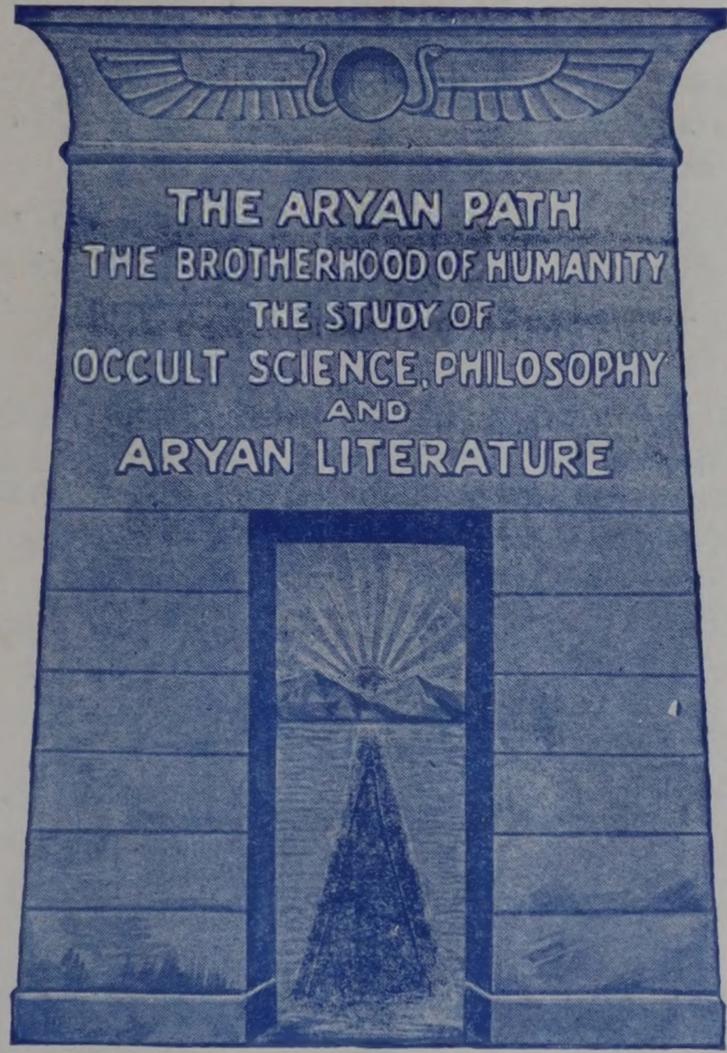




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XVII No. 11

September 17, 1947

Our duty is clear. We will "Feed the hungry" with nourishing food, and in so doing follow Law, precept, and precedent.

—ROBERT CROSBIE

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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 September 1947.

VOL. XVII. No. II.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September 1947.

VOL. XVII. No. II

LE PHARE DE L'INCONNU *

[We reprint here the closing instalments of this article by H. P. B. from *The Theosophist* for July, August, September and October 1889; Vol. X, pp. 579-586, 641-647 and 719-724, and Vol. XI, pp. 34-39.—EDS.]

VI.

That which the Theosophists who hold to orthodox and official science try to accomplish in their own domain, the Occultists or the Theosophists of the "inner group" study according to the method of the esoteric school. If up to the present this method has demonstrated its superiority only to its students, that is to say, to those who have pledged themselves by oath not to reveal it, that circumstance proves nothing against it. Not only have the terms *magic* and *theurgy* been never even approximately understood, but even the name *Theosophy* has been disfigured. The definitions thereof which are given in dictionaries and encyclopædias are as absurd as they are grotesque. Webster, for instance, in explanation of the word *Theosophy* assures his readers that it is "a direct connection or communication with God and superior spirits"; and, further on, that it is "the attainment of *superhuman* and *supernatural* knowledge and powers by *physical processes* (!?) as by the theurgic operations of some ancient Platonists, or by the chemical processes of the German fire philosophers." This is nonsensical verbiage. It is precisely as if we were to say that it is possible to transform a crazy brain into one of the calibre of Newton's, and to develop in it a genius for mathematics by riding five miles every day upon a wooden horse.

Theosophy is synonymous with *Gnanâ-Vidya*,

* [The above article is a rough translation from *La Revue Theosophique*. Better H.P.B. at second-hand than not at all.—ED., *The Theosophist*]

and with the *Brahmâ-Vidya*¹ of the Hindus, and again with the *Dzyan* of the trans-Himalayan adepts, the science of the *true* Raj-Yogis, who are much more accessible than one thinks. This science has many schools in the East. But its offshoots are still more numerous, each one having ended by separating itself from the parent stem,—the true Archaic Wisdom,—and varying in its form.

But, while these forms varied, departing further with each generation from the light of truth, the basis of initiatory truths remained always the same. The symbols used to express the same idea may differ, but in their hidden sense they always do express the same idea. Ragon, the most erudite mason of all the "Widow's sons," has said the same. There exists a sacerdotal language, the "mystery language," and unless one knows it well, he cannot go far in the occult sciences. According to Ragon "to build or found a town" meant the same thing as to "found a religion"; therefore, that phrase when it occurs in Homer is equivalent to the expression of the Brahmins, to distribute the "Soma juice." It means, "to found an esoteric school," not "a religion" as Ragon pretends. Was he mistaken? We do not think so. But as a Theosophist belonging to the esoteric section dare not tell to an ordinary member of the Theosophical Society the things about which he has promised to keep silent, so

¹ The meaning of the word *Vidya* can only be rendered by the Greek term *Gnosis*, the knowledge of hidden and spiritual things; or again, the knowledge of Brahm, that is to say, of the God that contains all the gods.

Ragon found himself obliged to divulge merely relative truths to his pupils. Still, it is certain that he had made at least an elementary study of "THE MYSTERY LANGUAGE."

"How can one learn this language?" we may be asked. We reply: study all religions and compare them with one another. To learn thoroughly requires a teacher, a *guru*; to succeed by oneself needs more than genius: it demands inspiration like that of Ammonius Saccas. Encouraged in the Church by Clement of Alexandria and by Athenagoras, protected by the learned men of the synagogue and of the academy, and adored by the Gentiles, "he learned the *language of the mysteries* by teaching the common origin of all religions, and a common religion." To do this, he had only to teach according to the ancient canons of Hermes which Plato and Pythagoras had studied so well, and from which they drew their respective philosophies. Can we be surprised if, finding in the first verses of the gospel according to St. John the same doctrines that are contained in the three systems of philosophy above mentioned, he concluded with every show of reason that the intention of the great Nazarene was to restore the sublime science of ancient wisdom in all its primitive integrity? We think as did Ammonius. The biblical narrations and the histories of the gods have only two possible explanations: either they are great and profound allegories, illustrating universal truths, or else they are fables of no use but to put the ignorant to sleep.

Therefore the allegories—Jewish as well as Pagan,—contain all the truths that can only be understood by him who knows the mystical language of antiquity. Let us see what is said on this subject by one of our most distinguished Theosophists, a fervent Platonist and a Hebraist, who knows his Greek and Latin like his mother-tongue, Professor Alexander Wilder,¹ of New York.

"The root idea of the Neo-Platonists was the existence of one only and supreme Essence. This was the *Diu*, or 'Lord of the Heavens' of the Aryan nations identical with the *Iao* of the

¹ The first Vice-President of the Theosophical Society when it was founded.

Chaldeans and Hebrews, the *Iabe* of the Samaritans, the *Tiu* or *Tuiseo* of the Norwegians, the *Duw* of the ancient tribes of Britain, the *Zeus* of those of Thrace, and the *Jupiter* of the Romans. It was the *Being*—(non-Being), the *Facit*, one and supreme. It is from it that all other beings proceeded by *emanation*. The moderns have, it seems, substituted for this their theory of *evolution*. Perchance some day a wiser man than they will combine these systems in a single one. The names of these different divinities seem often to have been invented with little or no regard to their etymological meaning, but chiefly on account of some particular mystical signification attached to the numerical value of the letters employed in their orthography."

This *numerical* signification is one of the branches of the *mystery language*, or the ancient sacerdotal language. This was taught in the "Lesser Mysteries," but the language itself was reserved for the high initiates alone. The candidate must have come victorious out of the terrible trials of the Greater Mysteries before receiving instruction in it. That is why Ammonius Saccas, like Pythagoras, obliged his disciples to take an oath never to divulge the higher doctrines to any one to whom the preliminary ones had not already been imparted, and who, therefore, was not ready for initiation. Another sage, who preceded him by three centuries, did the same by his disciples, in saying to them that he spoke "in similes" (or parables) "because to you it is given to know the mysteries of the kingdom of Heaven, but to them it is not given...because in seeing they see not, and in hearing they hear not, neither do they understand."

Therefore the "similes" employed by Jesus were part of the "language of the mysteries," the sacerdotal tongue of the initiates. Rome has lost the key to it: by rejecting theosophy and pronouncing her anathema against the occult sciences,—she loses it for ever.

VII.

We hope that we have by this time sufficiently refuted in these pages several grave misconceptions of our doctrine and beliefs; that amongst others which insists on regarding Theosophists,—

those, at least, who have founded the Society,—as polytheists or atheists. We are neither one or other, any more than certain Gnostics were, who, while believing in the existence of planetary, solar and lunar gods, offered no prayers to them nor dedicated any altars. Not believing in a personal god, *outside of man who is the temple thereof* according to Paul and other Initiates, we believe in an impersonal and absolute Principle,¹ so far beyond human conception, that we see nothing less than a blasphemer and presumptuous madman in anyone who tries to define that great universal Mystery. All that has been taught us about this eternal and unique spirit, is, that it is not spirit, nor matter, nor substance, nor thought, but is the *container of all those things, the absolute container*. In a word, it is the “God nothing” of Basilides, so little understood even by the learned and ingenious annalists of the Musée Guimet (Vol. XIV), who define the term somewhat satirically when they speak of this “god nothing, who has ordained and foreseen everything, although he has neither reason nor will.”

Yes, truly, and this “god nothing,” being identical with the Parabrahm of the Vedantins—the grandest as well as the most philosophical of conceptions—is identical also with the AIN-SOPH of the Jewish Kabalists. The latter is also “the god who is not,” “Ain” signifying *non-being* or the Absolute, the *nothing* or *to ouden en* of Basilides: that is to say, the human intelligence being limited on this material plane, cannot conceive anything that *is*, which does not exist under any form. The idea of a *being* being limited to *something* which exists, either in substance,—actual or potential,—or in the nature of things, or only in our ideas; that which cannot be perceived by the senses, or conceived by our intellect that conditions everything, does not exist for us.

“Where, then, do you locate Nirvana, Oh great Arhat?” asked a king of a venerable Buddhist ascetic whom he was questioning about the Good Law.

“Nowhere, O great king,” was the reply.

¹ This belief only concerns those who think as I do. Every Fellow has the right to believe what he likes, and how he likes. As we have said elsewhere the Theosophical Society is “the Republic of Conscience.”

“Nirvana, then, does not exist?” said the king.

“Nirvana *is*, but it does not exist,” answered the ascetic.

The same is true of the God “who is not,” a faulty *literal* translation, for one ought to read esoterically, “the god who does not exist but who *is*.” For the root of *ouden* is *oudis* and means “and not somebody,” which signifies that which is spoken of is not a *person* or *any thing*, but the negative of both (*ouden*, neuter, is employed as an adverb; “in nothing”). Therefore the *to ouden en* of Basilides is absolutely identical with the *En* or “Ain-Soph” of the Kabalists. In the religious metaphysics of the Hebrews, the Absolute is an abstraction, “without form or existence,” “without any likeness to anything else.” “God therefore is NOTHING, nameless, and without qualities; that is why it is called AIN-SOPH, for the word AIN signifies *nothing*.” (Franck, *Le Kabbale*, pp. 153, 196.)

It is not from this immutable and absolute principle, which is only *in posse*,² that the gods, or active principles of the manifested universe, emanate. The Absolute neither having, nor being able to have, any relation with the conditioned or the limited, that from which the emanations proceed is the “God that speaks” of Basilides: that is to say, the *Logos*, which Philo calls “the second God,” and the creator of forms. “The second God is the Wisdom of God ONE” (*Quaest. et salut.*) “But is this *Logos*, the ‘Wisdom’ always an emanation?” it will be asked, “for to make *something* emanate from NOTHING is an absurdity.” Not in the least. In the first place, this “nothing,” is a *nothing*, because it is the *Absolute*, and consequently the *WHOLE*. In the next place, this “second God” is no more an emanation than the shadow that our body casts upon a white wall is an emanation of that body. At all events this God is not the effect of a cause or an act that is reasoned or of conscious and deliberate will. It is the periodical effect³ of an eternal and immut-

² “Qui n’est qu’en puissance d’être.”

³ For him at least who believes in an uninterrupted succession of “creations,” which we call “the days and nights of Brahma,” or the *Manvantaras*, and the *Prälayas* (dissolutions).

able law, independent of time and space, and of which the *Logos* or creative intelligence is the shadow or the reflection.

“But that idea is ridiculous!” We fancy we hear the believers in a personal and anthropomorphic God declare, “Of the two—man and his shadow—it is the latter which is *nothing*, an optical illusion; and the man who projects it is the intelligence, also passive in this case!”

Quite so; but that is true only upon our plane, where all is but illusion; where everything is reversed, like things seen in a mirror. For, since the domain of the real is for us, whose perceptions are falsified by matter, the unreal; and, since, from the point of view of the Absolute Reality, the universe with all its conscious and intelligent inhabitants is but a poor phantasmagoria, it follows that it is the shadow of the Real, upon the plane of this latter, that is endowed with intelligence and attributes; while the Absolute, from our point of view, is deprived of all conditioned qualities, *by the very fact that it is the absolute*. One need not be versed in Oriental metaphysics to understand all that; and it is not necessary to be a distinguished palæographer or palæologist to see that the system of Basilides is that of the Vedantins, however twisted and disfigured it may be by the author of *Philosophumena*. That it is so is conclusively proved even by the fragmentary *résumé* of the Gnostic systems which that work gives us. It is only the esoteric doctrine that can explain what is incomprehensible and chaotic in the little understood system of Basilides, such as it has been transmitted to us by the Fathers of the Church, those executioners of *Heresies*. The *Pater innatus* or God not begotten, the great *Archon*, and the two Demiurgoi, even the three hundred and sixty-five heavens, the number contained in the name of Abraxas their ruler,—all that was derived from the Indian systems. But this is denied by our pessimistic century, in which everything goes by steam, even human life; in which nothing that is abstract,—which only is eternal,—interests anyone except a handful of *eccentrics*; and in which man dies, without having lived for one moment in the presence of his own soul,—swept away as he is by the whirlwind of egoistic and mundane affairs.

Apart from metaphysics, however, each person who enters the Theosophical Society can find therein a science and an occupation to his taste. An astronomer could make more scientific discoveries by studying the allegories and symbols relating to each star,¹ in the old Sanskrit books, than he could ever make by the aid only of Academies. A doctor who had intuition would learn more from the works of Charaka,² translated into Arabic in the 8th century, or in the dusty manuscripts to be found in the Adyar Library,—not understood like all the rest,—than in modern works on physiology. Theosophists interested in medicine, or *the art of healing*, might do worse than consult the legends and symbols revealed and explained through Asclepius or Æsculapius. For, just as Hypocrates consulted the votive tablets at the temple of Epidaurus (surnamed the Tholos) at Cos,³ so could they find therein prescriptions for compounding remedies unknown to the modern pharmacopœia.⁴—From thenceforth they might perhaps cure, instead of killing.

Let us repeat for the hundredth time: The Truth is one! but the moment it is presented, not under all its aspects, but according to the thousand and one opinions which its servants form about it, it is no longer the divine TRUTH, but the confused echo of human voices. Where can one look for it as a whole, even approximately? Is it among the Christian Kabalists, or the modern European Occultists? Or among the Spiritists of today, or the early spiritualists?

A friend said to us one day, “In France there

¹ Every god or goddess of the 333,000,000, that compose the Hindu Pantheon, is represented by a star. As the number of the stars and constellations known to astronomers hardly reach that figure, one might suspect that the ancient Hindus knew more stars than the moderns.

² Charaka was a physician of the Vedic period. A legend represents him as the incarnation of the Serpent of Vishnu, under the name of Sesha who reigned in Patala (the infernal regions).

³ Strabo, XIV, 2, 19. See also Pausan., II, 27.

⁴ It is known that those who were cured in the *Asclepieia* left pious memorials in the temples; that they had the names of their maladies and of the medicines that cured them engraved upon plates. A number of these tablets have lately been dug up in the Acropolis. See *L'Asclepieion d' Athens*. M. P. Girard, Paris, Thorin, 1881.

are as many systems as there are Kabalists. Here they all pretend to be Christians. There are some of them who are all for the Pope, to the point of dreaming about a universal crown for him,—that of a Pontiff-Cæsar. Others are against the papacy, but in favour of a Christ, not indeed the historical Christ, but one created by their imagination, an *intriguing* ("politiquant") and anti-Cæsarian Christ, and so forth. Every Kabalist believes that he has rediscovered the lost Truth. It is always his own science that is the eternal Truth, and every other nothing but a mirage; and he is always ready to support or defend it with the point of his pen."

"But the Jewish Kabalists," I asked, "are they also in favour of Christ?"

"Well, they have their own Messiah. It is only a question of dates."

There can, indeed, be no anachronisms in Eternity. The only thing is, that since all these variations of terms and systems, all these contradictory teachings, cannot contain the true Truth, I do not see how our friends, the French Kabalists, can pretend to a knowledge of the Occult Sciences. They have the *Kabala of Moses de Leon*,¹ compiled in the thirteenth century; but his *Zohar*, compared with the "Book of Numbers" of the Chaldeans, represents the work of the Rabbi Simeon Ben Iochai, about as much as the *Pimander* of the Greek Christians represents the true Egyptian Book of Thoth. The ease with which the *Kabala of Rosenroth* and its mediæval Latin manuscripts, when read by the *system of Notation*, transform themselves into Christian and Trinitarian texts, is like an effect in a fairy scene. Between the Marquis de Mirville and his friend the Chevalier Drach, a converted Rabbi, the "good *Kabala*" has become a Catechism of the Church of Rome. The Kabalists may be satisfied therewith if they like: we prefer to stick to the *Kabala of the Chaldeans*, the "Book of Numbers."

¹ The same who compiled the *Zohar* of Simeon ben Iochai, the originals dating from the first centuries having been lost. He has been falsely accused of inventing what he has written. He collated all he could find, but he supplemented from his own resources where passages were wanting, with the help of the Christian Gnostics of Chaldaea and Syria.

Whoever is satisfied with the dead letter, may wrap himself up in the mantle of the Tanaim (the ancient initiates of Israel); in the eyes of the experienced occultist he will never be anything but the wolf disguised in the nightcap of Little Red Riding Hood's grandmother. But the wolf will not gobble up occultism as he does Little Red Riding Hood, symbol of the profane outsider athirst after mysticism. It is the "wolf" more likely who will perish, by falling into his own trap.

"Like the Bible, the Kabalistic books have their dead letter, the exoteric sense, and their true or esoteric meaning. The key to the true symbolism, which is that also of the Hindu systems, is hidden today beyond the gigantic peaks of the Himalayas. No other key can open the sepulchres where, interred thousands of years ago, lie the intellectual treasures which were deposited there by the primitive interpreters of the divine Wisdom. But the great cycle, the first of the Kali Yuga, is at its end, the day of resurrection for all these dead cannot be far away. The great Swedish seer, Emmanuel Swedenborg, said: "Look for the lost word among the hierophants of Great Tartary and Tibet."

However much appearances may be against the Theosophical Society, however unpopular it may be among those who hold all *innovation* in horror, one thing is certain. *That which our enemies look upon as an invention of the 19th century, is as old as the world.* Our society is the tree of Brotherhood sprung from a seed planted in the world by the angel of Charity and of Justice, on the day when the first Cain killed the first Abel. During the long centuries of the slavery of woman and the misery of the poor, this seed was watered by all the bitter tears shed by the weak and the oppressed. Blessed hands have replanted this seed in one corner of the earth and another, and in different climes, and at epochs far apart. "Do not to another the thing thou wouldst not he should do to thee," said Confucius to his disciples. "Love one another, and love every living creature," preached the Lord Buddha to his Arhats. "Love one another," was repeated like a faithful echo in the streets of Jerusalem. To the Christian nations belongs the honour of having obeyed this supreme commandment of their master, in a

particularly paradoxical fashion! Caligula, the *pagan*, wished that mankind had only one head that he might cut it off with a single blow. The *Christian* powers have improved upon this idea, which remained only in theory, by seeking for, and at last finding a means to put it in practice. Let them make ready to cut each other's throats; let them continue to exterminate in one day in their wars more men than the Cæsars killed in a year; let them depopulate whole countries and provinces in the name of their paradoxical religion, and let those who kill with the sword perish by the sword themselves. What have we to do with all that?

Theosophists are powerless to stop them. Be it so. But it is their business to save as many of the survivors as possible. Nucleus of a true Brotherhood, it depends upon them to make their Society a bridge destined in the near future to carry the humanity of the new cycle beyond the muddy waters of the deluge of hopeless materialism. These waters rise continuously, and at this moment are inundating all civilized countries. Shall we leave the good to perish with the bad, terrified by the clamours and mocking cries of the latter, whether against the Theosophical Society or ourselves? Shall we watch them perish one after the other,—this one of lassitude, that one unable to obtain a ray of the sun that shines for everyone,—without stretching to them a plank of safety?—Never!

It may be that the beautiful Utopia, the dream of the philanthropist who sees as in a vision the accomplishment of the triple desire of the Theosophical Society, may be far off. Full and entire liberty of conscience allowed to all, fraternity reigning between the rich and the poor, equality recognized in theory and practice between the aristocrat and the plebeian,—are still so many castles in the air and for a good reason. All this must come about naturally and voluntarily on both sides, but the time has not yet arrived for

the lion and the lamb to lie down together. The great reform must take place without any social shocks, without a drop of blood being spilled; which can happen in no other way than by the recognition of the axiomatic truth of Oriental Philosophy, which teaches us that the great diversity of fortune, of social rank and of intellect, is due but to the personal Karma of each human being. We reap only what we have sown. If the *personality* of each physical man differs from that of every other, the immortal *individuality*, or immaterial being in him, emanates from the same divine essence as does that of his neighbours. He who is thoroughly impressed with the philosophic truth that every Ego begins and ends by being the indivisible WHOLE, cannot love his neighbour less than he does himself. But, until this becomes a religious truth, no such reform can take place. The egoistical proverb: "Charity begins at home," or that other one: "Everyone for himself and God for us all," will always impel "superior" and *Christian* races to oppose the practical realization of this beautiful pagan saying: "The poor man is the son of the rich one," and still more that which tells us, "Give to eat first to him that is hungry, and take that which remains for thyself."

But the time is coming when this "barbarian" wisdom of the "inferior" races will be better appreciated. What we must try to do in the meantime is to bring a little peace into the world, in the hearts of those who suffer, by raising for them a corner of the veil which hides the divine truth. Let those who are strongest show the road to those who are weaker, and help them to climb the steep hill of life; and let them teach these to fix their eyes on the Beacon which shines on the horizon like a new star of Bethlehem beyond the mysterious and unknown sea of the Theosophical Sciences,—and let the disinherited ones of life recover hope.

H. P. BLAVATSKY

(The End)

" THE CYCLE MOVETH "

XI.—THEOSOPHICAL MISCONCEPTIONS

[This article is reprinted from *Theosophy*, Vol. XIII, pp. 481-489.—EDS.]

It is from this WISDOM-RELIGION that all the various individual " Religions " (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology....

Hence the multi-colored dogmas of the churches. Hence also the thousand and one " philosophies " so called (some contradictory theosophical theories included); and the variegated " Sciences " and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every " Innovator " since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all.—H. P. B. " Is Theosophy a Religion ? " ¹

Theosophy is not the first, nor will it be the last, presentation of the Wisdom-Religion amongst mankind by one or another Messenger from the great Lodge of Masters. In the quotation given, the origin of all *sects* is shown to be in some misconceived personal experience in psychology, which the personal vanity and self-opinionatedness of the innovator led him to mould into a finality; the origin of all the so-called *Religions* is shown to be a Message from the Custodians of the Wisdom-Religion—a message which the misconceptions and misapplications of its Disciples and students led them gradually to crystallize into dogmas and ceremonies.

Few are the members of any cult or sect, theosophical or other, who cannot see and point out the divergences, the errors, the falsities in the thousand and one " philosophies " unquestioningly accepted by others, but where is the individual who is continually putting to the proof, not only his own conceptions of his philosophy, but that very philosophy itself? It is in such rare and isolated individuals alone that lie both the hope of race progression and the possibilities of genuine Chelaship. Mankind is not bettered by religions and sciences—by misconceptions and misapplications of primeval truths—but verily by those few in every generation who work, not for their own progress nor for that of their sect or party, but rather to fit themselves by study and self-correction to transmit " the same charge and succession " delivered by the Founders.

The importance of this, the highest service possible to be rendered by any human being to

his fellows, is not usually dwelt upon even by the most sincere students. Yet of what avail is it for the Founder to *give* Truth to those who are in quest of it, if, having received, these latter leave it mingled with error, in themselves and before the world, out of mere faint-heartedness? One of the worst possible misconceptions of the nature of Karma is the idea that the Message needs no defence at the hands of its own sincere students—that Truth propagates itself. It is own bedfellow of that other misconception that the Message can be separated from the Messenger, that we can accept the Message and laugh at or give scorn to the Messenger. Without Masters and Messengers who acquire, preserve, and in Their universal Brotherhood *give* those truths of which mankind stands in such desperate need, what is Truth to us? As idle a word as it was to Pontius Pilate. Without students who not only imbibe, but promulgate and *defend* those Truths against enemies without, and traitors within, the corruption by " mediums and natural seers," how long will Truth abide in the world, or be retained by the students themselves? It is, in the first instance, the faint-heartedness of the students that opens wide the door for the medium and the seer to exploit both Messenger and Message, and to substitute their personal experiences in psychology for the principles and practices inculcated by the Founders. Already such innovators have muddied the stream of facts in connection with the Theosophical

¹ *Lucifer*, November, 1888. Reprinted in *Theosophy*, April 1913 and December 1922. [Later reprinted in *U.L.T. Pamphlet No. 1.*—EDS., T. M.]

Movement of our times and have done their best to darken and hide the very Fountain and Source of all true Theosophical teaching and endeavour. It is not to any of these that one need look for the Preservation and Promulgation of that which was given—now, any more than in former periods.

The Preface to *Isis Unveiled* shows very clearly that H. P. B. knew at the very outset of her Mission what she, on her part, had to contend with, for she gave, *seriatim*, the category of those immense classes which would oppose her and her Message. This has all been fulfilled to the very letter. That she also knew what the "searchers for Truth" on their part would have to face, both in themselves, amongst their fellows, and before the world, is also very plainly set forth. She says that her message is for these only, and forewarns of the ineluctable law of the transmission of all Truth:—

It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face.

She found multitudes willing to receive truth at her hands, but the record shows that she found few indeed willing to *defend* it, let alone defending its Messenger. Amongst all these the letter remained, but the spirit departed, for the Spirit of any Message is in its Messenger, as the Spirit of Wisdom is in the Masters, not in their words. H. P. B. could always defend her Mission, for the proof of the Messenger is in the Message. But she could not be *selfless* and at the same time spend her divine energy in defending her own personal *bona fides* and reputation. Here again, misconceptions by students of their Dharma, worked great havoc, for the enemies of her Work assailed, not her Theosophy but herself, the mortal, vulnerable Link between man and Masters. She could always retire behind the impregnable bulwark of her Message and say, "Follow not me or my path; follow the path I show, the Masters who are behind." Attacks upon her Teachings always failed because no one has ever disproved a fact recited by her, no one has ever been able to upset a theorem advanced by her. So it was the visible, human H. P. B. who was the target for all that the malice, the fear, the self-interest of the assailants could devise. The timid, the lukewarm,

the doubting and the fearful among her students offered but a faint-hearted defence of her good name and of her teachings. Her enemies had an easy campaign at all times. The reaction of all this was tremendous. Those who at the outset were most anxious to learn from her, who could not keep from boasting of her "powers," her "phenomena," her "infallibility," and from the feeling that they must be favoured and chosen persons because they had come closely in contact with her and her Work, were speedily infected with the virus disseminated by her enemies, and, one and all, themselves came to believe in whole or in part what was charged against her.

Judge alone, in all the host of Western Theosophists, took to *heart* what she had taught of the degradation of former Messages, of the necessity for defending the Truth found—and the bearer of it. So when whispers began among her students that H. P. B. "made mistakes"; that her messages were not always genuine; that she was a "medium" and so could not be wholly trusted; that one must pick and choose which part was genuine, which spurious—Judge declared himself in no uncertain terms. He defended publicly and privately the purity of the Messenger as well as the purity of her Message. After H. P. B.'s death these same whisperers and doubters began to speak openly and boldly their suspicions of her knowledge, of her mission, of her good faith; began to offer their own interpretations, speculations and messages in evidence that they were safer living guides than H. P. B., living or dead. Again Judge took up the cudgels. He showed time and again the *consistency* of H. P. B.'s life and work no less than the consistency of her Message. *He* had no new message to give, no fresh revelations to make; he but repeated the words, the warnings, the example and the practice of H. P. B.; he was prepared to stand or fall on the Truth of the Message, the reliability of the Messenger.

The hue and cry were on. Judge was not assailed by outsiders: it was by Theosophists, the foremost ones in the Society. He was not charged with deviating from the teachings of H. P. B., with deviating from the lines laid down by her of promulgation and practice, with different mes-

sages from hers. No; he was charged as she was charged. He was a "medium"; *his messages were in the same handwriting as hers*; he vouched for her as she had vouched for her Masters; he declared that those who were belittling her were the ones who were in error, not she; he declared there was too much hypothetical devotion to the "Brothers" and not enough to Brotherhood; that the Society and the School were not a "hall of occultism"; that Theosophists must practise what they preached; that the Society must prosper by devotion to philosophy and ethics, not phenomena; that Masters had no favourites, H. P. B. no "successor"; that the continuity of the Work depended on studying what H. P. B. had given, on the practice of brotherhood, not on fresh revelations from any source or on "cultivating psychical powers"; that not himself alone, but all the students and the Society itself must stand on H. P. B. and her Theosophy—or fall, and the ancient misconceptions of the race once more corrupt this latest transmission of the Masters of the Wisdom-Religion. All this was, to the jealous, strong confirmation of their long-nursed suspicions of H. P. B. They could make but one deduction: Judge had fallen victim to the "high example" of H. P. B. herself. No wonder H. P. B. had written "Judge's case is different," and had called on all true Theosophists to defend him "when the time comes"—as it did three years after her death. To get rid of H. P. B. as the guiding Spirit of the Society they *had* to get rid of Judge, her living defender. It had been easy to entertain and sow suspicions of H. P. B.: it was doubly easy to do the same with Judge, for Judge had no one to defend him, as H. P. B. had had in him a defender. So the Society split, and Judge went down to death, dishonoured in life by those who should have been his brothers and defenders; dishonoured after his death by his own followers, as H. P. B. had been by hers, for they speedily set up a "successor" to Judge as his and H. P. B.'s enemies had speedily set up a "successor" to her.

What portentous misconceptions were involved in all this! Misconceptions from which almost the entire Theosophical world still suffers. H. P. B. not having been defended, Judge not having

been defended, their reputation and their writings speedily fell into neglect, into disuse, into disrepute. The Theosophy of the original and creative period of the Movement, the Objects of the Parent society, the aims and purposes of the Founders—all were lost sight of, and the muddled facts, the contradictory messages of a whole host of mediums and seers, "initiates" and "successors" swiftly replaced the True, as counterfeits unchecked in their circulation speedily drive out the genuine currency of a country. Today the work begun by Robert Crosbie for the resuscitation of the pure teachings of H. P. B., the restoration of the good name of the great Messenger and her Colleague, shows what the labours of one humble Defender of the Faith can accomplish. The time must come when every earnest student of Theosophy will learn the one great lesson of the past—that the Teaching cannot be preserved without defending the Teacher; that every student must not only study but emulate the Great Example as well as the great Message—if he would not fail in his Dharma, and in the world's loss himself lose all that he has laboured to gain.

The multicoloured "Theosophical" dogmas, creeds and sects that have sprung up in the last thirty years are now numerous. Their development is but the repetition of the past history of the Movement on its dark side, as the successive Messengers and Messages from the Masters illustrate the bright side of Spiritual Evolution. History shows that, so far as the world is concerned, the fate of every Message is decided within the first century after its original presentation. If a sufficient number of disciples of the first, second and third generation do not remain true, then the mediums, the psychics and the priests gradually impose on mankind a new religion, and *misconceptions* of the Eternal Verities once more reign supreme and unquestioned. At the present time all three generations are represented among the living. There still survive Theosophists who knew and worked with H. P. B. and Mr. Judge; there is the generation now on the stage which has imbibed its Theosophy from these survivors and from books; and, finally, there are the children now taking their first lessons who will decide the destinies of the Movement at large from now.

till 1975. Misconceptions of the Movement, of Masters, of H. P. B., of the Objects of the Parent society, of the Theosophical Society, and of Theosophy itself are certainly rife, not merely in the world at large, but nowhere more than among Theosophists themselves. Surely these did not originate in the Divine nature, whether of Masters or of the students. Where then? Where else than in human nature itself—"human nature," the synthesis of the "Three Qualities" in Man.

H. P. B. set forth unmistakably the principles and applications of the philosophy and ethics of the Wisdom-Religion, and left no stone unturned to put her students on guard against the real foes to their spiritual evolution. *Isis Unveiled* is, constructively, a presentation of the fundamental tenets of the Wisdom-Religion. Unless she would leave those tenets to be in their turn darkened and hidden by successive misconceptions and misrepresentations, she had to lay bare the sources of error as well as the Source of Truth. Many have construed this and her other works as an "attack" on religion and science. It only shows how little they are able to read closely. She wrote (page xlv of Volume I) that *Isis* was an inquiry into the *assumed infallibility* of modern science and theology, and, on the same page:—

Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY.

The real enemy to spiritual evolution has ever been this well-nigh universal human tendency to rely upon Authority—whether the voice of "God" or of his prophet, whether the "guide" of the medium, the visions of the seer, or the infallibility of some bible or creed or ceremony. It is the popular personal misconception of Karma and Brotherhood: that one can reap where he has not himself sown; that another can vicariously substitute for us in study or in practice, in virtue or in knowledge; that any other Being, however high or compassionate, can avoid for us the penalties of our own ignorance, our own misconceptions, our own mistakes. This "Voice of Authority" is the key-note of human nature. It is not alone the sanction for the priest and the medium and the cause of the corruption of all pure Religion into mere creeds and sects, but

inheres in human nature universally, so that men by nature incline to it, the genuine seeker for Truth the same as others. It is as easy to regard true Teachers and true Teachings as an Authority, and be content with blind faith in them, as it is for the ordinary addicts to worship the gods and scriptures, the priests and rituals of popular religions.

H. P. B. knew that pseudo-scientists and pseudo-religionists would fight to the death to prevent a hearing of the Wisdom-Religion by the world at large. She knew her own students would have to encounter and overcome this bane of Authority in and among themselves. She never claimed any species of authority for herself or for her Masters over the mind or conscience of any one; on the contrary, she rejected it absolutely. "It is above everything important to keep in mind," she wrote in *The Secret Doctrine*, "that no theosophical book acquires the least additional value from pretended authority." "Let no man set up a popery instead of Theosophy," she wrote the American Theosophists at the same time, "as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize." Again, at the same period, she wrote in *The Key to Theosophy*:—

...in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

Similar citations can be found by hundreds in her writings and no single case can be adduced where she ever departed from these professed principles. She neither punished nor rewarded any one for agreeing or disagreeing with her views or her conduct. She wrote what she had to say of Occult philosophy, ethics and practice over her own signature. She fortified what she wrote by overwhelming citations, scientific, theological, historical, evidential and argumentative, so that any and every interested inquirer could verify, step by step for himself through his own study and application that what she taught was im-

pregnably true. Inquiry was invited, encouraged, aided and assisted by every means in her power, but she neither pushed nor pulled any one in any direction. *She* knew that what she wrote was true. *She* knew that she had acquired her own knowledge and powers through no external sanctions, no endowment, no "miracle," but through the self-development of her own mind and faculties. *She* knew that any normal being could arrive at the same results, by the same methods—and in no other way. She was a Teacher of Occultism to those who might choose to become Students of Occultism. If they would not adhere to the Path she showed she used neither spur nor discipline upon truants and recalcitrants.

Students, used to the ways of Authority, wholly unused to the iron Law of Karma that Spiritual and Intellectual evolution depend absolutely upon self-induced and self-devised efforts, could seldom understand why she was not cajoling them, correcting them, reminding them of their duty, setting them tasks and problems. It was a Teaching and a Teacher, a School of Life that left it to the Students themselves to determine their own fidelity and zeal, their own obedience or disobedience to the admonitions given. In no long time, neither H. P. B. nor Judge nor Masters showing any disposition to pose as Authorities or Rulers over the minds and consciences of students, it was inevitable either that the students would absorb the primary Occult lessons of self-reliance and responsibility or that, like the Israelites in the Wilderness, they would set up gods of their own. Names need not be given. It is enough to say that with the exception of Judge and Damodar every student who was at all prominent in the Society during the lifetime of H. P. B. sooner or later began posing as an Authority—and found followers in plenty to accept his claims, his interpretations, his revelations of his "personal experience in psychology," his "messages from the Masters," as devoutly and as gratefully as ever happened in the long history of Brahmanism, Christianity and Spiritualism.

Was H. P. B. blind to what went on during her life? Did she do nothing to save these students, leaders and followers alike, from the consequences of their own credulity, personal vanity and self-

opinionatedness? Why did not she or Judge or her Masters interfere to prevent? Precisely and exactly because it would have been just that—an *interference* with Karma, with the free-will of the students. That she knew well what was going on, that she did all that could be done to provide her students with *material for study*, with warnings against the tendency to pose as Oracles or to listen to them as Authority,—all this is shown in hundreds of places in her writings. One illustration must suffice. It is contained in her article "On Pseudo-Theosophy,"¹ published in *Lucifer* for March, 1889, a few months after the article, "Is Theosophy a Religion?" Both these articles were written soon after the publication of *The Secret Doctrine*, and that work itself was given light at the same time as the formation of the "Esoteric Section." These are all related matters. They took place thirteen years after the foundation of the Parent society, which in that time had already strayed widely from its professed Objects, and whose members were, for the most part, engaged in anything and everything but the pursuit of those Objects and the study of the Message from the Masters imparted by her in furtherance of those Objects.

She wrote:—

What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

The great struggle is ever the same. On the one pole the Divine in Nature and in Man: The Omnipresent Deity whose "*impersonality is the fundamental conception of the Wisdom-Religion, latent in every atom in the Universe,*" active in Man; perfectly embodied in the Masters; on the other pole, "*the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.*"

Such is the ancient enemy of all true Spiritual and Intellectual Evolution—the "Personal God" idea, that fundamental *misconception* which has

¹ Reprinted in *Theosophy* for August 1915. [Later reprinted in THE THEOSOPHICAL MOVEMENT, Vol. V, pp. 114-121, for June 1935.—EDS., T. M.]

corrupted every great religion into a blasphemous and sorry caricature of the Wisdom-Religion, substituted mediums, seers, priests, with their miracles, revelations, prayers, dogmas and sects, for the Masters and Their teachings of the evolution of the Soul through individual merits and efforts. For the authority of the Man himself as a Spiritual Being, men have ever been misled in their credulity and materialism into accepting the Authority of an outside "God" and his vicars on earth vested with power to bestow or withhold favours, save or damn, according as men surrender their conscience and reason to these Authorities, or dare to stand, under Karma and Reincarnation, on their own Responsibility.

No wonder H. P. B. constantly reiterated that "nothing is more dangerous to Esoteric Truth than the garbled and distorted versions disfigured to suit the prejudices and tastes of men in general." No wonder she solemnly declared to her students "the horror and contempt with which every true Occultist regards the 'Personal God,' so-called, and the exoteric, ritualistic worship of the Churches—be they heathen, or Christian," or "theosophical." No wonder the *Mahatma* "K. H.," in writing to Mr. Hume in 1882 on

this very subject of Theosophical Misconceptions, stated the unqualified and unchanging position of the Lodge of Masters :

Think well over these few words... I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.

Are those who would call themselves *Theosophists* to compromise, to palliate, to keep silence while ignorance and cunning imposture inflict an added curse to those that already almost overwhelm mankind, simply because such Fetichism miscalls itself theosophical?

LETTERS TO AN INTERESTED FRIEND

VI.—MAKING DRUDGERY DIVINE

In my last letter I mentioned "the Path" as that part of our evolutionary pilgrimage when we begin to take our development in hand and start on our way "home," back, that is, to our spiritual condition, but bringing our sheaves with us, as the Christian scriptures put it. Do not forget that all these teachings take reincarnation and an immortal spirit in man for granted, so that, when we speak of our pilgrimage, we mean the whole series of hundreds of incarnations. The "sheaves" that we bring with us are the wisdom and the character we have distilled from the experiences of our many sojourns on earth.

This path is always represented as going uphill to the very end. Now and then smooth, grassy slopes are found on it, but for the most part it is rough, steep and stony. To understand what is

meant by this you must remember what was said in a previous letter about man's having a twofold nature: spiritual and physical. To "tread the path" he must make these two act as one—the lower, personal man must learn to see life and to act from the point of view of the higher, spiritual man. In other words, he must be guided by the voice of conscience and inspiration from within. When he first attempts to do this, he meets with many difficulties. For it is hard for the inner, spiritual aspect to make itself heard and equally hard for the personal man to listen to his inner guide and to control himself so as to become an instrument that can be used by the patient god within. We cannot reach the goal, master life and attain permanent satisfaction and knowledge, by simply relying on Nature

to carry us along; effort is absolutely necessary. The lower kingdoms are, like the babe before birth, sustained and nourished by their mother—Nature; but to be a man is to have emerged from the pre-natal stage and become an independent being destined to make its own way in the world. At first a child is fed and provided for in every way; so is child-man. But when maturity is attained a man must earn his own living, find his own food and help those younger and weaker than himself. So also man in the wider sense. After many child incarnations, he begins to feel the spiritual sense of responsibility stirring in him, and at last he grasps his tools and sets out to perform his task. At that stage he enters the "Path."

You should read *The Voice of the Silence* for a symbolical description of the "narrow way." You will note that the whole of this little treatise is ethical and that what is required of the pilgrim is to develop certain qualities, without which he cannot reach the goal. People often ask whether Theosophy, with all its emphasis on self-development, is not encouraging self-centredness and egotism. The answer to this charge can be found in any book dealing with Theosophical ethics, but *The Voice of the Silence* epitomises the teaching which steers the pupil in quite the contrary direction. "To live to benefit mankind is the first step," it says. "Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin." "To reach Nirvana one must reach Self-Knowledge and Self-Knowledge is of loving deeds the child." I could quote on indefinitely but this will suffice to give you some idea of what the Theosophical attitude is. And this attitude is the foundation which all who wish to tread the path deliberately must lay in their hearts.

As pointed out just now, reaching the goal of evolution involves developing all possible powers now latent in man. You will perhaps wonder what these powers are. The first thing you will probably think of is ordinary clairvoyance—a psychic gift which is very much in vogue nowadays—or clairaudience, or the sensitiveness which gives rise to premonitions. But none of these are the powers referred to. Theosophy distinguishes

between psychic and spiritual powers and the above are psychic, which means that they belong to the inner, invisible but still material man and not to the immortal spirit. The possession of them is not a sign of spirituality. As a matter of fact, the development of such faculties leads a man further and further into materialism—though we might perhaps call it superphysical materialism. Animals often possess these powers, and although they are different in cats and dogs and elephants and horses and the rest from what they are in the human being, because man has a mind, yet they belong essentially to that part of our nature which we share with our subhuman fellow-creatures.

What are spiritual powers, then? It is as difficult to make this clear to ourselves before we have awakened to their use, as it is for a blind man to realize what sight is. They are not stimulated from without but come from within and cannot manifest until the personal man has got himself well in hand. A great Theosophist gave the following advice to one who wished to develop spiritual faculties: "Get rid of anger, of vanity, pride, resentfulness, ambition and really lose them."

No one can partake of the joy and inspiration of his spiritual self unless he so controls himself that he becomes harmonious in every part and hence completely healthy, even physically, and absolutely pure in body and in mind. The motive for all his actions must be unselfish and he must feel charitable and full of pity for all living beings. He must be rigorously truthful in every respect. His faith in the law of justice must be so firm that nothing can make him discontented, worried, nervous or impatient. He must be courageous—so courageous that he will be true to himself even in the face of the greatest personal danger. He must cultivate the feeling that he is the vehicle of the divine principle and look with calm indifference on material things while yet appreciating them at their true worth. All these are preliminaries to the acquirement of spiritual truth.

I could comment indefinitely on these qualifications and others, but I think it will be better to refer you to Theosophical books in which these

matters are dealt with. By way of a beginning I should recommend reading through *Letters That Have Helped Me* by W. Q. Judge and *The Friendly Philosopher* by Robert Crosbie. Both of these are full of practical hints for the daily life of those just entering the Path. What the later stages of the Narrow Way involve can only gradually become clear to us as we proceed.

You will see from what you read in these books that there is nothing "other-worldly" about Theosophy. It does not recommend turning one's back on this world or shaking off human responsibilities, or living as an ascetic in some lonely spot. Quite the contrary. The higher life is the ordinary life of man but lived from a new point of view. You know the well-worn verse about making drudgery divine by doing the simplest acts "as to God's laws." Well, that is the basis of what Theosophy regards as spiritualizing life.

Perhaps this means little to you, but the idea will become clearer and more definitely outlined as you study the philosophy and try to apply it to your own problems. A great light-bringer is the effort to see the real significance of the everyday happenings and the humdrum affairs of ordinary living. Instead of life's appearing, as it does to many people, as "one damn thing after another," it gradually takes on colour and interest when the light of knowledge is thrown upon it. And then we become happy.

Theosophy is not a dreary view of life in spite of its recommending the sacrifice of many a personal whim and desire. It pays, to put the matter crudely, even from the stand-point of those who long for happiness. Only it transforms our idea of what happiness is. It transposes our conception of satisfaction into another key, as it were. It makes us find pleasure only in sharing with others possessions of any kind quite irrespective of what those others are to us—personal friends or strangers, benefactors or those who spitefully use us and persecute us. Our sole motive becomes—not all at once, of course, but gradually—to benefit any thing or person with whom life brings us into contact. Naturally any one who learns to find joy in this universal co-operation and learns how to co-operate effectively discovers a

source of happiness wherever he may happen to be, at all times and in whatever circumstances.

I would draw your attention especially to the sections in *The Friendly Philosopher* by Robert Crosbie, on "True Clairvoyance," p. 325, and "Occult Knowledge," p. 314.

THE PATH IS ONE, YET IN THE END, TWOFOLD

One aspect of H. P. B.'s work was to show the vast difference between a Buddha of Compassion and a Buddha of Selfishness. She also drew the attention of her students to the steps leading to both. In *The Voice of the Silence* we find:—

A *Bodhisattva* is, in the hierarchy, less than a "perfect Buddha." In the exoteric parlance these two are very much confused. Yet the innate and right popular perception, owing to that self-sacrifice has placed a *Bodhisattva* higher in its reverence than a Buddha.

The great Theosophical Movement owes its existence to the Buddhas of Compassion, the *Bodhisattvas*, for They "don Nirmanakaya's humble robe" and "forego eternal bliss for Self, to help on man's salvation." On the other hand, the Selfish Buddhas become but "an ideal Breath."

Once a *Dharmakaya*, an Adept or Buddha leaves behind every possible relation with, or thought for, this earth.

Caring nothing for the woes of mankind or to help it, but only for their own bliss, they enter Nirvana and—disappear from the sight and the hearts of men.

There is no doubt that our Theosophical Movement was intended to lead men to the Compassionate goal, for, in the early literature of the Movement we find the following:—

The true Theosophist is a philanthropist, who, "Not for himself but for the world he lives."

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."

How shall we find out towards which goal we are tending, for we are now sowing the seeds which will bear the fruit of liberation or of renunciation in the future? Self-examination

along the lines of the following three quotations will be helpful :—

If thou needest help thyself and fearest to offer help to others.

He who doubts, the coward who fears to receive his just dues and tries to avoid justice being done.

Those greater than we have said that he who thinks the task of working for others too hard had better not undertake it.

Do we feel we need (*i.e.*, must have) help, because we doubt our own strength? Are we full of fear and the consequent desire to escape justice at the hands of the Law? Doubt, fear, weakness, lack of moral stamina, make us useless to others; for our consciousness is turned on ourselves and our difficulties, and all our energy is expended on trying to get help to solve them. Can we find the necessary courage to bear our own troubles so that spiritual help may be given to others who need it more? Do we begin to feel that we can pass on help to others?

True it is that

the Light from the ONE MASTER, the one unfading golden light of Spirit, shoots its effulgent beams on the Disciple from the very first.

and that

the fiery aura of the "Hand" of Lhagpa [is] extended in protecting love over the heads of his ascetics.

But there is a great difference between this steady help which feeds our higher nature, and the will-weakening, inner, personal cry for help in our self-made difficulties.

Are we fearful of helping others lest we help wrongly, and so refrain from being the instrument of Karma for good? Do we fear to help another because "it is his Karma that he should suffer"? Do we feel that life is hard enough as it is and that we have not the strength to work for others?

There are many other questions from *The Voice of the Silence* which we can ask ourselves. Do we renounce here and now all "personal" desires, feelings, thoughts? Do we make of pride and self-regard bond-maidens to devotion? Do we lay our "patience and submission to the Law, as a sweet flower at the feet of Shakya-Thubpa?" Do we begin to feel "mental woe unspeakable; woe for the living Dead and helpless pity for the men of Karmic sorrow"? Do we pour out our

love and sympathy now, so that what we have of Alaya's "sweet running waters" does not "become a stagnant pond"?

Do we willingly spend precious time in teaching the simple aspects of the philosophy to those who know less than we do, when otherwise we might be increasing our own learning by more advanced study? Or, do we concentrate on attaining our own perfection? Do we strive to deliver the "mind from thralldom by the cessation of sins and faults," *i.e.*, by inaction do we try to avoid effects, sitting apart from men and the world, hardening ourselves against the sorrows of others? Do we draw away from the world and feel the longing for freedom? Do we put our own house in order and care nothing for the suffering we cause others in the process? Do we centre our thought on ourselves, *our* Higher Self, *our* work, *our* struggle for perfection, and in so doing sow the seeds which will flower as "oblivion of the World and men for ever"?

After this self-analysis, what do we find as the basic underlying thought-motive of life? Unless we find it to be "to live to benefit mankind," the "Secret Path" is not for us. But if we find that thought the irreducible basis of our "guna" or life's colour and note, then the Path of the Paramitas is ours. Bit by bit we must attune our minds and hearts to Humanity's great pain, and answer every cry of distress, for it is the cry of Humanity that must reach the ear at that last stage and draw the escaping consciousness back to its vehicle of action. We have only to read the stories of the lives and the final sacrifice of such as the Buddha and Kwan-Yin to see that the choices made life after life resulted in that sensitivity to the cry of man which made it possible for Them to renounce Their well-earned Bliss and live and labour to help mankind.

We must begin trying to live and breathe in all, as all we perceive breathes in us; we must try to feel ourselves abiding in all things, and all things in SELF. It is when we sense the interrelationship between man and man, and man and the Self that we become faintly conscious of Humanity's great pain and feel that pain as our own. Instead of withdrawing from the sufferings of others it is these and not our own that must make

us weep: Our energy must be used to wipe away the tears and destroy their cause. We must become hard to our own sorrows or we shall never be gentle to others in theirs.

Full of Dana, charity, and love and tender mercy, we can approach the First Gate. All things seem possible when we are moved by Love, and the Path ahead seems wonderful, green and smooth and easy of approach. Full of hope we pass on. Which of us has not felt this when we first came into touch with Theosophy? Looking at the Goal, its radiance illumined all, and the thrill of joy was upon us as we started our journey. But every step we take, either in the advanced stages of the Path or in our ordinary life as students of Theosophy, leads us further from the world we have known, the world we have seen with our eyes and heard with our ears. The inner sense that brings understanding of what we see and hear has not yet developed and the loss of long familiar things before we have become accustomed to the new, causes Hope—which alone keeps our Will operating—to grow dim. It seems that we shall never reach the next stage; the goal itself becomes clouded over; doubt of ourselves and fear of the unaccustomed raise their heads. Rooted to the spot, blind and deaf to all save the inner sense which does not yet speak clearly, there is only one thing to do. We must practise Harmony, relying on Law. Things will not go wrong if we obey the Law we know, and we can wait for time to straighten them out.

Through the Third Portal we merge the other senses into the inner sense, that of the inner touch, and again in losing the outer we may lose our balance while the readjustment goes on. But we will not lose our balance if we practise Kshanti, patience sweet that nought can ruffle. Patience shows an appreciation of the time factor. Causes take time to become effects, effects take time to work out, but the Law once in motion must be left to work itself out on the lower planes while in the mind we learn to evaluate correctly outer things. An effect dies at the moment of its birth in the outer world, for it is only its corpse that is disintegrating which causes us trouble. The life

germ or essence is fructified in terms of our reaction to it and it either turns into an active Kama-rupa, forming skandhas of the future, or its essence is built into character.

With Patience, Harmony and Love, Viraga is born. With the right evaluation of outer things we no longer fear to lose them, neither do we live in them. The world we are leaving, which seemed so full, has to be seen to be empty; the world whose threshold we are on seems so empty, yet has to be seen as full. This reorientation has to be gone through in the mind, and as we have begun to lose the need for outer things so we must clear the mind of all impressions of the outer. Thoughts are powerful things and here we have to watch and make harmless "those children of our thoughts" which swarm round mankind. The mind must be filled with "Nature's Soul-Thought," and further on, when all thoughts are conquered, the mind must feel itself "All-Thought."

With dauntless energy we have to reach Dhyana, which leads us to "the realm of Sat eternal and its ceaseless contemplation," and to go on to Prajna, which makes a man a God, "a Bodhisattva." The man is likened to "an alabaster vase, white and transparent." No earthly passions or pride of self remain. "Within there burns a steady golden fire, the flame of Prajna that radiates from Atma." He is that vase. Shall he, like the moth dazzled by the night-light, be dazzled by the gloriousness of that Golden Fire, and as the moth loses itself in the flame, shall he lose himself in the Light? Or by a supreme effort shall he radiate through the Alabaster Bowl the glory of the Light to all?

If the latter, then "all nature thrills with joyous awe and feels subdued"; "from the deep unfathomable vortex of that golden light in which the Victor bathes, all Nature's wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YE, O MEN OF MYALBA.

A PILGRIM HATH RETURNED BACK "FROM THE OTHER SHORE."

A NEW ARHAN IS BORN.

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

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

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

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

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

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

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