dogmas; to the liberal minds in science, the profound scientific attainments of the ancient magi. Society has reached a point where *something* must be done; it is for us to indicate where that something may be found....

We are simply investigators, of earnest purpose and unbiased mind, who study all things, prove all things, and hold fast to that which is good.

Plotinus, Porphyry, Iamblichus, and the Neo-Platonists, all worked at theurgy separately, and at their meetings imparted to each other the results of their study and experiment. Their neophytes were obliged to follow this rule with strictness; and all were bound to protect and aid every philosopher, especially every theurgist, no matter whence he came or what school he represented.

The Hermetists of the Middle Ages were all Neo-Platonists, and learned their doctrines from them. In some respects we resemble them, and yet they had dogmas to impart, which under our by-laws we have not; and, further, they were all believers in Theosophy, while we are, with two or three exceptions, simply investigators, undertaking a task far more difficult than theirs, since we have no ready-made material for belief at our hand, but must create it for ourselves.

We are of our age, and yet some strides ahead of it, albeit some journals and pamphleteers more glib than truthful have already charged us with being reactionists who turn from modern light(!) to mediaeval and ancient darkness! We seek, inquire, reject nothing without cause, accept nothing without proof: we are students, not teachers....

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....

—H. P. BLAVATSKY

OUR THREE OBJECTS

[In the following article, which first appeared in *Lucifer* for September 1889, H.P.B. takes stock of what the Theosophical Society had succeeded in achieving within the first fourteen years of its existence. What she has stated elsewhere needs to be recalled, that the enormous disproportion between the number of people drawn to Theosophy and the millions who have neither heard of it nor care for it, should not be a cause for discouragement. "When you consider and remember those days in 1875 and after," she said, "in which you could not find any people interested in your thoughts, and now look at the widespreading influence of theosophical ideas — however labelled — it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century." To what extent this leavening of the Manas and the Buddhi of the race has been effected after a century of effort needs to be looked into by students of Theosophy at this turn of the cycle.—EDS.]

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

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

POST NUBILA PHOEBUS. —After the clouds, sunshine. With this, *Lucifer* enters upon its fifth volume; and having borne her share of the battle of personalities which has been raging throughout the last volume, the editor feels as though she has earned the right to a period of peace. In deciding to enjoy that, at all costs, hereafter, she is moved as much by a feeling of contempt for the narrow-mindedness, ignorance and bigotry of her adversaries as by a feeling of fatigue with such wearisome

vanities. So far, then, as she can manage to control her indignation and not too placid temperament, she will henceforth treat with disdain the calumnious misrepresentations of which she seems to be the chronic victim.

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

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

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

I. BROTHERHOOD

When we arrived in India, in February 1879, there was no unity between the races and sects of the Peninsula, no sense of a common public interest, no disposition to find the mutual relation between the several sects of ancient Hinduism, or that between them and the creeds of Islam, Jainism, Buddhism and Zoroastrianism. Between the Brahmanical Hindus of India and their kinsmen, the modern Sinhalese Buddhists, there had been no religious intercourse since some remote epoch. And again, between the several castes of the Sinhalese — for, true to

their archaic Hindu parentage, the Sinhalese do still cling to caste despite the letter and spirit of their Buddhist religion — there was a complete disunity, no intermarriages, no spirit of patriotic homogeneity, but a rancorous sectarian and caste ill-feeling. As for any international reciprocity, in either social or religious affairs, between the Sinhalese and the Northern Buddhistic nations, such a thing had never existed. Each was absolutely ignorant of and indifferent about the other's views, wants or aspirations. Finally, between the races of Asia and those of Europe and America there was the most complete absence of sympathy as to religious and philosophical questions. The labours of the Orientalists from Sir William Jones and Burnouf down to Professor Max Müller, had created among the learned a philosophical interest, but among the masses not even that. If to the above we add that all the Oriental religions, without exception, were being asphyxiated to death by the poisonous gas of Western official science, through the medium of the educational agencies of European administrations and Missionary propagandists, and that the Native graduates and undergraduates of India, Ceylon and Japan had largely turned agnostics and revilers of the old religions, it will be seen how difficult a task it must have been to bring something like harmony out of this chaos, and make a tolerant if not a friendly feeling spring up and banish these hatreds, evil suspicions, ill-feelings, and mutual ignorance.

Ten years have passed and what do we see? Taking the points *seriatim* we find — that throughout India unity and brotherhood have replaced the old disunity; one hundred and twenty-five Branches of our Society have sprung up in India alone, each a nucleus of our idea of fraternity, a centre of religious and social unity. Their membership embraces representatives of all the better castes and all Hindu sects, and a majority are of that class of hereditary savants and philosophers, the Brahmans, to pervert whom to Christianity has been the futile struggle of the Missionary and the self-appointed task of that high-class forlorn hope, the Oxford and Cambridge Missions. The President of our Society, Col. Olcott, has traversed the whole of India several times, upon invitation, addressing vast crowds upon theosophic themes and sowing the seed from which, in time, will be garnered the full harvest of our evangel of brotherhood and mutual dependence. The growth of this kindly feeling has been proven in a variety of ways: first, in the unprecedented gathering of races, castes and sects in the annual Conventions of the Theosophical Society; second, in the rapid growth of a theosophical

literature advocating our altruistic views, in the founding of various journals and magazines in several languages, and in the rapid cessation of sectarian controversies; third, in the sudden birth and phenomenally rapid growth of the patriotic movement which is centralized in the organization called the Indian National Congress. This remarkable political body was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues; men among the most influential in the Indian Empire. At the same time, there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do. We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress. All this is simple history and passes unchallenged.

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

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

One evidence of the practical good sense shown in our management is the creation of the "Buddhist Flag" as a conventional symbol of the religion apart from all sectarian questions. Until now the Buddhists have had no such symbol as the cross affords to the Christians, and consequently have lacked that essential sign of their common relation to each other, which is the crystallizing point, so to say, of the fraternal force our Society is trying to evoke. The Buddhist flag effectually supplies this want. It is made in the usual proportions of national Ensigns, as to length and width, and composed of six vertical bars of colours in the following order: Sapphire blue, golden yellow, crimson, white, scarlet and a bar combining all the other colours. This is no arbitrary selection of hues, but the application to this present purpose of the tints described in the old Pali and Sanskrit works as visible in the *psychosphere*, or aura, around Buddha's person and conventionally depicted as chromatic vibrations around his images in Ceylon and other countries. *Esoterically*, they are very suggestive in their combination. The new flag was first hoisted on our Colombo Headquarters, then adopted with acclaim throughout Ceylon; and being introduced by Colonel Olcott into Japan, spread there even within the brief term of his recent visit.

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

II. ORIENTAL PHILOSOPHY, LITERATURE, ETC.

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

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

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

Ceylon has seen a revival of Buddhism, the circulation of religious books by tens of thousands, the translation of the *Buddhist Catechism* into many languages of the East, West and North, the founding of Theosophical High Schools at Colombo, Kandy and Ratnapura, the opening of nearly fifty schools for Buddhist children under the supervision of our Society, the granting of a national Buddhist Holiday by the Government, and of other important privileges, the establishment of a vernacular semi-weekly Buddhist journal in Colombo, and one in Eng-

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

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

III. OCCULTISM

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

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the "Secret Doctrine"; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society,

we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of human development. We have thus helped the West to a worthier ideal of man's potentialities than it before possessed. The study of Eastern psychology has given the West a clue to certain mysteries previously baffling as, for example, in the department of mesmerism and hypnotism, and in that of the supposed posthumous relations of the disincarnate entity with the living. It has also furnished a theory of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental Schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature: in science, bridging the "Impassable Chasm"; in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita Philosophy steps in with its perfected theory of evolution of differentiated out of undifferentiated matter, Prakriti out of Mulaprakriti — the "rootless root."

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

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

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

—H. P. BLAVATSKY

PHILOSOPHERS AND PHILOSOPHICULES

[Many are H.P.B.'s articles answering attacks against Theosophy and correcting erroneous beliefs, and one such is reprinted here from *Lucifer* for October 1889. A spiritual movement like that of Theosophy cannot but receive attacks. In the first of her *Five Messages* H.P.B. wrote:

“Although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. . . . The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of pure Theosophy — the philosophy of the rational explanation of things and not the tenets — is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.”

The “battle for recognition” which Theosophy had to fight in the early days of the Movement still continues, though it has made much headway in making its voice heard in the world. “He who studies Theosophy,” H.P.B. states in the following article, “studies *the highest transcendental philosophy.*” Firm conviction of this fact on the part of students of Theosophy will alone carry conviction to others of the profundity and potency of the tenets of Theosophy and of its message of help and hope.—EDS.]

We shall in vain interpret their words by the notions of our philosophy and the doctrines in our schools.

—LOCKE

Knowledge of the lowest kind is *un-unified* knowledge; Science is *partially unified* knowledge; Philosophy is *completely unified* knowledge.

—HERBERT SPENCER'S *First Principles*

NEW ACCUSATIONS are brought by captious censors against our Society in general and Theosophy, especially. We will summarize them as we proceed along, and notice the “freshest” denunciation.

We are accused of being illogical in the “Constitution and Rules” of the Theosophical Society; and contradictory in the practical application thereof. The accusations are framed in this wise:

In the published “Constitution and Rules” great stress is laid upon

the absolutely non-sectarian character of the Society. It is constantly insisted upon that it has no creed, no philosophy, no religion, no dogmas, and even no special views of its own to advocate, still less to impose on its members. And yet—

“Why, bless us! is it not as undeniable a fact that certain very definite views of a philosophic and, strictly speaking, of a religious character are held by the Founders and most prominent members of the Society?”

“Verily so,” we answer. “But where is the alleged *contradiction* in this? Neither the Founders, nor the ‘most prominent members,’ nor yet the majority thereof, constitute *the* Society, but only a certain portion of it, which, moreover, having no creed as a body, yet allows its members to believe as and what they please.” In answer to this, we are told:

“Very true; yet these doctrines are collectively called ‘Theosophy.’ What is your explanation of this?”

We reply: “To call them so is a ‘collective’ mistake; one of those loose applications of terms to things that ought to be more carefully defined; and the neglect of members to do so is now bearing its fruits. In fact it is an oversight as harmful as that which followed the confusion of the two terms ‘buddhism’ and ‘bodhism,’ leading the Wisdom philosophy to be mistaken for the religion of Buddha.”

But it is still urged that when these doctrines are examined it becomes very clear that all the work which the Society as a body has done in the East and the West depended upon them. This is obviously true in the case of the doctrine of the underlying unity of all religions and the existence, as claimed by Theosophists, of a common source called the Wisdom-Religion of the secret teaching, from which, according to the same claims, all existing forms of religion are directly or indirectly derived. Admitting this, we are pressed to explain, how can the T.S. as a body be said to have no special views or doctrines to inculcate, no creed and no dogmas, when these are “the backbone of the Society, its very heart and soul”?

To this we can only answer that it is still another error. That these teachings are most undeniably the “backbone” of the Theosophical Societies *in the West*, but not at all in the East, where such Branch Societies number almost five to one in the West. Were these special doctrines the “heart and soul” of the whole body, then Theosophy and the T.S. would have died out in India and Ceylon since 1885 — and

this is surely not the case. For, not only have they been virtually abandoned at Adyar since that year, as there was no one to teach them, but, while some Brahmin Theosophists were very much opposed to that teaching being made public, others — the more orthodox — positively opposed them as being inimical to their exoteric systems.

These are self-evident facts. And yet, if answered that it is not so, that the T.S. as a body teaches no special religion but tolerates and virtually accepts all religions by never interfering with, or even inquiring after the religious views of its members, our cavillers and even friendly opponents, do not feel satisfied. On the contrary: ten to one they will non-plus you with the following extraordinary objection:

“How can this be, since belief in ‘Esoteric Buddhism’ is a *sine qua non* for acceptance as a Fellow of your Society?”

It is vain to protest any longer; useless to assure our opponents that belief in *Buddhism*, whether esoteric or exoteric, is no more expected by, nor obligatory in, our Society than reverence for the monkey-god Hanuman, him of the singed tail, or belief in Mahomet and his canonized mare. It is unprofitable to try and explain that since there are in the T.S. as many Brahmins, Mussulmans, Parsis, Jews and Christians as there are Buddhists, and more, all cannot be expected to become followers of Buddha, nor even of Buddhism, howsoever esoteric. Nor can they be made to realize that the Occult doctrines — a few fundamental teachings of which are broadly outlined in Mr. Sinnett’s “Esoteric Buddhism” — are not the *whole* of Theosophy, nor even the whole of the secret doctrines of the East, but a very small portion of these: Occultism itself being but one of the Sciences of Theosophy, or the WISDOM-Religion, and by no means the whole of THEOSOPHY.

So firmly rooted seem these ideas, however, in the mind of the average Britisher, that it is like telling him that there are Russians who are neither Nihilists nor Panславists, and that every Frenchman does not make his daily meal of frogs; he will simply refuse to believe you. Prejudice against Theosophy seems to have become part of the national feeling. For almost three years the writer of the present — helped in this by a host of Theosophists — has tried in vain to sweep away from the public brain some of the most fantastic cobwebs with which it is garnished; and now she is on the eve of giving up the attempt in despair! While half of the English people will persist in confusing Theosophy with “esoteric *bud-ism*,” the remainder will keep on pronouncing the world-honoured title of Buddhism as they do — *butter*.

It is they also who have started the proposition now generally adopted by the flippant press that "Theosophy is not a philosophy, but a religion," and "a new sect."

Theosophy is certainly not a philosophy, simply because it includes every philosophy as every science and religion. But before we prove it once more, it may be pertinent to ask how many of our critics are thoroughly posted about, say, even the true definition of the term coined by Pythagoras, that they should so flippantly deny it to a system of which they seem to know still less than they do about philosophy. Have they acquainted themselves with its best and latest definitions, or even with the views upon it, now regarded as antiquated, of Sir W. Hamilton? The answer would seem to be in the negative, since they fail to see that every such definition shows Theosophy to be the very synthesis of Philosophy in its widest abstract sense, as in its special qualifications. Let us try to give once more a clear and concise definition to Theosophy, and show it to be the very root and essence of all sciences and systems.

Theosophy is "divine" or "god-wisdom." Therefore, it must be the life-blood of that system (philosophy) which is defined as "the science of things divine and human and the causes in which they are contained" (Sir W. Hamilton), Theosophy alone possessing the keys to those "causes." Bearing in mind simply its most elementary division, we find that philosophy is the love of and search after wisdom, "the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws" (*Encyclopaedia*). When applied to god or gods, it became in every country *theology*; when to material nature, it was called *physics* and *natural history*; concerned with man, it appeared as *anthropology* and *psychology*; and when raised to the higher regions it becomes known as *metaphysics*. Such is philosophy — "the science of effects by their causes" — the very spirit of the doctrine of *Karma*, the most important teaching under various names of every religious philosophy, and a theosophical tenet that belongs to no one religion but explains them all. Philosophy is also called "the science of things possible, inasmuch as they are possible." This applies directly to theosophical doctrines, inasmuch as they reject *miracle*; but it can hardly apply to theology or any dogmatic religion, every one of which *enforces belief in things impossible*; nor to the modern philosophical systems of the materialists who reject even the "possible," whenever the latter contradicts their assertions.

Theosophy claims to explain and to reconcile religion with science. We find G. H. Lewes (*History of Philosophy*, Vol. I, Prolegomena, p. xviii) stating that "Philosophy, detaching its widest conceptions from both (Theology and Science), furnishes a doctrine which contains an *explanation of the world and human destiny*." "The office of Philosophy is the systematization of the conceptions furnished by Science. . . . Science furnishes the knowledge, and Philosophy the doctrine" (*loc. cit.*). The latter can become complete only on condition of having that "knowledge" and that "doctrine" passed through the sieve of Divine Wisdom, or Theosophy.

Ueberweg (*History of Philosophy*) defines Philosophy as "the Science of Principles," which, as all our members know, is the claim of Theosophy in its branch-sciences of Alchemy, Astrology, and the occult sciences generally.

Hegel regards it as "the contemplation of the self-development of the ABSOLUTE," or in other words, as "the representation of the Idea" (*Darstellung der Idee*).

The whole of the Secret Doctrine — of which the work bearing that name is but an atom — is such a contemplation and record, as far as finite language and limited thought can record the processes of the infinite.

Thus it becomes evident that Theosophy cannot be a "religion," still less "a sect," but it is indeed the quintessence of the highest *philosophy* in all and every one of its aspects. Having shown that it falls under, and answers fully, every description of philosophy, we may add to the above a few more of Sir W. Hamilton's definitions, and prove our statement by showing the pursuit of the same in Theosophical literature. This is a task easy enough, indeed. For, does not "Theosophy" include "the science of things evidently deduced from first principles," as well as "the sciences of truths sensible and abstract"? Does it not preach "the applications of reason to its legitimate objects," and make it one of its "legitimate objects" — to inquire into "the science of the original form of the Ego, or mental self," as also to teach the secret of "the absolute indifference of the ideal and real"? All of which proves that according to every definition — old or new — of philosophy, he who studies Theosophy, studies the *highest transcendental philosophy*.

We need not go out of our way to notice at any length such foolish statements about Theosophy and Theosophists as are found almost daily

n the public press. Such definitions and epithets as "newfangled religion" and "ism," "the system *invented* by the high priestess of Theosophy," and other remarks as silly, may be left to their own fate. They have been and in most cases will be left unnoticed.

Our age is regarded as being pre-eminently critical: an age which analyses closely, and whose public refuses to accept anything offered for its consideration before it has fully scrutinized the subject. Such is the boast of our century; but such is not quite the opinion of the impartial observer. At all events it is an opinion highly exaggerated since this boasted analytical scrutiny is applied only to that which interferes in no way with national, social, or personal prejudices. On the other hand, everything that is malevolent, destructive to reputation, wicked and slanderous, is received with open embrace, accepted joyfully, and made the subject of everlasting public gossip, without any scrutiny or the slightest hesitation, but verily on a blind faith of the most elastic kind. We challenge contradiction on this point. Neither unpopular characters nor their work are judged in our day on their intrinsic value, but merely on their author's personality and the prejudiced opinion thereon of the masses. In many journals no literary work of a Theosophist can ever hope to be reviewed on its own merits, apart from the gossip about its author. Such papers, oblivious of the rule first laid down by Aristotle, who says that criticism is "a standard of judging well," refuse pointblank to accept any Theosophical book apart from its writer. As a first result, the former is judged by the distorted reflection of the latter created by slander repeated in the daily papers. The personality of the writer hangs like a dark shadow between the opinion of the modern journalist and unvarnished truth; and as a final result there are few editors in all Europe and America who know anything of our Society's tenets.

How can then Theosophy or even the T.S. be correctly judged? It is nothing new to say that the true critic ought to know something at least of the subject he undertakes to analyse. Nor is it very risky to add that not one of our press Thersites knows in the remotest way what he is talking about—this, from the large fish to the smallest fry; but whenever the word "Theosophy" is printed and catches the reader's eye, there it will be generally found preceded and followed by abusive epithets and invective against the personalities of certain Theosophists. The modern editor of the Grundy pandering kind, is like Byron's hero, "*He knew not what to say, and so he swore*"—at that

which passeth his comprehension. All such swearing is invariably based upon old gossip, and stale denunciations of those who stand in the moonstruck minds as the "inventors" of Theosophy. Had South Sea islanders a daily press of their own, they would be as sure to accuse the missionaries of having invented Christianity in order to bring to grief their native fetishism.

How long, O radiant gods of truth, how long shall this terrible mental cecity of the nineteenth-century *Philosophists* last? How much longer are they to be told that Theosophy is no national property, no religion, but only the universal code of science and the most transcendental ethics that was ever known; that it lies at the root of every moral philosophy and religion; and that neither Theosophy *per se*, nor yet its humble unworthy vehicle, the Theosophical Society, has anything whatever to do with any personality or personalities! To identify it with these is to show oneself sadly defective in logic and even common sense. To reject the teaching and its philosophy under the pretext that its leaders, or rather one of its Founders, lies under various accusations (so far unproven) is silly, illogical and absurd. It is, in truth, as ridiculous as it would have been in the days of the Alexandrian school of Neo-Platonism, which was in its essence *Theosophy*, to reject its teachings, because it came to Plato from Socrates, and because the sage of Athens, besides his pug-nose and bald head, was accused of "blasphemy and of corrupting the youth."

Aye, kind and generous critics, who call yourselves Christians, and boast of the civilization and progress of your age; you have only to be scratched skin-deep to find in you the same cruel and prejudiced "barbarian" as of old. Were an opportunity offered you to sit in public and legal judgment on a Theosophist, who of you would rise in your nineteenth century of Christianity higher than one of the Athenian *dikastery* with its 500 jurors who condemned Socrates to death? Which of you would scorn to become a Meletus or an Anytus, and have Theosophy and all its adherents condemned on the evidence of false witness to a like ignominious death? The hatred manifested in your daily attacks upon the Theosophists is a warrant to us for this. Did Haywood have you in his mind's eye when he wrote of Society's censure:

O! that the too censorious world would learn
This wholesome rule, and with each other bear;
But man, as if a foe to his own species,
Takes pleasure to report his neighbour's faults,

Judging with rigour every small offence,
And prides himself in scandal. . . .

Many optimistic writers would fain make of this mercantile century of ours an age of philosophy and call it its *renaissance*. We fail to find outside of our Society any attempt at philosophical revival, unless the word "philosophy" is made to lose its original meaning. For wherever we turn we find a cold sneer at true philosophy. A sceptic can never aspire to that title. He who is capable of imagining the universe with its handmaiden Nature fortuitous, and hatched like the black hen of the fable, out of a self-created egg hanging in space, has neither the power of thinking nor the spiritual faculty of perceiving abstract truths; which power and faculty are the first requisites of a philosophical mind. We see the entire realm of modern Science honeycombed with such materialists, who yet claim to be regarded as philosophers. They either believe in naught as do the Secularists, or doubt according to the manner of the Agnostics. Remembering the two wise aphorisms by Bacon, the modern-day materialist is thus condemned out of the mouth of the Founder of his own inductive method, as contrasted with the deductive philosophy of Plato, accepted in Theosophy. For does not Bacon tell us that "Philosophy *when superficially studied* excites doubt; when thoroughly explored it dispels it"; and again, "a *little* philosophy *inclineth man's mind to atheism*; but depth of philosophy bringeth man's mind about to religion"?

The logical deduction of the above is, undeniably, that none of our present Darwinians and materialists and their admirers, our critics, could have studied philosophy otherwise than very "superficially." Hence while Theosophists have a legitimate right to the title of *philosophers* — true "lovers of Wisdom" — their critics and slanderers are at best PHILOSOPHICULES — the progeny of modern PHILOSOPHISM.

ENQUIRER. Are we to regard Theosophy in any way as a revelation?

THEOSOPHIST. In no way whatever — not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, *superhuman beings*; but only in the sense of an "unveiling" of old, very old, truths to minds hitherto ignorant of them, ignorant even of the existence and preservation of any such archaic knowledge.

THE THEOSOPHICAL MOVEMENT

[In the U.S.A., in 1894-95, arose a situation which was similar to the one which made H.P.B. found an autonomous Theosophical Society in Europe, after leaving India, and accept the duty of exercising Presidential authority for the whole of Europe. Circumstances compelled W. Q. Judge to follow her example and form the free and independent Theosophical Society in America, with himself as President. To show that he was in no way separating himself from the General Body any more than H.P.B. had done, he sent a letter to the Theosophical Convention in Europe, held in London in July 1895. This "Epoch-Making Letter" has been reprinted in *Vernal Blooms*, pp. 255-57. Mr. Judge took further pains to explain his stand in the August 1895 *Path* editorial, which is reprinted here.—EDS.]

THERE IS a very great difference between the Theosophical Movement and the Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not, nor can it be, universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name — indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved

theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H.P.B. herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry — a great and important part of the true Theosophical Movement — is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindu, it is essential that a change in the outward form be made. This is that it become like the Freemasons — independent in government wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We

assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

We are all links in the great chain of the Theosophical Movement. What affects one affects all, and in degree. Everyone who endeavours to help others in any real way, puts himself in the position where he must take the reactions. The Karma of the Parent Theosophical Society is that of H.P.B. and Judge, known by them beforehand in a general way. It is also our Karma and that of all other Theosophists. Theirs was the first effort to spread Theosophy; much has been done since in this respect, and by many students. But its application has not been as general as might have been. . . . We and all other true students are linked with the Great Lodge by aspiration, by service, by following the Masters' program as nearly as we know. All sincere students are surrounded by an "invisible escort" as long as their faces are set toward the Goal and they remain staunch to Masters' program. Masters neither push, pull, nor hinder voluntary action. To do so would be to prevent true Self-reliance. For this reason some may think that Masters have deserted them, or do not see nor hear them; but this is the worst conception that could be. It belittles Them and implies ignorance and ingratitude on Their part. They have spoken clearly of Their nearness to all those who "try and ever keep trying."

—ROBERT CROSBIE

THOUGHTS ON THE NEW CYCLE

NOW THAT IT IS 1975, some students of Theosophy seem to be expecting signs and portents! Shouldn't we be saying, "What can *I* give to 1975?" rather than be expecting to get something from the new cycle?

What have most of us to look back upon? Adherence to U.L.T. as a "form" or as a "principle"? Theosophy as a living philosophy is the life-force of the U.L.T. "U.L.T." is said to be the name given to certain principles and ideas. Do we feel that we have worked hard and long to learn these "principles" (whether we call them the "Fundamentals" or by any other name)? And as to the "ideas," do we think that repeating the Declaration of the U.L.T. or using H.P.B.'s or W.Q.J.'s works for either individual or group study will suffice? Such study is knowledge gained from without. That which is innate within, we, the eternal Pilgrims, carry with us all the time, whether we call it Truth, Wisdom, or Theosophy. But these are only words. The work on our consciousness involves steady training and effort.

Many students of Theosophy are disheartened by outside situations, and are sighing for larger numbers at the meetings, for more young people to come in and take up the U.L.T. standard from hands that now consider themselves old and failing. Are we able to gauge the full effects of our past and present efforts? Can we say if our work will not yield a rich harvest in the future? The job of the disciple is to carry on along lines shown to him to be useful, and to be true to that task; and it is said that *Masters will manage results*. Since we are not able to judge fully the future effect of our present work, should we not look on the present time as both an opportunity and a test?

Could we not learn from the history of the past? The inspiration to idealism contained in the words of the ancient Sages and their modern heirs serves only to reawaken in us that which we may have temporarily forgotten. The preservation of the writings of H.P.B. and of W.Q.J. has been and continues to be one of the tasks of the U.L.T. The impress made by them is far greater than can be traced through subscription lists to our periodicals, the record of our sale of books, or the numbers who come to our meetings.

This is not to say that we cannot try to do better, that our work, individually or in groups, leaves no room for improvement. To present Theosophical doctrines in such a manner that others may appreciate them with greater ease, is part of our discipline. After all, it is our

duty to pass along what we know to be useful, in the hope that it may appeal also to others. It is easy to stand back and chafe at our own lack of ability, but then we know that the only way to change that is to study and work. We may not wholly agree with methods of promulgation and of service used by a fellow associate, or with the way that someone presents a talk or answers a question. Fine — then what? Do we take the next step to make sure *we* know what is the correct method, or the correct teaching on that point? Do we take the trouble to offer this to the one who did the work, not in the spirit of destructive criticism, but in that of creative collaboration? In fact, do *we* do all that we could? Have we the time that we could spare for Theosophical work, but do not? Could we be mailing programmes or books? Answering letters? Writing articles? Helping in the publication work? Looking for opportunities to help and serve? Preparing for the talks and meetings that we attend, and taking our share of responsibility for their success? When we can say that we are making of ourselves the kind of “centre” each of us ought to be, because we have the right inner attitude, then will we have acquired the ability and the knowledge to judge the measure of success the U.L.T. has achieved.

Let us look around at the many “occult” bodies offering quick results, teaching promiscuously “postures,” “mantrams” and the like, and attracting those who hope to achieve powers and faculties with little effort. Should we despair, then, when the course of study, application and discipline that Theosophy offers does not appeal to any but the strong of heart, and when someone we had hoped would take to it, leaves? We cannot trace the effects his contact with Theosophy, however brief, will have on him ultimately. Let us not be impatient of results. We feel we ought to see results in terms of increasing numbers. Some of us are asking: 1975 is here! Where are the Masters? Where is H.P.B.? Where is W.Q.J.? Where is someone to tell us what to do? Impatience and shortsightedness! We have been given the programme and the discipline, and if we have not done all that we ought with them, then of course we are unable to see their effect on us, on others, on the world. And also we have not secured the kind of insight that permits us such discretion.

The lesson of history ought to show that effort produces results. H.P.B. left for India in 1878 after publishing *Isis Unveiled* in 1877. The Theosophical Society was started in New York in 1875, but in those early years not much had been accomplished in the way of its growth in America. It fell on W. Q. Judge to keep the link unbroken,

and this he did almost single-handed. Now we are many, many more. Is it not our job to keep the link unbroken? After all it was not until 1886 that Theosophical work in America began to show results, under the guidance of W.Q.J. H.P.B.'s work in Europe began in the same period. Are we not then prematurely losing heart? Should we not rather redouble our efforts to study, to apply and to sustain the work of the Founders? W.Q.J.'s last words were: "There should be calmness. Hold fast. Go slow." Now is the time, more than ever before, for us to practise these injunctions. But this does not mean supineness on the outer planes of work and action. It means attention and caution, while strenuously endeavouring to prepare ourselves. Our real job is to see that H.P.B.'s last incarnation is not turned into a failure because of any lack of effort on our part. We must "hold fast" and work.

THE OBJECTS of the Society are various. It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the unknown but palpable Cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should, therefore, study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity, and all other forms of force, whether of the seen or unseen universes. The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspiration; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; to make known among Western nations the long-suppressed *facts* about Oriental religious philosophies, their ethics, chronology, esoterism, symbolism; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period, which are mirrored in the oldest Vedas, and in the philosophy of Gautama Buddha, Zoroaster and Confucius; finally, and chiefly, to aid in the institution of a Brotherhood of Humanity, wherein all good and pure men, of every race, shall recognize each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite, and Everlasting Cause.

—From the New York Circular, May 1878

THE PATH OF APPLICATION

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within an around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others — and the task will become an easy and a light one for you.

The degree of success or failure are the landmarks the masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated — the shorter the distance between the student and the Master.

—A MASTER OF WISDOM (*U.L.T. Pamphlet No. 22*)

H.P.B.'s Theosophical mission had among its aims the awakening of individuals, however few, who would free their minds from social cant, religiosity, communalism — sectarianism of every kind. Her teachings liberalize the mind and enable the student, if he so wishes, to practise a high and noble code of ethics based upon the logical metaphysics of the age-old Esoteric Philosophy. She not only taught to destroy in ourselves blind servility to persons but also servility to accepted notions and opinions — to test by pure reason all statements, and not to accept them blindly though they be made by the Popes of religions or the Presidents of academies. More — she advocated that students of Theosophy should examine her own teachings and not accept them blindly. Only that which the mind grasps can the heart really assent to; therefore a calm and reasoned examination of the doctrines of Theosophy is the first necessary step on the Path of Application.

W. Q. Judge, who carried on the Mission of H.P.B. with enlightened faith in the Message and enlightened trust in the Messenger, stressed the treading of the Path of Application. Himself a successful practitioner, he became the guide and friend of all those who wanted to tread the Narrow Way. His writings are meant for the convinced aspirant.

Through the vicissitudes and the numerous failures of the practising aspirants after the death of H.P.B. and later of W. Q. Judge, the obsta-

les and difficulties of the Path of Application stood out in clearer relief. Robert Crosbie had the insight to perceive these, and he possessed the humility and the discrimination necessary to use them. In 1909 he founded the United Lodge of Theosophists with its Declaration as its basis. An intimate knowledge of thirty-four years of history of the Movement forms the background of that Declaration. In the Declaration of the Lodge and in his writings the student learns more about the Path of Application.

The student-server needs to put special emphasis on Theosophical application. The beauty and strength of Theosophical study are seen only when the teachings are used to solve the problems of day-to-day living, to purify the lower nature and to make it a fit channel for the higher. Similarly, Theosophical service is dependent on right application; to preach without practice is worse than useless. Both Theosophical study and Theosophical service need a base-line to complete the triangle, and application provides that line. Therefore, this magazine, which now commences its forty-sixth volume, stresses the ethical application of Theosophical teaching and offers help to the aspirant who wants to learn the art of Spiritual Alchemy — the transmutation of the iron of hard heart and the lead of twistable mind into the gold of Real Life. Those who wish to reform themselves will find in these pages useful hints, advice and instruction to tread the Path of Application.

IT HAS BEEN always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend, to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow-brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (a) warn his brother of any danger the latter may fail to see; and (b) to share his knowledge — if he has acquired such — with those who have been less fortunate than himself in opportunities for acquiring it.

—H. P. BLAVATSKY

IN THE LIGHT OF THEOSOPHY

Regular readers of "In the Light of Theosophy" cannot but have noted that the leavening influence of Theosophical ideas, which have been circulating in the thought-atmosphere for a century, is silently doing its work. Students of Theosophy who have kept abreast of developments in the world of thought know, for instance, that, true to H.P.B.'s prediction, both religious orthodoxy and scientific materialism are fast losing their foothold. There is today greater interest in the mystical and the occult, and a spirit of inquiry is in evidence in many spheres.

Writing in *The Secret Doctrine* in 1888, H.P.B. said:

No disbeliever who takes the "Secret Doctrine" for a "hoax" is forced or even asked to credit our statements. . . . No great truth was ever accepted *a priori*, and generally a century or two passed before it began to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of today are the falsehoods and errors of yesterday, and *vice versa*. It is only in the XXth century that portions, if not the whole, of the present work will be vindicated. (II. 441-42)

This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far. (I. xxxvii-viii fn.)

From all available evidence, it would seem that the remaining quarter of our century will be a fruitful period and that the present trends are portents of more momentous breakthroughs to come, vindicating H.P.B.'s prediction contained in the above words.

In *The Path* for December 1892, Mr. Judge published an article entitled "Prophecies by H. P. Blavatsky." We quote from it at length as it offers important hints concerning some aspects of the coming cycle:

In the Introduction to the *Secret Doctrine*, H. P. Blavatsky boldly affirms the existence of a great Fraternity of Men, Adepts, who preserve the true philosophy through all changes now revealing it, and again, at certain eras, withdrawing it from a degraded

age; and emphatically she says that the doctrine is never a new one, but only a handing on again of what was always the system. Then referring to the reception her works would receive in this century [the nineteenth] (Introd. xxxvii), she says that scholars with reputations would not regard the teachings seriously, but that "*they will be derided and rejected a priori in this century.*"

This is quite definite, and was a prophetic statement. All Theosophists have witnessed its confirmation, for surely both she and the old teachings given out have been derided and rejected. Derision arose first on the ground that such things could not be. If there was no strength in the theories advanced, derision would have been all they should have met, but soon their power compelled enough attention to bring on rejection. So this prophecy is fulfilled.

The next one is in the same sentence, and may serve to give courage to those who have found light, hope, and strength in Theosophy, and to those ardent members who are not so old as to fail in living a few more years. Continuing, she declares that the derision and rejection met in this century would be "*only in this one.* For in the twentieth century of our era scholars *will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated,* but, on the contrary, simply outlined; and finally, *that its teachings antedate the Vedas.*"

... It is not long to wait, and here is a prophecy easy to watch and profit by. These words of hers are not the cry of a martyr, but the clear, bold tone of the sage who, while giving out right teachings in a transitory, a preparatory age, knows full well that present recognition is an impossibility; there is no regret and no note of disappointed hope in it, for she had no such hopes or ambitions to be defeated, and perchance will be on the scene at the time of the prophesied indorsement.

The bearing of the statement about the *Vedas* is important for those Theosophists to remember who, whether Hindus or Westerns, have now and then fancied that H.P.B. rested on and worked for the Indian sacred books. For if her teachings will be one day shown to antedate the *Vedas*, then they must be superior to the latter and to all *Shastras*, *Puranas*, and *Sutras*. What, then, of caste and any school of peripatetics founded upon individual constructions? The answer is easy for those who shall believe in the superior doctrine.

Then passing on to the next page (Introd. xxxviii) to touch upon the subject of the Messenger from the great Fraternity — she herself being the one for this Century — she observes significantly that "In Century the Twentieth some disciple more in-

formed, and far better fitted, *may be sent by the Masters of Wisdom* to give final and irrefutable proofs that there exists a science called *Gupta-Vidya*; and that, like the once mysterious source of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found."

Herein are two prophetic intimations. The first, that in the Century just at hand the Masters may send another Messenger with power, learning, strength, and credentials to carry on the work she began and in which we have been so fortunate as to be companions; the second, that this Messenger will make clear the sources we have sought. The first will be glorious, the second satisfying; and both will help humanity. It is not long to wait! And cannot indiscreet Theosophists put off attempts at the making of dogmas they might have trouble to give up?

To close these words on the future, she says (Introd. xliv), "And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the new Cycle, at the end of which not a few accounts will be settled and squared between the races."

This new cycle begins in the next century [the twentieth] and when the end of it is reached much that is now unknown will have been revealed; the earth itself will give up the secrets of the past, in ignorance of which our day has laughed at the ancients; the Fraternity will have caused "accidental discoveries" of manuscripts and objects, the finding of which will make many a theologian quake and bring to the barbarian followers of the ancients great joy that they did not bow down and worship the Golden Calf of today. And even if that great day should be some centuries away, we know that we shall all be present in better bodies with better minds, if only we have patience, fidelity, and courage now.

WHAT FOLLY to imagine that by entering any society one might make a short cut to adeptship! The weary traveller along a strange road is grateful even to find a guide-post that shows him his way to his place of destination. Our Society, if it does naught else, performs this kindly office for the searcher after Truth. And it is much.

—*The Theosophist*, January 1881

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 46, No. 2

17th December 1975

CONSCIOUS LIFE IN SPIRIT

[Reprinted from THE THEOSOPHICAL MOVEMENT, April 1937.—EDS.]

When to himself his form appears unreal, as do on waking all the forms he sees in dreams;

When he has ceased to hear the many, he may discern the ONE — the inner sound which kills the outer.

Then only, not till then, shall he forsake the region of Asat, the false, to come unto the realm of Sat, the true.

—*The Voice of the Silence*

PAUL, an Initiate, wrote in the third chapter of his Epistle to the Colossians these words: “Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” They are applicable to most men and women of modern civilization. Interpreted Theosophically, what do these words mean? — “Ye are personally dead matter, and your *life* is hid with your divine Ego (Christos) in, or merged with, God (Atman); now has it departed from you, ye soulless people.”

Speaking on esoteric lines, the Dead are very many, the Regenerated exceedingly few; but a fair number have been quickened, chiefly due to the Holy Mission of H.P.B. who once again struck the keynote of the various Esoteric Truths among the learners as a body.

All those whose minds are touched with any of those Esoteric Truths are awakened persons; they form the first stratum of the Kingdom of the Living. At a very early stage they recognize that “Life is more than mere Physical Existence.” But what the nature of that Life is, what other than “physical existence” it signifies, is not readily understood. By atavism and Karma, and especially by upbringing and education, the

student is so firmly established in his lower personal nature that he is apt to regard it as his very soul. Even when he has studied the psychological and philosophical propositions and recognizes that in essence and in substance he is divine, he does not attempt seriously and earnestly enough to centre himself in that divinity.

The Personal Soul and the Individual Soul are talked about, but because there *is* a link between them, the link of a common factor, a serious mistake is often made — subduing the lower is valued as cultivating the higher. Working *upon* the Personal Soul is very different from working *with* it. In the former, the Existence and the Power of the Individual Soul come into play. The inner significance — and most vitally important it is — of H.P.B.'s answer to an enquiry referring to the dilemma of a student in the army is missed. In extracts from her letters, published under the title "She Being Dead Yet Speaketh" this appears:

What is this about "the soldier not being free"? Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best.

"What has the esoteric teaching to do with the outward man?" What has a barnacle to do with its ship save to go where the ship carries it? But we are so accustomed to live and move and have our being in the Personal Soul that the Ego becomes a barnacle attached to the movements of egotism-incarnate. This results also in the student attempting to give the esoteric teaching to the man of flesh, the outward man. Let the student draw right conclusions from his reflections upon the Seven Principles of Man as explained in *The Ocean of Theosophy* (Chapters IV to VII) and *The Key to Theosophy* (Sections VI and VII). Has he been able to draw the following conclusion? If not, let him study further till he finds that:

The lower man is the combined product of two aspects: (*a*) physically of his Astral Form and (*b*) psycho-physiologically of Kama-Manas; therefore he is not looked upon even as an aspect, but as an illusion.

The recognition that the Personal Soul is an illusion — not even an aspect but an illusion — is highly necessary. After a perception of this important practical truth the words that "Life is more than mere Physical Existence" assume a new meaning. If personal life is illusory; if to eat and drink, enjoy and suffer, centred in the Personal Soul, is Maya, then

what is real life?

Real life is in the spiritual consciousness of that life, in a conscious existence in Spirit, not Matter. Says *The Voice of the Silence*: "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both." Existence in Matter or in the Personal Soul is possible. Existence in Spirit or in the Individual Soul is possible. But to exist in both at the same time is not possible. A Master has said that "Conscious life in Spirit is as difficult for some natures as swimming is for some bodies." The student has chosen to *live a conscious existence in Spirit*. But how will he shape the course of his thought, will and feeling so that his choice — and it is a great choice — may be fulfilled? That choice is the quickener — the link between the Living and the Dead. Unless the practice of living in Spirit is attempted and sustained, the student will slip into the sphere of the Dead once again. To live in Spirit must be conscious living; existence in Spirit all have, but conscious existence in Spirit not all have. All men are in a *state* of self-consciousness but not all are Self-conscious Beings.

Two valuable aids to keeping ourselves alive may be formulated:

(1) Real death is the limited perception of life, the impossibility of sensing consciousness or even individual existence outside of form or at least of some form of matter. Therefore sincerely accept the possibility of conscious life divorced from matter and brain-substance.

(2) Learn to evoke noble thought, grand aspiration, divine immortal love, for these three are a direct emanation from the Higher Ego and they cannot come into the brain of the man of clay from the Lower Ego. All else, however intellectual it may seem, proceeds from the lower mind, in its association and commingling with Kama, and passes away and disappears at the threshold of Devachan.

In the blood and in the brain of the student-aspirant is taking place the "fierce strife between the living and the dead," between "the immortal Higher Ego and the lower personal Ego." In great Nature a similar fight is taking place between the Light and the Dark sides. To begin with, the right position must be assumed: each man has to decide and to proclaim that he *is* the Higher. Unless the right position is assumed and the mind is constantly directed to the verity that the Self within is the Supreme, we cannot begin to work from within, nor can we separate ourselves from that which is lower.

The Mirror of Magic has these reflections on the subject:

This world is the Desert of the Dead. It is full of Oases — shades of green palms round a cool lake tempt the weary pilgrim, increasing the thirst he desires to assuage.

The Dead are many. From death to death the Dead always go.

The Resurrected are a handful. They are of the Kingdom of the Living. From death to Life the Living always pass.

But Death attends the Kingdom of the Living. Beware, O Disciple, of the Gleam that fades, the Fragrance that dies, the Song that stops, the Knowledge that vanishes. The burial-place of the Dead leave behind.

Awakened to the Kingdom of Light, resist the temptation of the looming shades of the green palms round the cool lake. The Speech of the Dead is a haunting melody that bewitches.

Dissipate the shades of the grave left behind lest they cast a spell. Look to the deep of the Dawn of Everlasting Light.

Awakened to the Kingdom of Light, osmose the Wisdom of the Luminous who cast no shadow and learn to do likewise.

ARE the "Messiahs" of today using suggestion? And was there ever a time when men should use their reason more than at the present time, based upon the widest possible consideration of facts collected for humanity? Jesus said, "Take heed lest no *man* lead you astray, for many shall come in my name, saying, 'I am the Christ,' and shall lead many astray. . . . If any man shall say unto you, 'Behold, he is in the wilderness,' go not forth; 'behold he is in the inner chambers,' believe them not. For as the lightning (light) cometh from the East, and is seen even in the West, so shall be the *presence* of the Son of Man." The esoteric saviour is no *man*, but the *divine principle* in every human being. What is needed is a knowledge of the Path that leads to Him or It. The foolish look for a "Man"; the wise look for a "Message." Few know the Messenger when He comes, but it is possible for many to know a true Message by putting it to every conceivable test.

—ROBERT CROSBIE

THE DIVINE BIRTH

ACCORDING TO HISTORY, before the fourth century there was no general consensus of opinion as to the date for celebrating the birth of Jesus. As many as 136 different dates were fixed by different Christian sects in those early years. Around 388 A.D., one of the early Church Fathers, Chrysostom, stated:

On the 25th of December also the Birth of Christ was lately fixed at Rome, in order that while the heathen were busy with their ceremonies, the Christians might perform their rites undisturbed.

Thus December 25th was the date celebrated by heathens and pagans, and from them the Romans borrowed and incorporated it into Christianity fully three centuries after the birth of Jesus. In this connection, the following from Madame Blavatsky's *Isis Unveiled* is of interest:

The present volumes have been written to small purpose if they have not shown, 1, that Jesus, the Christ-God, is a myth concocted two centuries after the real Hebrew Jesus died; 2, that, therefore, he never had any authority to give Peter, or anyone else, plenary power; 3, that even if he had given such authority, the word Petra (rock) referred to the revealed truths of the Petroma, not to him who thrice denied him; and that besides, the apostolic succession is a gross and palpable fraud; 4, that the *Gospel according to Matthew* is a fabrication based upon a wholly different manuscript. The whole thing therefore, is an imposition alike upon priest and penitent. . . . Hitherto the world has received nothing but sophistry — believed on *blind* faith . . . and still the inexorable unerring Law of Compensation proceeds on its unswerving path. If we but watch its progress, we will find that it ignores all creeds, shows no preferences, but its sunlight and its thunderbolts fall alike on heathen and Christian. No absolution can shield the latter when guilty, no anathema hurt the former when innocent.

Away from us such an insulting conception of divine justice as that preached by priests on their own authority. It is fit only for cowards and criminals! (II. 544-45)

There are many ideas, such as that of virgin birth, which are not original to Christianity but are common to Paganism. In almost every country in the ancient world, great spiritual teachers were worshipped as gods and were believed to have been born of virgin mothers during this season of the winter solstice — and this antedating the period in which Jesus lived and died.

To take but a few examples: In Egypt, Horus was known as "the child of Deity" and his birth was celebrated on December 25th, when his image, in the form of a new-born infant, was brought out of the Sanctuary with accompanying ceremonies, for the adoration of the worshipping crowds. Many will recognize the equivalent of this in the spectacle of processions in Roman Catholic countries. Then there was Osiris, the father of Horus, the saviour of Egypt, who was also born, according to Plutarch, at the winter solstice, of the Goddess Neith, whose titles were "Mother of God," "Immaculate Virgin," "Queen of Heaven," "Star of the Sea," "The Morning Star," "The Intercessor." Osiris was worshipped and his suffering, death and resurrection were enacted every year, and the salute was shouted, "Osiris is risen, Osiris is risen" — and this in Egypt centuries before the birth of Jesus.

Coming to Babylon, we find the saviour Tammuz, the sun-god of Eridu, worshipped as the saviour, as "the only Son of God Ea." His mother's names are "Mylitta," "Lady of the Earth," "Lady of Heaven," "The Morning Star," "Goddess of the Tree of Life." In the Mysteries of Tammuz (identified with Adonis), a whole week was spent in lamentations and mourning. The funeral processions were succeeded by a fast, and later by rejoicings; for, after the fast Tammuz was regarded as raised from the dead, and wild orgies of joy, of eating and drinking, as now in Easter week, went on uninterruptedly for several days.

In Persia, a little earlier in time, the sun-god Mithra's birth was celebrated at the winter solstice and his worship spread over other countries as well. He, too, was believed to have been born of a virgin. Long before the days of the Romans, in England there was the worship of the Druid god, born of the virgin Ceredwyn, at the winter solstice.

In Mexico, the great god Quetzo-Cohuatl was said to have been born miraculously, and his birth, too, was celebrated at the winter solstice. This great Initiate of antiquity received the name of "Serpent" on account of his wisdom, long life and powers. Having ruled and taught the people for a time, he announced the completion of his work, and entering a skiff made of serpent skins, he sailed towards the East, saying that his father, the Sun, had need of him, but promising to return again and reign. Thus, the "second advent" was preached thousands of years before the Christian era.

In Yucatan, the god Bacab was born of a virgin, Chiribirias by name, and was worshipped as the Son of God. That was long prior to Christianity.

Coming to the period of the great civilization of the Aztecs, we find Huitzilopochtli, "the God of Sun and War," born of a virgin mother. These Aztecs celebrated their New Year, the birthday of this sun-god, between December 26th and January 9th.

Then we have Bacchus whose birthday was celebrated by the ancient Greeks at the winter solstice. The Phoenician Adonis's birthday was also celebrated in this season, in the very cave in which, according to some early Fathers, Jesus is said to have been born. The myth of Apollo, too, is very similar.

When we come to India, we find that the story of Krishna's conception, birth and childhood is the exact prototype of the New Testament story. Siddharatha Gautama, who became the Buddha, was also born of a virgin.

Why is it that, in different parts of the world, at different periods of human thought, in different civilizations, the same fact emerges, again and over again, that the sun-god, or a great spiritual Teacher, is born about December 25th, of a virgin mother, and is known as the Son of the Heavenly Father? By what process has this exchange of thought taken place? Theosophy has always taught, not only in this day and generation but from time immemorial, that universal Truth springs from a single and unbroken source. That Truth being indivisible and whole, whenever men and women seek it they come to the same facts which are inherent in nature. For its explanation and interpretation they find devices which are sometimes symbolical and allegorical, sometimes given in the form of myths and folklore. Nay, further, not only is knowledge indivisible and whole, but those who are the Teachers of that knowledge form a great Fraternity, and the truths they give out to humanity in all parts of the world, in all ages, belong to the selfsame store of knowledge.

Thus in all traditions there are myths of the sun-gods who come to birth of virgin mothers at the time of the winter solstice — all showing, not ignorance, but profound insight, philosophical, scientific and mystical, and revealing a great deal of the knowledge of the cycles which operate in nature. We come to see that these myths are not historical facts, but that behind the myth there is a great truth. Secondly, that there is no uniqueness attached to the figure of Jesus the Christ, but that the same thing has been said of other divine Teachers before Jesus, who taught the same truths. Is it not mere superstition to believe that in all human history, extending over millions of years, nature that is prolific produces only one unique personality? We cannot get to the real glory

and grandeur of the spiritual Teacher and see him as he really is unless we demand a soul-satisfying answer to these problems.

So we have to learn to apply these myths in a particular way, and if we do so we find that they depict mystical experiences of the human soul and are so arranged as to provide keys and clues for the understanding of the scientific and psychological processes of soul-growth. If we examine the processes taking place in nature around December 21st and apply that physiologically and psychologically to the human body and human consciousness, we get our first key to that myth. Why is it that all these Teachers were made to be born around the winter solstice? Why is it, again, that they are said to have died somewhere about the period of the spring equinox — and then to have risen again? The risen Christ is nothing but the tradition of the risen Osiris. These myths take us to processes taking place in the human mind, in human consciousness.

Seasons affect us physiologically and all of us know of it. But how many know that seasons affect us psychologically also? How many are aware that resolves made at certain periods of the day or certain seasons of the year prove more fruitful in their keeping than those made at other periods of the day and year, just as certain plant growths will come to a finer crop if they are handled according to the law of their seasons? There is the mystical line which converges to the myth as does the historical line from the opposite direction. The historical figure of Jesus is robed in myth, which myth speaks its own tale of mystic experience, which experience all human beings in the course of time go through. Thus, we have the historical Jesus and the mythical and mystic Christ.

The myth is related to two distinct cycles. There are two movements of the earth with which all of us are familiar — rotation of the earth on its own axis, and revolution of the earth round the sun. These two movements produce the phenomena of two distinct cycles — one of day and night, the other of the seasons of the year. Applying that to our own selves, we find that there is the birth, growth, decay and death of the physical body, but what makes for the wear-and-tear of the body, what causes its decay and ultimate disintegration? The important cardinal factor which decides the age of the body is the psychological phenomenon, whether we are given over to worry or not, whether we live according to the laws of health, mental, spiritual and ethical, or not. Behind every form there is a life process which is invisible and hidden; the revolution of the earth round the sun brings it to a particular position and the new season begins, and that astronomical and physical phenom-

enon is a symbol of a mighty spiritual phenomenon which is taking place in spheres which are the study of meta-astronomy.

If the seasons return, so does the great wisdom which incarnates from time to time. The winter solstice conveys to us one stupendous mystical fact, that we can be reborn. It also symbolizes the return into the world of great spiritual "suns" or Teachers. That is why Apollo and Adonis and Osiris and Mithra and all the others we have mentioned and many more are worshipped as sun-gods, those who brought the light of spiritual wisdom to the world. All these Teachers round whom the myth of the sun is woven show their spiritual pedigree to the intelligent decipherer of the myth. What is the mystic significance of all this for us? A very profound one. It shows that just as there is the return of the spiritual Teachers, so in our consciousness with the return of the season comes the opportunity of spirit-birth. The incarnation of the sun-god takes place according to the spiritual cycle; the return of the physical sun takes place according to the cycle of revolution; the incarnation of the spiritual sun in our mind and heart takes place according to the mystic cycle.

It is a mystic fact that all of us, in our spiritual consciousness, as souls, are born immaculately pure, undefiled, uncontaminated. That is what underlies the idea of the virgin mother, or virgin matter; and for that reason Buddha's mother was called Maya Devi, the Devi or goddess who represents pure virgin matter. All of us are born immaculately, not in our bodies, but as spirit-individualities. All of us are in the mystic sense sun-gods, Apollos, Christs, Buddhas, Krishnas. With the return of the season, all of us, if not wholly, then partially, in however small a measure, come under the influence of the cycle when we can tap spiritual forces and incarnate them in ourselves, thus sowing the seeds that will flower forth on March 21st, the spring festival. During that period all of us will, in a symbolical sense, be crucified, and will die and have an opportunity of resurrection.

So these myths are meant to convey great truths. Shall we brush them out of our book of knowledge? We would be foolish to do so. Shall we give them their proper value? Yes, because they convey to us certain information, bring to us certain conviction, inspire us with certain aspirations. We have heard the phrase over and over again -- "the Christ within you." Unless the Christ within perceives the truth, we shall not be able to understand the truth of the Christ without. And the grandeur and glory of Jesus lies not only in the fact that he is a great Teacher,

but that through the myth he is made to represent a universal fact of nature. As H. P. Blavatsky pointed out:

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin or any other. There being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by anyone who can find the way; *the pure in heart see God.* (*Isis Unveiled*, II. 635)

That is the great idea that ought to inspire us at Christmas time, which is a time of universal rejoicing and festivities. Because of the spiritual possibilities the season offers, this is a fitting time to make good and great resolves which we shall have added impetus to carry out in the months to come. Let us look for that Spiritual Self which is our Real Self, always immaculately born and residing like a star over the sea of human existence. That is the title that Christendom has given the Virgin Mary, Star of the Sea. Let the Christ be born in us. This is a conception that a 17th-century Christian mystic gives in very simple lines, and it contains the creed that modern Christianity needs:

The soul wherein God dwells,
 What church could holier be?—
 Becomes a walking tent
 Of Heavenly majesty.

How far from here to Heaven?
 Not very far, my friend.
 A single hearty step
 Will all the journey end.

Though Christ a thousand times
 In Bethlehem be born,
 If He's not born in thee,
 Thy soul is still forlorn.

The cross on Golgotha
 Will never save thy soul,
 The cross in thine own heart
 Alone can make thee whole.

Hold thou! where runnest thou?
 Know Heaven is in thee—

Seekest thou for God elsewhere,
His face thou'lt never see.

O would thy heart but be
A manger for His birth;
God would once more become
A child upon the earth.

Go out, God will go in.
Die thou — and let Him live.
Be not — and He will be.
Wait, and He'll all things give.

Here is a simple creed. What do we want ceremonials for, and cathedrals and mummery and moonshine? That is not what Jesus preached. Where is the historical example of Jesus having wrapped himself in gold lace and robes of purple? When did he perform ceremonies in dimly lighted churches, symbolical of their dim lights of knowledge? We want at this time to resolve to follow the teaching of Jesus the Christ, who taught in the open market-place in the simple garments of a man speaking the direct language of the soul. That is what Christendom wants, not new creeds or tinkering reforms. Abolish that which stands in the way of the realization of the Christ within, without which the mighty figure of Jesus cannot be known or his teachings understood. And let there be no illusion about it — it is not a phenomenon of Christendom only, but is to be found also elsewhere. Priestcraft always has been the hereditary enemy of all spiritual Teachers. Spiritual Teachers have called upon every human soul to be a priest unto himself, and that is what we want. We do not want beliefs, we want knowledge. The day humanity overthrows personal worship, whether it be of the Buddha or of the Christ, of Osiris or of Zoroaster, or of any other Teacher or personal god, that day humanity will recognize the one great Divine Principle which shines forth from the heart of every human being; that day humanity will have also overthrown all the satans and all the devils.

At this time and season, let us sow in the heart the seed of spiritual consciousness. Let us recognize ourselves as Christs in the making, immaculately pure in spirit and one with our Heavenly Father. Let the Divine Birth take place in us, and let us be truly baptized and become twice-born. In the moment that the spirit-consciousness touches our heart, we gain the peace of courage and enlightenment. Let us guard it and guide it, nourish and nurture it throughout the year.

THE PROMULGATION OF THEOSOPHY

[The following is from an address given by Mr. Judge in London at the close of the European T.S. Convention, on July 15, 1892.—Eds.]

TOO MUCH ATTENTION has been paid by several to the opinions of men in the world who have a reputation in science and in scholarship. Their opinions are valuable in their respective fields, but the ideas of the world should not be permitted to dwarf our work or smother our heart's desire. These owners of reputations do not entirely govern the progress of the race.

The great mass of mankind are of the common people, and it is with them we have chiefly to deal. For our message does not come only for the scholar and the scientific man. In spite of scholars, in spite of science, the superstitions of the people live on. And perhaps those very superstitions are the means of preserving to us the almost forgotten truth. Indeed, had we listened only to those learned in books, we would long ago have lost all touch with our real life.

If we believe in our message and in the aim of the Society, we ought never to tire telling the people that which they can understand. And the rich as well as the poor are the people to whom I refer. They need the help of Theosophy, for they are wandering very close to the marshes of materialism. They must have a true ethic, a right philosophy. Tell them of our great doctrines of Karma and Reincarnation. Tell of these with confidence, unshaken by opinions of others, and that confidence of yours will beget confidence in the hearer. Science and exact scholarship are factors in our progress, but although they are important, the mass of the people are more important still. You cannot scientifically prove everything. But if you are sure, as so many of us are, that we are immortal pilgrims, then tell the people plainly and practically how they have been here before in other bodies, and will be here again to suffer or enjoy just as they may have decided in their other life, and they will believe it. They will soon come to that belief because these laws are facts in nature, facts in their own real experience. Were I to attend only to scholars, I should be able to do no other work, while all the time my fellow-creatures — not scholars and in the vast majority — would be deprived of the spiritual help it was my duty to give them.

We are really working for the future, laying the foundation for a greater day than this. We are all coming back together to carry on this

work if we now take up all our opportunities. We must act from duty now, and thus be right for the future.

Our duty is to recognize the great human soul with which we have to deal and for which we should work. Its progress, its experience, its inner life, are vastly more important than all our boasted civilization. That civilization could easily be swept away, and what would be left? Your country could be frozen up solidly in a few weeks, were the Gulf Stream deflected from these shores. Mines have honeycombed your land, and a good earthquake might easily shake all your material glories to destruction beneath the sea. What then could remain save the human experience, the experience of the soul? But no cataclysm can destroy your thoughts. They live on. And so all the work that you do for the inner life of man can meet with no destruction, even though records and books and all the ingenious works upon this outer plane were swept out of existence. If then you believe in this mighty doctrine of Reincarnation, do not be afraid to tell it.

But do not, as Theosophists, confine yourselves to the intellect. The dry or the interesting speculations upon all the details of cosmogony and anthropology will not save the world. They do not cure sorrow nor appeal to those who feel the grinding stones of fate, and know not why it should be so. Address yourselves therefore to using your intellectual knowledge of these high matters, so as to practically affect the hearts of men.

Our debt to science is very great. It has levelled the barriers and made freedom of thought a possibility. Science is our friend, for without its progress you would now, at the order of the bigot, all be in the common jail. It has combated the strength and cut the claws of bigoted churches. And even those iconoclasts, such as Robert Ingersoll, who often violate the sentiment and ideals of many good men, have helped in this progress, for they have done the tearing down which must precede the building up. It is our place to supply the new structure, for the churches are beginning to find that they must look into subjects which once were kept out of sight. A sign of this was seen at a recent Council of the Methodist Church in America, where their brightest lights declared that they must accept evolution, or they would go down. The only church which does not publicly as yet proclaim on these matters is the Roman Catholic. It is so sly that I should not be surprised ere long to hear of its throwing its mantle over all our doctrines publicly, and saying that such had always been its doctrine. But if that step be taken

it will be the fatal one. So even that need give us no fear.

We are working with and for the great unseen, but actual, Brotherhood of Humanity, and in our efforts, if sincere, will have the aid of those our Brothers who have perfected themselves before us and are ever ready to help on the human family. So if we are firmly fixed in that belief, we can never weaken.

I have heard some words about our pretending to be undogmatic, or that our claim to freedom is against the fact. I do not hold such an opinion. Our Society is, as a body, wholly unsectarian. It must always be so. But that does not affect the inevitable result of so many joined in one effort. A large number of us must have come at last to a common belief. This we can boldly say, and at the same time also that no enquirer is obliged to subscribe to those beliefs. For this we have the warrant, not only of our own statutes, but also that of the oft-repeated declarations of H. P. Blavatsky. If I have a belief which works with all the problems that vex us so much, then I will tell it to my fellow who has joined these ranks. If wrong, the interchange of thought will correct me; if right, the truth must at last prevail. In this, Brotherhood means toleration of opinion, and not a fear of declaring the beliefs you hold, nor does that declaration negative in the least the claim to unsectarianism.

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief — we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

If we only have patience, what a glorious, wide, and noble prospect opens up before us!

REAL Theosophy IS ALTRUISM, and we cannot repeat it too often.
It is brotherly love, mutual help, unswerving devotion to Truth.

—H. P. BLAVATSKY

THE LOYAL ONES

The web of our life is of a mingled yarn, good and ill together.

—*All's Well That Ends Well*

THE DECLARATION of the U.L.T. is a charter of responsibilities. One of the chief commitments to which each of the affiliating Lodges subscribe is that each will remain loyal to the great Founders of the Theosophical Movement. Although this obligation and accountability is assumed by all U.L.T.'s, it is by no means unique and exclusive to them. Wherever students of Theosophy foregather and join in a concerted endeavour to further its Cause, there, among those students, this loyalty would normally and naturally remain as the sustaining and vitalizing Force. If it is absent or is honoured only by lip professions, there the real work slackens, the power to attract inquirers is lost, and though the body may go on living, the Soul will have fled and no light comes.

The U.L.T., or for the matter of that, any Theosophical organization, can remain loyal only so long as its principal Associate workers are themselves loyal. When they meander forth into new and even alien pastures, when personal claims of grand achievements or high status are put forward, where in the group allegiance is more to a person than to a Theosophical principle expounded in the Teaching, there Universal Brotherhood takes a backward place and the interests of the many are sacrificed for the glorification of the few. In such cases, Theosophy is reduced to a name used for cashing in on the claimant's pretensions at familiarity with the Occult Sciences. The great Founders are invoked merely to gain merit in the eyes of others. History shows that the names of the Founders have been used in the past to bolster up the claimant's fictitious familiarity with Them.

What *is* this "loyalty" that the Declaration demands and expects from any U.L.T. and therefore from any true student of Theosophy? Why is it considered so very important that by implication, any Lodge, Society or Association would be deemed to be not united to the great effort if its loyalty falters or drags or dies?

In the seventies of the last century and for the first time in recorded history, it was Madame Blavatsky who hinted at the existence not only of individual Prophets or Seers or Patriarchs but of a whole hierarchy of exalted Beings who together formed the Great Lodge of White Adepts and whom she called the Sages of the Orient. These are Men who are infinitely superior and wiser than the men of our day. They have per-

fects themselves in all departments of Nature and by that achievement have become the custodians and preservers of the ageless Wisdom. These Men because of their attainments and the consummation of a solidarity with all Nature have gained mastery over space, time, mind and matter. It is these Masters who sent H.P.B. out into the world to represent Them and help carry on Their work of establishing among men an isle of refuge where through union and harmony a Brotherhood could be made to emerge which, through its oneness of purpose and feeling, would deserve the imparting of the higher Wisdom pertaining to the hidden soul of things.

From out of the great Lodge of White Adepts, two Masters of Wisdom undertook the task of watching over the newly started Theosophical Movement. So, there was the Great Lodge at the apex of the triangle while the two Masters represented the two bottom angles of the triangle. To impress the Wisdom residing in the trinity and to make it active on earth, this Trinity had to be transformed into a Quaternary. For this purpose, H.P.B. was chosen and acknowledged as their sole representative on earth. From this Quaternary flowed Wisdom, Knowledge and Instructions in such abundance as had not been witnessed in historical memory. It is to this Quaternary that loyalty is due. The fundamental principles dealing with God, Law and Being and other universal Truths came from Them. The idea that Universal Brotherhood remained a FACT in nature even though men hated and pilfered and killed, was propounded by Them in the 1870's, and the pale shadow of it is haunting the thought of the bellicose nations of our day.

Very, very few would have the qualifications which would enable them to come into direct contact with one or the other of these Masters of Wisdom. Loyalty must therefore find its roots and anchorage in Their Teachings. It is therefore to the purpose for which the Movement was launched and to the aim which They had in mind when They broke the silence of centuries that the loyalty of students must turn. This loyalty is their due, not only because it is rooted in gratitude, but for the reason that in it alone will be found that bond which will bind each aspiring heart to the Lodge of the truly Immortal Ones. "From the Teachings to the Teacher" is a saying the wisdom of which has been demonstrated by centuries of experience. When in the progress of time these Teachings percolate through to the daily life of the disciple, then loyalty burgeons in him because of his conviction that he has found the Way; and as faith follows conviction, there comes veneration in his life — the love

and the adoration that transcend understanding. It is because of all this that the Teachings of the Founders command the eminence which the Associates give to them. A real sense of loyalty to the Founders is impossible without there being a sense of loyalty to the Teachings.

There are several distinct spheres of action in which the man can work and which in turn have their reactions on him. Loyalty would, therefore, be expected to spread over each of these spheres, and so spreading, to ennoble them. When because of laxity of application or loss of contact with the Teachings over long periods lethargy of soul sets in, then these spheres of action reflect a waning of loyalty and in some regrettable cases its total disappearance. The earnest Associate has to be on the *qui vive* against such possibilities. Loyalty to the Instructions can be real only when these are worked out in life. Theosophy has to become (in time, of course) the only way of life. The two bodies (astral and physical); *Prana* (the principles of Life) with its polarities; *Kama* (desires) reflecting at one time the base, at the other the divine — all these aspects which make up the lower man have to be made to owe allegiance to the great Instructions. Any deviation must be taboo as growth under the impulse of the Teachings attains its fulfilment. Till then, the frailties and deficiencies have to be noted and guidance sought in the Teachings for their ultimate effacement.

Considering only the physical body, it becomes apparent that it can be elevated or corrupted by food, environment, physical contacts as well as the usages to which it may be put or to which it may be forced by the will, desires and lusts of others. Drinks that effectively shut off higher influences, drugs that do the wit abuse, and the inhaling of intoxicants that by their heady fumes paralyse the soul functions and allow the animal in man a free and unbridled licentiousness — all these tend to create conditions in which the soul gets stifled; and how can a stunned soul pay homage to Instructions or Teachers? If loyalty has to be established in one's entire make-up, then the aspirant has to turn his back on the dark aspects of life and face the Light even though that Light may reveal the stark ugliness which the man has fashioned for himself. What loyalty can mean is shown in the beautiful *shlokas* (verses) of the *Bhagavad-Gita* in which Arjuna expresses his regret at lapses in loyalty even in matters which to the undisciplined modern mind may appear trivial. Addressing Sri Krishna, the Sovereign Lord and the Prototype of all Teachers, Arjuna reveals in his own words of supplication the awakening of his spiritual perceptions. Says Arjuna, the de-

voted disciple:

Having been ignorant of thy majesty, I took thee for a friend, and have called thee "O Krishna, O son of Yadu, O friend," and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair, and at thy meals, in private and in public; all this I beseech thee, O inconceivable Being, to forgive.

Loyalty, wherever placed, has to be complete. It cannot be divided. When loyalty is given unreservedly, the man casts off all other pulls on himself. There can be no aspect of his life which he can segregate and to which he can say that loyalty does not extend. Body, Astral Body, Prana, Kama-Manas, must each go on performing actions which in no way preach a doctrine which is not contained in the Teachings. Resolves may break down under terrific strains; fear may cause the disciple to thrice deny his Master; memories of past escapades may haunt the disciple for years, egging him on to have just one more fling. The Soul that is trying to gain its feet may succumb and fall to these, and each such fall becomes a reminder that the strength required for serving loyally was insufficient. But it is through falls that the babe in spirituality can induce stability in his legs. If through disgust at one's own feebleness, or through fear of greater ordeals ahead, or through a shock to his personal and emotional nature the man gives up his convictions, his vows, his perception of truth, then must he be ranked a failure. But there *are* warriors still who carry on the ancient fight, who fall and rise to fall again, and who flinch not, but with many a gash and wound strain to keep the flag high and fluttering, to pass it on, their life-work done, to stronger hands. For such, loyalty becomes the breath of their life that will survive transformations and even death.

For the student who is about to embark on the long, long trail that leads to the realms of Light, an indication of paramount importance can be given. It is that loyalty both as ideal and fact will remain barren of results unless it is translated into conscious action. In this cycle, the student can contribute to the over-all effort by putting forth a strenuous endeavour to spread broadcast the Teachings of Theosophy recorded in the writings of H. P. Blavatsky and W. Q. Judge. However humble he may be in knowledge, status or worldly possessions, the student will always have the capacity to devise avenues by which he may improve the general condition of men's minds and hearts and especially of those who surround him daily. He can help in the task of carrying the Teach-

ings to homes where sorrow broods or where ignorance spreads its darkening veils. If through inherent inability he is unable to do this, then may he devote himself to the task of removing some of the prejudices and dogmatic illusions that plague men's minds. Even the making of Theosophical literature readily available to those in need of it would be no small victory for loyalty. But the most valued contribution will always be that of unreservedly joining other like-minded aspirants in keeping the Lodge, Association or Society united in Aim, Purpose and Teaching, and making it ready and deserving of help and encouragement that always come from the inner planes of being when they are deserved.

It is impossible to confer happiness on men as something they can store up and possess.

Your soul is nourished by the significance of things and not by things themselves.

I have no enemies. I fix my gaze on the friend within the enemy, and he becomes a friend.

If you fight *against* anything whatsoever you can but end by destroying yourself, for always within you is a trace, however slight, of that which you combat.

It behoves us to accept the hardships which are a pre-condition of the day of festival and of the night of the chrysalis which is a pre-condition of the wings.

I am the harvest beyond the tillage, the man beyond the child, the fountain beyond the desert's rim, the diamond beyond the toil and sweat.

Were I to present you with a fortune ready-made, in what respect would I increase you? You are augmented only by that which you transform. A certain man carves ivory, transmuting it into the image of a goddess or a queen whose beauty stirs our hearts.

For him alone who tills his field and plants the olive tree and sows the good seed, for such an one alone strikes the hour of transfiguration.

—ANTOINE DE SAINT-EXUPERY

“LET US EXAMINE A FEW WORDS”

I.— DISCRIMINATION

“LET us examine a few words.” So says Mr. Judge in one of his articles. Acting on his advice, let us straightway start with that key word, Discrimination, which is a “must” for every student of Theosophy. He himself defines it well in his *Letters That Have Helped Me* (p. 3) where he speaks of those of us who are still in the “Rajasika regions” of the inner life, “ever aspiring, ever trying to purify our thoughts and free ourselves from the attachment to actions and objects.”

That is the very process of Discrimination, a process of selectiveness in values. Standing at the point of choice between the real and the unreal, between “what is from egotism alone and what is not” (*Vernal Blooms*, p. 172), only Discrimination, innate or acquired, can save us from error. Acquired it has to be by most of us, often through mistakes and painful experiences, for only rare souls come into the world with perfect spiritual judgement from childhood upwards. Hence the inestimable value of the teachings of Mr. Judge, which, profound as they are, are never obscure, and who seems so wonderfully to align himself with the humble student, as though treading the Path alongside. “What I am saying,” he writes in a letter, “should help some as it does me also” (*Letters That Have Helped Me*, p. 71). And his correspondence with Jasper Niemand practically opens with these words: “I am, like you, struggling on the road.” (*Ibid.*, p. 1)

The first step towards acquiring Discrimination is “to know the distinction between the intellect and spiritual mind” (*Letters*, p. 96); in fact, to accomplish this *is* to discriminate, for most people instinctively assume the intellect to be the controlling centre of their being. Particularly in the age we live in has intellect usurped the throne, served slavishly by our scientists, pseudo-philosophers, educationists, and theorists generally. It is a worship that is bringing many ills upon us, but it pertains to *Kali Yuga* and is inescapable for the present, since none of these would dream of looking back to lost Atlantis for a warning. But between “mind” in the popular sense and the “spiritual mind” referred to by Mr. Judge there is so little similarity that even the barest modicum of Discrimination should suffice to show us the difference. “The much-lauded mind is not the final judge, and there are higher faculties which may be exercised for the acquirement of knowledge.” (*Notes on the Bhagavad-Gita*, p. 112)

Discrimination may be reckoned as one such. Even the most *powerful* mind is not necessarily discriminative, for Mr. Judge refers to "great strength of mind, *whether discriminative or not*" (*Ibid.*, p. 40, Italics ours). As for the twentieth century's intellectualism, with its pronouncements and its products, few or none of them backed by spiritual discrimination, what he wrote in *The Path* in 1892 under the heading "The Signs of This Cycle" holds equally true today more than eighty years later. "The Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Preeminently this age has all these characteristics in the Western civilizations." (*The Heart Doctrine*, p. 199)

Let us cease to comment, though, and try to learn. We have seen how Mr. Judge would have us apply Discrimination to life *in toto*. Now let us see how to apply it (1) to our acts and motives; (2) to our use of our bodily tenement; (3) to Theosophy both as we study it and as we try to express it in daily living.

Mr. Judge analyses action closely. "We may do a supposed good act," he says, "and that shall outwardly appear good, and yet as our motive perhaps is wrong the act is naught, but the motive counts" (*Letters That Have Helped Me* p. 26). Think this over, the last four words especially; they are more than a little startling. We may be quite aware of our motive inwardly; say it is the desire to impress others with our generosity or with our concern to put right some wrong. Or we may be self-deceived and unaware of it. In either case we perform the "supposed good act." But we do not add thereby to our good Karma, because, explains Mr. Judge, "all acts are dead when done; it is in the heart that they are conceived and are already there done; the mere bodily carrying out of them is a dead thing in itself." (*Ibid.*, p. 26)

Would not you agree that in such case there is great need for Discrimination? If, as Mr. Judge says, "the motive counts," we might do better to omit the act, good though it seems to be, thereby saving ourselves from spiritual hypocrisy. But if we have not trained ourselves to discriminate, what then? Mr. Judge can only warn us that "the performance of a good act is no virtue unless the person within is in the right attitude of mind." and advise us with his customary common-sense to begin at the beginning and put first things first. "We must attain to a proper state of mind . . . in order to know how to skilfully perform our

actions without doing so for the sake of result; doing them because they ought to be done, because they are our duties." (*The Heart Doctrine*, pp. 52 and 53)

How does Discrimination affect our bodies?

We shall bypass the mundane plane where, through our diet and habits and (when choice is possible) our environment, it can ensure us good health, and consider something more far-reaching — the life of the atoms of which our bodies are composed. These, says Mr. Judge, are "all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe" (*U.L.T. Pamphlet No.3*, p. 7). We may think it ends there, but far from it, as Mr. Judge makes clear in *The Heart Doctrine* by teaching us that "when the Soul is reincarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again" — note this point especially — "some of the identical matter it used in its last life." (p. 125)

How vital, then, for us that that matter should be good! But its quality will depend upon the stamp we are putting on the atoms *now*. Only if we order our present life with Discrimination (in its inner aspect, of course, particularly) will the atoms that return to us in our next life be likely to help us forward in our course of evolution.

Faced by a subject so momentous and recondite, let us seek guidance from our Teacher. "We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. If this be our real rule it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what acts we commit and are always clearing up our view of duty as we proceed." (*The Heart Doctrine*, pp. 54-55)

These words are most apt to our relationship with the atoms, since we do indeed stand towards them as the "Supreme Being," the controller of their destiny for good or ill. If ever Discrimination was called for, it is here, regarding both our acts and the mental activities we indulge in. "Not one passing thought may be ignored, not one fleeting impression missed. . . . You must learn to be able to thus go backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. . . . This we can perceive is no simple task. It is a gigantic work," Mr. Judge warns us solemnly. (*U.L.T. Pamphlet No. 18*, pp. 15-16)

Naturally, we are aided by the teachings of Theosophy and may

deem ourselves fortunate if we have been drawn to it through innate learning and the circumstances of our present birth. States Mr. Judge, "No one was ever converted into Theosophy. Each one who *really* comes into it does so because it is only 'an extension of previous beliefs,' " (*Letters That Have Helped Me*, p. 23). But even in our Theosophic life Discrimination is necessary. We must not be parrot-like, regarding its teachings, picking them up, as it were, mechanically, through attendance at meetings or superficial reading, or because we are attracted by the doctrines of Karma and Rebirth while ignoring much else. Here is what Mr. Judge has to say of this, though we adopt it from another context. "No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole." (*U.L.T. Pamphlet No. 3*, p. 18)

Casually to adopt or to reject shows a sad lack of Discrimination, which is as essential to our philosophic studies as to practical matters. Some may wish to bypass philosophy altogether and concentrate solely, perhaps, on some form of meditation, or on meritorious acts, or on simply "being good," with such help as they may derive from Theosophy. But, says Mr. Judge, "while we ignore philosophy and do not try to attain to right discrimination, we must pass through many lives, many weary treadmills of life, until at last little by little we have been forced, without our will, into the possession of the proper seeds of mental action from which the crop of right discrimination may be gathered." (*Notes on the Bhagavad-Gita*, p. 42)

To summarize these three points — Discrimination in our acts, in our attitude to our bodies and to Theosophy — let us turn to those other invaluable Notes by Mr. Judge, namely, on the Yoga Aphorisms of Patanjali. On page 27 there is a supremely far-reaching one, covering the whole pilgrimage of the Ego throughout this Manvantara, and showing the true meaning, value and purport of Discrimination, a word put so often to humble use in daily matters: "The conjuncture of soul and body, through repeated reincarnations, is due to its absence of discriminative knowledge of the nature of the soul and its environment, and when this discriminative knowledge has been attained, the conjuncture, which was due to absence of discrimination, ceases of its own accord."

Can we *learn* to discriminate? Mr. Judge, who never leaves us in the void, proceeds to show us clearly how, beginning with our ordinary daily doings. "Seek to realize the meaning of every event," he says, a

course of study which should gradually enable us to distinguish between the real and the unreal, the fleeting and the lasting. "Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance — an occult meaning — and as you learn their import, so do you fit yourself for higher work" (*U.L.T. Pamphlet No. 36*, pp. 6-7). A wise amount of reflection will further this. "By submitting your daily thoughts each night to the judgment of your Higher Self, you will at last gain light." (*Letters That Have Helped Me*, p. 125)

With regard to Duty and the final imperative — the "what ought I to do?" there is equal need for Discrimination. "The actions to be performed are not any and every one. We are not to go on heedlessly and indiscriminately doing everything that is suggested. We must discover what actions ought to be performed by us and do them for that reason and not because of some result we expect to follow." (*Notes on the Bhagavad-Gita*, p. 128)

Lastly, living (or trying to) as students of Theosophy, we should "proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves, we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elimination of selfishness. And when also we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us." (*U.L.T. Pamphlet No. 3*, pp. 3-4)

Such are some examples of the great value of Discrimination, and "if we try, as Krishna directs, to find the divine in everything, we will soon learn not to judge by appearances" and so have taken a big and vastly important step forward. (*Notes on the Bhagavad-Gita*, p. 109)

Thus endeavouring, we shall have — this is Mr. Judge's final word of cheer for us — "the light of that spiritual lamp — be it small or great — which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it." (*Ibid.*, p. 5)

WHEN a man understands how to put in order his personal conduct and character, he will understand how to govern men.

—CONFUCIUS

FOR WHOM IS THEOSOPHY?

IF Theosophical doctrines are to be of any benefit to the race, then they must be for all classes, poor and rich, cultured and uncultured, young and old. Some people think that these doctrines are really only comprehensible by the educated and cultured; that most attention should be paid to these classes, to learned scientific persons, and to those who possess a worldly and powerful reputation. For, they argue, if we can get hold of such, then we may the more quickly affect the others.

But what has experience shown? Merely that the cultivated and respectable and scientific have laughed at Theosophy, and never would have paid it any attention if not forced to. . . . Many attempts have been made in the parlours of the rich, with hardly any result. The Theosophical propaganda has gone forward in the face of considerable opposition and coldness from the so-called better classes. Very true it is that the working, labouring classes have not pushed it, nor do they, as a whole, know a very great deal about it; yet that indefinite section of the working classes sometimes called the "middle class" has been its great propagator and supporter.

As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principle of Brotherhood and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood. The Theosophical doctrines show what Brotherhood is and how it is to be practised, and if we cannot succeed in the practice of it then we are *failures*. Brotherhood is more likely to arise in the ranks below than to spring from those above, for it cannot be declared that present conditions are largely due to the better, the upper, the educated classes.

However — and here lies the duty of those Theosophists who have education — it is necessary to clearly explain the doctrines to the uneducated classes before these can grasp them. But when so explained, it will be found that in practice alone the doctrines are understood. We must not forget, in all this, that in America the proportion of illiteracy is not large, and hence in this land it is easier to propagate Theosophy among the masses. And history, the facts of today, amply prove this.

—W. Q. JUDGE in *The Theosophical Forum*, July 1895

THE ANCIENT SYSTEM OF HEALING

[Collated from *Isis Unveiled* (1877)]

“THREE SPIRITS live and actuate man,” teaches Paracelsus; “three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body — the soul); the third is the *Divine* spirit (*Augoeides*).” Our human body, being possessed of “primeval earth-stuff,” as Paracelsus calls it, we may readily accept the tendency of modern scientific research “to regard the processes of both animal and vegetable life as simply physical and chemical.” This theory only the more corroborates the assertions of old philosophers and the *Mosaic Bible*, that from the dust of the ground our bodies were made, and to dust they will return. But we must remember that

“‘Dust thou art, to dust returnest,’
Was not spoken of the soul.”

Man is a little world — a microcosm inside the great universe. Like a foetus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause — the Spiritual Light of the World? “Man,” says Van Helmont, “is the mirror of the universe, and his triple nature stands in relationship to all things.” Man possesses a double celestial power, and is allied to heaven. “If we call this a magic power, the uninstructed only can be terrified by the expression. But, if you prefer it, you can call it a spiritual power — *spirituale robur vocitaveris*. There is, therefore, such magic power in the inner man. But, as there exists a certain relationship between the inner and the outer man, this strength must be diffused through the whole man.”

Man is the philosopher’s *stone* spiritually — “*a triune or trinity in unity*,” as Philalethes expresses it. But he is also that stone physically. The latter is but the effect of the cause, and the cause is the universal solvent of everything — divine spirit. Man is a correlation of chemical

physical forces, as well as a correlation of spiritual powers. The latter react on the physical powers of man in proportion to the development of the earthly man. "The work is carried to perfection according to the virtue of a body, soul, and spirit," says an alchemist; "for the body would never be penetrable were it not for the *spirit*, nor would the spirit be permanent in its supra-perfect *tincture*, were it not for the body; nor could these two act one upon another without the soul, *for the spirit is an invisible thing*, nor doth it ever appear without another GARMENT, which garment is the SOUL."

If Paracelsus did assert that man is in direct affinity with the stars, he knew well what he asserted. The point for the physiologists to verify is his proposition that the nourishment of the body comes not merely through the stomach, "but also imperceptibly through the magnetic force, which resides in all nature and by which every individual member draws its specific nourishment to itself." Man, he further says, draws not only health from the elements when in equilibrium, but also disease when they are disturbed. Living bodies are subject to the laws of attraction and chemical affinity, as science admits; the most remarkable physical property of organic tissues, according to physiologists, is the property of *imbibition*. What more natural, then, than this theory of Paracelsus, that this absorbent, attractive, and chemical body of ours gathers into itself the astral or sidereal influences? "The sun and the stars attract from us to themselves, and we again from them to us."

The primal causes of the diseases afflicting mankind; the secret relations between physiology and psychology, vainly tortured by men of modern science for some clue to base their speculations upon; the specifics and remedies for every ailment of the human body — all are described and accounted for in the voluminous works of Paracelsus. Electro-magnetism, the so-called *discovery* of Professor Oersted, had been used by Paracelsus three centuries before. This may be demonstrated by examining critically his mode of curing disease. Upon his achievements in chemistry there is no need to enlarge, for it is admitted by fair and unprejudiced writers that he was one of the greatest chemists of his time. Brierre de Boismont terms him a "genius" and agrees with Deleuze that he created a new epoch in the history of medicine. The secret of his successful and, as they were called, magic cures lies in his sovereign contempt for the so-called learned "authorities" of his age. "Seeking for truth," says Paracelsus, "I considered with myself that if there were no teachers of medicine in this world, how would I set to

learn the art? No otherwise than in the great open book of nature, written with the finger of God. . . . I am accused and denounced for not having entered in at the right door of art. But which is the right one? Galen, Avicenna, Mesue, Rhasis, or honest nature? I believe, the last! Through this door I entered, and the light of nature, and no apothecary's lamp, directed me on my way."

This utter scorn for established laws and scientific formulas, this aspiration of mortal clay to commingle with the spirit of nature, and look to it alone for health, and help, and the light of truth, was the cause of the inveterate hatred shown by the contemporary pigmies to the fire-philosopher and alchemist. Theophrastus Paracelsus rediscovered the occult properties of the magnet — "the bone of Horus" which, twelve centuries before his time, had played such an important part in the theurgic mysteries — and he very naturally became the founder of the school of magnetism and of mediaeval magico-theurgy. He was branded by his age as a sorcerer, because the cures he made were marvellous. But Mesmer, who lived nearly three hundred years after him, and as a disciple of his school brought the magnetic wonders before the public, reaped the glory that was due to the fire-philosopher, while the great master died in a hospital! So goes the world: new discoveries, evolving from old sciences; new men — the same old nature!

Notwithstanding the slur thrown by history on all who practised magic and divination, it has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu convents, in which are recorded the proofs of their learning. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depths, while psychology and physiology were to them open books. Their knowledge was truly astonishing. In Tcharaka and Sousruta, the two princes of Hindu medicine, is laid down the system which Hippocrates appropriated later. Sousruta notably enunciates the principles of preventive medicine or hygiene, which he places much above curative medicine — too often, according to him, empirical. Are we more advanced today? It is not without interest to remark that the Arab physicians, who enjoyed a merited celebrity in the middle ages — Averroes among others — constantly spoke of the Hindu physicians, and regarded them as the initiators of the Greeks and themselves. They knew all the simples, their properties, their use, and upon this point have not yet ceased to give lessons to Europe. Quite recently we have received from them the

treatment of asthma, with the datura. In surgery they are not less remarkable. They made the operation for the stone, succeeded admirably in the operation for cataract, and the extraction of the foetus, of which all the unusual or dangerous cases are described by Tcharaka with an extraordinary scientific accuracy.

More than one modern physician — even among those who advertise themselves as having “made a specialty of nervous disorders” — may find his advantage in consulting the *Medical Books of Hermes*, which contain prescriptions of real therapeutic value. That the Egyptians understood about the circulation of the blood, appears certain from the healing manipulations of the priests, who knew how to draw blood downward, stop its circulation for a while, etc. A more careful study of their *bas-reliefs* representing scenes taking place in the healing hall of various temples will easily demonstrate it. They had their dentists and oculists, and no doctor was allowed to practise more than one specialty; which certainly warrants the belief that they lost fewer patients in those days than our physicians do now.

Modern medicine, while it has gained largely in anatomy, physiology, and pathology, and even in therapeutics, has lost immensely by its narrowness of spirit, its rigid materialism, its sectarian dogmatism. One school in its purblindness sternly ignores whatever is developed by other schools; and all unite in ignoring every grand conception of man or nature, every principle which does not conform to a stolid materialism. It would require a convocation of the hostile physicians of the several different schools to bring together what is now known of medical science, and it too often happens that after the best practitioners have vainly exhausted their art upon a patient, a mesmerist or a “healing medium” will effect a cure! The explorers of old medical literature, from the time of Hippocrates to that of Paracelsus and Van Helmont, will find a vast number of well-attested physiological and psychological facts and of measures or medicines for healing the sick which modern physicians superciliously refuse to employ. Even with respect to surgery, modern practitioners have humbly and publicly confessed the total impossibility of their approximating to anything like the marvellous skill displayed in the art of bandaging by ancient Egyptians. The many hundred yards of ligature enveloping a mummy from its ears down to every separate toe, were studied by the chief surgical operators in Paris, and, notwithstanding that the models were before their eyes, they were unable to accomplish anything like it.

Of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honour is vindicated, this is a matter of secondary importance.

Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. Bleeding, by leeching, cupping, and the lancet, had its epidemic of popularity, but at last fell into merited disgrace; water, now freely given to fevered patients, was once denied them, warm baths were superseded by cold water, and for a while hydropathy was a mania. In an old book entitled *Demonologia*, the author cites many instances of important remedies which being neglected at first afterward rose into notice through mere accident. He also shows that most of the new discoveries in medicine have turned out to be no more than "the revival and readoption of very ancient practices."

Man, the most perfect of organized beings on earth, in whom matter and spirit — *i.e.*, *will* — are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him; and only he can impart to the magnetic fluid opposite and various impulses without limit as to the direction. "He wills," says Du Potet, "and *organized* matter obeys. It has *no poles*." The will creates; for the will in motion is *force*, and force produces *matter*. The exertion of will is a great point in medicine. The *Atharva-Veda* teaches that the exercise of such will-power is the highest form of prayer and its instantaneous response. To desire is to realize in proportion to the intensity of the aspiration; and that, in its turn, is measured by inward purity.

The influence of mind over the body is so powerful that it has effected miracles at all ages. "How many unhoped-for, sudden, and prodigious cures have been effected by imagination," says Salverte. "Our medical

books are filled with facts of this nature which would easily pass for miracles." The power of the imagination upon our physical condition is evinced in many familiar ways. In medicine, the intelligent physician does not hesitate to accord to it a curative or morbidic potency greater than his pills and potions. He calls it the *vis medicatrix naturae*, and his first endeavour is to gain the confidence of his patient so completely, that he can cause nature to extirpate the disease. Fear often kills; and grief has such a power over the subtile fluids of the body as not only to derange the internal organs but even to turn the hair white.

"The will," says Van Helmont, "is the first of all powers. For through the will of the Creator all things were made and put in motion. . . . The will is the property of all spiritual beings, and displays itself in them the more actively the more they are freed from matter." And Paracelsus, "the divine," as he was called, adds in the same strain: "*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is a beginning of all magical operations." We believe WILL-POWER the most powerful of magnets.

Healing, to deserve the name, requires either faith in the patient, or robust health united with a strong will, in the operator. *With expectancy supplemented by faith, one can cure himself of almost any morbidic condition.* The tomb of a saint; a holy relic; a talisman; a bit of paper or a garment that has been handled by the supposed healer; a nostrum; a penance, or a ceremonial; the laying on of hands, or a few words impressively pronounced — either will do. It is a question of temperament, imagination, self-cure. In thousands of instances, the doctor, the priest, or the relic has had credit for healings that were solely and simply due to the patient's unconscious will. The woman with the bloody issue who pressed through the throng to touch the robe of Jesus, was told that her "faith" had made her whole.

But, if the patient has no faith, what then? If he is physically negative and receptive, and the healer strong, healthy, positive, determined, the disease may be extirpated by the imperative will of the operator, which, consciously or unconsciously, draws to and reinforces itself with the universal spirit of nature, and restores the disturbed equilibrium of the patient's aura. He may employ as an auxiliary, a crucifix — as Gassner did; or impose the hands and "will," like the French Zouave Jacob, like our celebrated American, Newton, the healer of many thousands of sufferers, and like many others; or like Jesus, and some apostles, he may cure by the word of command. The process in each case is the

same.

In all these instances, the cure is radical and real, and without secondary ill-effects. But, when one who is himself physically diseased, attempts healing, he not only fails of that, but often imparts his illness to his patient, and robs him of what strength he may have. But there are real and God-like healers, who, notwithstanding all the malice and skepticism of their bigoted opponents, have become famous in the world's history. Such are the Curé d'Ars, of Lyons, Jacob, and Newton. Such, also, were Gassner, the clergyman of Klorstele, and the well-known Valentine Greatrakes, the ignorant and poor Irishman, who was endorsed by the celebrated Robert Boyle, President of the Royal Society of London, in 1670.

But, to close a list of witnesses which might be extended indefinitely, it will suffice to say that, from first to last, from Pythagoras down to Eliphas Levi, from highest to humblest, every one teaches *that the magic power of healing is never possessed by those addicted to vicious indulgences*. Only the pure in heart "see God," or exercise divine gifts — only such can heal the ills of the body, and allow themselves, with relative security, to be guided by the "invisible powers."

From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class. Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether. Kircher recommends it, having experienced its good effects in himself, and he gives an elaborate description of the instrument he employed. The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space. Asclepiades employed music for the same purpose, some twenty centuries ago; he blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided. Democritus in like manner affirmed that many diseases could be cured by the melodious sounds of a flute. Mesmer used this very harmonica described by Kircher for his magnetic cures. The celebrated Scotchman, Maxwell, offered to prove to various medical faculties that with certain magnetic means at his disposal, he would cure any of the diseases abandoned by them as incurable; such as epilepsy, impotence, insanity, lameness, dropsy, and the most obstinate fevers.

There is scarcely a human creation which does not respond to certain vibrations of the atmosphere. It is the same with colours; some ex-

cite us, some soothe and please. If we and the animals are affected by vibrations acting upon a very minute scale, why may we not be influenced in the mass by vibrations acting upon a grand scale as the effect of combined stellar influences? The ancients fully realized the fact that the reciprocal relations between the planetary bodies are as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in its turn affects each of the others.

Like everything else which has its origin in psychological mysteries, instinct has been too long neglected in the domain of science. "We see what indicated the way to man to find relief for all his physical ailments," says Hippocrates. "It is the instinct of the earlier races, when cold reason had not as yet obscured man's inner vision. . . . Its indication must never be disdained, for it is to instinct alone that we owe our first remedies." There are revelations of the spiritual senses of man which may be trusted far more than all the sophistries of materialism. The scientific methods are reversed. The testimony of the men of old, who were nearer to truth, for they were nearer to the spirit of nature — the only aspect under which the Deity will allow itself to be viewed and understood — and their demonstrations, are rejected. Their speculations — if we must believe the modern thinkers — are but the expression of a redundance of the unsystematic opinions of men unacquainted with the scientific method of the present century. They foolishly based the little they knew of physiology on well-demonstrated psychology, while the scholar of our day bases psychology of which he confesses himself utterly ignorant — on physiology, which to him is as yet a closed book, and has not even a method of its own, as Fournié tells us. "All knowledge, all arts are to be found in nature," Hippocrates says; "if we question her *properly* she will reveal to us the truths to pertain to each of these and to ourselves. What is nature in operation but the very divinity itself manifesting its presence? How are we to interrogate her; and how is she to answer us? We must proceed with *faith*, with the firm assurance of discovering at last the whole of the truth; and nature will let us know her answer, through our *inner* sense, which with the help of our knowledge of a certain *art* or *science*, reveals to us the truth so clearly that further doubt becomes impossible."

IN THE LIGHT OF THEOSOPHY

Theosophy has always taught that there is a “spiritual *unity* of the five senses”; that, in fact, “the whole scale of senses is susceptible of correlations.” The phenomenon of *seeing* sounds and *hearing* colours, or the triple occurrence of one special sense generating two other senses — once attributed by science to an ill-balanced mind and by religion to the work of the devil — has now become a subject of serious study. For a person who experiences sensory blending (synesthesia), a voice can spark images of colour or taste as well as sound. Information from different sensory departments merges and mingles in regular and amazing ways.

Writing on “Synesthesia: The Lucky People With Mixed-Up Senses” (*Psychology Today*, June 1975), Lawrence E. Marks, associate fellow at the John B. Pierce Foundation Laboratory at Yale, states on the basis of his research that “while less than 10 per cent of the population regularly have such experiences, most people have at least some capability of sensing the world synesthetically.” There is a much higher percentage of synesthesia among children than among adults.

It is not hard to understand why synesthesia was, and is, regarded as an oddity. It’s an Alice-in-Wonderland world, where information from one sensory department crosses to another, without apparent rhyme or reason. . . .

There are many types of synesthesia, since any or all of the five senses may be simultaneously involved. The most common varieties are visual images aroused by sounds, or “coloured hearing,” and visual images produced by taste. . . . Synesthetes often report that each note of the musical scale has its own colour. With speech, each vowel tends to be regularly associated with a particular colour. With musical notes, on the other hand, synesthetes will disagree as to which colours belong with which notes. . . . All of these people, however, agree about brightness; the higher the note’s pitch, the brighter the corresponding visual colour. . . .

Most people have the potential to experience synesthetic perception. This being so, it’s likely that some mechanism in the human nervous system connects the various senses with each other. This mechanism, which might consist in part of nerve cells in the brain that receive inputs from the eyes and the ears, normally is active in only a small portion of the population, and it’s these people who know the world synesthetically. For most people, the mechanism usually lies dormant, but can be activated when

primed. . . .

Synesthesia is, as Galton said in 1883, a phenomenon so intricate and varied that it forces us to recognize the uniqueness of each individual, and "how impossible it is for one man to lay his mind strictly alongside that of another."

Theosophy maintains that the whole set of senses is susceptible of correlations. The qualities of every sense are septenary and at some point one sense must certainly merge into another. In answer to the question, "Is it true that on the astral plane every sound always produces a colour?" H.P.B. once said: "Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colours and sounds as seen by psychics and sensitives, showing that many sensitive people always see a colour for every sound." (*The Path*, June 1893)

In her article "Occult or Exact Science?" (reprinted in *THE THEOSOPHICAL MOVEMENT*, July, August and September 1964), H.P.B. deals at some length with the subject of the merging of the senses into one another, and counters the then prevalent scientific practice of attributing all such abnormal phenomena to "neurosis," "hysteria" and "hallucination." She goes on to offer the following explanation:

Let our scientific opponents play for a while longer at "blind man's buff" amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or — confess themselves defeated by even such *elementary* phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena are fast *cycling* back for their true explanation to the archaic *Vedas*, and other "Sacred Books of the East." For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and colour. *Mental* correlations of the two senses of "sight" and "hearing" were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon. .

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his *Vedas*, can suspect what the real phenomenon means; simply — a *cyclic return of human organisms to their primitive form* during the 3rd and even 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as phil-

ology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity. . . .

As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses — that had formed during the first three Root-races but one SENSE, namely, *spiritual perception* — finally fell asunder to form henceforth five distinct senses. . . .

Lynn Minton's article on "Sex in the Movies" (*McCall's*, November 1974) focuses attention on what has become for many parents a source of great worry — that the values they grew up with, and that they had hoped and expected to pass on to their children, "are being pushed aside, made a joke of, almost, in today's more permissive atmosphere." And they believe that the way sex is presented in today's movies, in particular, may have a damaging effect on their children and may stimulate them into early — and unmarried — sex.

I found [writes the author] agreement between parents and professionals. Parents, whether or not they are able to put their feelings into words, instinctively sense real dangers to their children that psychiatrists and psychologists affirm. For example, I'd often hear a mother say, "I don't think my child is ready for that yet" — the idea being that kids ought to have a chance to grow up a little before being confronted with certain kinds of experiences.

"A child's ego is immature until he is around fifteen or sixteen," psychiatrist Joel Markowitz said. "It's very vulnerable and can handle only a certain amount of excitement in a healthy way. When it's swamped by excitement — sexual excitement, let's say — there can be a real overload, something the child can't deal with. . . ." Any kind of overload of sexual excitement too early, Dr. Markowitz believes, can produce serious problems. . . .

"My daughter (who is fifteen) is physically ready for sex," one mother told me. "But she doesn't have the judgment to handle it. I'm afraid that movies might make it seem more acceptable for her to try experimenting. The fact that sex is so openly de-

pected in movies tends to take away the kind of taboo restraint that I feel would inhibit her for a few years until she is ready."

Though the modern or sophisticated attitude these days is often to look down on a view like this, many parents are not comfortable with the idea of exposing children to sex on the screen. There is no doubt that children are aroused by nudity and sexuality, and there is fairly strong evidence that they imitate what they see in the mass media. A parent's duty clearly lies in protecting children from anything they are not ready for. "As long as children are caught up in a sense of helplessness and inadequacy, as younger adolescents often are, the masochistic and violent stuff is probably too much for them."

According to Yale psychiatrist Albert Rothenberg, quoted in *McCall's* article:

The most important thing is the sharing of values and attitudes between parent and child, because it is the parent in the end who most influences the sexual attitudes, not the movies. If the parent doesn't give a damn, lets the kid go to movies no matter what, doesn't know what the child's experiences are, doesn't correct bad values when they're exposed to them, then that is what's most important. And all of this, incidentally, continues to apply even at sixteen or seventeen and after that. There's always a degree of interaction with one's child.

Psychologists, sociologists, social reformers, political commentators and newspapermen have all attempted to dig into the causes that lead to crime and have suggested many remedies. But, despite all their suggestions, crime continues to flourish; in a way, it has become another source of power.

Why? Psychologists say, because people love crime and have a psychological need for it. In an article, "Are We Committed to Crime?" (*The Times of India*, November 9), "Chaitanya" echoes the current thinking on crime:

We secretly want crime, need crime. We may condemn crime, swear to eradicate this evil, but we all need it. Crime gives us vicarious pleasure. It provides fuel for our coffee-house discussions and newspaper comments. We need criminals to identify ourselves with, to envy secretly, and to punish severely. They do the forbidden, illegal things we wish to do ourselves. . . .

Certain movies, containing scenes of fighting, slugging, beating, torturing, clubbing, shooting, hold a special attraction for people. . . . Why? Life is dull; routine not only kills initiative but makes life unbearable. Violence on the screen acts as a safety valve — the release of repressed desires. . . .

An American psychologist, after studying the case histories of a number of criminals, came to the conclusion that many of them were suffering from a feeling of helplessness or hopelessness. Crime was the only escape. They wanted to do something and it mattered little what they did.

Is crime really a part of human nature in general, as psychologists make it out to be? To a student of Theosophy, such a sweeping generalization seems hardly justified. Though vice and wickedness hold a fascination for some natures, they are, in truth, an abnormal, unnatural manifestation at this period of our human evolution. Man is an unfolding god, not an evolving animal.

What kind of treatment does a criminal deserve? The *Times* article continues:

Winston Churchill once said that the mood and temper of the public in regard to crime and criminals is one of the unfailing tests of the civilization of any country. By that criterion, are we civilized? The answer I fear will not be flattering.

According to psychiatrists, the successful treatment of criminals depends on many factors. First, the co-operation of the public. In fact, the public must accept the fact that a criminal will cease to be a criminal if properly treated. Secondly, the willingness of the patient to be treated. On the whole, the secret of success of all programmes of correction is the replacement of the punitive attitude by a therapeutic attitude.

Sir Charles Trevelyan's address before a crowded gathering in England at Chester's Grosvenor Hotel, scene of the 1975 Vegetarian Society's May meetings, is printed in the July *Vegetarian*. Stressing the spiritual implications of the vegetarian movement, he said:

If a man goes on treating the earth as an isolated unity, a dead universe, he will never solve environmental problems, such as pollution, that he has created. But if he can learn to blend his consciousness with the creative intelligence of the universe

nothing cannot be redeemed. It's a great "operation redemption" which is pouring into us now, forming this new society to which everybody belongs who has been touched by this vision. . . .

The picture that is emerging is that life is an immense oneness. And, more than that, that the planet on which we move, on which we live, is a living organism of which the human kingdom with the animal kingdom and the vegetable kingdom is all integrally part. . . . But you don't get a living organism in the middle of death. Life consists of organism within organism. The solar system is itself a great living organism within the life of the universe. For the universe, in a true sense, is shot through and through with creative intelligence. It is only the limitation of our intellectual consciousness that has lost us this sense that the whole universe is in a spiritual sense alive. Through and through is living, creative intelligence and spirit, divine mind, divine imagining, of which we are integrally part. The step that we have to take is to get over this onlooker consciousness, this sense that we are over against nature, that we are separated, isolated beings in a nature that has no relation to us at all. It is that attitude of modern man growing out of the intellectual concept of evolution which is causing us to do all the disastrous things that we are doing. We have believed that we are an evolutionary accident, and are only now rediscovering what every other culture has known, that man in a true sense is the purpose of evolution, in some sense the purpose of the universe.

We are absolutely and integrally part of this vast continuum of creative thinking. We are not over against the living whole, but we are the point of consciousness, or one of the points of consciousness, of this huge living whole. We are creatures of spirit incarnating into soul and body, and we have come down to this earth in order to learn and bear the divine gift of free will. This is what is meant in the Bible by our having been made responsible for the plants of the earth, the fowls of the air, the animals and so forth. We are responsible for them because we are integrally part of this great sweep of motion. We are not an accident in the middle of it, but we are truly the crown. Now, I would like to try to see what it means to be the crown of evolution. It is absolutely relevant to our treatment of the animals and to our attitude towards food and vegetarianism. . . .

We must see that we are absolutely part of the animal kingdom, and they are part of us. Now, what are we doing to the animal kingdom? In the light of this, what are we doing not only to them but to man himself when we go through the barbarism

of factory farming, the horrors of vivisection, the horrors of cruelty to animals, to the animal kingdom?

We are torturing part of our true selves. We are degrading the human being by our torturing of the animals. We are preventing the true spiritual development of man through our present treatment of the animals. We are building up a great karmic debt to the animal kingdom which has got to be paid off before man can truly develop his own spiritual nature. And we are all part of it because we are realizing by this picture, this vision of wholeness, that we are all involved. So long as the human race is indulging in cruelty, the progress of every human being is delayed in the long course of development of the spiritual being that is within man.

The effect of *raga* and other sounds of Indian music on neurotic patients is being tested at the National Institute of Mental Health and Neurosciences in Bangalore. Musicologists, in co-operation with psychologists, neurosurgeons and other doctors at the Institute, are conducting the experiment, stated to be the first of its kind in India. (*The Times of India*, October 19)

H.P.B. refers to the knowledge of the ancient Egyptians who used music in the healing department of the temples for the cure of nervous disorders (*Isis Unveiled*, I. 544). She furnishes a suggestive clue to the manner of its action. (*Ibid.*, I. 215)

Music has been described as "the combination and modulation of sounds" (*Isis*, I. 275), and sound as "*the most potent and effectual magic agent.*" (*S.D.*, I. 464)

Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it. (*S.D.*, I. 555)
