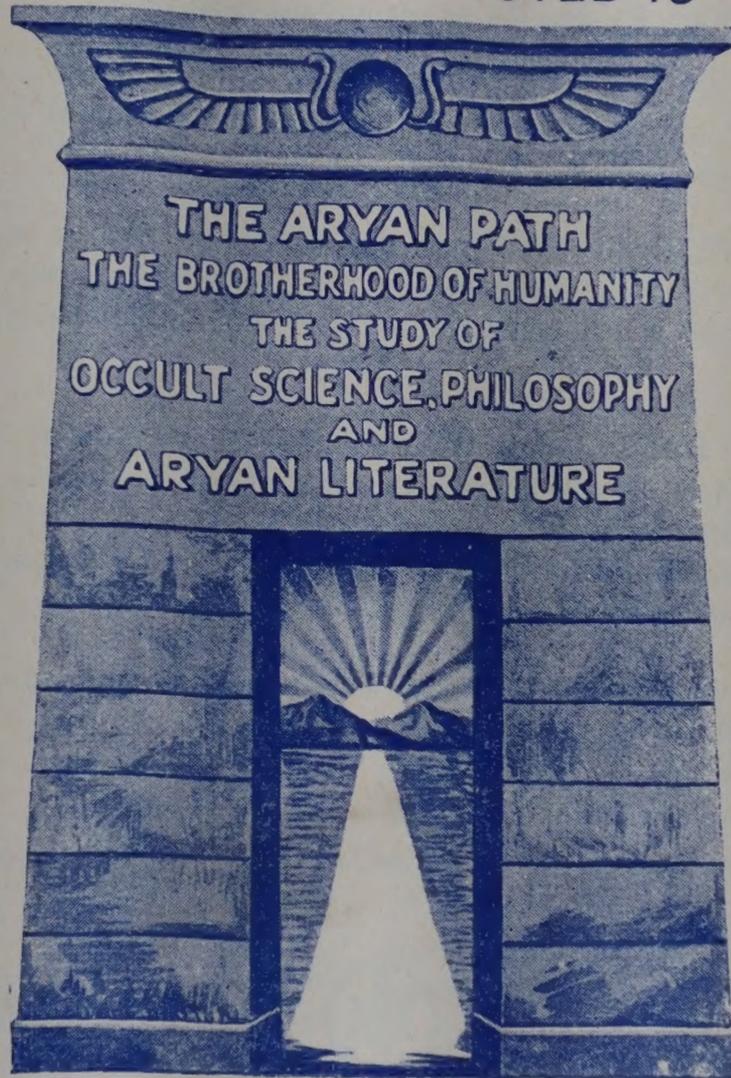




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XX No. 12

October 17, 1950

The aims of Theosophy are several ; but the most important of all are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. And we believe the former to be far more important than the latter. Theosophy has to inculcate ethics ; it has to purify the soul, if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary. It is not by studying Occultism for selfish ends, for the gratification of one's personal ambition, pride, or vanity, that one can ever reach the true goal : that of helping suffering mankind.

—H. P. BLAVATSKY

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th October 1950.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1950.

VOL. XX. No. 12

TWENTY YEARS GONE

Following humbly the noble example of a noble editor, W. Q. Judge, we have to recall to our own minds—and remind our readers of the fact,—that with this issue THE THEOSOPHICAL MOVEMENT finishes twenty years of its month to month labour. World-catastrophes like the war, or shocks to the small world of our own personal lives, have not broken the periodical's record of regular appearance. In the preparation of this issue we naturally sought guidance in the writings of our elders. In going once again through Mr. Judge's editorials, we have derived consolation, hope and energization. It was his habit to write an opening and a closing article for each volume of his *Path*. All these were brought together and published in our Eleventh Volume, pp. 178-189. On re-reading those articles, it occurred to us to share with others our own jottings which we have found helpful. He wrote:

The life of a movement is largely in its literature, and its literature is epitomized in its magazines.

In *Theosophy*, published by our Los Angeles friends, in our own *Aryan Path* and the *Theosophical Free Tracts* issued in Bombay, in the *Bulletins* of our various U. L. T.'s, as well as in THE THEOSOPHICAL MOVEMENT the motion of Theosophy can be discerned. What type of vitality throbs therein, what kind of specific ideas energize each of them, how all are bound by the common aim and purpose of expressing the True—this in itself is an object-lesson in the practice of brotherhood. Each of our magazines can well repeat Mr. Judge's words:—

While we are not sectarian, we acknowledge having a definite object in view.

For this THEOSOPHICAL MOVEMENT the definite object is to emphasize the fundamental that Theo-

sophy is neither Oriental or Occidental but universal, in time as in space. In different eras and climes the same truths have been promulgated, and, while the Occident is advised to study and learn Eastern lore, we here in India have to banish the notion that in this country's ancient wisdom and nowhere else is there any real value to be found. In Western metaphysics and mysticism there is a great deal for every Indian and every other Asiatic to learn. Again, both brain and heart are vital and necessary for a living body and so also man needs for his soul development both metaphysics and morals, philosophy and ethics. The teachings of the *Stanzas of Dzyan* and *The Voice of the Silence* have to be presented and reiterated.

When the brain is elevated by Theosophical vibrations of right thoughts and right emotions, head learning transmutes itself into Heart Doctrine. It is Devotion of the Heart Doctrine that THE THEOSOPHICAL MOVEMENT endeavours to awaken in aspiring students.

The ancient method of learning is no more found suitable by the modern man. To go apart and meditate on a *shloka* or a *sutra* till its soul is plumbed and its mind expands, revealing corresponding and analogous truths, and not be dependent on second-hand thinking—this is well-nigh impossible for the modern man in Bombay or Boston, in Peking or Paris!

Therefore we students of Theosophy must work with and for the race-mind, of which our own minds are parts and aspects. Mr. Judge wrote:—

Since this is the age of black on white impressed by machinery, we are compelled to publish so that the

opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

In our own Movement, and not only in the materialistic world, we have rebels and egotists and so in the present era, both for non-theosophists and for the students aspiring to be Theosophists, food has to be provided. Mr. Judge has given us in *The Path* a line which may be followed:—

In its pages attempt has been made to present the common-sense of theosophy, because it knows that, sadly enough, many theosophists cease to use their natural common-sense when dealing with the Movement and its literature.

Freedom of expression, not of cavilling argumentation, is upheld by every sincere student and server. Mr. Judge said:—

Its columns are open to all theosophists who may desire to express their views on matters of real importance to the cause in which all should be interested.

THE THEOSOPHICAL MOVEMENT has time and again approached students, associates and companions inviting them to use its pages; the response has not been great but it has been satisfying. Mr. Judge might have written these words for us:—

A great many persons have praised and blamed the magazine and its editor; he himself never has any great concern with what people think about it, but an effort has always been made to present what we feel is true, free from bias or desire for gain.

He added:—

Some of our readers have wondered what is the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage and constancy.

Truth and Brotherhood are praised by all lips but are welcomed as practices only by a handful. The present generation of Theosophical students

is not free from the evil influences of falsehood and unbrotherliness and yet the number of sincere and earnest aspirants has increased. And so,

Considering the opposition, much has been effected toward the end in view, that is, to break down materialism, revive spirituality, and create a nucleus for a Universal Brotherhood.

The promulgation of Theosophy cannot but be a common venture, one in which minds and hearts unite. The nucleolus, the nucleus, the cell, the organ, the body, make up the living temple for the living soul—individual or collective. So we can only repeat the words of Mr. Judge:—

We appeal, therefore, to all who wish to raise themselves and their fellow-creatures—man and beast—out of the thoughtless jog-trot of selfish everyday life.

I invite the co-operation of theosophists the world over in making it a success. Nothing can be accomplished without you; everything with you; and the last, and apparently least of you, is not always the most helpless.

Now, as then, persons desire to be fed, and overlook that in the spiritual world also there is the earning of livelihood. One of the missions of Theosophy is to awaken in man that Divine Intuition which compels him to acquire the most valuable sense of Responsibility. Not a student is so ignorant or otherwise circumscribed that he cannot learn to teach, that he cannot learn to give as to receive. W. Q. Judge has asserted:—

We implicitly believe that in this curve of the cycle the final authority is the man himself.

The editors and others who labour for this magazine derive inspiration from the faith and strength of W. Q. Judge and take to heart his advice in the conduct of their work:—

We can rely then only on the Law and not upon the favour of any one;—this we do with cheerfulness.

And so we say—Twenty Years Finished! We enter upon a new cycle!

MYSTICISM IN THE U. S. A.

[This article by an American student of Theosophy was read at a Discussion Group Meeting of the Indian Institute of Culture, Basavangudi, Bangalore, on April 6th, 1950.—EDS.]

Accepted definitions of Mysticism and Mystics declare the highest mystical experience to be the spiritual union of a man's consciousness with its Source, the Absolute Deific Principle. Having had such exaltation and recognizing its unique

value in his inner and his outer life, the man—the Mystic—is filled with the generous impulse to inspire (if only by description) and assist other men to rise to those heights also. Men of today know about that highest meaning of Mysticism,

but they do not realize that such mystic experience, and assistance in attainment to it, were in archaic ages a part of education; yet the fact is that this education was carried down and was operative in the Mystery Schools of the Greeks and their contemporaries.

To give the earliest men the necessary comprehensive mystical teaching, Beings who were so pure as to be called Gods and Divine Rulers came among them with precept and example to show and guide and prove. Naturally, such Beings knew that everything possesses divine qualities, which for men's best evolution were to be understood and preserved. All phases of human thought and power were taught as spiritual, not material; and such subjects as are now called philosophy, ethics, science, were also presented as creative and spiritual, not passive or material or mechanical. Men learned too that the lowest needs and duties are not to be despised, but kept pure and dignified by realizing that the same spiritual power is expended on them as on all other acts.

That generic high Mysticism of the ancient time was spoken of as the Wisdom-Religion, and it was shared by all the nations. But of course men were not equally developed spiritually or intellectually. Therefore the aspirants to Mysticism and the instructions were divided into different degrees. Also, some of the deific and natural powers studied and used by the higher applicants were so strong as to be dangerous to those not trained. Hence part of the Mystical work was kept more secret by strict vows of silence. All these facts concerning the two great phases of Mysticism—the experience and the education for it—have never changed, though largely neglected and forgotten.

The mystical knowing of the unity of all was not infrequent in early times and has existed too in all ages. It is felt even today, felt by men and in conditions hardly supposed. Admiral Byrd, the polar explorer, amid the sufferings of an Antarctic winter, one evening while watching the sunset, came to perceive in soul the harmonious silent motion of the cosmos, caught the rhythm of it, was swept into it and lifted above any doubt of man's oneness with All,—a feeling higher than reason, a feeling "that went to the heart of man's

despair and found it groundless." A truly mystic experience this, which with others sustained him through the agonies of that terrible winter.

The simple and self-evident fact is that such knowing of identity with the Universal All is man's destiny, and the urge to reach his destiny and to help others to reach it are the most important facts about man's earth life. That urge to the mystical knowing is felt at some time by every human soul. And our question is: How is that urge to know oneself and others as identical with Deity and the Universe *showing* itself in modern American life? Is there Mysticism in the U. S. A.?

Of the first and highest type, the Mystical Union, there cannot be much; for if it were the conscious experience of many men, it would be reflected by nobler conditions in our national life. The second, the urge to experience the highest and to instruct concerning it, is also sadly lacking. In fact, the question for us to discuss, put in its direct form, is startling; for American life seems to be driven by any other impulse rather than that divine urge. There are no known schools or instructors, as in the old time, through which that philosophical, ethical, scientific and above all *spiritual* Mysticism was taught by those qualified through experience. Yet it is not hard to see that the ancient methods, models and ideals are not exactly *dead*—they can never wholly die, because they were too ineffaceably impacted in man's essential nature. But they are desecrated and degraded almost beyond recognition. Mystics and Mysticism are not understood or respected. They are usually regarded as dreamers and their idle fancies. But if we take as the basis of our discussion the fact that every soul does have at some time the mystical urge, we can find traces of Mysticism even in the U. S. A.

To handle the subject practically, we can use two definitions given in the teachings of Theosophy. In a public comment H. P. Blavatsky said:

(1) "The search after man's diviner 'Self,' so often and so erroneously interpreted as an individual communion with a personal God, was the object of every mystic."

And in the magazine *Theosophy* we find this definition:—

(2) A mystic is "one who, while living in this world of matter, believes in the existence of an immaterial world and seeks contact with it."

These definitions are in harmony with the ancient Mysticism, and yet they are not hopelessly beyond what modern life may manifest. And somehow they lead us to see that we can't expect to find much more than traces of what in the far past was Mysticism. Yet we may call the traces—*priceless*.

One big trouble in the U. S. A. is that the dependence on the church and false theology, prevalent for centuries, have largely destroyed the virile, independent power to consider, as ancient philosophers did, ideas that are abstract and universal. Westerners are used to following and leaning on some religious leader. Universality of mind does not much exist because genuine *principles* are not seen to have universal application. This narrow outlook is so general that most of our scientists and educators are busy with only the physical in nature and in man.

Moreover, church, cult and science place man's inner life far too much in the lower part of the psyche or soul. They seem not to know that the psyche has two distinct realms, the Higher Soul and the lower. In fact, in the common Western thought, soul as a unit is not understood at all. Rather, it is travestied. A man's soul is commonly supposed to make trouble if it isn't "saved" (by methods provided in the churches); and, in being "saved," it is a feeder of self-importance and a means of money-getting to the clericals who do the saving.

Or, again, one's soul is thought of as a thin, intangible, neglectable *something*. The idea of an inner *being*, especially of a *moral* being, is not known at all. When this idea is presented, it is often completely misunderstood or cordially disliked. Lately, soul has been called the subconscious, and is looked on as that by which psychiatrists do their healing; while the growing reliance on psychiatry as an unlimited panacea for disease tends to materialize the soul, identifying it physically with the body.

In order to get satisfactory results, do we not have to see that this confusion of reason and feeling has almost destroyed true Mystical qualities?

Do we find it strange that a thousand and one cults and creators of cults are styled mystical, even though they follow the ideals and methods of *commercialized Western BUSINESS*?

As we attempt to treat of the cults, those two definitions just given of a mystic become invaluable. Let us repeat them. "The search after man's diviner 'Self' was the object of every mystic"; and a mystic is "one who, while living in this world of matter, believes in an immaterial world and seeks contact with it." These statements make an elastic frame and measure for our judgments of the modern modes of thought that are called mystical. That elastic frame prevents us from being hypercritical or unfair to any person or any cult, however much folly may be mingled with that particular "search after man's diviner Self." We can sift out the tendencies toward the true "search" and deplore the follies.

Americans were warned that in the 20th century there would be many outbursts of psychism—of irrationality, emotional excitement and general mental instability. Cults, as forming a portion of national experience, give much evidence of that exaggerated unhealthy psychism which was foreseen. We were warned that unless the soul-satisfying philosophy of the East was sufficiently accepted, the Western mind would pass either into extreme irresponsibility and scepticism or into degrading sacerdotalism. Sacerdotalism rejects entirely the great fact that each man has the power to guide and save *himself*, and instead it creates a weak leaning on priests, churches, or some other outside helpers.

Therefore, one great, surpassing value of all cults in our land is that each one, however weakening, keeps some of the people from going into even worse weakness. For sacerdotalism in our country is likely to mean passing under the domination of the Roman Catholic Church. Whatever prevents *that* gives great service to our nation, and may offset some of its own errors. In spite of errors the cults are not likely to use the iron hand on the rest of the population. The cults in general manifest some charity to each other and to the world at large; they exhibit some true religion and even a little philosophy; and, above all, they follow the usual give-and-take methods

that are still part of the American ideal. They are not yet all "take" and no "give." But it must also be said that the cults themselves in some of their errors tend in these same sacerdotal directions. Clericalism and the ideal of help from minister or church official are still very much alive in the American mind. And every cult within itself as an organism faces these same temptations. In the immediate present, *these* temptations are as strong as the misleadings of over-intellectuality and commercialism.

The first outbreak of excessive and dangerous psychism and the first of the important cults in the U. S. A. was Spiritualism. We have to ask what in Spiritualism is mystical? Probably only one thing—the mystical possibility in the persons connected with it, especially their capacity to believe in unseen powers, both as beings and as forces in nature, *i.e.*, their faith in the invisible.

Most unexpectedly, in the middle of the 19th century strange phenomena began—queer noises, freakish, weird disturbances of quiet family life, which neither the old religion nor the new science could really account for. As one result, a big reaction against the past burst forth. The human spirit suddenly awoke. It broke through the hard shell of church religion. It paid no attention to the scepticism of philosophers and scientists. It spoke for itself. This fresh element was the lingering faith down among the common people in the importance and immortality of the human soul. The strange phenomena first occurred among the common people, and they could find only one explanation. Their logic ran somewhat like this: only spirits of the dead could have caused those unaccountable phenomena. Only spirits of the dead can explain the phenomena. The power to appear to living men, possessed by spirits of the dead, proves that the dead have a continuing life, and these spirits can console and heal the grief of those who are mourning. Mediums by their special gifts can cause appearances and prevent harm to the living.

This Spiritualist logic is supported, *not* by men's higher reason, but by their *will to believe* what comforts them. They *will* not reject that. Thus their faith in the unseen is at once denied by their insisting that the invisible be made

visible, either through mediums or some personal psychic experience. In this way they completely physicalize their faith, and so put themselves out of the class of true mystics.

The second ebullition of psychism in this country was Christian Science. Its beginnings were contemporary with the Theosophical Movement of the late 19th century. It is a religion of healing and claims countless proofs based on the Bible and modern science. Its creator, Mary Baker Eddy, was from childhood a psychic and an invalid. In middle life she experienced an important and lasting physical healing, accompanied by much psychic exaltation. She attributed this healing chiefly to direct communion with God. Her knowledge was then successfully applied to the healing of other sufferers, and soon she felt a "call" to found a church devoted to divine healing.

In the first years, when she was poor, unknown, and acting with pure motive, her results contained much good, even though she worked from an incomplete and half-false physical and philosophic basis. But later, when the gratitude of the many hundreds psychically healed was pouring adoration and wealth on Mrs. Eddy and her church, then, many minds with personal interests entered the latter and ambitious self-aggrandizement-filled the hearts of some of the chief workers. They spread their church over the world, having gathered ideas and methods (for which they gave no credit) from Spiritualism, Theosophy, scientific research and every other activity of the time.

Shrewd always in their continual honouring of Mrs. Eddy, they worked behind and through her, and influenced her far more than she realized—so much so that the later editions of her book, *Science and Health*, became very different from her original edition. It is said that all copies of that First Edition have long been carefully secreted from the public eye. This hardly looks like honest aims. The Christian Science Church now is as firmly set on establishing itself everywhere as the Roman Catholic is, and it is almost equally a money-maker; though much free altruistic work is done. It also uses an equivalent to a bad feature of Catholicism—auricular confession—in its detailed reportings of psycho-physical and

mental-emotional conditions—the time used being paid for by the patient.

This Christian Science doctrine claims to heal all diseases and other disharmonies of earth life by the power of Mind (God) and the proper understanding, with application, of the Christian scriptures. In the statements generally there is some truth, and there is enough true mesmeric power in some practitioners to cause many changes from sickness to apparent health and from poverty to prosperity. These *healings*, together with what is true religiously, are enough to gain a vast number of adherents. The genial, kindly humaneness of many practitioners and reading-room attendants appeals very strongly to the hungry, seeking souls who go to them, and so the great world membership has been built up.

The errors in the Church of Christ, Scientist, are many; and they have become the errors of all the other movements which, as healing bodies, imitate that Church.

The most important error concerns the basis of the teaching. Though this is called Divine Principle, it is not an abstraction at all. It is only another name for a personalized Being, a Being conceived as external to both man and nature. It is also called " God," and is said to be Good only, knowing no Evil. Its synonyms are Love, Life, Truth, Divine Mind. Also, these workers, being unwilling to use a Devil to carry the load of Evil, as Christian theology does, declare that all Evil is unreal; sin, sickness, inharmony, death, all forms of Evil, are illusion.

They may have borrowed the words " unreal " and " illusion " from Eastern Philosophy, which also calls Evil an illusion; *but*—that philosophy calls Good too an illusion; each is illusive in the sense of being a *transitory manifestation* of the *Permanent, Unmanifested, Absolute Principle*; which is neither Good nor Evil, but BOTH: since IT is ONE, not dual; and since IT is the Source and Cause and Container of EVERYTHING. By missing these all-important steps in their philosophic logic, Christian Scientists and their numerous imitators have put themselves into a logical vacuum, which they cannot leave except by declaring the palpable Untruth that there is no Evil on this temporary plane of earthly manifestation.

Another deplorable error is the custom of using healing powers for money. Being ignorant of the septenary nature of the universe and of man, the healers do not know that the astral and physical planes—where they are really working against diseases—are the lowest of the seven degrees while Spirit, which they are always claiming to use, is the Highest; and what they do is to try to pull down that Highest and make it operative on the lowest. This confusion in the use of their thought-power is most likely to cause confusion in the condition of a patient. The asking of money payments is one of the worst possible mistakes; for, besides the ignorance, the root of it is some personal selfishness and a merely worldly standard of judgment. These contradictions and other big errors are too obvious to permit a recognition of that Church, and its imitators, as being guided by principles of true Mysticism.

Nevertheless, there can be little question that the great body of persons constituting all the cults possess natural mystical qualities and aspirations. Many of them are really busy with the " search after man's diviner Self," and they help many of their members and patients to start on that search. All such may now be the victims of misconceptions in their past lives similar to their mistakes in the present. And the foundational misconception in all those lives was and is the exalting of the *physical*, and *its* health, *its* comfort and prosperity, as of *prime* value.

Another outburst of psychism, and another body of healers by methods less publicly specified, are found in the Rosicrucian revival, especially in the largest, most flourishing of the several societies—the A.M.O.R.C., " The Ancient Mystical Order of the Rose Croix," at San José, California. This has a fertile ground of appeal to the many who respond to the charm of tradition and mystery. The dark secrets of Egypt are a rich seed-plot. The solemn silence of the Sphinx, the appalling grandeur of even broken temples with their utter lack of anything Gothic, the vast stretches of sand covering unknown, unreachable civilizations—these completely captivate many men's imagination. The organizers of this Rosicrucian body on American soil have cultivated these old gardens into rank luxuriance. The adherents of that

AMORC number hundreds of thousands, many of whom claim to have been healed of physical and mental diseases which no other treatment had removed.

The AMORC declares its direct descent from ancient Egyptian associations and teachings. It possesses elaborate buildings, supports one or more hospitals, publishes many books and a magazine, advertises lavishly, and carries a favourable article of length in the latest *Encyclopædia Britannica*. What ordinary American can reject these blandishments? They are precisely such proofs as he is looking for. And even sincere educated minds yield to these inducements, since they spring from some of the deep roots of our civilization. The Order uses all possible devices to hold and win members.

But the general public never knew or has forgotten that the genuine Rosicrucianism was a product of the middle ages. It was a sincere and successful means of battling against the persecutions of the Inquisitorial Catholic Church. If that Church should regain its former control over human mentality, such methods as the mediæval Rosicrucian may be needed again. But at present, and as modernized, they are anachronisms and most subtle falsities.

In considering mysticism in churches and religious bodies, it is hardly possible to omit that of the Roman Catholic Church, which of course claims precedence in mysticism as it does in other things. The quality of its mysticism in the past is well known; that of the present may be judged by a "Papal Proclamation slated for 1950," and reported in the *Los Angeles Times*, August 19th, 1949. The following is an exact quotation:

Vatican City, Aug. 19th. A high Vatican source said today Pope Pius XII will proclaim as dogma the assumption of the Blessed Virgin. The proclamation will probably take place during the 1950 Holy Year the source said. Catholic doctrine says that the Mother of Jesus Christ was taken bodily into heaven. By proclaiming this as dogma, the Roman Catholic Church makes disbelief in such doctrine a heresy.

That a supposedly intelligent and sane man could proclaim this as dogma, and imply disbelief in it as heresy—with all that heresy means to the Catholic Church—that he could do so in the face of present scientific medical knowledge—this could

be understood only as an extreme demand for belief in miracles, and for unquestioning acceptance of papal decrees. It is also the most excessive veneration yet given to the Virgin. Its quality is of course not mystical in any sense.

From the Orientals who come to this country one might expect proper recognition of Theosophy as a source and form of Mysticism; but usually they give to that subject only a glance or a side-thrust. This seems to be true even of the few who are now highly—and incongruously—placed as university professors of *Eastern Philosophy*. And as for the Indian "occultists," they give much evidence of caring chiefly for the almighty dollar. They have their own systems and methods, of which some seem far enough from genuine philosophy and mysticism. They make large claims, do little good and some harm by confusing even more the thickening ignorance of the pitiful public mind. There are many separate workers and several centres, a few of which are guided and partly supported by American intellectuals. The Vedanta Society, one of the most important, should be, and perhaps is, the best of the groups with Oriental leaders.

The following passage shows the extravagances of which some cults have been guilty. A few years ago certain leaders, lacking financial and social support, created a way of exalting their own self-importance. Skilful psychologizers of the kamic mind they jovially enacted what may be pictured as a great Merry-Go-Round and Feast of Truth. This captivated the curious and the unwary, whose wondering eyes were dazzled by the well-gilded Managers tempting them to "take a try." Half protesting and reluctant, yet yielding, they stepped on the gaily painted platforms and off they went into Psychic Land, under the special leadership and protection, they were carefully told, of two Great Guides, St. Germain and Jesus. It was a giddy travel, up and down, down and up, and then a shoot-off into an enchanted Palace called the Hall of Special Learning. There gleaming tables were spread with nourishment such as gods consume.

And what was this food? What the sustenance actually given? It was directed to the mind and heart. It was philosophy, science, religion, mys-

ticism, tradition and skilfully calculated fancy—all that. It was drawn from many lands and many teachings; therefore it appealed to everyone, for everyone found "just what I think!" All liked the familiar fare, and then, beyond that, all tasted unknown, undescribed marvels,—fruits from India, spices from Islam, solids from Judea, and drinks concocted in native or distant foreign places. The Host and Hostess at this Feast of Truth had learned from the Soviets their method of persuading guests that were shy. From Jesuitry and Rome they had gained the arts of denouncing and terrifying their opponents, and the Will flaming through their eyes left no one overlooked. Souls that were jaded with the materialism of this age, or craving new and stronger psychic stimulants, found in this ragout of highly seasoned meat fresh appetite, or even a resistless compulsion.

Nor was that Feast of Truth offered only in one favoured locality. To city after city swift vehicles conveyed the tempting Pabulum, where immense Shrine Temples and vast Coliseums opened their doors to the hungry, curious multitudes; loud speakers conveyed the invitations, messages and congratulations, and the feeding proceeded apace. Over and above all and everywhere towered the Two Ascended Masters, St. Germain and Jesus, upon whom was fathered the whole Great Feast. These Two were the actual Hosts,—and not *in absentia*, be it noticed. For though they had ascended, they were not too far gone to appear, like Jove from Olympus, to bless and to blind the gaze of their devout earth-treading followers. Mysterious Personages—these Two! And with effective mystery and seeming generosity, they associated with themselves other high beings.

It was proclaimed that Masters of the East had started in the last century a noble movement toward human emancipation. To honour them and their chief agent, Madame Blavatsky, the Two Ascended Masters encouraged the showing of personal likenesses of these other Beings, along with their own, in lighted pictures so vivid as to seem almost alive. But, it was added, this Eastern effort for emancipation, after the special agent had gone, fell into the care of unfit carriers; it would have quite died had not the original Eastern

forebears unselfishly stepped aside from the work (which was said to have been failing in their hands) and delegated their authority as leaders to the Masters of the West, St. Germain and Jesus. Hence, the great, glad Feast of Truth spread abroad in the land. Hence the dazzling Merry-Go-Round.

That particular Feast was then the most swift, grandiose, highly coloured and sensational; yet other such were moulding the psychic consciousness of the time. Just here it must be noted that facts stated in Madame Blavatsky's writings were from the first seized upon, misunderstood and distorted by novelty hunters, crowd leaders, would-be healers and *poseurs* of every description. Dozens of societies and so-called yogis flourished and fleeced the public. Not one truth did they possess that was not drawn, directly or indirectly, from the teachings, older or newer, of the Ancient Wisdom. Besides, the external rites and customs of that Doctrine were copied or parodied into added lures for the leaders' selfish profit. Hence, knowingly or not, and however skilfully disguised, all these imitators were only collectors and mouthers of crumbs that fell from the Masters' Table of Theosophy. Without Madame Blavatsky and the Theosophical Movement, where would they have been? These imitative proceedings still continue today. The fools of the age are still ripe to be fooled, and the foolers get rich.

Now if one looks behind the glittering billboard panorama erected to entice the unwary into this or other such movements, what may he see? He may see thousands of well-meaning persons swept up in a flare of the dangerous psychism against which Madame Blavatsky herself often and vigorously warned our age. Will the tempted listen to the warning? Hardly. Only a few will listen. The rest may succumb, unaware of the terrible cost. Psychiatrists, psycho-analysts, mediums, healers and religious leaders of many kinds may wax fat, while the public that still remains sane, may be increasingly taxed to support hospitals and asylums for the neurotics, the abnormal and the helpless. What is all this but moral insanity? Must it not eventually lead—has it not already led—to physical diseases, helplessness and crime?

That particular Feast of Truth, that special Cult referred to at first, became so notorious, so bloated with corruptions, personal and other, that finally the United States Government denied it mailing privileges. It may thus have served as a warning to many cults. For such tendencies exist in many movements, though they are so modified and refined as to appear in polite society. Yet the vicious effects on the souls of men are somewhat the same. The great roots of the evils are greed for money and ambition for personal importance. These roots send up tirelessly various sects, cults, churches, societies and private groups.

One big organization manifesting many good qualities, but also some of the evils, is the New Thought Movement, perhaps the most inclusive example of the action of the religio-psycho-intellectual yeast in this land. The field of the New Thought Movement is largely among native Americans of medium education, medium experience, position, wealth and ambition. They belong largely to what is called the backbone of the country—the less psychically stable part. Though differing a little among themselves, all the cults belonging to this Movement are imitative of the Christian Science organization, yet they are freer, more open, less anxious about “orthodoxy.” As a whole the Movement has the youthful exuberance, faith, and good-fellowship that are among American fine qualities; but the workers also show our typical selfishness, conceit and impatience for *big* things. They lack discrimination, intellectual and spiritual, and therefore they and their Movement may sway up or down, as the development of the country proceeds.

The numerous New Thought Groups have formed an International New Thought Alliance. Centres have begun to appear in various English-speaking countries, though none is listed as yet in India. The Alliance publishes a quarterly magazine and some Groups have their own monthlies.

In the summer of 1949 a Congress of the Alliance was held in Los Angeles. It was proclaimed as a Golden Jubilee, the birth of the Alliance having been in 1899. The Programme lasted a full week, with three meetings nearly every day, and doubtless included the most important Groups and speakers. One finds in this

Programme an impressive array indeed of men and women workers. Very many leaders of Centres, among whom women are numerous, possess dignified titles and degrees. A few of these degrees (held mostly by those whose names may indicate that they are men) seem to have been given by recognized standard Universities, but many are apparently issued by the Alliance Movement itself. In the Programme and in articles in magazines, most meticulous care is taken to record all these signs of dignity and claims to authority. This custom of precise recording, and also even the very names of positions and degrees, have of course been borrowed from standard Universities or Theological Schools. They are intended to prove that the owners “know something,” and are a direct appeal to the great respect paid by the public to “scholarly authority.”

Yet the announced purpose of all these semi-religious movements is not intellectual attainment. The motive as claimed by the workers is greater understanding of life in Spirit, more ability to remove public ignorance concerning truer living and truer religion. What have degrees and positions to do with these? This Programme, with its careful recordings, with the exaggerated importance it gives to its advertisements of workers and Groups, with its atmosphere throughout of *display*, seems to indicate, *not* a striving for genuine spirituality and humility, but a betrayal, rather, of those higher forms of thought and life for which the Movement supposedly stands.

Moreover, thoughtful study of the articles in the magazines shows many of them as dissociated collections of fine sentiments and unrelated truths; they contain good ideas in a welter of confusion, because having no correlation, no philosophical basis and connection. They are like beds of flowers whose seeds were scattered haphazard. True religion, true philosophy, are not so.

The Programme also indicates much eagerness in the Groups to find for themselves or their work different and striking names. The listed subjects of the talks hint at similarity in thought,—“the same thing over and over,” as one visitor said; there does seem little recognition of possible spiritual advancement. The work of the Groups seems

nearly all on the elementary level of education; yet the names of the Groups make vast claims. "University of Metaphysics" is one such; "Metaphysical Bible Institute of Progressive Christianity" is another. Each of these is presided over by a woman, with the titles of Doctor and Reverend. Two others are "Truth Temple" and "Universal Truth Centre," which have women as Reverends and Ministers.

Men are equally large in profession. One is "DIRECTOR, ABSOLUTE SCIENCE CHURCH," with "Healing Meetings and Classes Daily." This meets—incongruously—in a room of a large Club-House. Another is a "Church and Institute of Religious Science," which meets in a New York Hotel Ballroom. A "College of Divine Science and Psychology" advertises "Full Credits Given Toward Degrees"; and its President has published a book called "Laugh Your Fears Away." Another book advertised is *You Can Be Prosperous: An Inspiration to Richer Living*. "Patterns for Prayer, One for Each Week of the Year," are published. "Meditation Records" for the phonograph are also made and sold. One way of gaining degrees is shown by the advertisement of a "College of Divine Metaphysics, Inc.," which suggests that you "Study for the Degree of Doctor of Psychology (PsD); Doctor of Metaphysics (MsD) or Divinity (D.D.), in the quiet of your own home." How that last condition must appeal to women! Some Groups advertise Free-Will Offerings; but it is generally understood that Groups expect, if not demand, money support from even visitors; and classes and treatments are charged for.

The work of the Congress each day was begun with a Half-Hour Public Meditation under a special conductor. One afternoon offered a Musical Meditation with a skilled player at the organ. Each day included a Public Healing Meeting with organ music. Was there a chance, in such public meditations and healings, for an individual soul to look into itself?

The amenities of social life were by no means neglected. They were elaborately cared for by a

formal evening Banquet at a prominent Hotel, where a radio-and-screen star was special entertainer. A large afternoon Reception and Tea was held at the building of one of the most important and influential of the Groups. And the whole Programme was crowned by a 3-hour car-tour among the palatial residences and wealthier streets of Los Angeles, Hollywood and the vicinity.

As a summarizing comment, one thoughtful member and full attendant wrote to another, detained at home: "You didn't miss a thing! The *glamour* on the surface, the wearisome hand-shaking and back-slapping in congratulations and compliments! And then, the *politics* behind the scenes! Disgraceful!"

Can there be true mysticism in the shallowness of all these cults? Can there be true Wisdom hidden by this hodge-podge of popularized metaphysics and science; this mingling of college training, money-making and ambition for personal leadership? Yes, but only faint traces, almost choked out. Down underneath all the show-off falsities were sparks of desire for spiritual growth, yearnings for higher, truer living; there were philosophical and religious *tendencies*—and little more. One big problem of our time is to know how to protect and expand those tendencies into stable habits of thought and sane living. Is not individual sympathetic effort one good method?

In answering the question, then, Is there Mysticism in the U.S.A.? surely it is fair to consider the many hints and traces here given of what was once well-known mystical experience and education. Who is to say when some wind of Spirit will fan these sparks into a flame strong enough to burn away the countless falsities, and so greatly to intensify the truths in men's thought, that the divine perceptions once called Mysticism may again enlighten the secret recesses of human life? For it must be realized that divine Perception—Mysticism—is by its very nature secreted, Its purest aspects live in the far within and on the heights of man's nature, as at once his highest religion and his deepest philosophy.

COMPROMISERS OF THEOSOPHY

[This article is reprinted from *Theosophy*, Vol. XIV, pp. 166-8; February 1926.—Eds.]

Pseudo-Theosophists* are the enemy within the camp; but there is a class of really earnest students who are so "brotherly" to non-theosophical institutions and so "tolerant" to non-theosophical ideas and ideals that the Goddess of Wisdom has to exclaim—"Save me from my friends!" Wrong attitude springs from the misunderstanding of the first object of the Movement: To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Because Theosophy is the root-source of all religious philosophies and systems these students infer that the creeds as they are preached and promulgated are Theosophy. "All religions are true at the bottom," they quote, but forget to add that all are false on the surface. Similarly without discrimination some conclude it to be their theosophical duty to support and sustain what *appears* good work—social service, socialistic clubs, charity organizations, etc. Some students even think it a good thing for Theosophy to be actively represented in such well-known and popular public institutions. Then there are others who think it highly necessary that men of Science recognize Theosophy and so dislike emphasizing our tenets that go flatly counter to scientific theories.

All these are earnest in their own way but fail to appreciate that Theosophical Brotherhood does not mean compromises, and that true tolerance does not consist in swallowing whatever tastes fair.

First, then, the tolerance to creedal religions: the soul of ancient religions is Theosophy, but what is preached as religion in the many churches and temples and synagogues and mosques is quite untheosophical; also, the ceremonials performed there and the rituals gone through are highly objectionable from the occult point of view. Therefore H. P. B. wrote:—

We have to lay things bare and are ready to suffer

* See THE THEOSOPHICAL MOVEMENT, Vol. V, p. 24, December 1934.—Eds.

for it—as usual. It is vain to promise to *give* Truth, and then leave it mingled with error out of mere faint-heartedness.

It is asked: "Are there not saintly men in the Churches? Are there not good and sincere individuals in every sect?"

In Christian history are to be found pious men and martyrs, philanthropists and heroes; such have ennobled their respective churches but would have shed the same lustre upon any other faith they might have professed. They were higher than their creed. Humanity needs no sectarian church; two-thirds of its woes and sufferings are due to orthodox religions; the worst enemy of Theosophy is the salaried priesthood of those very religions. We have to rend asunder the usurped authority of the priests, denude them of their borrowed robes, and expose them in their true colours. There can be no reconciliation between orthodox creeds and Theosophy.

Let us turn to the next class: Attention to social service in slums and clubs. Theosophy believes in relieving the starvation of the soul, as much if not more than the emptiness of the stomach. It recognizes that the most fertile source of all crime and immorality lies in the false beliefs about God, Nature, Soul, and the fate which awaits the latter after death. Once teach mankind the greatest of all laws, Reincarnation and Karma, that as immortal souls all of us are the makers of our own destiny, and the sum of human misery will begin to diminish. Theosophists cannot support all kinds of organized charity and remain true to their philosophy. Further, even in reference to individual work of this nature, the thoughtful student will soon find that it takes a very wise man to do good works without danger of doing incalculable harm. The poor and wretched themselves will tell any one who is able to win their confidence what disastrous mistakes are made by those who come from a different class and endeavour to help them. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence

are compelled to acknowledge. Therefore, the thoughtful student of the Wisdom should think twice ere going on the path of *actional* philanthropy. We are "a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it." Thus H.P.B., who further says :—

Schemes for Universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly*, with knowledge.

Then about the class of friends anxious that Theosophy and science should be handmaidens of each other. Because modern science calls itself "exact," albeit its exactness varies almost every week now; because it has enhanced the comfort of physical living (occultism questions its beneficence) to a considerable extent; because it has, rightly and deservedly to its credit, the good work of having demolished in some measure the rule of blind belief and introduced the idea of a universe governed by Law (in which science is our ally)—because of all this, there exists in the mind of the race an exaggerated idea of the value of Science. Once again H.P.B. herself has dealt with this question. To the *Secret Doctrine* Vol. I, p. 477 *et seq.*, the reader is invited to turn. There is no reason whatever why modern science need be a bugbear for any among our ranks, causing us to hide our real opinions for fear they should conflict

with science. The latter is an unstable quantity, always shifting its ground, although hardly ever devoid of an overbearing assurance, even when it takes back what it had previously asserted. The Masters of Theosophy are *Scientists*, not only analyzers, dissectors and knowers of forms of matter, from cosmos to atom, but of Matter itself, and the Soul-Force inherent in it which causes differentiation in homogeneity and builds the heterogeneous forms from that of the exquisite crystal to the living Temple of immortal man. Their knowledge is based on the patient researches of æons. True Theosophists have faith in their Teachers, based on their own knowledge. We have yet to find scientific inaccuracies in the *Gita*, the *Vedas* or the *Secret Doctrine*; and in the *Puranās*, the *Vendidad* and our own Theosophical books we have knowledge available that is not to be found in the latest tomes of modern science. "All this sounds very dogmatic, even fanatical," we shall be told. We answer, "Orthodoxy in Theosophy is a thing neither possible nor desirable. We do avoid dogmatism in Theosophy as much as anything else. But as the great body of philosophy, science and ethics offered by H.P.B. and her Teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration."

In this new cycle it is given to true students of the Wisdom Religion not to whittle away from the Message recorded by H.P.B. for the sake of propitiating churches or temples, materialistic science or organized social service. Steadfastly and without fear we all must stand by the Message which H. P. B. left; let them all climb to it; it will not descend to them. On this we have the sure words of the Mahatma K. H. himself :—

If the public do not want the whole truth and nothing but the truth, they are welcome. But never will they find us compromising with and pandering to public prejudices.

“ THE EYE OF THE DANGMA ”

It has frequently been said that nothing can take the place of experience. No matter how much one may know theoretically, or how wide his acquaintance may be with the thoughts and words of others—unless a person has himself tasted the bread of life, his knowledge is only hearsay, superficial, skin-deep. It is not enough, if one would be wise, to read the wisdom of the ages and to familiarize oneself with the lives and doings of great men. It is not enough to observe the manner in which these individuals dealt with the problems and affairs of their day. Neither discourse nor instruction, however necessary, can of themselves sink into and impress the mind with deep and lasting appeal. To be inwardly illuminated, man must know for himself. He must see by the light of his own soul, and no amount of reflected wisdom can ignite the flame. Only through experience can the vision of the soul be aroused. Only through *living* as a spiritual being can the sleeping “eye of the Dangma” (the inner spiritual eye of the seer) be opened.

What, then, is the place of *observation* in the long and difficult process of learning? Has it not been said that we learn through *both* observation and experience? A little thought should enable us to see that the two cannot in any real sense be separated. Events are not experiences. There can be no experience unless there is a being to perceive, *i.e.*, to *observe* events and to feel their results and it is for man, finding the cause of the reaction, to relate both cause and effect to himself. The most significant element in any experience is the nature of the consciousness that beholds it. Is it not true, for example, that two individuals can witness the same outer event and extract entirely different lessons therefrom? Is it not a known fact that joy for one may be sorrow for another, that conditions of freedom and plenty for some assume for others the character of bondage and want? No two people view any situation in exactly the same way. According to their attitude, so do they suffer or enjoy or learn.

Except in rare and outstanding individuals, “the Dangma’s opened eye,” through which

manifests the faculty of spiritual intuition, does not function today. Few men possess either the purity of soul or the clearness of mind that will enable them to look beneath the veil of *Maya* to the hidden essence of things, to know them as they are. Yet, this alone constitutes clear seeing, pure observation, real experience.

The materialistic attitudes of the age lead to the delusion of attempting to reduce all experience to a common level, to the fallacy of supposing that all human beings, in a given situation, see the same thing, feel the same emotions and learn the same lessons. But such cannot be the case, for men are not all at the same stage of development. True it is that there is a community of being on the plane of thought and consciousness, which differentiates the human race as a whole from all other species and kingdoms, but within that community is a range of consciousness and of perception so diversified that it embraces at once the savage and the sage, the sinner and the saint. What any unit of the race experiences by way of thought, feeling, or understanding, depends upon his own so far developed powers and faculties of perception.

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape. Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. (*The Secret Doctrine*, I. 39)

H. P. Blavatsky goes to great pains in *The Secret Doctrine* to show that every perception experienced by any being is relative to the perceiver. Men on earth, for example, experience the sensations of light and darkness with the rising and setting of the sun. So it is with many creatures in the lower orders of Nature. But there are beings whose faculties of perception are such that the changes of day and night arouse no sensations whatsoever. Is it possible, too, that where some see light, others see darkness? Is it possible that

the sounds perceived by man may be utterly different from those experienced by birds and insects? It is a well-known fact that bats hear sounds and dogs see things imperceptible to the senses of man.

It is held by some scientists, and confirmed by the teachings of Occultism, that every sound in the physical universe is accompanied by a light or a colour of some kind, were our senses but able to detect it. Birds in their migration are sometimes completely upset by the etheric waves of radio and television. Animals sometimes seem to see our thoughts and feelings and know in advance the steps we plan to take. It is not difficult to understand the wide variation between the perceptions and experiences of man and those of beings belonging to other kingdoms. What we need to realize also is that no two *human* beings reap the same experience from an event.

Some are of the opinion that a "rich life" is not possible without wealth, travel, romance and accomplishment. Some feel sorry for themselves because they are kept bound down by poverty. Others bemoan the fact that their existence is hemmed in by the bonds of duty and responsibility. Still others feel that the cause of their unhappiness, and of their failure to achieve, is that they have never been able to visit other lands. Such individuals forget that many of the greatest characters in history have been men and women of scanty means who seldom left their dooryards. Consider the great French naturalist, Jean Henri Fabre, and the experience he gained in his limited field. He is known the world over for his delightful writings on insect life, especially that of bees, wasps and spiders—all based on his own observations. It is said that he was very poor and throughout the whole of his life never travelled more than a few miles from home. Yet, who would assert that for this reason his life was dull? Who knows what excursions he took into realms of Nature that are passed unnoticed by those who come and go? Who can say what mysteries of the universe he saw and understood that are never even suspected by those who frequent far-away lands, or who complain that nothing of value can be achieved at home? The gifts he bestowed on nature-loving seekers every-

where bear testimony to a rich and fruitful experience.

It is not the conditions in which one finds himself that is important. It is one's attitude toward them, and what one does in those conditions, that counts. A person is sometimes deluded into believing that if he could only go away and environ himself with new friends and surroundings, he would be a better man—wiser, nobler, happier and more content. But such is not the wise ordering of the Law. The binding threads of Karma fasten his own qualities to the inner man, and though he flee to the uttermost parts of the world, he will remain the same man inside. The malcontent in present circumstances will be the malcontent in any circumstances until he learns the secret of contentment. A change of location does no good. A goose may travel around the world, and return quacking, but she will still be a goose—no wiser or nobler than before. The difference between human being and goose is that the man *can* change his attitude, and thus elevate his life, while the goose cannot. It is the change of attitude that brings the improvement, not the change of environment.

Men everywhere make their own obstacles and opportunities, their own heaven and hell. The joy and contentment that we experience, for example, on certain days, when all goes well and the air is full of cheer—do we think that this comes from something outside ourselves? The inspiration we feel when viewing a sunset—is this an external experience, wholly independent of the consciousness that perceives it, or is it an inner one? The whole of our past experience leads us to believe that each individual sees according to his own lights, that each takes his heaven and his hell with him into whatever environment he may go. Henry David Thoreau has said that he knows of no more uplifting thought than that every human being has it within his power consciously to elevate his life, that a man can paint each day in whatever colours he will, conditioning morally the very atmosphere through which he looks. All externalities—events, circumstances, sights and sounds—are but *vibrations* which reach one's consciousness through the medium of the senses and the mind. Colourless

and without quality in themselves, they serve as activating stimuli. *What* they activate depends entirely upon ourselves.

It is characteristic of our age to attempt to evaluate all things by externals. People imagine that to be cosmopolitan one must travel; to be successful one must accumulate money, to enjoy one must have gaiety and excitement, to live a rich and flavourful life one must run the gamut of modern social intrigues. If such be the basis of a civilized race, then indeed does our culture rest upon a shallow foundation!

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them! . . . Alas, that so few men should profit by the gift, the priceless boon of learning, truth, the right perception of existing things, the knowledge of the non-existent! (*The Voice of the Silence*, pp. 26-7.)

Alaya is the Universal Soul, which is mirrored in the tiniest atoms. In man it is the permanent aspect, a light self-shining within, and the individual who identifies his consciousness with it finds courage in disappointment, peace in conflict, contentment in turmoil, joy in the midst of sadness, opportunity in obstacles, order in chaos, and love among those who hate. Conditions and environment no longer possess power to arouse in him the hateful illusions of unreality. He holds in his own hands the universal metaphysical solvent, the qualifying determinant of every experience. He knows now that the *real* which he sees in all things comes from within. The inspiration of the sunset, the joy of sweet companionship, the opportunities of environment—all spring from the Alaya in one's own heart, not from the sunset, the companion, or the environment itself.

The task of all men is to live as Souls and thus to see by the light from within, to let this light shine through into their environment, and to draw from whatever environment is theirs the flavour and aroma of spiritual life. As they act from within, every experience will yield a wealth of wisdom. When the highest spiritual development is reached, the Eye of the Dangma will be opened, and the Soul of man will endow the events of life with the depth, the meaning and the richness to which peace, knowledge and true progress have opened his vision.

CALENDAR REFORM

The quarterly *Journal of Calendar Reform*, now in its 20th volume (World Calendar Association, Inc., 630 Fifth Avenue, New York City) urges the general adoption of a balanced calendar of 12 months of 4 equal quarters of 91 days, each quarter beginning on a Sunday and ending on a Saturday. It is proposed that the 365th day be thrown in at the end of the year as a World Holiday; and a Leap Year Day at the end of June, every leap year. It is claimed that a world calendar would favour world unity.

There is, however, one point on which there might be controversy, as Dr. I. L. Thomsen recognizes in his article in the Second Quarter 1950 issue. That is the proposed interference with the 7-day week, the extra days mentioned both being outside the weekly division. This is a serious point. While no sacrosanctity can be claimed for the Gregorian calendar, now most widely used, it at least does not interfere with the weekly cycle. The week of 7 days is of great antiquity in India; for thousands of years the Adepts of the "Secret Science" have met every 7 days, H. P. B. declares. And she points out that

with every new quarter the moon brings changes in the atmosphere, hence certain changes are also produced throughout the whole of our universe, of which the meteorological ones are the most insignificant. (*Isis Unveiled*, II. 418-19)

She adds in *The Secret Doctrine* (I. 409):—

Each lunar week has a distinct occult character in the lunar month; each day of the 28 has its special characteristics; as each of the 12 constellations, whether separately or in combination with other signs, has an occult influence either for good or for evil. This represents the sum of knowledge that men can acquire on this earth. . . .

The septenary division, she says, is "the root of archaic classification." There would surely be an advantage, then, in retaining the rhythmic repetition of the 7 days of the week in unbroken succession, which the proposed throwing in each year of one or two days not reckoned in the septenary week would completely upset.

IN THE LIGHT OF THEOSOPHY

Attention of all students of Theosophy is drawn to the October *Aryan Path* which contains "The Psychic Veil of the Self" by Shri C. T. K. Chari and a Note thereon prepared by a student of Theosophy.

On the 21st September the Bombay U.L.T. issued a new *Theosophical Free Tract* on the cognate subject of "Psychical Research" which supplements the Note in the *Aryan Path*.

The subject of Occult Phenomena and Psychical Research is coming more and more to the fore and Theosophical students should bring their knowledge up to date and equip themselves to help the interested public now full of questions and enquiries.

"India Will Teach the West," declares Dr. John E. Owen confidently in the September *Aryan Path*. He describes how contemporary Western thought, confused and inconsistent, is recognizing, in the person of some of the deepest thinkers in the scientific ranks, the inadequacy of mechanistic materialism as a philosophy. "Many in the West," he writes, "have come to believe that perhaps India will ultimately offer a way out of the present morass." Not India as a nation, unless she returns to the ancient pattern of universal *Dharma*, the Religion of Duty and of Law, as the rule of national as well as individual conduct. But, Dr. Owen suggests, as "American capital and technology are raising India's standard of living," so "it may well be that India's philosophy and religion will raise America's standard of life."

Modern India's "standard of life" today needs raising too, but there is hope that, as the West shows increasing interest in Indian philosophy, her sons may also take it up in greater earnest, repeating on a larger scale the phenomenon to which the Theosophical Movement of the last century so largely contributed, that of making Indians conscious of their priceless heritage.

We find the prophecy of the development in the West, of which Dr. Owen writes, in the first volume of *The Theosophist*, in an unsigned article on p. 221 of the June 1880 issue:—

Yet a little longer, and the sublime utterances of Aryan seers and the philosophic expositions of Aryan sages, will be eagerly read by a West that is already tired of its blind guides in theology and science.

The case for India as a State without religious commitment was admirably argued by Sir Raghunath Paranjpye in the September *Aryan Path*. He was refuting the arguments for a Hindu State urged in the same issue by Shri G. R. Malkani. Many students of Theosophy will be prepared to contest Shri Malkani's implication that a Hindu Raj in this country has anything to do with the fulfilling of India's cultural mission. The sublime ideas and ideals which were the glory of the ancients of Aryavarta and which are but held in trust by their descendants recognize no frontiers and require no passports to minds and hearts open to their message. And India herself depends on their resuscitation and application for her own regeneration.

What H. P. B. wrote in the early days about the Theosophical Society shows how she would feel about a sectarian State. The Society itself, she declared, was constituted on the model of the U.S.A., in which it was born, and which,

omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. (*U.L.T. Pamphlet No. 22*, p. 6)

That happily applies as well to India today. But the editorial note introducing the two articles in *The Aryan Path* made a point which should also be borne in mind:—

A Secular State need not be an irreligious State, but the religious State, if it be truly religious, cannot be sectarian. True religion teaches a way of the good life, an intelligent life, a beautiful life of sacrifice and service for all humanity.

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