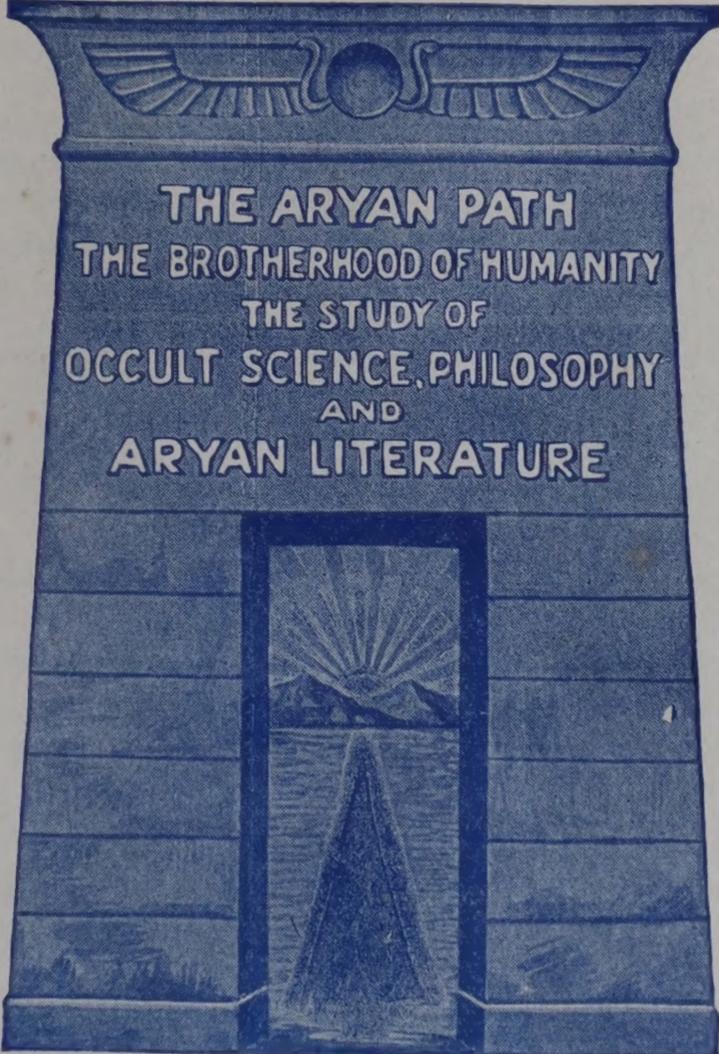




THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

Vol. XVII No. 8

June 17, 1947

How shall we apply Theosophy in daily life? First, to think what we are in reality, on arising; to endeavour to realize what this small segment of our great existence may mean in the long series of such existences; to resolve to live throughout the day from the highest of our realizations; to see in each event and circumstance a reproduction in small or in great of that which has been; and to deal with each and every one of these from that same high point. Resolve to deal with them as though each had a deep occult meaning and presented an opportunity to further the successes of the past, or undo the errors. Thus living from moment to moment, hour to hour, life will be seen as a portion of a great web of action and reaction, intermeshed at every point, and connected with the Soul which provided the energy that sustained it. If each event is so considered throughout the day, be it small or great, the power to guide and control your energies will in no long time be yours. The smaller cycles of the personal ego will be elated to the Divine Ego and the force that flows from the latter will show itself in every way, will strengthen the whole nature, and will even change the conditions, physical and otherwise, which surround you.—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 June 1947.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1947.

VOL. XVII. No. 8

ROBERT CROSBIE

Every group which forms an integral part of the one United Lodge of Theosophists will gather to celebrate the festival of the Summer Solstice which is intimately connected with the passing of the Founder of the Lodge—25th June 1919. Every year the U.L.T. Day is used to renew the solemn resolve to foster and to further the beneficent labours of the Lodge. We celebrate the occasion not as Robert Crosbie Day but as the U.L.T. Day. This is most appropriate and could not but be pleasing to the impersonal friend of all students of the true philosophy. The Founder of the U.L.T. not only worked for the spread of Theosophy but also assisted those willing to find and to walk the old, old Path which he had found with the help of H. P. B. and W. Q. J.

His purpose was not acquiring Theosophical learning or aiding others to do so but to change his own mind and heart and thus to help others to do the same. His endeavour to retain the firm position attained as the Perceiver and to act as a brother to all became the very foundation of our U.L.T. Some of his kin, some of his friends, failed him; many were the disappointments he met in life; but with his Eye ever on the Light, his mind ever devoted to the Recorded Writings of H.P. Blavatsky and William Q. Judge, he laboured incessantly with love in his heart for all.

Culled from his writings are the following extracts which deal with the attitude an Esotericist should have for serving the Blessed Ones who labour to keep alive in humanity Divine Ideas, to help Aspirants to become Holy as well as Wise, and who do many things besides. These extracts are not difficult to comprehend; to apply them needs persistent effort, steadfastness, whole-hearted devotion to the Radiant Soul within,

which owes its Powers to the Radiant Spirits who are just Men made Perfect. The wisdom of these extracts is deep. Their appreciation by us requires depth of insight which starts the process of osmosis and makes some realization possible.

We salute the Friendly Philosopher and trust, in faith, the Wisdom of his Message.

What a man has been through, or has appeared to have *been*, matters not at all; what does really matter is what he is now and what he is trying to do. I think that the attitude at all times should be—fear nothing, doubt nothing, but GO ON.

Success comes, first, by recognition of the right attitude, and then by repeated applications of the "right attitude" towards *every* event... the rest must be simply a matter of time, and no cause for anything but "going on."

Being of the *Kshatriyas*, and in training for the greatest battle that can be fought, we welcome every event, great or small, that makes us fit for the strife.

If we find that suffering, stress and strain is our lot, we may also see that they afford opportunities for strengthening; and who should be better able to bear them than ourselves, in view of what we see and know to be true? As we carry these burdens we help the whole. Our work is constructive with the right attitude toward all things.

We must take the position that whatever is right will come about, and while making use and taking advantage of every opportunity, feel that if what seemed good did not come our way, it was

best that way for the main object that we worked for. In this case we preserve our best energies, and are neither elated nor cast down by whatever comes to pass.

We use Karma in performing duty, but our work is evidently not that of manufacturing any special brand for our own use and pleasure; we take it as it comes, and are as happy as may be under the circumstances, learning to be happy under any. So, in any case, we will resignedly say, "It is a good opportunity to learn something." Yet, we would have been equally glad had it been otherwise.

All progress is made by a recognition of disabilities at first, after which follow steps for their removal; but these are minor things. The great effort is to promulgate the fundamental principles of Theosophy; it requires strenuous and persevering exertion, but personal progress is forgotten in the effort. With the right attitude we would not realize our own advance, while it would be perfectly patent to others; this, because we are aware of defects, which probably look more important than they really are. Defects—not being valuable—are not important; their absence is; therefore our thought should be in regard to those qualifications which displace them. If we were refurnishing a house, we would not be thinking of the old furniture, but of the new, which was to take its place.

There is so much pettiness in the attitude toward small things, an attitude which accentuates the personality instead of subjugating it. The fight must begin there, for these small irritations are based upon self-assertion. I have seen these small matters neglected as unimportant, and then the time came when this very habit of self-assertion showed itself as an assertion against the Teachers Themselves: "They were nothing but persons, liable to err," etc.; ingratitude and disloyalty follow, as a matter of course, and even loss of all benefit from the teachings. It is as you say—the Arjunas postpone the engagement, awaiting some big thing to overcome; but they have not the stamina, should they be so confronted. They fall or flee, blaming everyone but themselves

—self-assertion to the last, and another failure is recorded where success might have been.

There is no memory without thought. The moment we cease to think of a desire, it is non-existent for us. Memory is the thinking of a past experience. We sometimes recall these experiences into action purposely; sometimes, they arise by association with other things thought of or experienced; but we do not need to identify ourselves with them or entertain them. The best way is to entertain and keep busy with other kinds of thought; then, there will be no room for undesirable tenants.

After an explosion of personality, and the ensuing reaction, a Disciple sometimes resolves that in future he will not oscillate so much. This is not the true position—it shows he expects to oscillate *some*. Of course if he *expects* to oscillate, he *will* oscillate. It would be better to expect to hit the mark, instead of expecting to miss it. There is a great difference in the psychological position, as well as in the quality of the energy aroused. We should cease doubting our power to accomplish. If we doubt, it will be like trying to shoot an arrow with a loose bowstring—no force, and no certainty of direction. When the bowstring is pulled taut, and let go, there is *no hesitation* in the arrow. It goes where pointed and with the strength in the pull.

The fight against the personal idea is a long one. The personality has to be watched that it does not insidiously take to itself what *it* has no claim to. Theosophy was given to us; we but pass it on. People are naturally grateful to receive it, and this is right, but the one who passes it along knows where gratitude belongs. He can say, "Thank Theosophy, as I do. It enables me to help others; it will also enable you." In that way he helps himself as he helps others.

Our tendency is to exaggerate our importance; and that is distinctly separative and obstructive to real knowledge and effectiveness.

No one can clear another's sight. Words, oceans of them, in themselves containing the right ideas will not convey these ideas without a gradual

leading on and a determined effort to comprehend. On the one hand, it is so simple that it is passed over in favour of a difficulty.

We credit each other with the best of motives and let it go at that; any other way leads to confusion and misunderstanding, hence to separative thought and action....We are not called upon for judgment, but for right action; to act rightly ourselves, and by precept and example induce it in others.

An acquaintance with the hopes, aims, and general life of those we desire to help is desirable,

and to be found only in contact and converse. Such touch with others also emphasizes the contrast and shows the value of our philosophy in brighter colours: the pairs of opposites—attitudes of mind—with and without a philosophy of life.

One finds spiritual knowledge springing up spontaneously within him, not because of his mental exertions, but because of his "attitude of mind."

If as individuals we could take the position of *Kamaduk*, the cow of plenty, and with universal beneficence use our powers without thought of self, life would be another story.

LET THE WORLD HEAR

Tom Harrisson, one of those responsible for the development of the technique of "Mass-Observation," spent most of the war years training former head-hunters in Borneo. Now, on his return to "civilization" he finds in place of the hoped-for constructive peace spirit "a vague purposelessness, a lazy listlessness and frustration, and with it, an unhappy increase in living purely for one's own career." In a wireless talk in January last, he urged in vital terms the need for a living ideal.

Clearly human beings detest living without ideas and ideals of one kind or another, but no society can long survive without them. Security, full employment, fair wages, best vitamins, they are all frightfully important, but they are not enough. People want something to live for, ahead, even ahead away beyond death....I am not proposing to impose my own personal theory of life and death upon you....And I am perfectly aware that I, too, suffer from the disease of "self-centritis."...But whoever I am and whoever you are, we need, all of us, much more discussion of great issues from every angle and every possible attitude....If he, she, you, we do believe something, sincerely and thoughtfully, well and good—

let the world hear about it. Even if, in letting the world hear about it we risk losing something or being ridiculed or perhaps even, one day, being killed. For without at least one belief that a man is ready to die for, life is fundamentally selfish and inadequate. And Heaven help any civilization that considers, as ours is, I think, in real danger of doing, that it is rude to be passionate or silly to be too sincere, priggish to be persistent, or awfully embarrassing to be earnest.

Theosophists sometimes are diffident about proclaiming their philosophy, lest they seem rude, silly, priggish or embarrassing. Often, after the first burst of enthusiasm, and perhaps indiscriminate broadcasting of the new-found faith, they are afraid to assume the dignity of souls, afraid to relinquish their light flow of social chatter, lest they be considered dull, afraid to speak their convictions deeply and naturally, for fear of "talking shop," or of being thought dogmatic. For all such the advice is good—"Let the world hear about it." As Theosophists we have the jewel of wisdom in our hands. But it remains ours only if we share it.

"THE CYCLE MOVETH"

VIII.—THE WORK OF H. P. B.

[This article is reprinted from *Theosophy*, Vol. XIII, pp. 338-343, June 1925.—Eds.]

All men are perceivers. The laws or principles of perception are the same for all. The phenomena of Life and Action are common to the perception of all. Yet the perception—the Intelligence—of no two beings is the same. Herein is food for contemplation for all who are trying to see Unity in the midst of diversity, diversity in the midst of Unity. Two trite sayings may help to explain the confusion of thought in all men, the contradictions and paradoxes everywhere manifest, in opinion or belief, and in consequent conduct or action.

"Seeing is believing," we say. Well, that is all it is. Seeing is not Understanding. "I go (*i. e.*, act) by what I see," we say, and go in different directions, falling foul of each other and of nature at every step, running into *cul-de-sacs*, constantly changing one course of thought and action for another which in turn is discarded. So there is more than one kind of seeing though all men are Seers. There is physical seeing; mental perception; spiritual insight; either one, either two, or all three are possible of employment in regard to one and the same object.

Theosophy, The Theosophical Movement, the Masters who are behind both, and H. P. Blavatsky, the Messenger of all three, are consequently regarded by the world and by Theosophists from very different perspectives, with very different conclusions. The right perspective, on which depends the evolution of the Soul from man to Mahatma, is, therefore, of supreme importance to all who would see, and seeing, understand, the Work of H. P. B.

If she is of any value at all as a Teacher, and if our own Object is to fit ourselves to be the better able to help and teach others, then we stand to her in the relation of pupils to a Teacher—or of *chela* to *Guru*—in however remote or slight degree. To gain the truest progress we have then to regard not only her Teaching, but herself as our Teacher—that is, to endeavour to reconstruct

our mental and moral nature in the light of her Teaching, to try to look at ourselves through her eyes. To study her Teachings in the light of our own heredity and environment of education and experience, to weigh her Work in the light of ours, to judge her by the habitual standards of human nature—all this is to see through the wrong end of the telescope, is to see in a false perspective, is to colour her Impersonal message and mission with the shades of our personal bias and preconception. "To put one's own self in the very place of another"—to see through *his* eyes—is the most difficult of all tasks, yet by universal consensus it is agreed that only this mode of perception will enable us to see impartially, *i. e.*, to *understand*. Only to the degree that this has been done, consciously or unconsciously, through what are called love and wisdom, does anyone have any real Understanding of anything.

Essaying then, briefly and tentatively, to take a bird's-eye view of the Work of H. P. B. through H. P. B.'s eyes, must yield astonishing and astonishingly different results from those achieved by looking through our own eyes or those of any of her other pupils. The comparison of the respective results thus amassed promotes the sought-for Object of Teacher and pupil alike—Understanding, progress in spiritual insight or Intuition—by which alone the Nucleus of Universal Brotherhood may be born in us or in any other.

Primarily, her work, or her Object, was not to show us anything new, something none of us had ever seen before, but to teach us a new way of seeing Nature and ourselves. Our senses and physical vision were just as good as hers; our minds just as competent and perhaps more fully stored than hers; our power of perception *the same* as hers. It is not of record that she ever disputed what anyone *saw*, physically or mentally. She did not oppose the facts of the scientist, the theologian, or the spiritualist. She saw the same facts that all men saw. Why, then, could not all

men see what she saw ?

They went by what they saw ; with them, one and all, seeing was believing. With her seeing was not believing ; it was but the first step towards understanding. She was able to look through their eyes ; they, alas, refused to look through hers. Why this refusal, this obstacle to Soul Vision ? Because they relied on what they *believed*—on Authority ; she relied on Law—on what she *knew*.

Her first Work, therefore, was of necessity to affirm the fact of soul vision, of Soul perceivers—Mahatmas ; and equally the fact that all men have the same power of Soul vision, may exercise it, and by that exercise become themselves Mahatmas. Negatively, and equally of necessity, her first Work was to attack the soul-blinding tyranny of belief in Authority and to substitute for it the soul-enlightening freedom of trust in the reign of Law in everything and in every circumstance, confidence in one's *innate* power to evolve.

Her first Work was her last, because it was the same Work, with same great Objects, all through her Mission and her Message. The record of her Work is now complete, with two exceptions. The one is the final two volumes of her *Secret Doctrine*, finished before her death, but never published because of their mysterious disappearance. The other is the text of her correspondence with William Q. Judge, which went on uninterruptedly from the end of 1878, when she departed from New York for India, until her death in May, 1891. During her lifetime were published *Isis Unveiled* in 1877 ; *The Secret Doctrine* in 1888 ; *The Key to Theosophy* in 1889 ; *The Voice of the Silence* in the same year ; numerous magazine articles in *The Theosophist*, *Lucifer*, *The Path*, etc. ; her *Five Messages to the American Theosophists* and besides these her private "Instructions" to the members of the "Esoteric Section" or "E. S. T. S.," and thousands of letters to Col. Olcott and other Theosophical students. Of her privately written letters only comparatively few have ever appeared in print, and those since her death. A number were published after her death in *The Path* and in *The Irish Theosophist* during the lifetime of Mr. Judge, that is, between 1891 and 1896. Her letters to Mr. Sinnett are all now in print, a few

being included in *The Mahatma Letters to A. P. Sinnett*, published in 1924, and the rest in *The Letters of H. P. Blavatsky to A. P. Sinnett*, which also includes some miscellaneous letters written by others, and published in 1925. In connection with her writings her Work included the foundation of the Parent Theosophical Society at New York City, U. S. A., in 1875, the providing of that Society with its three famous "Objects," its guidance in the direction of its Objects, its protection and defence from traitors within and enemies without the fold ; and the formation of the "Esoteric Section" or "School" for the benefit of the Society, the education of its more capable Fellows, and the conservation of the Theosophical Movement after her passing from the sphere of physical perception. And after her death three important volumes were published : *A Modern Panarion*, *The Theosophical Glossary*, and the *Transactions of the Blavatsky Lodge*. These contain respectively, a collection of her scattered writings, a thesaurus of terms, and her Answers to Questions on the "Stanzas" of *The Secret Doctrine*, as propounded by some very able students.

All this immense mass of material is now available at first hand for the perception of those who are or may become interested in her Work and her Objects. Besides this, there is now existent and accessible the Work of the principal students attracted to her Message and her Mission during her lifetime. The records of these students, as made by themselves, are not less important in their own way than the record made by H. P. Blavatsky. They all professed the same devotion to Masters, to the Wisdom-Religion, to the great Objects of the Theosophical Movement, as did H. P. B. As neither Works nor Records produce themselves ; but require beings to make them, so study does not perform itself, but demands students to make use of the records and to carry on the work from day to day, from generation to generation, if the Theosophical Movement is not to die out, or be diverted from its original Objects before the next Messenger comes in 1975.

The Theosophical student or inquirer of today has a very great advantage over the pioneers of either the first or the second quarter of the centenary cycle of the Movement from 1875 to 1975.

In the first place, the Movement has made already an enormous positive and negative progress: The power of Authority in both theological dogmas and scientific hypotheses has greatly diminished, not only in "domineering over the public conscience," but even in those very departments of human endeavour. "Modernism" in religion and Psychology in science both show very plainly that the one-time "Second Object" of the Parent Theosophical Society has invaded and largely conquered orthodox Christian theology, while its "Third Object" is equally evident in the writings, the theories and the pursuits of present-day scientists of the first rank. H. P. B. and her Work are being every day more and more vindicated by the discoveries in science and the liberalism of the clergy. All this in addition to the wealth of purely Theosophical material mentioned.

Negatively speaking, no one is now hated or ostracized for being a Theosophist. Attacks upon Theosophists because they are Theosophists have practically ceased; attacks upon Theosophy and upon H. P. B. are no longer popular, and excite attention, if at all, but of the ignorant, or because of their rarity. Tolerance is in the air and the right of every man to hold his own convictions and to express them is universally recognized. True, Theosophists still fight each other, in public and in private, as rival Christian sects do, but that is because they are sectarian Theosophists, in whom the dogmatic instincts of human nature still prevail. Human nature is the same now as in 1875, or nineteen centuries ago, and the difference between precept and example, profession and practice, is just as great in the theoretical Theosophist as in the theoretical Christian or any other. Professing Theosophists have bred a great number of Theosophical sects, as professing Christians have erected a vast number of Christian sects, and have spread as many corrupt doctrines and as many perversions of facts as Christian or other sectarians have done. Properly perceived, this is an advantage to the honest and unbiased inquirer. The counterfeit, the spurious and the corrupt can always be discerned by one who studies the genuine. The existence side by side of the true and the false, the good and the evil, wisdom and folly, the "pairs of opposites," is

the true student's means of learning by comparison, instead of by dear experience. And if one is not a true Student, what has the Truth to do with him? Theosophy is for those who want it, and for none others. If one could acquire Truth by miracle, or at second-hand, what is the use of study? If one is content with hearsay and claims, it is a sure sign that he still wants an Authority to follow, not a Teacher and a Teaching to study. For all such, cheaply gained and dearly paid-for experience is the only school, and they will find professionals indeed ready to supply it.

As not only H. P. B. but all her pupils professed the same great principles of the Wisdom-Religion as their basis of conduct, professed the same great Objects as the constant goal of all their endeavours, it is, for any real student, now a simple matter, first to study those Principles in themselves for their value, or lack of it, quite irrespective of who propounded them. This does not require a college education or brains above the ordinary. *Principles*, if they are principles, must be self-evident: they may require explanation, but they do not call for proselyting, argument, or Authority. This is itself a self-evident proposition, the first axiom of impersonal study. Myriads of people have studied our Christian Bible, as other myriads have studied their own scriptures. No doubt they all gained something—but what? Why, merely a fortification of their own preconceptions, whatever those were. Who becomes a Christian, or a Mohammedan, or a Brahman, from studying the respective scriptures and their "evidences" *on their own inherent merits*? Unless they do that, they are not using Soul-vision and cannot gain Spiritual perception.

Secondly, supposing one has examined the Principles of Theosophy, and the objects of the Theosophical Movement on their merits, and has accepted them as his basis for study and conduct, then he has but to go on studying those principles and their applications to his own conduct to see and know more and more for himself—to be less and less subject to the influence of "signs," claims, proselyting, hearsay, opinion, or any other direct or indirect form of Authority. He will be prepared to "stop, look, listen," at any time, in any direction, but he will be his own authority as

to what he accepts or rejects—and this rejection or acceptance will be based on Principles which he applies, not influences which he excites or which excite him. But he will soon learn, if he does not already know, that all too many men, Theosophists no less than non-Theosophists, are so influenced and do so try to influence others. He will be drawing nearer himself all the time to the Masters, to H. P. B., and will be looking through their eyes for he will have the same Principles on which they based their conduct, will have the same perspective they had, will see for himself what they saw; for he, too, will be using the same Spiritual Clairvoyance that constitutes a Mahatma, even though he himself be but the humblest of probationers.

Then, as the contradictions of teaching, of conduct, of profession and practice confront him in his Theosophical study and work, he will know what to do, how to do it, and will do it. He will study the record of each person claiming or claimed to be a Teacher or exponent of Theosophy and the Objects of the Theosophical Movement, each Society claiming to be *The* theosophical society, each “initiate,” each “Occultist,” each “Successor,” each “Message from the Master.” How will our hypothetical true Student go about this necessary task, if he is not to be deceived himself by Authority, and thus unwittingly deceive others who may trust him? He will take each on its record as self-made, on its merits or demerits, as shown by that self-made record when examined in the light of the Principles of the Wisdom-Religion.

In course of time he will have to examine the Theosophical record of H.P. Blavatsky, of William Q. Judge, of H. S. Olcott, of A. P. Sinnett, of Annie Besant, of C. W. Leadbeater, of Katherine A. Tingley, and of scores of others, each and all on their self-made record. He will know for

himself who was consistent and who inconsistent, who true in spirit and in letter, who in error, and who traitor to Theosophy, the Theosophical Movement, Masters and Their Objects.

He will come forth from that inquiry “with malice toward none, with charity for all,” but with a gratitude, a reverence, a participation in the work of H.P.B. that will evermore increase and fertilize his otherwise often-failing faith in his fellow-men. He will see and know for himself why the Masters of Wisdom chose H. P. Blavatsky for Their Messenger, and why H. P. Blavatsky relied on William Q. Judge to “go on with the work” after her time was up, as she relied on him while she lived.

A NOTE

Our good friend Sri Krishna Prem draws our attention to p. 67 of our March issue; an article entitled “A Commentary on the Gayatri” is reprinted there from *The Path*. He states that the article does not deal with the Gayatri proper and that the verse quoted at the beginning of the article and commented upon in the article is the famous verse 15 of the *Ishopanishad*. We printed the Sanskrit text and the English transliteration of the Gayatri and omitted to give its translation for there are more renditions than one. What the writer of the original article of 1893—“An Obscure Brahman”—interprets *is* the *Ishopanishad* verse; he did not quote the Gayatri in the *Path* as we did in THE T. M. Our friend Sri Krishna Prem considers this “a rather serious error” and not to leave any of our readers in doubt we gladly print this note. Also we are inclined to agree with him that this “might easily give a handle to hostile criticism.” We hope to print an article on the Gayatri in our pages on an early occasion.

LE PHARE DE L'INCONNU *

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

III.

Do our benevolent critics always know what they are laughing at? Have they the smallest idea of the work which is being performed in the world and the mental changes that are being brought about by that Theosophy at which they smile? The progress already due to our literature is evident, and, thanks to the untiring labours of a certain number of Theosophists, it is becoming recognized even by the blindest. There are not a few who are persuaded that Theosophy will be the philosophy and the law, if not the religion of the future. The party of reaction, captivated by the *dolce far niente* of conservatism, feel all this, hence come the hatred and persecution which call in criticism to their aid. But criticism, inaugurated by Aristotle, has fallen far away from its primitive standard. The ancient philosophers, those sublime ignoramuses as regards modern civilization, when they criticized a system or a work, did so with impartiality, and with the sole object of amending and improving that with which they found fault. First they studied the subject, and then they analysed it. It was a service rendered, and was recognized and accepted as such by both parties. Does modern criticism always conform to that golden rule? It is very evident that it does not.

Our judges of to-day are far below the level even of the philosophical criticism of Kant. Criticism, which takes unpopularity and prejudice for its canons, has replaced that of "pure reason"; and the critic ends by tearing to pieces with his teeth everything he does not comprehend, and especially whatever he does not care in the least to understand. In the last century—the golden age of the goose-quill—criticism was biting enough sometimes; but still it did justice. Cæsar's wife might be suspected, but she was never condemned without being heard in her defence.

* 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*.]

In our century Montyon prizes¹ and public statues are for him who invents the most murderous engine of war; to-day, when the steel pen has replaced its more humble predecessor, the fangs of the Bengal tiger or the teeth of the terrible saurian of the Nile would make wounds less cruel and less deep than does the steel nib (*bec*) of the modern critic, who is almost always absolutely ignorant of that which he tears so thoroughly to pieces.

It is some consolation, perhaps, to know that the majority of our literary critics, transatlantic and Continental, are ex-scribblers who have made a fiasco in literature, and are revenging themselves now for their mediocrity upon everything they come across. The small blue wine, insipid and doctored, almost always turns into very strong vinegar. Unfortunately the reporters of the press in general—hungry poor devils whom we would be sorry to grudge the little they make, even at our own expense—are not our only or our most dangerous critics. The bigots and the materialists—the sheep and goats of religions—having placed us in turn in their *index expurgatorius*, our books are banished from their libraries, our journals are boycotted, and ourselves subjected to the most complete ostracism. One pious soul, who accepts literally the miracles of the Bible, following with emotion the ichthyographical investigations of Jonas in the whale's belly, or the trans-ethereal journey of Elias, when like a salamander he flew off in his chariot of fire, nevertheless regards the Theosophists as wonder-mongers and cheats. Another—*âme damnée* of Hæckel,—while he displays a credulity as blind as that of the bigot in his belief in the evolution of man and the gorilla from a common ancestor (considering the total absence of every trace in nature of any connecting link whatever), nearly dies with laughing when he finds that his neighbour believes in occult

¹ [Prizes instituted in France during the last century by the Baron de Montyon for those who, in various ways, benefited their fellow men.—ED., *The Theosophist*]

phenomena and psychic manifestations. Nevertheless, neither the bigot nor the man of science, nor even the academician, counted among the number of the "Immortals," can explain to us the smallest of the problems of existence. The metaphysicians who for centuries have studied the phenomena of being in their first principles, and who smiles pityingly when he listens to the wanderings of Theosophy, would be greatly embarrassed to explain to us the philosophy or even the cause of dreams. Which of them can tell us why all the mental operations,—except reasoning, which faculty alone finds itself suspended and paralysed,—go on while we dream with as much activity and energy as when we are awake? The disciple of Herbert Spencer would send any one to the biologist who squarely asked him that question. But he, for whom digestion is the *alpha* and *omega* of every dream,—like hysteria, that great Proteus with a thousand forms, which is present in every psychic phenomenon,—can by no means satisfy us. Indigestion and hysteria are, in fact, twin sisters, two goddesses, to whom the modern psychologist has raised an altar at which he has constituted himself the officiating priest. But this is his business so long as he does not meddle with the gods of his neighbours.

From all this it follows that, since the Christian characterises Theosophy as the "accursed science" and the forbidden fruit; since the man of science sees nothing in metaphysics but "the domain of the crazy poet" (Tyndall); since the "reporter" touches it only with poisoned forceps; and since the missionaries associate it with idolatry and "the benighted Hindu,"—it follows, we say, that poor *Theo-Sophia* is as shamefully treated as she was when the ancients called her the TRUTH—while they relegated her to the bottom of a well. Even the "Christian" Kabbalists, who love so much to mirror themselves in the dark waters of this deep well, although they see nothing there but the reflection of their own faces, which they mistake for that of the Truth,—even the Kabbalists make war upon us. Nevertheless, all that is no reason why Theosophy should have nothing to say in its own defence, and in its favour; or that it should cease to assert

its right to be listened to, or why its loyal and faithful servants should neglect their duty by acknowledging themselves beaten.

"The accursed science," you say, good Ultramontanes? You should remember, nevertheless, that the tree of science is grafted on the tree of life. That the fruit which you declare "forbidden," and which you have proclaimed for sixteen centuries to be the cause of the original sin that brought death into the world,—that this fruit, whose flower blossoms on an immortal stem, was nourished by that same trunk, and that therefore it is the only fruit which can insure us immortality. You also, good Kabbalists, ignore,—or wish to ignore,—that the allegory of the earthly paradise is as old as the world, and that the tree, the fruit and the sin had once a far profounder and more philosophic signification than they have to-day,—when the secrets of initiation are lost.

Protestantism and Ultramontanism are opposed to Theosophy, just as they are opposed to everything not emanating from themselves; as Calvinism opposed the replacing of its two fetishes, the Jewish Bible and Sabbath, by the Gospel and the Christian Sunday; as Rome opposed secular education and Free-masonry. Dead-letter and theocracy have, however, had their day. The world must move and advance under penalty of stagnation and death. Mental evolution progresses *pari passu* with physical evolution, and both advance towards the ONE TRUTH,—which is the heart of the system of Humanity, as evolution is the blood. Let the circulation stop for one moment, and the heart stops at the same time, and it is all up with the human machine! And it is the servants of Christ who wish to kill, or at least paralyze, the Truth by the blows of a club which is called "the letter that kills!" But the end is nigh. That which Coleridge said of political despotism applies also to religious. The Church, unless she withdraws her heavy hand, which weighs like a nightmare on the oppressed bosoms of millions of believers whether they resent it or not, and whose reason remains paralyzed in the clutch of superstition, the ritualistic Church is sentenced to give up its place to Religion and—to die. Soon it will have but a choice. For

once the people become enlightened about the truth which it hides with so much care, one of two things will happen, the Church will either perish *by* the people; or else, if the masses are left in ignorance and in slavery to the dead letter, it will perish *with* the people. Will the servants of eternal Truth,—out of which Truth they have made a squirrel that runs round an ecclesiastical wheel,—will they show themselves sufficiently *altruistic* to choose the first of these alternative necessities? Who knows!

I say it again; it is only theosophy, well understood, that can save the world from despair, by reproducing social and religious reform—a task once before accomplished in history, by Gautama, the Buddha; a peaceful reform, without one drop of blood spilt, each one remaining in the faith of his fathers if he so chooses. To do this he will only have to reject the parasitic plants of human fabrication, which at the present moment are choking all religions and churches in the world. Let him accept but the essence, which is the same in all: that is to say, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to go on find his ideal,—a star before him to guide him. Let him follow it, without ever deviating from his path; and he is almost certain to reach the Beacon-light of life—the TRUTH: no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

EVOLUTION

With the frankness of the great scientist, Prof. J. B. S. Haldane admitted in a lecture at Princeton University (*The Atlantic Monthly*, March 1947) how much geneticists had still to learn. Speaking on "Evolution: Past and Future" Professor Haldane, one of the world's leading biologists, admitted also that the biological was only one of

many angles from which man could be viewed.

Evolution, a continuing process, had produced man, the brainiest of mammals, the slowest to develop to maturity, the least fixed in hereditary behaviour patterns—which meant with the greatest freedom of the will—and, except for domestic animals (in whose breeding man had interfered), the most "polymorphic" and "polytypic." These terms meant showing genetic differences in types breeding together in the same area, and showing typical differences by areas. The wide range in colour of hair and eyes, for instance, in a single area (polymorphism) could probably not be laid, he thought, to race mixture in the past. The skull shape in cemeteries of 6000 years ago was as variable as in modern cemeteries.

Professor Haldane opposed sterilization, not only because it was so liable to abuse, but also because it was largely futile. Many harmful dominant genes could not be eliminated thus because they constantly reappeared as the result of mutation. "The battle would never be finally won, the race never finally purified"—never, Theosophy would add, so long as there are incoming souls whose Karma demands the appearance of the harmful dominant genes.

Until at least one rare gene was known whose frequency we should increase, it would indeed be premature to introduce a programme of positive eugenics. Granted. But why assume a genetic basis for intellectual and moral endowment when even that for physical traits in the light of present knowledge is so nebulous that Professor Haldane guessed that, as eugenic dictator, he might have about one chance in a hundred of choosing aright? Not too much weight need therefore be given his imaginings of future possible evolutionary trends. But his stand is as honest as it is broad-minded when he suggests that

before we equate economic success and long-term biological value...it might be desirable to read the Sermon on the Mount or the record of the dinosaurs.

DANA—TAPAS—YAGNA

CHARITY—AUSTERITY—SACRIFICE

Are these deeds the same as deeds performed according to the rules laid down in the *Gita, i. e.*, all acts done without desire for reward and because they are "duty," necessary works done impersonally because they are debts to be paid? Or are these deeds "dear to Krishna" something else as well? Perhaps they form a distinct category and represent the free gift added after the debt has been paid. So much is due and then we give, over and above that, an offering, which is not a balancing of our debt but a contribution to the general account of humanity. This extra offering represents these special deeds of sacrifice, austerity and charity.

These special actions are the archetype of all ideas of luxury, art, worship, the employment of leisure, giving pleasure to others, throwing in something for good measure, the thirteenth bun in the baker's dozen, the "extra" spoonful of tea "for the pot." In a thousand ways they filter down into ordinary life and adorn it, but when their perfectly legitimate reflections get confused and mixed up with the "personal idea," these lead to difficulties and produce "karmic pebbles" and have to be purified by reference to the basic fact that "duty alone will lead us to the goal." This latter precept puts the bit into the mouth of the personal man, but, though duty leads to the goal, it does not provide for any but the man in question himself. He will reach the goal by doing his duty, but this course will not necessarily make of him one of those who form the Guardian Wall. All such do more than their duty (at any point along the path). They offer their gains on the common altar, claiming no reward—refusing to take it, in fact. This urge to do "extras" is

a spiritual one, as it is the source from which is filled the spiritual reservoir which is the hope of humanity *as a whole*. If, however, it is allowed to work on the personal plane, it becomes the cause of the million "pebbles" that strew the path of virtuous people.

It is interesting to note that a certain school of Christian theology recognizes these deeds dear to Krishna in the doctrine of "works of supererogation" or free gifts (the greatest of which was Christ's gift of himself), or actions done over and above those demanded by God. These gifts are said to produce a reservoir of spiritual influence available for helping man, but unfortunately the Church is supposed to have charge of this surplus stock and its existence has been made the justification for granting pardons, remission of sins, and so forth. It is typical of the present state of things that the word supererogatory in ordinary parlance now means superfluous.

Gandhiji also preaches a similar doctrine when he says that the world can only be saved if men undergo voluntary suffering, not as a payment of debt or as punishment, but as a free gift or sacrifice, thereby creating a reservoir of spiritual energy for general use, as it were.

The practical application is not hard. We must seek out these "extras" by which the heart generates, the mind accumulates and the hands distribute energy, which, when dedicated to spiritual service, maintains the world's stability in the face of the failure of certain units but which, when made subservient to personal aims, overweights the personality and may finally cause its destruction.

LETTERS TO AN INTERESTED FRIEND

III.—KARMA—INDEPENDENCE AND INTERDEPENDENCE

The definition of Karma given in my last letter was very simple. Everything you have, everything you enjoy or suffer, was made and desired by yourself. "With what measure ye mete, it shall be measured to you again." Do kindly acts and you will receive kindness in return. Curses like chickens come home to roost, says the proverb and Theosophy declares that statement true. Cast your bread upon the waters and it will come back to you—perhaps not until after many days—but, as surely as night follows day, our gifts bring us gifts in return.

The conclusion we easily draw from this doctrine is that we have only to choose what we will have and then set out doing to others what we wish them to do to us. Be generous and others will be generous to you; be greedy and others will snatch away what is yours and try to prevent your getting more. And so on. In case this sounds a rather selfish motive for virtue, please remember that generosity is not real if the motive is to obtain a return. But the fact remains that even gifts given with an eye to future benefits to oneself will produce benefits of a kind, though the self-regarding element which dulls their beauty will also bring forth its appropriate effect.

Theosophy says we are the makers of our own fate. As remarked above, we always get what we want, and everything we get is something we have thought about or wanted. Now this may seem to you a ridiculous statement, for quite obviously many things in our lives are not at all what we want, nor can we imagine ever having wanted them. Did any one ever want bad health? Or an income so small that it is impossible to buy enough clothes and food for the body—not to speak of comforts and luxuries? As we look about us we see that most people find plenty in their lives to grumble at. But before rejecting this statement that Karma rules everything, we should remember three points:—

First of all, that which we wish for does not always come to us at once. It may take several lives to reach us. As a person of European birth

I may long to be a Hindu—but I shall certainly have to wait until this present life of mine is ended before I can have my wish fulfilled. There are certain things which do not combine. Or I may want to become a famous musician, although I have no particular talents in that direction. It will take time and exertion to develop the necessary capacity. Countless instances will occur to you of wishes which cannot possibly be fulfilled immediately.

Further it is obvious that because of this lapse of time we may no longer want the things we have longed for when we get them. A man may want to travel but, when the opportunity comes, he may be too old to avail himself of it. Or he may wish to take vengeance for some old grudge against some person who has wronged him, but by the time life puts him in a position where he can pay his enemy in the same coin, he may have come to realize that revenge is as ashes in the mouth and brings no satisfaction.

Secondly, we often set our hearts on something without realizing that if we should get it, it would bring all sorts of other things in its train which we should certainly not desire for their own sake but which are inseparable from the object desired. There are no roses without thorns. Many an otherwise delightful job has some dreadfully tiresome inconvenience attached to it of which we knew nothing when we applied for it, or which we accepted with our eyes open as the unavoidable seamy side. This fact accounts for many of the unpleasant things that happen to us and also for the advice Theosophy gives us not to indulge in hap-hazard or unbridled wishing. Think before you begin using the creative faculty of wishful imagination. Theosophy even goes so far as to suggest that it is wiser not to long for anything at all but simply to take what comes and enjoy it if it is agreeable or make the best of it if it is not to your taste.

Thirdly, life would not be nearly so complicated if each of us were a separate person whose affairs did not affect others. But we are not

really separate beings, however independent our attitude. Quite the contrary; each one of us is dependent on countless other persons and we affect and are affected by other persons at every step of the way. We cannot think or feel or do anything without making an impression on our friends and neighbours and altering them more or less, whether we or they are aware of it or not. Everyone has no doubt noticed how a depressed or angry person can change the atmosphere of a room and affect the whole family and how, on the other hand, a cheery soul can brighten up the place by his mere presence. We might give endless instances of what a power each one of us is for good or evil, making others cleaner or dirtier, happier or more miserable, with every breath we draw.

This being the case, it is clear that we cannot, strictly speaking, think of anything as specifically "my karma" or "your karma"; it is all "our" karma. What happens to me affects everybody else and, conversely, nothing can happen to

others without affecting me. And as the most important factors in our lives are the people we contact and our relations with them, while each of these involves a separate set of events and objects, we naturally have to put up with some unpleasant ingredients in the mixture we call the circumstances of our lives, simply because our family and friends have brought them along, as it were. Have we desired these? Yes, in the way that a mother in welcoming the birth of a child has desired restless nights and, in case she has little domestic help, many hours at the wash-tub too. Try as we may, we can't get away from the fact that human beings are interdependent, and Theosophy teaches that the group to which we all belong embraces not only our friends and relations, but the whole human race.

I suggest that you read in this connection *Letters That Have Helped Me*, by W. Q. Judge, pp. 26-27, Indian edition, "What is Evil... done makes no difference."

IN THE LIGHT OF THEOSOPHY

To find the four-volume report of the Bhoire "Health Survey and Development Committee" inadequate is not to reflect upon the *bona fides* of its members or their genuine desire to raise the Indian people to a higher level of health and efficiency. The recommendations are only what might have been expected from the large preponderance of medical men and women on the Committee. When the military caste has gained control in a State, pacific solutions are less likely to be found; so, with men and women of orthodox medical training upon Western lines in the majority on the Committee, the emphasis in their proposed solutions on the germ theory and immunisation, research and drug prophylactics was only to be expected.

And yet—even supposing the claims of the immunologists were borne out by the facts—the great need of India, with her deplorable health showing, is obviously not on the destructive side of making well people a little sick lest they be sicker. It is constructive measures that are most

needed and these unfortunately the Bhoire Committee subordinates to medical and research schemes.

India needs sanitation, not vaccines; as she needs protective and nourishing foods more than medicine. Public health efforts too often concern themselves largely with vaccination and inoculation schemes. They ought to mean primarily sound sanitary measures and the education of the people in elementary hygiene. Let the poverty of the masses be relieved, protective food in abundance brought within their means, housing improved, maternity and infant welfare information spread and the health problem of the country would be in a fair way to being solved, as far as physical measures alone could solve it.

To be afloat without chart or compass in a rudderless boat would not seem a sufficiently enviable position to warrant a general invitation to share it. That position is, in general, that of the Psychological Research Society, whose diligent

amassing and analysis of facts seem never to give them time to evaluate and understand them. And the general invitation is proposed by D. J. West, who discusses in the *Journal of the Society for Psychical Research* for October-November 1946 "The Possibilities of a Broadcast E. S. P. Experiment." He advises the S. P. R. to be ready with its plans in case the opportunity arises for a radio experiment in Extra-Sensory Perception, employing thousands of percipients simultaneously. Such an experiment, he suggests, "might be used to answer the vexed question of what proportion of the general population possess E.S.P. powers that are demonstrable in statistical experiments."

Of just what value this figure would be is not quite clear. The fact of thought-transference would surely seem to have been demonstrated beyond a doubt by the experiments of Dr. Rhine in America, M. Warcollier in France, and others. The wonder is that scientific demonstration should be required for the existence of a power which everyday experience confirms, though, like all other human powers, that of telepathy is more developed in some men than in others, at the present time. The powers now latent will unfold in time; to try to force the bud to open is to risk the rose.

We are in any case in constant telepathic intercourse with all with whom we are at all attuned. Madame Blavatsky tells us that "the only difference that can exist between two minds is a difference of state." To open one's mind deliberately to impressions from all and sundry involves a dangerous step towards mediumship. The effort should be rather to make oneself receptive, by high thoughts and noble feelings, to the highest influences to which one can attune one's consciousness. That involves a positive effort and a step towards the mediatorship of the true Chela. Such mass experiments in E. S. P. can only lead in the direction of passivity.

The coming into full effect of the Drugs Act and Rules on April 1st, 1948, will mean a long step forward for the Indian public. The requirement will be that the labels of patent and proprietary medicines must contain either the true

formula or else a list of ingredients or the certificate of registration of the Central Drugs Laboratory, granted when it is satisfied that the formula is as represented to it. This will offer protection against exploitation, under which cheap ingredients are combined and sold at a fancy price, and, more important, against harmful drugs being taken unawares. But that protection will be conditional upon the people's intelligent interest in availing themselves of it. It puts responsibility directly on the taker of patent medicines whether to benefit by or to ignore the information brought within his reach. If he is not sufficiently interested in not being poisoned or exploited to ascertain the implications of the facts put before him, nothing can be done.

It is an application of the Third Fundamental, a new field for self-induced effort to insure that nothing that will injure or pollute the temple of one's body is introduced into the system. We owe it not only to our own consciousness (to keep its vehicle as pure and healthy as is within the scope of present effort) but also to the countless sentient points of which that vehicle is made, not to do anything to hinder their harmonious progress. Here once more *knowledge* is required and when such knowledge is brought within our grasp we cannot any more take shelter behind the specious plea of ignorance.

Mr. J. B. Priestley, in an article on "Two Democracies," makes a distinction often lost to sight today. Political democracy, recognizing the right of all citizens to decide upon the type of government they want, is one thing, though even in that decision the ignorance of some may cost all dear. Mr. Priestley admires political democracy, recognizing equality in the possession of certain basic human rights, all men being "equally real to themselves." But there is another kind of democracy which is gaining ground in many parts of the world, which he calls "cultural democracy," and which he frankly detests. The appellation is misleading and is ill-chosen. *This* cultural democracy, we would call pseudo-democracy, for it assumes equality in "cultural" evaluations, recognizes quantity but not quality, counts heads and pronounces judgments on the result. Shoddy

commercialism approves, one man's shilling being as another's. But this "sliding down towards cultural democracy" is a serious matter.

There is a great danger in playing down to a half-witted level. Whole masses of people may be confirmed and rooted in their mental laziness and bad taste.

Films and radio have both, he declares, fallen far short of their possibilities for good and have done considerable harm "because they have been 'democratic' in the wrong way." To allow the farm-hand, for example, to dictate in the cultural spheres in which he does not even pretend to know anything

is not democracy, but just lunacy. . . . If only the lowest levels of taste and intelligence and knowledge are allowed to survive, then succeeding generations may find themselves exiled from whole worlds of wonder and delight.

There are more serious implications still. It is in this fallacious claim that "one man is as good as another" that is rooted the clamour for "rights" in which the still, small voice whispering of duties is so often drowned out. One man is as good as another in ultimate potentialities, but in expression of the Divine the range is as wide as between the tiny seed and the mighty tree into which it must one day unfold.

Shah Abdul Latif, Sufi mystic poet (1689-1752), is the subject of a valuable monograph by M. M. Gidvani, brought out several years ago by the India Society and recently reissued by Oriental Books, London. Sind is famous for its Sufi mystics. "Theosophy," Mr. Gidvani writes, "is not a new thing in Sind," where for centuries the Sufis have sung "the song of Divine wisdom, and in their religion of Love levelled all distinctions born of ignorance."

The Sufi devotional poetry was cast in the symbolism of folk legends; like all poetry of the *bhakti* type it is not altogether free from the Personal-God idea, but the selections given from the *Risalo* of Shah Abdul Latif show that, while he conformed outwardly to orthodox Islam, he preached the God within, the omnipresent Divine Presence of Theosophy.

He whom you seek is with you. Look within; within yourself is His abode. . . .

If a real Yogi you would be, sit in silence and attain Unity. Tell the beads in your heart; do not besmear your body with ashes, if a real Yogi you would be. . . .

This and that are the same, and so are Death and Allah. The Friend is the same, the Breath is the same, and the same is the Enemy and the Helper. . . . If the secret of Sound you know, the Echo and the Call are the same. They both were one; in hearing alone they became two.

One palace, lakhs of doors, and millions of windows—wherever I look I behold the Lord face to face.

Nicholas Marr's theory of language development, put forward at New Delhi on April 1st by Professor Kalantar, Chief of the Armenian Delegation to the Asian Relations Conference, is diametrically opposed to the Theosophical explanation. Marr's theory was that there never was a universal language from which the various languages developed; there had been, on the contrary, a gradual coalescence of many different languages; and humanity would one day possess a universal language.

He tried to discredit the idea of a parent Indo-European language as a common source by pointing to resemblances between words and forms in many European and Caucasian languages and those of the Dravidian languages of India. Far from disproving a once universal language, these resemblances point to its existence. To ascribe to chance parallel developments such affinities as those pointed out by Madame Blavatsky between the language of the Basques of South-west Europe and the aboriginal American languages on the one hand and the Dravidian on the other, is to introduce the element of miracle.

Theosophy teaches all mankind was once of "one language and of one lip" but that speech dates back only to the awakening of Mind. It was, she tells us, the Divine Instructors who imparted the "language of the gods" to men.

Languages, like men and civilizations, are subject to the law of cycles. They wax and wane, die out as spoken languages, only in cyclic course to come again. And there are definite stages of growth through which, she writes, it is almost certain the great linguistic families have passed. The monosyllabic speech of the later Third Root-

Race, whose later development is still spoken by the yellow races, gave place to the agglutinative languages, of which the aboriginal American are almost the only representatives, and these in turn to the inflectional highly developed speech—the root of Sanskrit—which the Aryan Race inherited from the Fourth Race.

Let it be noted also that the highest ideas have come down to us from the most ancient times. Our modern languages have not yet evolved words to express the shades of spiritual meaning which the Sanskrit words so accurately convey!

Madame Blavatsky puts a query unanswerable in the absence of Divine Instructors or a once universal speech. Whence the *potentiality of forming roots*? Those “*ready-made materials of speech*,” Max Müller argued, proved that man could not be the crown of a long organic series. We say that they bear witness also to their common source.

Mr. Clifford Bax, an English Buddhist, and the B.B.C. are both to be congratulated on the broadcasting on March 15th of the former's radio play, *The Buddha*. In the first part is sketched the life of Gautama, the Buddha, whom H.P.B. has called “the most perfect of mortal men that the world has ever seen.” In the second half Mr. Bax presents a simplified exposition of His public teachings. It is a great service to Truth to remove the ignorance and misconceptions about Buddhism, e.g., the notion that Nirvana means annihilation.

In his article, “The Buddha Play,” in *Radio Times* for March 14th, Mr. Bax, since long a valued contributor to *The Aryan Path*, explains that he came to Buddhism through Theosophy. He says that, Theosophy having been sometimes called “Esoteric Buddhism,” “to proceed from the modern to the original form of this philosophy was almost natural.” It is true that the secret philosophy of Gautama is identical with the ancient Wisdom Religion, of which modern Theosophy is a partial restatement, but H. P. B. makes it clear in the Preface to her *Secret Doctrine* that Buddhism as a religion is not the source of the teachings she gives, or even one among many sources. It is the other way about. It is from

the Secret Doctrine that all the world's great religions have sprung.

Hinduism, as Mr. Bax remarks, antedates Buddhism, i.e., as the religion of Gautama; but the philosophy which Gautama expounded to his Arhats was the pre-Vedic Brahmanism.

But even exoteric Buddhism excels among religions in its bloodless record and its giving first place to ethics, almost identical with those of Theosophy. A great Master himself wrote (*U.L.T. Pamphlet No. 33*, p. 3) that “even exoteric Buddhism is the surest path to lead men toward the one esoteric truth.” And H.P.B. writes in *The Theosophical Glossary* that

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

Religion in its true sense of a unifying bond is emphasized by Mr. S. K. George in *The Visva-Bharati Quarterly*, November 1946-January 1947, received late. It is not syncretism that he urges but a real synthesis, which “demands that the different religions should shed their exclusiveness and militancy.” Hinduism, with the variety of views and practices within its fold, offers the pattern for the vaster synthesis, more vital and more lasting, that the times demand. If India, free and renascent, points the way to such a synthesis, Mr. George writes, “it will be giving a lead worthy of this ancient land, which has been the world's greatest laboratory of spiritual culture.”

His plea for synthesis “springs out of the realization of the basic unity that underlies all the diversities of human faiths and practices,” a unity that Theosophy ascribes to their common source. He quotes approvingly Sir S. Radhakrishnan's reference at the World Congress of Faiths to

the deeper religion of the Spirit, which will be adequate for all people, vital enough to strike deep roots, powerful to unify each individual in himself and bind us all together by the realization of our common condition and our common goal.

The “acceptance” of each other's religion urged by Vivekananda and approved by Mr. George, since “tolerance is not enough,” cannot be understood in the sense of adopting that which is false in any, but in the sense in which we say “The true Theosophist belongs to no cult or sect, yet belongs to each and all.”

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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.

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