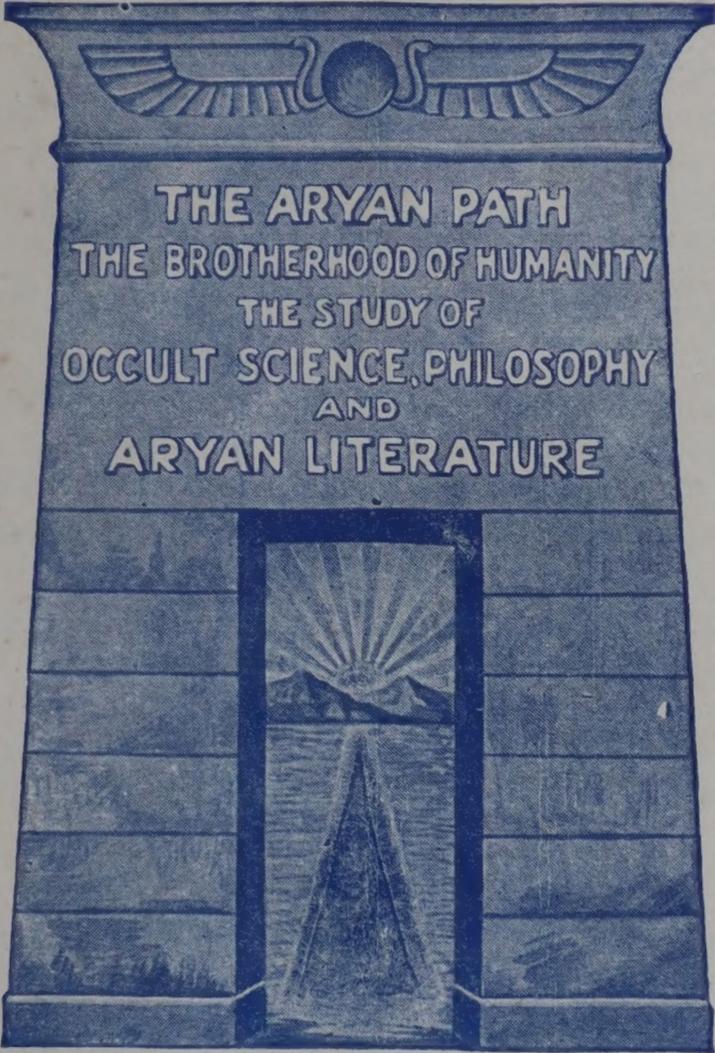




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XVII No. 12

October 17, 1947

Devotion and aspiration will, and do, help to bring about a proper attitude of mind, and to raise the student to a higher plane ; also, they secure for the student help which is unseen by him, for devotion and aspiration put the student into a condition in which aid can be given to him, though he may, as yet, be unconscious of it. But conscious communication with one's Master can only be accomplished after *long* training and study. What a student has to do, and is able to do, is to fit himself to receive this training.

—W. Q. JUDGE

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th October 1947.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1947.

VOL. XVII. No. 12

THEOSOPHY AND THE P. E. N.

All who love Brotherhood are parts of that great whole denominated the Theosophical Movement.

Students of Theosophy have to be on their guard against slipping into a narrow groove of thought. "Orthodoxy in Theosophy is a thing neither possible nor desirable," and yet too many have struggled out of the chains of orthodoxy only to try to substitute a stereotyped "Theosophical" creed for Theosophy's "living and breathing spirit of Truth."

One of the great Masters wrote in the early days of the Movement of our time:—

The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of.

The P. E. N. Association of leading writers and editors did not exist when these words were written, but who can deny a place in the Theosophical Movement to an Association which is international, non-political and non-sectarian and whose first object is so closely in line with the first object of the Theosophical Movement as formulated by H. P. B.? The P. E. N. aims at promoting friendship among writers of widely differing as well as of similar backgrounds, and what is friendship if not brotherhood *in actu*? The P. E. N., like the United Lodge of Theosophists, recognizes none of the barriers with which men ring themselves about and narrow their horizons, shutting themselves and their groups away from others, as far as that is possible. For men cannot be divided in reality; artificial groupings of all kinds are as futile separators as inverted bowls afloat upon a boundless sea.

It is true that only writers of recognized position (Poets, Playwrights, Editors, Essayists, Novelists) can belong to the P. E. N., but that is the sole criterion. Brown and white; Asiatic and

European, rich and poor; old and young; men and women; of any creed, religious or political, or of none; all meet in the P. E. N. fellowship as friends. The test which H. P. B. laid down for social efforts is no less applicable to a cultural movement. Will it "tend to promote that true brotherhood which it is the aim of Theosophy to bring about?" That test the P. E. N. passes triumphantly.

The P. E. N. also has as one of its objects "to facilitate in every way the international circulation and reciprocal exchange of literary works." Compare this with H. P. B.'s words in *The Key to Theosophy*, p. 37:—

In order to awaken brotherly feeling among nations we have to assist in the international exchange of useful arts and products.

And, most certainly, literature comes in among the "useful arts." Earnest students of Theosophy need to recognize the possibilities that literature of the right type holds for fostering the very ideals they live to serve. We find this in *Lucifer* in an unsigned review of some stories preaching Universal Brotherhood:—

This class of literature is greatly needed at present. ...It will assist in bridging over the difficult and dangerous transition from the narrowness and dogmatism of established churches, and the even more crushing exclusiveness of sectarianism in all its forms, to the wider and freer air, the larger and more embracing forms, which the religious instinct of men must create in the near future.

As *The Aryan Path* put it editorially in November 1941, "It is literature which keeps alive today in the masses the light of the Spirit. Religious books are apt to obscure it," if read, as they generally are, as sectarian texts instead of as

great literature which fecundates both mind and heart. Walt Whitman wrote :—

The profoundest service that poems or any other writings can do for their reader is not merely to satisfy the intellect, or supply something polished and interesting, or even to depict great passions or persons or events, but to fill him with vigorous manliness, religiousness, and give him a good heart as a radical possession and habit.

To quote again from *The Aryan Path* :—

In the world of tomorrow, literature has a very great and a very important part to play. It has no frontiers and so, as a builder of the International State, it is of priceless value. The poet, the dramatist, the novelist, the essayist is the teacher of all humanity and therefore a maker of the citizens of the world.

There can be no doubt that the mellowing influence of literature, especially of the pure and uplifting spiritual type, is one of the greatest unifying forces in the world. As the late "A. N. M." of *The Manchester Guardian* put it in the first volume of *The Aryan Path*,

Literature and art are great pacific agencies; a fellow-artist cannot be an enemy and the appreciation in common of a work of art must evoke sympathy.

John Galsworthy, the great first President of the International P. E. N., who set so high a value on its possibilities that his Nobel Prize money was given to it, declared in 1932, at the International P. E. N. Congress held that year in Hungary :—

Human life without friendliness is not worth having. And we are perhaps the most practical of mortals, who seek the end that the great masses of mankind desire—a mild and genial air to breathe. We writers of P.E.N. want to serve humanity at large in the ways (perhaps the only ways) in which the written word and the makers thereof can serve humanity—by linking up country by country the love of literature, and by helping to restore to a bleak and starved world a friendly atmosphere.

To know the writers of a country is to know their Motherland. No fear of a drab uniformity resulting from a closer approach of writers to each other! In the words of Goethe,

It cannot be our aim to bring uniformity into the thought of nations, but to make them study each other, and if they do not want to love each other, at least they should be mutually tolerant.

P. E. N. Centres were visualized by Dr. Rabindranath Tagore, President of the All-India Centre from its founding in 1933 until his death,

as furnishing an opportunity for literary men to "meet in an atmosphere of mutual understanding and good-will, and raise the voice of the spirit above all the confused din of warring 'schools' and coteries."

The P.E.N. International Congresses, held annually in different countries in peace time, bring together writers from all parts of the world to meet each other personally, to discuss how to solve their common problems and how to meet their great responsibilities, as writers, to society. An explicit obligation rests on all P.E.N. members at all times to "use their influence, personal as well as literary, in favour of mutual understanding and respect of peoples." In line with this obligation have been such resolutions at P.E.N. Congresses as the powerful Peace Manifesto passed unanimously at the Buenos Aires Congress in 1936, declaring that "fire and sword are not decisive in the sphere of ideals," and binding its supporters to do all in their power for peace. Their efforts to avert the second world war failed, but their inability to turn aside the heavy Karma ready to precipitate cannot be laid at the door of the P.E.N., any more than at that of the other upholders of the ideals of peace and brotherhood, including earnest students of Theosophy.

The new movement in the many literatures of India needs co-ordination in order that it may lead to unity and not strengthen the tendency to separateness. That co-ordination the All-India Centre of the P. E. N. is attempting by spreading knowledge and appreciation of the Indian literatures, through its monthly *The Indian P.E.N.*, and through its series of books on the different literatures of India. The All-India Writers' Conference held at Jaipur in 1945 from the 20th to the 22nd of October was the first of its kind. Many of the leading writers from all parts of the country attended and some came from abroad. We repeat it was the first of its kind in India and represented a great constructive effort towards national cultural unity. Its deliberations are now published under the caption, *Indian Writers in Council*, and in another volume, *The Indian Literatures of Today, A Symposium*. During this month the second conference under the auspices of the All-India Centre of the P.E.N. is meeting at Benares,

from October 31st to November 4th.

Who is to pioneer if not the convinced student of Theosophy? And who, if not he, should be on the lookout for allies in every quarter? As Olive Schreiner puts it: "Is it the trumpet which gives forth the call to battle, whether it be battered tin or gilded silver, which boots? Is it not the call?"

To return to H. P. B.'s test for social efforts, whether they will "tend to promote that true brotherhood which it is the aim of Theosophy to bring about." She adds that once the real Theosophist is satisfied of this, "his duty will lie in the direction of forming public opinion." The P.E.N. is a growing nucleus of universal brotherhood and as such deserves the sympathy and the moral support of every student of Theosophy.

REVERENCE NATURE

The manifested world, perceived merely through the senses, appears to be composed of tangible objects; analysed scientifically, all objects appear to be composed of vibrating units, the variations of colour, qualities, form, etc., being caused by the different rates of vibration. Esoteric Science tells us that

atoms and Monads associated or dissociated, simple or complex, are, from the moment of the first differentiation, but the *principles*, corporeal, psychic and Spiritual, of the "Gods," themselves the Radiations of primordial nature. (S. D. I. 633)

To study the universe with the help of the physical senses, the mind, and the spiritual nature, will enable us to learn something of the invisible as well as of visible nature, and to see the connection between Spirit and Matter, between the outgoing and the incoming aspects of the world-process. When we further realize that in time the analytical mind must be left behind, and the intuitional understanding of the heart take its place, then we begin to see into the soul of things.

The above quotation calls atoms and monads the "*principles* of the 'Gods,'" *i.e.*, garments, the matter in which they clothe themselves. Even

the "so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of...deity.*" (S. D. I. 460) Is it to be wondered at that to these "Gods" "worship was offered by the ignorant, and simple, respectful recognition by the wiser"?

Perhaps if we understood this we could see the need for a due reverence for Nature; reverence for other human beings, for the gods, for the sky and the rain, the air and the fire. We might sense the reason why the attitude towards these things is important, and why the *Gita* says: "He who enjoyeth what hath been given unto him by them [the Gods], and offereth not a portion unto them, is even as a thief." We might see why there are healthy, reposeful, fruitful parts of the earth, and harsh, barren, volcanic parts; the calm waves, and the mountainous seas which batter the rocks and the ships; the balmy breezes that soothe, and the hurricanes that tear asunder the trees and the habitations of men.

We suffer today because we pay attention only to the garments, and not to the indwelling, informing soul. We tear those garments asunder at our will; we search for the soul of the atom, not realizing that if the soul is found it will not be matter as we know it, but the Life which uses the atom as a garment. Through garment after garment we shall have to go till we reach the Radiations of primordial Matter. But, before that stage is reached, we must develop the capacity to understand.

A study of the Pythagorean teaching will help us, if we see this teaching as pertaining to the manifested as well as the unmanifested realms.

From, and yet in, the One Absolute Reality, arises the possibility of action. As It stirs, or comes to Life (outward), so It rays out from and in Itself, Its own Nature.

The Ray (the Pythagorean Monad) descending from "no-place" (*Aloka*), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being. (Transactions, p. 106).

In other words, the Pythagorean Triangle is the Three in One; Spirit or Father, Matter or Mother, and the base-line which unites them, the result of their union, the Son. From the base-line comes all manifestation. Unless we can grasp the fact that the base-line is the combination of all three aspects, the Father, the Spiritual Ray; the Mother, substance; and the Son, the Creative Force in matter or form, we shall see only a material universe. But see every point in space as a reflection of this first triangle, every solar system, every earth, every atom as the triangle, and we have a living Universe.

One vital step is missing. Since we cannot separate any portion of Kosmos from any other portion, high or low, the reflection of the triangle must contain the reflection of its Source, thus making the reflection fourfold. Taking the triangle not as a plane surface, but as a solid, we have a pyramid on a square base, and reflecting itself in matter we find the apex flung down into the very depth of materiality. The gloriousness of the One has become veiled in the garments of illusion, the dewdrop has become a speck of mire!

To know this, it is said, is to know the secret of Life; it enables us to see the diamond in the piece of coal, the dewdrop in the mire, the heart of the Christ in the darkened soul of the criminal, the Spirit Triumphant as a glory incomprehensible.

But before the diamond is found, the dewdrop cleansed, the blackened soul rendered snowy white, there are many stages of recovery. The first step is the recognition of the possibility; the second is the continuous, unremitting search or work of transmutation.

Theosophy has given us the Ideal and the Way. It has shown that the Universe is sevenfold, and so is man. Both are "Gods" veiled in garments of illusion. Reach the God in man and the God in Nature has been found; reach the God in Nature, and the God in Man has been found. To understand the one triangle means that all triangles are understood. To reach the apex of one triangle means that the apex of all has been reached. While we limit our view to the base-line we are tied down in matter, tied to an almost infinite number of lives, to pain and to suffering, to use-

lessness and the curse of being thwarted all the time. But if we rise to the apex of the triangle on any plane then we are like the flier who sees beneath him a vast area of land which would take many hours to walk over, but from that altitude is passed over in a few minutes. We would see, as we looked down on to the landscape of Eternity, the vast panorama of many lives in which past, present and future seem as one. Only as we walk on the ground do we have to traverse step by step the road, often blind to the other side of the hill. Seen from above, with the eye of Spirit, the way is clear, obstacles take on their due proportion, specks in the larger view.

But above, too, the horizon spreads out, limitless. Man is a point of consciousness half-way between earth and heaven. Through him are focussed the immensity of Space and the petty divisions of earth. Both cast their reflections on him. When he realizes to the full that he is the focus through which he can direct the vision of the Above on to the gloom of the below, and transmute the dark diversity of the below through himself to the Oneness of the Above, then indeed, he becomes the triangle, the three in one, the four, the sacred Tetraktys.

This process must go on at every stage in the vastness of manifestation, for perfection can never be reached. The kernel of Spirit can never be reached until final absorption in the One brings about the expansion of the Point into the ALL.

Often, seeking for this union of ourselves with the All, we strive to take a direct cut, as we think, by destroying in ourselves that aspect of the triangle which is the Mother.

The functions of the Mother do not cease with the birth of the child, but her self-sacrifice goes on throughout life and even throughout Devachan. The child lives through her and she lives in the child. All beings are the result of Father-Mother, and it is the one Father and the one Mother, therefore all things are of the same parentage, all are brethren, whether we are dealing with human families or any other forms or any cell or atom. No child can therefore progress without helping all other children to progress, and no man can know the Father unless he can recognize the

Father in every form of matter. No man can know the Mother unless he can recognize Her as every form of matter. No man can know himself as a Son unless he can sense the Son in every form of matter.

As the ray of sunlight falls through a prism it shows itself in various colours; the rain falls crystal clear to become absorbed by the earth till its glory is gone though its usefulness remains. So the bright Son who unites in Himself the glory of Spirit and the radiance of the true Matter, falls into the dull garments composed of the less evolved bright sons. While using these garments in his own life, for the sustenance of his body and the means of progress of his emotions and his mind, he must vitalize the sons who lie hidden within them.

It is necessary, therefore, to take note that Nature is not merely gods and atoms, but gods, monads, atoms, the monads being the unit or veil or first garment of the gods, which, focussing the nature of the god, enables Him to remain an individual, separate and distinct through a manvantara, however lost for a time to our sight. Human evolution is the path of the Monad awakening both to the knowledge of its garment of matter, and of its god, of which it in turn is the garment. Also the recognition of the Great Heart of the Universe which pulsates throughout every atom of matter.

We see a reflection of this with every dawn; the gradual awakening of bird and plant and man and their outgoing towards the rising tide of Life; we see it in mother-love whether of animal or human being; we see it in the radiance of the Sun and the beauty of the Moon, we see it in the movement of the ocean and the clouds in the sky, in the busy life of the hedges and fields, in the yoga or union of man with his God. In man only is the possibility of conscious creation. When he uses this function in harmony with the One Creative Force, then indeed, there will be harmony through all manifestation.

FREE-THOUGHT

Freethought News, a new monthly of sixteen pages, vigorous and outspoken, published from Bradford, Yorkshire, England, must be welcomed as a modest recruit to fight the growing strength of orthodoxy in the world today. The Master K. H. warned of the recurrent impulse which would soon come and which would push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it was not led to "the primitive soul-satisfying philosophy of the Aryans."

It is not necessary to agree on all points with *Freethought News* to perceive its value as an irritant and a warning siren. In its second, March 1947, issue, in "God and Tommy Atkins" the effort to force religion down the soldiers' throats, continuing even after compulsory church parades have rightly been abolished, is uncloaked. Clerical privilege in housing priorities is attacked. The farce of the last rites of the Roman Church for Al Capone, notorious gangster held directly responsible for 500 deaths, is held up to ridicule. "...if Al Capone is now running a racket in harps and garlands the Church has only itself to blame." Here surely is the evil of "vicarious atonement" at its most glaring!

Under the heading "Permits for Propaganda" the arrest in Quebec, where the Roman Catholic influence is strong, of thirty Jehovah Witnesses for distributing tracts without a permit is taken with the seriousness which the threat of this precedent to liberty of thought deserves. *Freethought News* points the lesson "for all outside the Roman Church...that where Catholic influence is strong propaganda comes under a system of 'permits.'" The inference somewhat outruns the facts elsewhere, but how would Theosophical propaganda, for instance, fare if dependent on the favour of the Roman Catholic Church or of any other exclusive orthodoxy?

"THE CYCLE MOVETH"

XII.—THE FUTURE OF THEOSOPHY

[This closing article of the series under this title is reprinted from *Theosophy*, Vol. XIII, pp. 529-537, October 1925.—EDS.]

Upon what does the future of Theosophy depend ?

The question at once compels us to consider more than the present outlook, and carries us on to the plane of causes produced and forces awakened by all those beings of every grade who have actively participated in the Theosophical Movement. This must include Lords of Power and Holy Men, as well as weak and wicked ones. The law of occult dynamics has been stated to be that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence." Remembering that all men are spiritual and psychical in nature, it behoves us in such an inquiry to weigh as well the internal as the external conditions which affect the determination of our will upon our actions. The *Buddhi* and *Manas* of the race are concerned in the Movement, as well as the Lower Mind, the personal nature of each. Both these lead on the outward man, but one of them must prevail.

Who were concerned in the beginning of the centenary cycle of the Movement in 1875 ? What causes did they set up ? Have any of those causes (good or bad) been suppressed in whole or in part, or are they still relatively the same as in the beginning ? Have either external or internal conditions reached such a point that their balance as sum-totals is decisive in determining the course of the Movement until 1975, or that their future operations may be partly predicated ?

While the Law of Cycles is, in its essential nature, unknowable to any but the Adepts, it is distinctly taught that its *operation* may be known by calculation from cause to effect, "because the effect is wrapped up in and is not succedent to the cause." The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. From this we may reason that to the

extent any man knows the causes set up and the effects so far precipitated, he may read the future. Certainly the rôle of "prophet" is almost inextricably confused with the idea of miracles on the one hand and, on the other, with the utterances of numerous "inspired" oracles. But prognostication of the future on the authority of the cyclic recurrence of effects flowing from known causes, is quite other than *psychic* prevision, or prophecy ; it is simply *knowledge* and mathematically correct computations. Such prognostications are numerous in the writings of H. P. Blavatsky, and many of them have already been fulfilled. As a matter of fact all men are constantly making similar calculations, for the most part unconsciously to themselves and, all too commonly, from misconceptions both of the facts and of the principles involved. The process is best described as neither deduction nor induction, but both—*pure* reason, devoid of selfish motives or unworthy objects. A number of examples of this kind of prophecies will be found in the section of the first volume of *The Secret Doctrine* entitled "Cyclic Evolution and Karma." That any man may cultivate the same power, and the conditions precedent to such cultivation, are distinctly set forth in the same Section :—

To make the working of Karma... more evident and intelligible to the student... he has... to examine... the esoteric bearing of the Karmic Cycles upon Universal Ethics...

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways... would surely disappear, if we would but attribute all these to their correct cause.

The great factors in the inauguration of the Movement in 1875 were (a) the existence of Masters and their Wisdom-Religion ; and (b) Their knowledge that "the day of domineering over men with dogmas has reached its gloaming." Neither of these factors was admitted or even

dreamed of by the theological and scientific Authorities. Between theology and science were the millions of spiritualists, as abjectly the slaves of "phenomena" as were the followers of science, as devoutly credulous of their mediums' "revelations" as the theologians were of theirs.

Isis Unveiled presented to both Theology and Science the idea of Masters as the true Missing Link which, once grasped, would reconcile all contradictions by giving, to the religious, Understanding, to the scientific, Faith. With the idea of Masters before them, the religious of every creed and of every race could acquire rational understanding of the Mysteries in which their faith was enveloped. With the theory of Masters as a working hypothesis the students of science could pursue their investigations into the Mysteries of nature with mathematical exactitude.

Whether as regards the theologian or the scientist, in the best sense of those terms, *Isis Unveiled* was and is what its title-page affirms, "A Master-Key," the only possible key to the Absolute, for it is based upon the fundamental postulate that there are *no* phenomena in nature or in man which transcend the scope and capacity of the human mind. Masters are a living witness and proof that one common vital principle pervades all things and is controllable by the perfected human will. Their philosophy is the accumulated Wisdom of the ages. They, as Elder Brothers of evolving man, continually work for the intellectual and spiritual progress of the race in every department of nature.

Inseparable from the idea of Masters and Their Wisdom, is the corollary that knowledge may be gained or lost, and the process by which either resultant comes about—the Law of Cycles, or Karma, and its working basis, physical Reincarnation, Metempsychosis, and Spiritual progression: the beginningless and endless Perfectibility of the Soul, the Immortal Pilgrim; latent in every atom, dreaming in the lower organisms, active in man, Conscious Divinity in the Mahatmas, the Great Souls. Evolution is thus seen to be triple, and to begin and end in Spirit, not Matter.

Such were the ideas once more injected into the active consciousness of the race mind. After fifty years of the Theosophical Movement what

are the visible signs in the world at large of the effects of the causes set in motion by the invisible Masters, and of the accuracy of Their prognostication?

One familiar with the predominant ideas of the religious Western mind a half century ago, cannot but note today an immense disintegration and change for the better. Taking the clergy of the various Christian sects as typifying both the natural opposition to Theosophical conceptions and the only door through which to reach the countless millions of Church members, it is clear that among theologians themselves, the philosophy of faith, the ethics of actual practice, far transcend in importance today the sanctions of any creed, however unquestioned hitherto. Certainly this does not mean that the so-called religious world has or will become Theosophical formally or informally. Those who derive this inference have as little understood the workings of Karma, or the teachings of Theosophy, as Christians understand the nature of the forces transforming the "Faith" before their eyes. All alike, they are beneficiaries, unconscious agencies, rather being used by than using the current of the great stream of the Theosophical Movement, which current is steadily carrying the religious mind farther and farther from sight of the ancient landmarks, into new and (theologically) uncharted seas, hence a hopeful augury, positively as well as negatively.

Transferring the inquiry to that very large class of minds to whom Science stands in the same relative position as Religion occupies with the devout, the change is easily seen to be not less marked, the drift of thought to be in the same general direction. The leading scientists of a half century ago were as dogmatic, as bigoted, as fixed in the inviolability of their sanctions as the leading theologians in theirs. After fifty years, it is but to repeat a truism to say that the scientific, no less than the theological, mind has been humbled. One would have to search far indeed to find a Tyndall or a Haeckel, in authority or in tendency, amongst students of science of today. More and more the theory of Unitary nature gains currency, more and more widely is it recognized that there is no dividing line between organic and

inorganic, between the physical and the metaphysical. The bases provided by the "Darwinian Theory," the mechanistic theory of law, the old theory of "force and matter," are totally inadequate to explain amassed facts. Here, once more, while the signs are hopeful, it is all too easy to draw inferences unwarranted by the facts—and thus fall into the very pitfalls which have so often tripped the scientists themselves. The *ideas* of Theosophy have permeated science, but no more than the theologian has the scientist adopted Theosophy. One has to remember that there are "vested interests" no less than vested sanctions, for science and theology as much as in government or business. He who is so enamoured of the pursuit of what is called Truth as to cast aside his authority, his possessions, his sanctions of all kinds, if these threaten to impede in the slightest his aspirations for Truth, is as rare now as ever. Nicodemus, Dives, and the "rich young man" are still incarnate. The great consideration is that the Occult ideas of nature and of man, once persecuted as satanic or derided as charlatany, are now to be met with in the most orthodox of the sects, the most respectable scientific circles. Distorted, disfigured, and adapted as they are to the exigencies of the company in which they are found, these ideas are none-the-less there, are accounted valuable and their possession and enlargement are constantly striven for by an ever increasing section of the authorities to whom mankind at large looks for guidance.

Observing the spiritual and intellectual derelicts, it is encouraging in the first instance to note the multitude of new sects, theories and theorists in the fields pre-empted by science and theology. Any great war, more especially any great internecine war, has always been productive of immense numbers of homeless and outlawed elements which survive and thrive by beggary and pillage. Intellectually and spiritually, the great war of the Soul inaugurated by the Theosophical Movement is attested by the prevalence of the same phenomena metaphysically. Spiritualism is dead—drowned in the superabundance of its own phenomena. Psychic Research now investigates on the theory that many other forces are involved in metaphysical phenomena than the

so-called "spirits of the dead"; the "astral body" of Theosophical teachings is a familiar phrase among investigators of borderland occurrences, who quite generally agree that the living have more to do with them than the disembodied. Certainly the Theosophical ideas are mixed and twisted—but they are there. New Thought, Christian Science, numerous other forms of "spiritual healing," "occultism," and so on, all testify to various degrees and forms of the psychic awakening which H. P. B. foretold and with which she dealt in many of her writings.

All in all, no one who is at all familiar with existing literature and other activities having to do with the purely psychic nature, can doubt that a great change has come over the mind of the race in its attitude toward hitherto tabooed subjects. There is more freedom as well as more lawlessness, more liberty of conscience if more license, more inquiry, if more confusion. Spiritual apathy, intellectual bigotry, mental intolerance, are of the past in a greater degree and to a wider extent than has ever been known. In every field, men are questioning as never before the validity of old standards, are ready and eager to try out anything and everything offered. True, they are still looking for panaceas and the man with a shibboleth commands the quickest and the largest audience—and loses it as swiftly. It is the hour of spiritual and intellectual, as well as economic and political, quackery, socialism and anarchy. But these are substitutes for the "divine right of God," the "divine right of Kings," the "divine institution" of the church, of slavery, and so on, which reigned unquestioned during many centuries. Rightly regarded, there is distinct hope for the future in all these mental and moral earthquakes, upheavals, subsidences. They are the true phenomenal accompaniments and presages of the emergence before our eyes of a new and more habitable continent of thought.

Finally, looking over the same fifty years to survey the portents amongst those who since 1875 have called themselves Theosophists, the same sigils are in evidence, only, as is natural, more intensified. Misconceptions of Masters, of Their nature and powers; misconceptions of Their Objects; misconceptions of the principles of, the

Wisdom-Religion; misconceptions of the phenomena of consciousness occurring in themselves and in the Movement—all these were abundant and unavoidable, even during the lifetime of H. P. B. and Mr. Judge.

Repression of what is hidden in the nature forms no part of Masters' programme; quite the reverse. Had H. P. B.'s mission been in the nature of a religious movement, the human nature of her disciples, students and followers would have been quickly varnished over with the familiar glosses. She warned them that Theosophy is a *system of education*, and would surely draw out all the hidden qualities, bad as well as good, latent in human nature, which no religion ever reaches; that every sincere student would have to do his own fighting, and have to fight a hundred times harder than ever before, if he would pierce through the *persona* to the Man. She offered them "not peace, but a sword." What wonder if many cut themselves and others? What wonder if the external phenomena of the Movement faithfully reflect the internal warfare set up in the Soul, and reflect it with ever-increasing severity?

The point is that in the first quarter, 1875-1900, the students were, almost without exception, blissfully unconscious that Theosophy is a *living power*, and so looked anywhere and everywhere but in themselves and their philosophy for the explanation and the cure for their individual ills and the fratricidal struggles that went on continuously in their "universal brotherhood." They cultivated the Second Object, but saw no relation between the sectarian furies that rived them and the hatreds that have been the distinguishing characteristic of religions in all time. When the "psychical powers latent in man" *woke up* in them and, in place of giving them mental and moral equilibrium, upset it, they, like any other ecstatic or medium or religious visionary, never suspected that they had a *disease*. They thought they were initiated! The Second Object became purely academic as the Third Object was purely empirical. Each psychic's "communications" were the law and the gospel to him—and to those who were impressed by him. They did not *compare* their experiences one with another; did not observe that what was going on amongst them

was exactly what had been going on amongst the Spiritualists; that they were on the road to *mediumship*, not *Adeptship*. So, when the Teachers died, where was the Link with the Masters? Where the Theosophical *education*, the *solidarity* that might have been and should have been? Driven hither and yon by mistaken devotion to the Third and Second Objects, the First Object lost, Masters were lost, and "Successors" set up their shops in every city in the land. The genuine student of Theosophy knows that there is not a society, sect, cult or group, "theosophical," "mystical," "occult" and "esoteric," arisen during the past thirty years in Europe and America that does not trace back to and originate from some erstwhile Theosophist and his "personal experiences in psychology." Will they last? Will any of them endure? They have no more vitality, no more spiritual or intellectual power in them than Spiritualism. Their literature shows it. In the thirty years since the death of Judge not one book, not one article, has originated from any of these sources that possesses any original merit, reflects any but borrowed (or pilfered) light. One and all they are sectarian and polemical where not merely phenomenal. Each new and much heralded publication falls fluttering into the second-hand bookstores and is immediately succeeded by others. They trade on H.P.B., on Masters, on "successorship," on the ideas of Karma and Reincarnation, on the great unrest. Their more and more extravagant and absurd claims for their writers do not nearly so much betray their readers as they betray themselves, while the trail of the Serpent is littered with the shed skins of numberless books no longer read, of claims made and discarded. In twenty years, Mrs. Besant's Society has enrolled some 100,000 new members—and *lost almost as many!* This in spite of incessant proselyting, countless lectures, hundreds of books, one high-sounding "Order" after another, the "Coming Christ" and all the rest of it. Very truly the "Lord Maitreya" will have to hurry if he finds any membership left at all to "welcome" his "coming"!

What has become of the thousands—of the hundreds of thousands—who have been drawn into these various theosophical and occult socie-

ties? Did they lose interest in the great ideas of Reincarnation and Karma, of Masters and the Wisdom-Religion, when they found out that they had been deceived by false claims and pretences? Inquiry will show that these are real if silent, genuine if unheard-of members of the invisible "Third Section" of the Theosophical Movement. The whole educated world is far more nearly *theosophical* than any or all of the bogus initiates, successors and pseudo-theosophical societies. Stewart Edward White's just published *Credo* is a thousand times more notable theosophical contribution, and will have a thousandfold more theosophical influence, than all the publications of all the pseudo-theosophists. And *Credo* is but one of many books by serious and well-known men quite outside the ranks called theosophical—books which all show unmistakably the influence of pure Theosophical ideas.

In the first quarter of the Movement it was very difficult for the ordinary mind, all untrained or mistrained in philosophy and ethics, to discern lines of cleavage or divergence in theory and in practice. So Mr. Sinnett, Mrs. Besant, Mr. Leadbeater and many others gained their reputation and their vogue, theosophically, by their *professed* loyalty to the Objects of the T. S., to Masters, to H.P.B., to her Theosophy. Had they written, spoken and practised *during the lifetime of H.P.B.* as they did after her death, even a tyro in knowledge of Theosophical teachings and history knows they would have been exposed. As it is, they have had abundant opportunity to expose themselves. The whole life of the charlatan and the fakir depends on parasitism—on keeping people from the knowledge of the True, even while trading on it. As soon as any open-minded inquirer begins to use his own power of reason and observation, the psychical as well as medical charlatans have to seek new victims. The loss of membership in the numerous pseudo-theosophical societies is a good and wholesome indication for the future of the Movement.

Finally, there were, even during the darkest days of the first and second quarters of the Movement, students here and there who were not deceived. These wasted little time or energy in mere iconoclasm. They worked to acquire a

Theosophical education for themselves, to promote solidarity amongst Theosophists to the extent possible, but most of all to keep alive and to spread broadcast the great Ideas of Theosophy. Few in number at all times, widely scattered, working always in alien and often in extremely circumscribed environments, protected by their worldly obscurity, these rare true students and disciples are the ones upon whom depend the direction and continuity of the Movement. One and all they are imbued with the idea of *universal* brotherhood as Masters exemplify it, as the Wisdom-Religion inculcates it. They are members of no sect or cult, yet are to be found in every kind of association known among men, working in secrecy and silence often, but always with one single aim, one single purpose, one single teaching. They cannot, therefore, be identified with any race, any creed, any caste, or organization. True to their colours, through good repute and ill they still fight the battle of Truth against the powers of Darkness.

The Cycle has half-way run its course. All the antagonistic forces, all the corruptive influences, all the disintegrating tendencies within and without the Theosophical Movement, lashed to full violence during the first quarter, *paganizing* it during the second quarter, have failed to break the coherence of the invisible Third Section. The Movement did not perish with the dissolution of the bodies known as H. P. Blavatsky and William Q. Judge, nor with the dissolution of the body known as the Parent theosophical society. If it were merely what is called a "natural development of thought," based on human self-interest and subject to human strains, with no more cohering power than that provided by the best in human nature—then, indeed, the friend and well-wisher of the Theosophical Movement might despair. But the True Theosophist knows that behind the designs laid down on the trestleboard there stand, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity." They have written that so long as there remain three men true to Them, the Theosophical Movement cannot perish from hu-

man knowledge and human inspiration. H. P. B. worked to find and educate a few who, appreciating the majesty of the Secret Science, and devoted to "the great Orphan," could carry on her work with zeal and wisdom; who would continue the great task of injecting into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom-Religion, pure and undefiled, as she delivered them.

The future depends on the few who adhere to the programme of the Masters, who remain true to themselves, who maintain the Solidarity of true Brotherhood in the great Cause, who go on perfecting their own Theosophical Education, and pointing others to the Way. The ranks will of necessity see many changing quantities, but if the few continue the same charge and succession, it will always find and hold those who will provide their fellow-men with a secure basis on which to reconstruct their crumbling faith. The call is to

work—to work for the race and not for self, to bring to the West and the East the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal Brotherhood.

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the minds of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. . . .

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

H.P.B. in "Our Cycle and the Next." ¹

¹ *Lucifer*, May, 1889; republished in *Theosophy* for February 1914. [Later reprinted in THE THEOSOPHICAL MOVEMENT, Vol. X, pp. 154-160, for August 1940.—EDS., T. M.]

THE PERENNIAL PHILOSOPHY

Attention was drawn in THE THEOSOPHICAL MOVEMENT for June 1945 (Vol. XV, p. 109) to Mr. Aldous Huxley's bold declaration, in his introduction to the translation of the *Bhagavad-Gita* by Swami Prabhavananda and Christopher Isherwood, of an underlying philosophical basis, identical in all the great religions. He called this basis the Perennial Philosophy, an English equivalent of Leibniz's term, "*Philosophia Perennis*." Madame H. P. Blavatsky foreshadowed the English term in her Introductory to *The Secret Doctrine* (1888), when she stated that the now *Secret Wisdom* was the one fountain-head, the ever-flowing perennial source at which were fed all its streamlets—the later religions of all nations—from the first down to the last.

Mr. Huxley has developed his ideas on this Perennial Philosophy in a book with that title which is composed largely of excerpts from a number of spiritual thinkers in East and West and of many centuries. He thus assembles evidence for the existence of this "*Philosophia Perennis*"—which the late A. K. Coomaraswamy equated

some years ago with the *Sanatana Dharma* of Sanskrit writers, but which is something vastly more. It is, to use Mr. Huxley's expression, "the Highest Common Factor" of all systems of spiritual thought. Mr. Huxley adds throughout his own lucid comments.

As a partial examination of some of the propositions of the Perennial Philosophy which in its latest restatement we call Theosophy, Mr. Huxley's book is of interest and value, though it lacks, of course, the depth of background which students find in *The Secret Doctrine* with its more ancient antecedents as also its majestic sweep of the whole involution-evolution process, physical, intellectual and spiritual, in broad outline; its references to the Custodians of Truth; its detailed exposition of the human constitution and its roots in Nature, etc.

The partial character of Mr. Huxley's exposition, however, needs to be recognized. Madame Blavatsky writes in *The Secret Doctrine* (I. 10): "The oldest religions of the world...are the Indian, the Mazdean, and the Egyptian." But

she explains that this is only exoterically speaking. "The esoteric root or foundation is one." It is the ancient wisdom-religion, the Primitive Bodhism, the ancient *Lemuro-Atlantean Wisdom*, from which all the world's religions, including Hinduism and Vedanta, sprang. Vedanta means the end of knowledge and is generally regarded as the last word in Wisdom. This is not wholly accurate. Similarly the true Sanatana Dharma or Eternal Religion antedates the Vedas not by centuries—but by millenniums.

The Vedas represent, no doubt, the earliest records of the Aryans, but what of the races that preceded theirs? What about the marvellous civilizations of Yucatan, Mexico and Peru, whose ruins bear witness to the community of origin of their traditions with those of Egypt, which derived from India? What was the civilization of which the Easter Islands are the relics? But the contact that could alone account for that community of concepts must have been in pre-Vedic times. "The claim of the modern Asiatic nations [not India alone] to a Secret Science and an esoteric history of the world, is based on fact" to which *The Secret Doctrine* furnishes the key.

The "Natural Theology of the Saints," as Mr. Huxley has described it, is, Theosophy teaches, of tremendous antiquity and was reduced to writing hundreds of millenniums ago. Most pertinently Madame Blavatsky asked: "Whence then, all this identity of ideas, if there was no primeval UNIVERSAL Revelation?" Not by the acceptance of exclusive claims for any exoteric creed, but by an open-minded examination of all the evidence can man hope to arrive at truth. As Madame Blavatsky wrote in her *Secret Doctrine*:—

If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. (II. 794)

In his *Bhagavad-Gita* Introduction, reviewed in *The Aryan Path*, Vol. XVI, pp. 308-310, to which attention is invited, Mr. Huxley summar-

ized his ideas on the Perennial Philosophy under four heads and, as it is these which he has expanded in his new volume, we shall use them here for their brevity, substituting however, for the first, the following more succinct formulation from *The Perennial Philosophy*, p. 8:—

(1) The Perennial Philosophy teaches that it is desirable and indeed necessary to know the spiritual Ground of things, not only within the soul, but also outside in the world and, beyond world and soul, in its transcendent otherness—'in heaven.'

(2) Human beings are capable not merely of knowing about the Divine Ground by inference; they can also realize its existence by a direct intuition, superior to discursive reasoning. This immediate knowledge unites the knower with that which is known.

(3) Man possesses a double nature, a phenomenal ego and an eternal Self, which is the inner man, the spirit, the spark of divinity within the Soul. It is possible for a man, if he so desires, to identify himself with the spirit and, therefore, with the Divine Ground, which is of the same or like nature with the spirit.

(4) Man's life on earth has only one end and purpose, to identify himself with his eternal Self and so to come to unitive knowledge of the Divine Ground.

There is so much in several of Madame Blavatsky's books and articles which bear upon these propositions that it seems surprising not to find any of them in Mr. Huxley's Bibliography. We shall here confine ourselves to studying these views of Mr. Huxley's one by one in the light thrown on them by her *Secret Doctrine*, among the specific aims of which are "to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring." (I. viii)

The spiritual Ground of things, says Mr. Huxley in his new volume,

is a spiritual Absolute, ineffable in terms of discursive thought, but (in certain circumstances) susceptible of being directly experienced and realized by the human being. The Absolute is the God-without-form of Hindu and Christian mystical phraseology.

On this point we find these statements, among many others, in *The Secret Doctrine*:—

... all that lives and breathes evolves from the emanations of the ONE Immutable—Parabrahm=Mulaprakriti, the eternal one-root. (I. 340)

From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives

in, the unrevealed Deity was recognized and considered under its only philosophical aspect—universal motion—the thrill of the creative Breath in Nature. (I. 2)

Divine thought cannot be defined, or its meaning explained, except by the numberless manifestations of Cosmic Substance in which the former is sensed spiritually by those who can do so. (I. 327)

But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. (II. 588)

• Mr. Huxley goes on to state:—

The Absolute Ground of all existence has a personal aspect. The activity of Brahman is Isvara and Isvara is further manifested in the Hindu Trinity.... Analogously, for Christian mystics, the ineffable, attributeless Godhead is manifested in a Trinity of Persons. Finally there is an incarnation of God in a human being.

We have thus three degrees in Mr. Huxley's exposition:—

(a) The Absolute, or Brahman, or Godhead, or the Timeless Divine Ground.

(b) The Logos, Isvara, or God the Trinity, the Becoming Process.

(c) The Incarnation of Krishna, Christ, etc., evidencing the soul's reunion with the Divine Source.

Turning to *The Secret Doctrine* we find H. P. B. stating:—

...in Occult metaphysics there are properly speaking, two "ONES"—the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second "One" on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Eswara, in the Universe of Illusion), can do all this. It emanates from itself... the seven Rays or Dhyān Chohans; in other words, the Homogeneous becomes the Heterogeneous. (I. 130)

...in this ALL lies concealed its coeternal and coeval emanation or inherent radiation, which, upon becoming periodically Brahmā (the male-female Potency) becomes or expands itself into the manifested Universe. (I. 7)

...Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute

Divine Principle in nature. It...has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of 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. (I. xx)

...there is not one of the past and present *personal* gods, known to us from the earliest days of History, that does not belong to the third stage of Cosmic manifestation. In every religion we find the concealed deity forming the ground work; then the ray therefrom, that falls into primordial Cosmic matter (first manifestation); then the androgyne result, the dual Male and Female abstract Force, personified (*second* stage); this separates itself finally, in the *third*, into seven Forces, called the creative Powers by all the ancient Religions. (I. 437)

The *Logos*, or both the unmanifested and the manifested WORD is called by the Hindus, Iswara, "the Lord."...Iswara, say the Vedantins, is the highest consciousness in nature. "This highest consciousness," answer the Occultists, "is only a *synthetic unit* in the world of the manifested Logos—or on the *plane of illusion*; for it is the sum total of Dhyān-Chohanian *consciousnesses*."...it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, plus their *divine* reflection, which emanate from, and return into, the Logos, each in the culmination of its time. (I. 573)

When mortals shall have become sufficiently spiritualized...men will *know*...that there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the LOGOS (under whatever name known to us), *i. e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (b) who had not appeared before, during the past Cycles...each of these...had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or "Angel" (messenger); then, mixed with matter, they had reappeared in turn as great sages and instructors...had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature. (II. 358-9)

But to pass on to Mr. Huxley's second point, which deals with direct intuition, by which the Divine Ground may be realized, Madame Blavatsky repeatedly emphasizes the contrast

between the laboriously acquired knowledge of the senses and mind (*manas*), and the intuitive omniscience of the Spiritual divine Soul—Buddhi. (I. 279)

Only those who realize how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. (I. 1-2, f. n.)

...so long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thralldom of these senses—so long will it be impossible for the *personal Ego* to break through the barrier which separates it from a knowledge of *things in themselves* (or *Substance*). That *Ego*, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only from our plane), is scaled that peak of Omniscience—the Knowledge of things-in-themselves; and the solution of the yet more awful riddle approached, before which even the highest Dhyan Chohan must bow in silence and ignorance—the unspeakable mystery of that which is called by the Vedantins, the PARABRAHMAN. (I. 329-30)

On Mr. Huxley's third point, the duality of man, Madame Blavatsky makes the following pregnant statements, among many others:—

What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? Can man—a god in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad—seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell? (II. 81)

“The thread between the *silent watcher* and his *shadow* (man) becomes stronger” with every reincarnation...the “*Watcher*” and his “*Shadows*”—the latter numbering as many as there are reincarnations for the monad—are one. The *Watcher*, or the divine prototype, is at the upper rung of the ladder of being; the *shadow*, at the lower.” (I. 265)

...the two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is (a) the Mind, the *Manas-Ego*, to cognize itself, and (b) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is...*Manas* and *Kama rupa*—that contain

the dual personality: the real immortal *Ego* (if it assimilates itself to the two higher) and the false and transitory personality,...the *animal-human Soul*—the two having to be closely blended for purposes of a full terrestrial existence. (II. 241-2)

It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the *Ego* takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal *Ego* may goad it to the bitter end. (II. 109)

The closer the approach to one's *Prototype*, “in Heaven,” the better for the mortal whose personality was chosen, by his own *personal deity* (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that “*Self-god*,” one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the PARENT-SUN. (I. 638-9)

On Mr. Huxley's fourth point, the end and purpose of man's life on Earth, we cull the following from the numerous pertinent statements in *The Secret Doctrine* which place the question in its larger setting:—

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our “*Universe*” is only one of an infinite number of Universes, all of them “*Sons of Necessity*,” because links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor. (I. 43)

...every atom in the Universe has the potentiality of self-consciousness in it. (I. 107)

The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage...Each Entity must have won for itself the right of becoming divine, through self-experience. (I. 106)

Where there is no struggle, there is no merit... Perfection, to be fully such, must be born out of imperfection, the incorruptible must grow out of the corruptible, having the latter as its vehicle and basis and contrast. (II. 95)

On the descending arc it is the spiritual which is gradually transformed into the material. On the middle line of the base, Spirit and Matter are equilibrated in Man. On the ascending arc, Spirit is slowly re-asserting itself at the expense of the physical, or matter, so that, at the close...the Monad will find itself as free from matter and all its qualities as it was in the beginning; having gained in addition the ex-

perience and wisdom, the fruition of all its personal lives, without their evil and temptations. (II. 180-1) ...the absolute perfection to which all existences attain at the close of a great period of activity, or Maha-Manvantara, and in which they rest during the succeeding period of repose...is absolute, however, only in a relative sense, for it must give room to still further absolute perfection, according to a higher standard of excellence in the following period of activity. (I. 42-3)

It would go far beyond the scope of this article to deal with many of the interesting chapters of Mr. Huxley's book, *e. g.*, those on Time and Eternity and Good and Evil. Among the writings of Western mystics, besides those of Meister Eckhart, Mr. Huxley has made excellent use of the writings of Willam Law, whose clear mind swept aside all the theological twaddle and also saw the moral cause of all the follies and iniquities of creedal religionists. Speaking of such, Law gives the straight, simple answer: "...they have turned to God without turning from themselves; would be alive to God before they are dead to their own natures." No wonder the pure waters of spiritual life become befouled and unfit for use!

Regarding the actual existence of this Perennial Philosophy, the Introductory to *The Secret Doctrine* should be well studied. The following

are a few further selections bearing on this point:—

The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal... It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. (II. 794)

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE. (I. 341)

LETTERS TO AN INTERESTED FRIEND

VII.—THE BEARERS OF THE TORCH OF TRUTH

In my first letter I referred to the sages and seers whose concerted effort to study and formulate the fundamental laws of nature has produced the Wisdom Religion or Theosophy. You may have thought that, because this system is as old as thinking man, these Wise Ones lived only in bygone ages. But such is not the fact. Now, at the present moment, such Masters of Wisdom live on earth, as they have lived in all past centuries, working in various ways for the welfare of humanity as a whole. They are not "spirits" or "gods" dwelling in some mysterious, invisible sphere, but men using physical bodies

like our own and therefore subject to the laws of the physical universe. But their knowledge of nature is so deep and extensive that they are able to do all sorts of things that seem to ordinary people like ourselves miraculous.

What is their work? you will ask. Their duty is to guard the sacred knowledge which we call Theosophy, to re-test and verify for themselves the teachings handed down from ancient times, to pass on their doctrines to those who know less than they do, and to watch over the progress of humanity. In order to do this they have to keep themselves informed of world events and world

development in every branch of human activity—political, scientific, artistic, philosophical, economic—and give what support they may to all movements that are likely to prove really useful to man, while counteracting as much as they can the evil tendencies of human beings. “As much as they can”...this does not sound to you a phrase suitable to use in connection with men of great power and wisdom? Yet it represents the fact. For the Masters, as they are often called, are not omnipotent, not independent of the Law except as knowledge of it enables them to work intelligently with it; moreover, they are bound by the spiritual principle that man’s free-will must be respected. So, although they are always willing and anxious to suggest, teach and support a man’s efforts, they never force any one according to a programme they have made, to act or to desist from acting, nor do they encourage any blind following of themselves as teachers or leaders. Turn to pp. 5-6 of *The Ocean of Theosophy* (Second Indian Edition) for a passage in which one of the Masters explains the position.

In the course of their work with humanity in general they become interested in an individual here or there, not for his own sake but because he bids fair to become a useful servant of humanity. It is said that these great occultists are ever on the look out for men and women who have in them a spark of the true spiritual fire and are therefore likely to become bearers of the torch of truth. Perhaps this is not quite the right way to put it, for every human heart enshrines such a spark, but what the Masters search for among men is hearts in which the once smouldering spark has become a flame, however small. One of the Adepts concerned in the establishing of the Theosophical Movement of this century has described this aspect of their work in a letter. He says: “Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my brother, will sparkle and attract the attention of your distant friend and correspondent... thus we discover our

natural Allies in the *Shadow* world... and it is our law to approach every such an one if even there be but the feeblest glimmer of the true ‘Tathagata’ light within him.” Such “allies” or helpers may eventually become their pupils in this or some future incarnation.

With the assistance of these pupils the Masters carry on the work of spreading spiritual teachings in the world. This movement of putting at the disposal of ordinary people as much of the wisdom religion as they may be capable of understanding has always existed. At times it takes the form of several societies or groups working in secrecy, as in the Middle Ages in Europe; at others it becomes a great public effort as in the case of the Theosophical Movement inaugurated by Madame Blavatsky when she started her Theosophical Society in 1875. The aims and traditions of this society are now being carried on by the United Lodge of Theosophists, in preparation for the year 1975 when a new spiritual impulse will be given to the world by the Masters, as it was a hundred years previously.

This means that then more knowledge will be given for the instruction of the men and women of those days by the great friends of the human race and that many people will be inspired to avail themselves of this opportunity by the presence among them of a messenger of the Masters of great knowledge and power. Meanwhile, all that was taught by Madame Blavatsky more than seventy years ago is quite new for many of us and quite sufficient to enable us to solve our problems... yours, mine and everybody’s.

I have given you but a very short account of a few of the main teachings of Theosophy. There will be other things that you will want explained—many of them. I hope that as a result of the incompleteness of the sketch you have received from me you will wish to consult further the books I have mentioned and try your luck at finding your own answers. What I have said is only meant to speed you on your way to finding this great source of help and inspiration that we call Theosophy.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

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