

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXXVI. No. 6

17th April 1966

THE GREATEST THEOSOPHIST OF OUR AGE

Adhiyajna [the Great Sacrifice] is myself in this body....

—SRI KRISHNA (*Bhagavad-Gita*, VIII. 4)

This issue of THE THEOSOPHICAL MOVEMENT is dedicated to H.P.B. Before the next issue is out, the Theosophical world will have commemorated what is known as White Lotus Day, the Day on which students of Theosophy each year renew their resolve to dedicate themselves, with ever increasing zest and devotion, to the Great Work which their Leader and Teacher initiated and which she behind when she cast of her body of flesh and blood, on the 8th of May, 1891. White Lotus Day this year is a special occasion, as it marks the 75th anniversary of the passing of this greatest Theosophist of our age.

If it is possible, and without presumption, to epitomize the message brought to the world with the launching of the Theosophical Movement in 1875, it may be described as the message of self-sacrifice, and it was brought by one who had the supreme right to speak and to be heard. H.P.B. taught by precept and example that self-sacrifice is not one of the adornments of life, but that it is life itself. In the light of that philosophy we know that human evolution, the purpose of which may be summed up as the discovery of the Self, is not alone through the conflict of blind forces or through the stresses of a ruthless necessity, but that it is guided, directed and sustained by sacrifice. In a hundred places is that lesson taught, and, if we have failed to receive it, the fault is not with the Teacher, who *lived* what she taught, but with ourselves, and to our own loss.

From the dawn of cosmic existence the note of self-sacrifice is always dominant and sustained. In *The Secret Doctrine* (I. 208) we are told of the Solitary Watcher who is *the* “Initiator” called the “Great

Sacrifice.”

For, sitting at the Threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know — aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

Elsewhere, and selecting almost at random — so continuously does the same idea recur — we learn that it is through the voluntary sacrifice of the Fiery Angels that men became endowed with self-consciousness and with the power to reach the Haven of Heavenly Divine Peace:

Tradition shows the celestial *Yogis* offering themselves as voluntary victims in order to redeem Humanity — created god-like and perfect at first — and to endow him with human affections and aspirations. To do this they had to give up their natural status and, descending on our globe, take up their abode on it for the whole cycle of the Mahayuga, thus exchanging their impersonal individualities for individual personalities — the bliss of sidereal existence for the curse of terrestrial life. (*S.D.*, II. 246)

This archetypal sacrifice gave the impulse to a vast hierarchy of Christs, Buddhas, Masters, Arhats, Adepts, united for ever in aim, purpose and teaching. All of them came with the same message, the same teaching, the same insistence upon brotherhood, sacrifice, compassion, the same assurance of a vaster knowledge awaiting those who dare to claim it. It is the selfsame Fraternity of Great Souls, to which all the previous Saviours of mankind belonged, that “sent” H.P.B. in the last quarter of the last century to reiterate the Ageless Wisdom.

What could have induced the founders of the Theosophical Movement to

sacrifice to it all comfort, all worldly prosperity, and success, even to their good name and reputation — aye, even to their honour —

to receive in return incessant ceaseless obloquy, relentless persecution, untiring slander, constant ingratitude, and misunderstanding of their best efforts, blows, and buffets from all sides — when by simply dropping their work they would find themselves immediately released from every responsibility, shielded from every further attack.

Is the price any less today? Or is it paid, without heroics and without resentment, by each one who *stands* for Theosophy impersonally, fearlessly, and wholly? Theosophy, as it permeates the life of a man, withers all desire for personal profit, material comfort, or private “spiritual gain.” The Theosophist has no rights to claim; he has only duties to discharge, and discharging them with knowledge and responsibility he finds the Path of Sacrifice opening in front of him. “There is no duty nobler than self-sacrifice,” H.P.B. taught.

What better preparation for White Lotus Day than to take this teaching to heart; to resolve to banish all thought of rights and to remember, not what is due to us from others, but what is due to others from us? For in that remembrance are enshrined the opportunities which can take us near to the Path of Sacrifice, the Path which H.P.B. showed.

As the years roll on we must look forward, as H.P.B. expected us to look forward, to the return of the cycle which will bring in our midst once again a Teacher who will give the necessary directions, strike the necessary keynote, bring the necessary impetus, in 1975. Till then, with the Message that she left behind, the token that is in her Books, the Work to which she dedicated her life, we must go forward in our task of study, application and promulgation in a spirit of sacrifice — a reflection in the mundane world of the Great Sacrifice of the Heavenly Host.

ENQUIRER. Is equal justice to all and love to every creature the highest standard of Theosophy?

THEOSOPHIST. No; there is an even far higher one.

ENQ. What can it be?

THEO. The giving to others *more* than to oneself — *self-sacrifice*. Such was the standard and abounding measure which marked so pre-eminently the greatest Teachers and Masters of Humanity — *e.g.*, Gautama Buddha in History, and Jesus of Nazareth as in the Gospels.

—*The Key to Theosophy*

THE ORIGINAL PURPOSES AND AIMS

[Present-day students of Theosophy will find much worth pondering on in H.P.B.'s long article, the first part of which is reprinted here, in condensed form, from *The Theosophist* of August 1931. The original, a 24-page manuscript in H.P.B.'s handwriting, is signed and dated by her "Ostende, Oct. 3rd, 1886." It was written in refutation of criticisms brought against the Theosophical Society and its President, Colonel H. S. Olcott, by two men of some prominence in the early days of the Movement — Mohini M. Chatterji of Calcutta and Arthur Gebhard of Elberfeld, Germany. Neither their joint statement, entitled "A Few Words on the Theosophical Organization," nor H.P.B.'s reply, seems to have been published at the time. The title, "The Original Purposes and Aims," is our own.

Master's words quoted in the footnote on pages 225-26 are from the same letter which was partly reproduced by H.P.B. in *Lucifer* for January 1888 under the title "Some Words on Daily Life" (see *U.L.T. Pamphlet No. 22*). Up to the last sentence in the footnote, however, the material is new. At the close of H.P.B.'s manuscript (the next instalment), another long passage from the same letter is given.

H.P.B.'s article, it will be seen, contains a most important pronouncement regarding the aims, objectives and history of the original Theosophical Society founded in 1875 as a vehicle of the ageless Theosophical Movement. Only such portions have been omitted from the present reprint as have no relevance today. The concluding part will appear in our next issue.—Eds.]

In order to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

- (1) Universal Brotherhood;
- (2) No distinction to be made by the member between races, creeds, or social positions, but every member had to be judged and dealt on his personal merits;
- (3) To study the philosophies of the East — those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;

(4) To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time, to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "Spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, *beneficent and maleficent* — ever surrounding us and manifesting their presence in various ways — demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and the results desired; nor had they any definite ideas given them concerning the outward organization — all this being left entirely with themselves. Thus, as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H. S. Olcott, then and there elected by the primitive founders and members — *President for life*. But if the two Founders were not told *what they had to do*, they were distinctly instructed about *what they should never do*, what they had to avoid, and what the Society should never become. Church organizations, Christian and Spiritual sects were shown as the future contrasts to our Society.¹

¹ A liberal Christian member of the T.S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the contents copied for him; after which he denied no longer the advisability of such a Society as the proposed Theosophical Association. A few extracts from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could, the intentions of the *true* originators of the Society in those days. The pious gentleman having claimed that he was a *theosophist* and had a right of judgment over other people was told: "You have no right to such a title. You are only a *philo-theosophist*; as one who has reached to the full comprehension of *the name and nature* of a theosophist will sit in judgment on no man or action. You claim that your religion is the highest and final step toward divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that, as anyone can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests. If you would be a theosophist you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilization and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the

To make it clearer:

(1) The Founders had to exercise all their influence *to oppose selfishness of any kind*, by insisting upon sincere, fraternal feelings among the Members — at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain — moral or physical — and even in daily life.

(2) They had to oppose in the strongest manner possible anything approaching *dogmatic faith and fanaticism* — belief in the *infallibility* of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views and creeds of every member was demanded, any Fellow criticizing the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined) — such a member incurred expulsion. The greatest spirit of free research untrammelled by anyone or anything, had to be encouraged.

Thus, for the first year the Members of the Theosophical Body, who represented every class in Society as every creed and belief — Christian clergymen, Spiritualists, Freethinkers, Mystics, Masons and Materialists — lived and met under these rules in peace and friendship. There were two or three expulsions for *slander* and *backbiting*. The rules, however

very laws that govern your being whether in the domain of politics or social economy clash painfully with the origins of your religion — do not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal — then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vainglorious delusion, or it might find a practical application, but it is you, yourselves, who do not care to apply its ethics to your daily walk in life. Hence, before you invite other nations “to the King’s festival table” from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you. Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves. It is *esoteric philosophy alone*, the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering. . . .” (See last page for contin.)

[The continuation will appear in the concluding part of the article, to appear next month.— Eds., THE THEOSOPHICAL MOVEMENT]

imperfect in their tentative character, were strictly enforced and respected by the members. The original \$5 initiation fee was soon abolished as *inconsistent with the spirit of the Association*: members had enthusiastically promised to support the Parent Society and defray the *expenses of machines for experiments, books, the fees of the Recording Secretary,*² etc., etc. This was *Reform No. 1*. Three months after, Mr. H. Newton, the Treasurer, a rich gentleman of New York, showed that no one had paid anything or helped him to defray the current expenses for the Hall of meetings, stationery, printing, etc., and that he had to carry the burden of those expenses *alone*. He went on for a short time longer, then — *he resigned as Treasurer*. It was the President-Founder, Col. H. S. Olcott, who had to pay henceforth for all. He did so for over 18 months. The “fee” was re-established, before the Founders left for India with the two English delegates — now their mortal enemies; but the money collected was for the Arya Samaj of Aryavarta with which Society the Theosophical became affiliated. It is the President-Founder who paid the enormous travelling expenses from America to India, and those of installation in Bombay, and who supported the two delegates out of his own pocket for nearly 18 months. When he had no more money left, nor the Corresponding Secretary either — a resolution was passed that the “initiation fee” sums should go towards supporting the Headquarters.

Owing to the rapid increase of the Society in India, the present *Rules and Statutes* grew out. They are not the outcome of the deliberate thought and whim of the President-Founder, but the result of the yearly meetings of the General Council at the Anniversaries. If the members of that G.C. have framed them so as to give a wider authority to the President-Founder, it was the result of their absolute confidence in him, in his devotion and love for the Society, and not at all — *as implied in “A Few Words”* — a proof of *his love for power and authority*. Of this, however, later on.

It was never denied that the Organization of the T.S. was *very* imperfect. *Errare humanum est*. But, if it can be shown that the President has done what he could under the circumstances and in the best way he knew how — no one, least of all a theosophist, can charge him with the sins of the whole community, as now done. From the founders down to the humblest member, the Society is composed of imperfect mortal men — not gods. This was always claimed by its leaders. “He

² Mr. Cobb.

who feels *without sin*, let him cast the first stone." It is the duty of every Member of the Council to offer advice and to bring for the consideration of the whole body any incorrect proceedings. One of the *plaintiffs* is a Councillor. Having never used his privileges as one, in the matter of the complaints now proffered — and thus, having no excuse to give that his just representations were not listened to, he by bringing out publicly what he had to state first privately — sins against Rule XII. The whole paper now reads like a defamatory aspersion, being full of untheosophical and unbrotherly insinuations — which the writers thereof could never have had in view.

This Rule XII was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President-Founder has brought upon himself the present penalty.³ It is his too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc. Let us see how far it may have been deserved.

As shown for 12 years, the Founder has toiled *almost alone* in the interests of the Society and the general good — hence, not his own, and the only complaint he was heard to utter was that *he was left no time for self-development and study*. The results of this too just complaint are, that those for whom he toiled, are the first to fling at him the reproach of being ignorant of certain Hindu terms, of using one term for another; for instance, of having applied the word "Jivanmukta" to a Hindu chela, on one occasion! The crime is a terrible one, indeed. We know of "chelas" who, being Hindus, are sure never to confuse such well-known terms in *their* religion; but who, on the other hand, pursue Jivanmuktaship and the highest theosophical Ethics through the royal road of selfish ambition, lies, slander, ingratitude and backbiting. Every road leads to Rome; this is evident; and there is such a thing in Nature as "*Mahatma*"—*Dugpas*. It would be desirable for the cause of theosophy and truth, however, were all the critics of our President in general, less learned, yet found reaching more to the level of his all-forgiving good nature, his thorough sincerity and unselfishness; as the rest of the members less inclined to lend a willing ear to those who,

³ For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence, has become obsolete. There have been two or three solitary cases of expulsion for the same in cases of members of *no* importance. Europeans of position and name were allowed to cover the Society literally with mud, and slander their Brothers with perfect impunity. This is the President's *Karma*—and it is just.

like the said "Vicars of Bray," have developed a hatred for the Founders — for reasons unknown.

The above advice is offered to the two Theosophists who have just framed their "Few Words on the Theosophical Organization." That they are not alone in their complaints (which, translated from their diplomatic into plain language, look a good deal in the present case like a mere "*querelle d'allemand*") and that the said complaints are in a great measure just, is frankly admitted. Hence, the writer must be permitted to speak in this, her answer, of theosophy and theosophists in general, instead of limiting the *Reply* strictly to the complaints uttered. There is not the slightest desire to be personal; yet, there has accumulated of late such a mass of incandescent material in the Society, by that eternal friction of precisely such "selfish personalities," that it is certainly wise to try to smother the sparks in time, by pointing out their true nature.

Demands, and a feeling of necessity for reforms, have not originated with the two complainants. They date from several years, and there has never been a question of *avoiding* reforms, but rather a failure of finding such means as would satisfy *all* the theosophists. To the present day, we have yet to find that "wise man" from the East or from the West who could not only *diagnosicate* the disease in the Theosophical Society, but offer advice and a remedy likewise to cure it. It is easy to write: "It would be out of place to suggest any *specific measures*" (for such reforms, which do seem more difficult to *suggest* than to be vaguely hinted at) "for no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary," concludes the critic. One may, perhaps, have such faith and yet fail to perceive what is *most* necessary. Two heads are better than one; and if any practical reforms have suggested themselves to our severe judges, their refusal to give us the benefit of their discovery would be most *unbrotherly*. So far, however, we have received only most impracticable suggestions for reforms whenever these came to be specified. The Founders, and the whole Central Society at the Headquarters, for instance, are invited to demonstrate their theosophical natures by living like "fowls in the air and lilies of the field," which neither sow nor reap, toil not, nor spin, and "take no thought for the morrow." This being found hardly practicable, even in India, where a man may go about in the garment of an Angel, but has, nevertheless, to pay rent and taxes, another proposition, then a third one and a fourth — each less practicable than the preceding — were offered, the unavoidable rejection of which led finally to the

criticism now under review.

After carefully reading "A Few Words, etc.," no very acute intellect is needed to perceive that, although no "specific measures" are offered in them, the drift of the whole argument tends but to one conclusion, a kind of syllogism more Hindu than metaphysical. Epitomized, the remarks therein plainly say: "Destroy the bad *results* pointed out by destroying the *causes* that generate them." Such is the apocalyptic meaning of the paper, although both causes and results are made painfully and flagrantly objective and that they may be rendered in this wise: Being shown that the Society is the result and fruition of a bad President; and the latter being the outcome of such an "untheosophically" organized Society — and, its *worse than useless* General Council — "make away with all these *Causes* and the results will disappear"; *i.e.*, the Society will have ceased to exist. Is this the heart-desire of the two *true and sincere Theosophists?*

The Parent-body *does* exist, and will, so long as the last man or woman of the primitive group of Theosophist-Founders is alive. This — as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the *original programme* of the T.S., as established under the direction and orders of those whom they recognize — and will, to their last breath — as the real originators of the Movement, their *living, Holy MASTERS AND TEACHERS.*⁴

(*To be concluded*)

⁴ The members of the T.S. know, and those who do not should be told, that the term "Mahatma," now so subtly analysed and controverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the "Adept-Brothers," the "Masters," etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition on the fitness or unfitness of the qualification, in the case in hand. As a *state*, *Mahatmaship* is one thing, as a double noun, *Maha-atma* (Great Soul), quite another one. Hindus ought to know the value of metaphysical Sanskrit names used; and it is they the first, who have used it to designate the MASTERS.

THE MISSION AND THE MESSAGE

May 8th this year is the 75th anniversary of the death of that great woman and lover of India, Madame Helena Petrovna Blavatsky, who, after years of self-sacrifice and work, was called by an ungrateful world the greatest "impostor" of the 19th century, but was, in fact, the greatest teacher of that century and of ours.

She came to the Western world at a time when the poor were struggling to gain their rights, and the women to assert their rightful position in the world. This was the period when the fall of the bigoted Christian Church began, caused by the growth of science which was opening up the mysteries of the material universe. At the same time the Fox sisters in the United States were drawing attention to an invisible side to matter, performing apparent miracles and causing the appearance at séances of the so-called "spirits" of the dead. The Spiritualistic movement has given rise to the psychical societies of today and to the investigation of extrasensory perception and other paranormal phenomena. This same century also had its wars. Today's wars are no longer "local" affairs but have begun to affect the lives of non-combatants and combatants to a phenomenal degree, and are fought not only for national aggrandizement but for the sake of ideologies.

Looking back on this past, and studying it in the light of the present, we can the more easily see what was the mission undertaken by H. P. Blavatsky.

Turning to the East, India, she it was who brought about a renaissance of the ancient knowledge embodied in the age-old scriptures, and enthused the apathetic spirit of India to rise and to learn to appreciate its grand philosophy and to assert its birthright.

Having studied for years under the Teachers of the Ancient Wisdom which is to be found in the Vedas, the Upanishads, the Puranas and elsewhere, and learnt from other old sources of religions in such lands as ancient Mexico, ancient Egypt and ancient Greece, H.P.B. began to give out what she had learnt so that the struggling mind of the age could find what it needed for its further advance in knowledge. And to help those who were ready to carry on the work that needed to be done if humanity was to survive, she founded, on November 17th, 1875, in the city of New York, the Theosophical Society, with the help of Colonel H. S. Olcott, Mr. William Quan Judge and others. With H.P.B.'s arrival in India, in 1879, the scene of Theosophical activity shifted from the United States to this country.

The Theosophical Society embodied in its three objects the three necessary sign-posts for our age. First, the recognition that all men are brothers, and the establishment of a nucleus of Universal Brotherhood without distinction of race, caste, religion, sex, or colour. Without such a conception, how can wars be avoided and injustices cease? Though the time for the fulfilment of this idea may not yet be ripe, still a beginning must be made to draw together those who, at least in theory, believe that we are all human beings first and foremost, and therefore brothers. This idea has certainly spread throughout the world, but the true reasons underlying it have not been grasped. Today, the concept is understood in the light of emotionalism, and therefore it constantly fails to express itself in practice when views opposed to ours are expressed and emotions are aroused. A common basis has to be found if Universal Brotherhood is to become a reality.

The second object of the Society was calculated to remove some of the causes of strifes and wars. Any civilization reflects the religious and other ideas held by men, and we find that one of the main causes of wars in the past has been the religious ideas held by collectivities of men. It is necessary, therefore, to study all great religions. Such a study will convince anyone of the fact that these religions are the same in essence. All the differences we see today have grown up with time and have effaced the original ideas, erecting dogmas which now divide man from man, religion from religion, and the spiritual concepts that pertain to man and life have become materialized and lost their significance. Get rid of the overgrowths, and all men can see that there is but one Source from which all religions and systems of thought have sprung.

The third object, the study of the psychic powers latent in man and in Nature, has of late aroused the interest of men of science. In view of our materialistic ideas of life and the loss of any belief or faith in unseen realms, the only thing that will help us is, on the one hand, the realization on the part of science that behind the matter we see is an invisible medium, and, on the other, the acknowledgement by the Church that "miracles" are but the result of laws not yet discovered by our science.

This idea is elucidated in H.P.B.'s first book published in 1877, *Isis Unveiled*, wherein she shows that there is no such thing as a miracle, but that apparent miracles, whether performed by Jesus, Buddha, Simon Magus, or others, all occur under the laws of Nature. She gives the scientific thinking behind this statement by pointing out that all things have, as a basis, subtler matter; everything, including man, is, in fact,

threefold: there is the outer physical form, the indwelling vital soul, and Spirit. Magic, as a science, she wrote, is the knowledge of these principles, and this knowledge can be applied for good or bad purposes. Hence the importance of motive in the use of this knowledge.

Good motives will never be employed by all unless it is understood that the evolutionary growth of man is through the "cycle of necessity," of birth and death and birth again, leading man to his goal — *i.e.*, the realization of his godhood, and the perfection of the divine powers which are his. Since the universe, where there is constant movement, or action and reaction, is ruled by law as rigidly on the moral as on the material plane, that law, *i.e.*, Karma, brings growth and also retribution. Man is his own saviour and his own enemy. In such a universe of law there is no place for a personal god who can remove the stains of our sins of cruelty, selfishness, lying, cheating, etc. We must pay our debts and thus set right the wrong we have done. Harmony must be restored.

To the student of the Ancient Wisdom, God is synonymous with Law. With the use of Nature's laws, nothing can stop a man from doing that on which his heart is set. Only this idea can bring confidence to man through the strengthening of the moral sense of justice. There is no need for prayers to any god for this or that. No god or gods or goddesses listen to us and give us what we ask for!

H. P. Blavatsky brought one further fundamental fact to the notice of the West and resuscitated it in the East — the knowledge that if the teachings she gave out are true, then there must be a long line of perfected human beings who are the custodians of those teachings. Some of them, she told us, live in physical bodies, working with and for humanity, though unknown to most men. Some of them work on other planes, in subtler bodies. From time to time the Fraternity of these Elder Brothers sends out messengers to the world, to revive the memory in men of spiritual truths and to help those who are in need of help. They work on the seen and unseen planes and keep back as much of the evil in the world as they can, not as gods, but as Elder Brothers working for all alike. One such messenger was H. P. Blavatsky. Her works are in print and in use today — though much has been given out as Theosophy which contradicts her teachings.

It was out of fear of the change that would take place in men's attitude to life were her teachings accepted that humanity dealt with her as all great reformers have been dealt with, and she was maligned by those opposed to what she taught. Fortunately, her works and her influence remain with us and show the stupendous knowledge she had,

the devotion and compassion that were hers. Her life-work showed her capacity for self-sacrifice, and the memory of her great heart remains as a source of light and warmth for her students in the disturbed world of today.

The writings of H. P. Blavatsky are unique. They speak louder than any human commentary, and the ultimate proof of the teachings they contain rests with the disciple himself — when his heart is attuned to the cosmic harmony they unveil before his mind's eye. Like all mystic writings throughout the ages, they conceal vastly more than they reveal, and the intuitive student discovers in them just what he is able to grasp — neither more nor less. . . .

She flung down the gauntlet to the religious sectarianism of her day, with its gaudy ritualism and the dead letter of orthodox worship. She challenged entrenched scientific dogmas evolved from minds which saw in Nature but a fortuitous aggregate of lifeless atoms driven by mere chance. The regenerative power of her Message burst the constricting shell of a moribund theology, swept away the empty wranglings of phrase-weavers, and checkmated the progress of scientific fallacies.

Today this Message, like the spring-flood of some mighty river, is spreading far and wide over the earth. The greatest thinkers of the day are voicing at times genuine Theosophical ideas, often couched in the very language used by H.P.B. herself, and we witness daily the turning of men's minds towards those treasure-chambers of the Trans-Himalayan Esoteric Knowledge which she unlocked for us.

We commend her writings to the weary pilgrim, and to the seeker of enduring spiritual realities. They contain the answer to many a perplexing problem. They open wide portals undreamt of before, revealing vistas of cosmic splendour and lasting inspiration. They bring new hope and courage to the faint-hearted but sincere student. They are a comfort and a staff, as well as a Guide and Teacher, to those who are already travelling along the age-old Path. As to those few who are in the vanguard of mankind, valiantly scaling the solitary passes leading to the Gates of Gold, these writings give the clue to the secret knowledge enabling one to lift the heavy bar that must be raised before the Gates admit the pilgrim into the land of Eternal Dawn.

—From the Preface to *H. P. Blavatsky: Collected Writings*

THE BOOKS THAT H.P.B. WROTE

On the 8th of May, White Lotus Day, 75 years ago, Madame H. P. Blavatsky, the Messenger from the White Lodge of Adepts, dropped the mortal coil in which she had lived and laboured for 60 years. Students of Theosophy, all over the world, must naturally realize how much they owe her for reiterating such Teachings of the Wisdom-Religion as the minds of the 19th-20th centuries were ready to receive. They must especially feel grateful to her for having given that precious gift in spite of the sufferings and hardships she had to endure and the opposition she had to face from the four quarters of the globe on their behalf. Why did she do so? Because the world was torn between the orthodoxy of religion on the one hand and the materialism of science on the other, and the time was ripe, under cyclic law, for the re-proclamation of the Eternal Verities. So she came out from the World of Light into our mortal world of darkness and ignorance to launch the great Theosophical Movement, the most serious movement of our age. Not only does the philosophy of Theosophy give profound knowledge of high metaphysics and occult truths, but it also indicates the way of right living through the practice of sublime ethics. Her aim was to change the mind and the heart of the race so that peace and good will may be established on earth and people of different countries, communities and classes may live always in unity and harmony on the basis of the great principles of the immemorial Wisdom we know today as Theosophy — a Wisdom checked, tested and verified by the Sages of old.

On such a solemn and sacred occasion it is but appropriate to pay her due homage for the wealth of wisdom given in her four books, *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy* and *The Voice of the Silence*. The dedication of each book is also very significant and indicates the progressive stages by which she gave out the teachings appropriate to the needs of the time. She took the trouble to learn the English language and wrote all her books in that language, which, though not her mother tongue, was the international language, so that a larger number of people might profit by them. It is necessary to take note that her books cannot be studied in an analytical manner, by reasoning from premises to conclusions. She always advised her students to go to the *ideas* behind the words, and to try to grasp the Teachings *intuitively*.

Isis Unveiled

Her first great book is *Isis Unveiled*, published in two volumes in

the year 1877 in the city of New York, two years after the launching of the Theosophical Movement. The title page describes it as "a Master-key to the Mysteries of Ancient and Modern Science and Theology." She herself wrote of it:

I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. (*She Being Dead Yet Speaketh*, p. 201)

She begins the Preface thus: "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science." So the existence of the great Adepts and her intimate acquaintance with them is the basic idea to be remembered throughout the study of H.P.B.'s books. One important aspect of her mission was to proclaim publicly the existence of the great Sages of the Orient, and, further, to give the inspiring idea that to reach Adeptship was the goal of human evolution. Further on in that Preface she states: "They [the Sages of the Orient] showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid." Science and religion not as they are understood ordinarily, but *true* Science and *true* Religion. In ancient times, science and religion were not conflicting forces, but complemented and supplemented each other; therefore Theosophy is known as the scientific religion and the religious science, and it can be applied in every walk of life.

The Publisher's Preface of the 1931 Edition gives us some idea of the importance of *Isis Unveiled*:

Without it, the Theosophical Movement as well as the Theosophical Society would have been still-born. Without it, her Mission and her Theosophy cannot be understood. Without it, her *Secret Doctrine* can no more be grasped than can algebra without a knowledge of arithmetic. . . . *Isis Unveiled* and the *Secret Doctrine* are integral; both are parts of one stupendous whole.

In this book she points out the rationale of spiritistic phenomena and the dangers of necromantic practices. All of this is given as first-hand knowledge gained through her own experience. She gives facts

and figures, compares and contrasts various systems of thought, various philosophies, religions and sciences. She quotes from the Scriptures of the world and from philosophical and scientific texts and presents ancient ideas in modern garb. She writes of the mysteries of Nature, of realms invisible, of psychic laws, forces and phenomena, and proves the impossibility of miracles, firmly stating that everything happens under Law. She points out the fallacies of materialistic science and orthodox religion with their dogmas and superstitions, and at the same time gives the true and correct principles of ancient Science and ancient Religion. Magic is shown to be Divine Wisdom, and not the tricks of jugglers. She writes of the ancient and imposing civilizations of the Indians, Egyptians, Greeks, Chaldeans, Assyrians, etc., and their achievements in arts, sciences and philosophies, which by far surpassed our modern discoveries, and shows that our present-day savants have little or no reason to boast of originality.

These two exhaustive and illuminating volumes she dedicated "to the Theosophical Society, which was founded at New York, A.D. 1875, to study the subjects on which they treat."

This book would create many enemies, H.P.B. predicted in her Preface, but she struck a hopeful note at the end, where she wrote of the ultimate overthrow of error, the triumph of truth, and the brighter morrow for which we are labouring.

The Secret Doctrine

The second of her great books is *The Secret Doctrine*, "the synthesis of Science, Religion and Philosophy," published in London in 1888. It has been called the Text-Book of the 20th Century. Vast in scope, it takes the reader back through millennia of time and opens before the mind's eye the whole panorama of cosmic manifestation, of involution and evolution. This work also is in two volumes, one dealing with Cosmogony and the other with Anthropogony — the study of the cosmos and of man. It is based on the *Stanzas of Dzyan*, which antedate the Vedas. These Stanzas are the "records of a people unknown to ethnology; it is claimed that they are written in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted." It is further stated in the Introductory that "the ŠECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century." In it, eternities unfold themselves stage by stage and new vistas open up to take us to heights hitherto untrodden by us. Just by themselves, they make fascinating reading.

The whole philosophy of Theosophy is based on the true concept of God-Law-Evolution explained in the book and known to students as the Three Fundamental Propositions of the Secret Doctrine, and these are to be used in every event of life as basic principles.

Commenting upon each "Stanza," H.P.B. gives profound knowledge about the worlds invisible from which the visible manifests and of which it is a reflection. She shows the differentiation of the one into many, through seven hierarchies of beings, indicating unity in diversity. She traces the evolution of Rounds and Races and Chains of Globes, and how the One homogeneous gave birth to the heterogeneous. Symbols and glyphs are explained in a vivid manner. We get to know of submerged continents with their great civilizations, of the birth of self-consciousness in mindless primitive man and of man's ultimate destiny. The Law of Cycles, of Karma and Reincarnation, is explained. If the book is studied subject by subject, and not merely read page by page, it will yield much more and expand the understanding of the student, making him more intuitive and self-reliant. It gives us new values, changes our outlook on life and life's problems, and not only expands the mental horizon but also deepens the heart perception.

In the last century, great interest was evinced in the scholarly researches of Sanskritists and Orientalists, and in ancient religions, myths and emblems. These, however, were often distorted and gave out "the rude *outward* form in place of the *inner* meaning." This, H.P.B. says in the Introductory,

is the true reason, perhaps, why the outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say "a few truths," advisedly, because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees.

So, in these two volumes, misconceptions had to be removed and right ideas given out. Present-day scientists would make great strides if they heeded the scientific teachings contained in this work. For instance, in this atomic age, scientists would do well to consider what is said about an atom — "the most metaphysical object in creation" (I. 485). "Every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for itself*" (I. 107).

This Work H.P.B. dedicated "to all True Theosophists, in every Country, and of every Race, for they called it forth, and for them it was recorded." This shows the progressive advancement that had taken place since *Isis Unveiled* was published. Much had happened during those 11 years and the time was ripe for the publication of *The Secret Doctrine*. Madame Blavatsky had already been to India, formed centres of work there, started the Magazine *Theosophist*, and, returning to Europe, had settled in London. By then, Theosophy had gained ground in all countries, and educated people had begun to show interest. The book was not written by H.P.B. alone and unaided; it was *recorded* under the guidance of the Masters. As is stated in the Preface, "It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth." So all these facts have to be noted in understanding the dedication of *The Secret Doctrine*, which shows how H.P.B. was working in terms of the needs of the hour. She did not do anything haphazardly, but gave out that portion of the Secret Doctrine which the world was ready to receive.

The Key to Theosophy

In the year 1889 was published *The Key to Theosophy*, the third of H.P.B.'s great books. Its title-page describes it as "a clear exposition, in the form of question and answer, of the Ethics, Science, and Philosophy for the study of which the Theosophical Society has been founded." As stated by H.P.B. in the Preface, it is "a key to unlock the door that leads to the deeper study." What Theosophy is and how it originated, the aims, objectives and programme of the original Theosophical Society, fundamental Theosophical teachings such as those relating to God and prayer, the constitution of Nature and of Man, states after death and spiritistic phenomena, Karma and Reincarnation, the Theosophical Mahatmas and how they work — all this and more is explained in simple language. The book is divided into Sections, each containing several sub-sections. There is a Section dealing with "Practical Theosophy," in which she gives true concepts about Duty, Political Reforms, Self-Sacrifice, Charity, Theosophy for the Masses, how Theosophists can help the Work of the Movement, and what a Theosophist ought not to do. All these subjects energize the student and help him in living the Life. It is interesting to note what Gandhiji wrote about

this book, in his autobiography, *The Story of My Experiments with Truth*: "I recall having read . . . Madame Blavatsky's *Key to Theosophy*. This book stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition."

In the Conclusion to this book, H.P.B. reflects over the future of the Theosophical Movement and explains what would help to carry forward its work till the time came for the effort of the 20th century. The future would depend, she said, upon the "selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom" possessed by those on whom it would fall to carry on the work till 1975. This book has proved very useful for class work, but, as stated in the Preface, "To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts." H.P.B. dedicated the book "to all her pupils that they may learn and teach in their turn." So, having learnt, the next stage is to prepare ourselves to teach, as H.P.B. expected of us. Every student studying *The Key to Theosophy* must recognize his responsibility and his duty to fit himself to help and teach others. This has to be done efficiently and impressively, by spoken and written word, recognizing that Theosophy is the greatest need of the hour.

The Voice of the Silence

This book, first published in 1889, is particularly meant for the daily use of *lanooos* or disciples. It consists of chosen fragments from the *Book of the Golden Precepts*, translated and annotated by H.P.B. for our benefit. She writes in the Preface: "The work from which I here translate forms part of the same series as that from which the 'Stanzas' of the *Book of Dzyan* were taken, on which the *Secret Doctrine* is based." Beautifully poetic, it is profound yet simple, and helps to cleanse the mind and the heart. Its precepts, if heeded, can take us from the mire of selfishness to the summit of glorious light Nirvanic. It is divided into three parts, or fragments, entitled "The Voice of the Silence," "The Two Paths," and "The Seven Portals." The opening verse of the first fragment makes clear that the instructions the book contains are meant "for those ignorant of the dangers of the lower IDIII," or the lower, coarse, psychic and mental energies within us. How to control the senses and the mind, how to purify the heart and reach the innermost being, is explained. It is a book of compassion *par excellence*. He who would

tread the Path taught by the Buddhas of old has to live, not for himself, but for the world, has to choose, not the path of liberation, which makes one completely forget humanity and its woes and enjoy the peace and bliss and rest of Nirvana, but the path of renunciation meant for those who wish to remain with suffering humanity, to help and uplift it. The underlying motive should always be "to live to benefit mankind"; that is the first step.

We are told of the Seven Portals to be opened by cultivating the divine virtues of Charity and Immortal Love, Harmony, Patience, Indifference to pleasure and pain, the Dauntless Energy of Courage, *Dhyana* or right Meditation, and lastly, *Prajna*, which transforms a man into a Godlike being. All these virtues are necessary for the spiritual service of the race. Their source is Compassion, which is not an attribute but is the Law of Laws. It is under this Law that one renounces *Nirvana*, to become a stone in the "Guardian Wall" which "shields mankind, since man is man, protecting it from further and far greater misery and sorrow."

This book is "dedicated to the few," for the Path it recommends can only be trodden with strenuous effort, and only a few would be ready to undergo the discipline and training indicated in it. Only a few would have the patience and the perseverance to go on, day after day, overcoming temptations and unfolding the necessary qualities and the strength and perception needed for the great work of transforming themselves and helping others. So this gem of a book is to be read, studied, practised and assimilated to enter the world of Light and leave behind the world of darkness and ignorance.

It may be questioned what effect H.P.B.'s writings have produced. The Western world has been moved to study seriously the ancient books of the East. Ordinary people as well as scholars and writers, statesmen and politicians, have made of "One World" a popular slogan, but without the correct basis of the unity of the Divine Life and the immortality of man, it has not yielded practical results. In the field of archæology, the discoveries made prove the existence of ancient cultures and civilizations and the height of progress they had reached. The concepts of Karma and Reincarnation have penetrated into Western thought. In short, men's minds and hearts have been awakened to something higher, nobler and everlasting. This being *Kali Yuga*, men and women can either use the swift momentum of this cycle and live the life necessary according to the teachings of the Ancient Wisdom or drift with the current if they so choose. It is the responsibility of those who have

had the privilege of contacting this mighty philosophy to keep it alive so that its life-giving waters may quench the thirst of other human souls and keep them well nourished, well sustained. May H.P.B.'s hope be realized and the earth turn into a heaven in the 21st century!

Well, Vera, whether you believe me or not, something miraculous is happening to me. You cannot imagine in what a charmed world of pictures and visions I live. I am writing *Isis*; not writing, rather copying out and drawing that which She personally shows to me. Upon my word, sometimes it seems to me that the ancient Goddess of Beauty in person leads me through all the countries of past centuries which I have to describe. I sit with my eyes open and to all appearances see and hear everything real and actual around me, and yet at the same time I see and hear that which I write. I feel short of breath; I am afraid to make the slightest movement for fear the spell might be broken. Slowly century after century, image after image, float out of the distance and pass before me as if in a magic panorama; and meanwhile I put them together in my mind, fitting in epochs and dates, and know *for sure* that there can be *no mistake*. Races and nations, countries and cities, which have for long disappeared in the darkness of the prehistoric past, emerge and then vanish, giving place to others; and then I am told the consecutive dates. Hoary antiquity makes way for historical periods; myths are explained to me with events and people who have really existed, and every event which is at all remarkable, every newly-turned page of this many-coloured book of life, impresses itself on my brain with photographic exactitude. My own reckonings and calculations appear to me later on as separate coloured pieces of different shapes in the game which is called *casse-tête* (puzzles). I gather them together and try to match them one after the other, and at the end there always comes out a geometrical whole. . . . Most assuredly it is not I who do it all, but my Ego, the highest principle which lives in me. And even this with the help of my Guru and teacher who helps me in everything. If I happen to forget something I have just to address him, or another of the same kind, in my thought, and what I have forgotten rises once more before my eyes — sometimes whole tables of numbers passing before me, long inventories of events. They remember everything. They know everything. Without them, from whence could I gather my knowledge?

—From H.P.B.'s letter to her sister Vera Jelihovsky
(*The Path*, January 1895)

MADAME BLAVATSKY IN INDIA

[This article by William Q. Judge originally appeared in the *Boston Arena* in March 1892, and was reprinted by the magazine *Theosophy* (Los Angeles) in its issue of May 1946, from where the present text is taken. It is a reply to attacks levelled against H.P.B. by Moncure D. Conway, who had relied mainly on the S.P.R. report. Mr. Conway was an American clergyman and author, and his books include *The Life of Thomas Paine*.

For those unacquainted with the so-called *exposé* of Madame Blavatsky and with the report of the Society for Psychical Research (S.P.R.) of London upon the phenomena performed by her, we may recapitulate. In the middle '80's of the last century, a Committee of the S.P.R. deputed its fledgling representative, Dr. Richard Hodgson, to investigate the phenomena which, with full understanding of their rationale, H.P.B. was producing in the hope of interesting men of science in a new and deeply interesting field of research. But, truly, as she wrote, "An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them." The youthful investigator produced a report as biased as it was mischievous, and on the strength of it the S.P.R. Committee delivered an *ex-parte* verdict, pronouncing the inexplicable to be fraudulent and her who had produced the phenomena, deliberately and with knowledge, an impostor.

The unjust report alleged, among other things, "that, in particular, the Shrine at Adyar, through which letters purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky or her agents." This and other charges were based on the false testimony of the Coulombs, who were acting in collaboration with the missionaries. Their story had no independent corroboration of any significance; it was directly denied by Madame Blavatsky and contradicted pointblank by the testimony of scores of actual witnesses of the phenomena. Mr. Judge, who arrived in India soon after the Coulombs had been expelled from headquarters, made a detailed examination of the false doors and sliding panels M. Coulomb had constructed in H.P.B.'s "occult room." He showed the product of Coulomb's interrupted labours to some three hundred witnesses, who signed their names to a description of the place. He then removed the "shrine" in which the

Coulombs had attempted to plant evidence of fraud. It is upon the second-hand reports of H.P.B.'s enemies that Mr. Conway had based his attacks, and it is these that Mr. Judge answers in this article.—Eds.]

There are three reasons why I reply to Moncure D. Conway's article in the October *Arena*, entitled "Madame Blavatsky at Adyar."

First, I am an old and intimate friend of hers, while Mr. Conway met her but twice according to his own account, and then only for a short time. Second, she has given up her mortal body and cannot reply here to his attacks. Third, because, although his article is given as an account of her, it is, in fact, an attack on the Theosophical Society I had the honour to take part in founding with Madame Blavatsky and others, and with the history of which in all its details I am well acquainted, from having been one of its secretaries ever since its organization in 1875.

The October article covers twelve pages, and is mainly a rehashing of old charges made by other people and about which Mr. Conway has no personal knowledge whatever, besides a good deal of matter in which the mistakes are too evident to mislead anyone who has really given the theosophical movement any study.

Let us observe in the beginning the qualifications which Mr. Conway possesses as a reporter. He says Adyar is fifteen miles from Madras when at the most it is only six, and the extent of Madras itself is only fifteen. "Palms" are described as being at the entrance, whereas the only palms on the place were a few weak ones at the seaside of the compound, and where the road did not run. No doubt the "palms" he speaks of are to give a better colour to the luxuriousness of the self-sacrifice he does not approve. In the next few lines the "guru" of a chela is described as a "mahatma" (page 580), a definition invented solely by the critic. In this little scene he gives the command of a mahatma as the reason for a Hindu's not shaking his hand. All travellers know that the Hindus do not shake hands with one another, much less with strangers; Mr. Conway must have observed this as I did when there, if he met any but the official English.

His description of the "shrine," on page 582, is so far removed from fact that I am constrained to doubt the accuracy even of his recollection of what was said to him by Madame Blavatsky. I know the shrine well, have examined it fully, and just after he was there; not only that, but by my own orders it was taken from the wall, and its

contents removed soon after he left India, and in that removal I took chief part just before the famous so-called *exposé*, in the Christian College magazine. According to Mr. Conway "it reached nearly to the ceiling," the fact being that it was a wall cabinet and nothing more, and its total height from bottom to top was not four feet, which would be a very low ceiling. Its doors were painted black and varnished, but his recollection attributes to it a decoration of "mystical emblems and figures," perhaps to accord with what he thought a theosophical shrine ought to have. "The interior of the shrine was inlaid with metal work," he says, and evidently he saw it but once in haste. I saw it for several days together, examined it fully, took charge of it, with my own hands removed the objects within it, and instead of its interior being inlaid with metal work, it was lined with common red plush. The description given by Mr. Conway makes a better newspaper story, however.

Painting the interior with his imagination, he says there was a Buddha there, which is not so; and then occurs the crowning absurdity that the portrait of Koothumi "holds a small barrel-shaped praying machine on his head." This is a curious instance of hypnotism and bad memory mixing facts, for there was a Tibetan prayer wheel in the shrine, but it lay on the bottom shelf, and the picture of Koothumi which I then removed, gives him with a fur cap on. It sounds like a bad dream that the learned doctor had.

But further — and this is a case where any good journalist would have verified the mere facts of record — he says, speaking of the effect of the scandals on the branches of the Society in India, that the seventy-seven branches there in 1879 are now (in 1891) "withering away under the Blavatsky scandals," the fact being that now over one hundred and fifty branches exist there which pass resolutions of high respect for her memory, and continue the work she incited them to begin, included in that being a growing correspondence with the increasing membership in America, and the helping forward of a special department of the Society's work, especially devoted to the translation of their old books and the procurement of manuscripts and treatises that Max Müller and others wish to have. If Mr. Conway had never before taken part in attacks upon Madame Blavatsky and the Society, some inaccuracy might be attributed to inexperience; but as the case is otherwise, one is led to the conclusion that some other motive than zeal for fact must have stimulated the present article. And it may interest him to know what Madame Blavatsky herself said to me of him after he had seen her: "The gentleman is in his decadence, with a great disappointment hang-

ing over his life; from this point he will find himself of less and less importance to the world, and you will find him at last for a paltry pay attacking over my shoulders the cause you wish to serve" — a part of which we know to be now true.

Since I am trying to defend a friend who has passed beyond the veil, it is impossible to overlook the statement made in the note on page 582 of Mr. Conway's article, in which he leaves the impression that that article is his first presentation of the matter to the public: indeed, such is his declaration, the only indefiniteness being the omission of the names of the "friends of Madame Blavatsky" to whom he mentioned the affair so as to give them the chance of replying. The omission of their names now prevents my having their testimony, for I know all her friends and they are a sort who would not fail to give me the facts. It may have escaped Mr. Conway's recollection that after he had made his visit to Adyar and had his conversation with Mme. Blavatsky, he wrote a long account of it to the *Glasgow Herald* published in Glasgow, Scotland, in which he showed the same spirit as in the one under review, and that I wrote a reply to it for the same paper, which the paper published; and that later when I was in London, on my way to Adyar, he met Colonel Olcott and myself after one of the services in South Place Chapel, in which he had advertised himself as to speak on theosophy and spiritualism, but wholly omitted any reference to theosophy when he saw us there; and that our conversation was in the underground railroad, in the course of which he referred to the articles in the *Glasgow Herald*, and exhibited the same vexation of which he accuses himself in the present one at page 581, when he found that the shrine had been permanently closed just three days before he got there. Perhaps the "glamour" of Adyar still lingers around his recollections.

I come now to the particular incident around which the October article revolves. It is the explanation supposed to have been offered by Madame Blavatsky of all her life and work to a visitor who told her he wanted an explanation to give to his flock (in South Place Chapel) who were always ready to admit facts. From his account it is clear that he did not inquire of her as to the philosophical doctrines of man and mind, and theories as to cosmogenesis she had been engaged in promulgating, nor of the objects and purposes of the Theosophical Society to which her life was devoted, and then as now an active body working not only in India but in Europe and America. His sole inquiry was about paltry phenomena that she never spoke of with any particular interest. For, he goes on: "'Now,' I said, 'what do these rumours mean?"

I hear of your lifting tea-pots from beneath your chair, summoning lost jewels, conversing with Mahatmas a thousand miles away.' ”

If this is all that passed — and no more is given of questions by him — there is not a word in it relating to philosophy nor any of the many other important subjects upon which Madame Blavatsky had been for long before assiduously writing and talking. Her reply therefore attaches solely to the question. It is given by him: “It is glamour; people think they see what they do not. That is the whole of it.” This reply has naught to do with the existence of Mahatmas, nor with their powers, nor with the theories of cosmogenesis and anthropogenesis given by her, nor with the aims and work of her Society, nor with her views as to many hidden and natural powers of man, on which she had before that spoken and written much. It simply offered an explanation she had never failed to give, included in the word “glamour.”

This power of producing glamour is now well known to the French and other schools of hypnotists, and it is a correct explanation of many of her very best and most wonderful phenomena. It is the explanation of numerous extraordinary feats to be witnessed in India. By its means a letter could be brought into the room and deposited anywhere without a person present seeing either letter or messenger. For grant the power, and the limits of its exercise cannot be fixed. Take the production of a teacup from beneath a chair where a moment or two before it had not been. The same power of glamouring would enable her to leave the room, still seeming to be present, to procure a teacup from the adjoining apartment and then to produce it suddenly from beneath the chair, all the while the spectators thinking they saw her sitting there. This is one of the possibilities of the realm of glamour, and admitted by Mr. Conway in my presence as I shall show. Glamour is only another name for hypnotism, partly understood by Dr. Charcot and his pupils, but fully known to Madame Blavatsky, who was taught in a school where the science is elaborated with a detail that Western schools have not yet reached to but eventually will. And this she has often asserted of many of her own phenomena, for she has deliberately called them “psychological frauds.”

I have said Mr. Conway admitted in my presence something germane to this inquiry. It was in his own South Place Chapel where I went in 1884 to hear him discourse on a subject which he advertised to be upon spiritualism and theosophy. For some reason unknown to me, he omitted all reference to theosophy, but dwelt at length on his experiences in India with fakirs, jugglers, and yogis. He related with a sober mien

marvels of magic, of hypnotism, or of fraud that outshine anything he has criticized in Madame Blavatsky. Among those, he told of seeing an old fakir or yogi make coins dance about a table at the word of command and following Mr. Conway's unexpressed wish, there being no connection between the operator and the table, as he averred. "This," he said, "is very wonderful. I do not know how to explain it. But some day I will go back and inquire further." And yet Madame Blavatsky explained it for him at the Adyar conversation.

I do not think, as some have said, that she was making fun of him by thinking: "You soft-headed and innocent old goose, do you really suppose that I am going seriously to answer a person who proclaims in advance his mission here as you did and expects to see me execute phenomena whereon he may write a sermon for his London babes?"¹ On the contrary, she was ready to go on with him further if he chose to proceed beyond mere marvels that she had often dubbed with the name of glamour before he came. But he went no further, and calmly proceeded, plodding along with grotesque solemnity that is refreshing in the extreme.

In fine, all that Mr. Conway's somewhat laboured article amounts to is that we are asked by him to believe that after Madame Blavatsky had duped some of the brightest minds of both West and East, and secured a firm hold on their loyalty, reverence, and affection — including many hundred Hindus of learning and wide experience in their own land of marvels, as they have told me with their own lips — had succeeded in establishing a system of imposture upon which, if we accept his view, she must depend, she was ready in a casual conversation to confess all her acts to be frauds and to throw herself on the mercy of Mr. Conway merely because he preached in South Place Chapel and had a congregation — hardly. If confession — "an unwitnessed confession" as he calls it — were her determination at the interview, it is interesting to ask why she did not confess to him that there were trap-doors and sliding panels to help phenomena? But there was no such confession, no trap-doors, no frauds. . . .

The remainder of the article shows an utter lack of acquaintance with the theosophical movement which has been classed by the great Frenchman, Emile Burnouf, as one of the three great religious movements of the day. Mr. Conway appears to think it depends on Colonel Olcott, ignoring the many other persons who give life to the "propa-

¹ *Theosophical Forum* for November, 1891.

ganda." Such men as Mr. A. P. Sinnett, and women like Mrs. Annie Besant, are left out of account, to say nothing of the omission to notice the fact that in each of the three great divisions of the globe, Europe, Asia, and America, there is a well-organized section of the Society, and that there is a great body of literature devoted to the work. This was so well known to others that shortly before her death an article by Madame Blavatsky was printed by the *North American Review*, describing the progress of the movement. . . .

The interest it has excited in England makes the last sentence of his article, "If theosophy is to live, it must 'take refuge in Buddha,'" a stale, emaciated joke. The convention of the Society in London, in July last, attracted over twelve hundred people to a public meeting at Portman Rooms, and later St. James' Hall and St. George's were crammed with people, including such men as Sir Robert Peel, and Lord Justice Pollock, to hear Mrs. Annie Besant lecture as a theosophist on "Reincarnation," while her lecture on theosophy at the Democratic Club brought such a crush that doors and windows were pressed in. All of this was the subject of newspaper reports, column after column having been devoted to it, with an immediate exhaustion of morning editions. It seems more likely that theosophy will "take refuge" in London than in "Buddha."

Having now directly answered Mr. Conway's article I will take advantage of the opportunity to append some facts directly known to myself, about the "shrine" and the rooms at Adyar.

I went to Adyar in the early part of the year 1884, with full power from the president of the Society to do whatever seemed best for our protection against an attack we had information was about to be made in conjunction with the missionaries who conducted the Christian College at Madras. I found that Mr. Coulomb had partly finished a hole in the wall behind the shrine. It was so new that its edges were ragged with the ends of laths and the plaster was still on the floor. Against it had been placed an unfinished teak-wood cupboard, made for the occasion, and having a false panel in the back that hid the hole in the wall. But the panel was too new to work and had to be violently kicked in to show that it was there. It was all unplanned, unoiled, and not rubbed down. He had been dismissed before he had time to finish. In the hall that opened on the stairs he had made a cunning panel, opening the back of a cupboard belonging to the "occult room." This was not finished and force had to be used to make it open, and then only by using a mallet. Another movable panel he also made in the front room, but

even the agent of the Psychical [Research] Society admitted that it was very new. It was of teak, and I had to use a mallet and file to open it.

All these things were discovered and examined in the presence of many people, who then and there wrote their opinions in a book I provided for the purpose, and which is now at headquarters. The whole arrangement was evidently made up after the facts to fit them on the theory of fraud. That it was done for money was admitted, for a few days after we had completed our examination the principal of the Christian College came to the place — a thing he had never done before — and asked that he and his friends be allowed to see the room and the shrine.

He almost implored us to let him go up, but we would not, as we saw he merely desired to finish what he called his “exposure.” He was then asked in my presence by Dr. Hartmann what he had paid to Coulomb for his work, and replied, somewhat off his guard, that he had paid him somewhere about one hundred rupees. This supports the statement by Dr. Hartmann (made in print), that Coulomb came to him and said that ten thousand rupees were at his disposal if he could ruin the Society. He merely exaggerated the amount to see if we would give him more to be silent.

The assailants of H. P. Blavatsky and the Theosophical Society have ever seemed to be beset by a singular fatuity. It seems that they must, as it were by force, deny all accepted laws of motive and of life in judging these things, explaining the conduct of members of the Society on principles the reverse of any ever known to human beings, facts as plain as noonday being ignored, and other facts construed on theories which require the most tremendous credulity to accept. They perceive no fine impulse, and laugh at the idea of our desiring to give a basis for ethics, although not a word in all the writings of Madame Blavatsky shows her or us in any other light.

Martyrdom is pleasant to look at and criticize, but harder to suffer. There never was a woman more unjustly abused than H. B.

—MAHATMA M.

H.P.B. AND THE MASTERS OF WISDOM

White Lotus Day commemorates the great event of the passing out of our physical world of a noble Soul, whose devotion and sacrifice have enabled us to become what we now are.

In her will, no monument was asked for; instead, she asked her friends and students, if they wished to remember her, to gather together on her anniversary day and simply read from her two favourite books, the *Bhagavad-Gita* and *The Light of Asia*, the one embodying the wisdom of Sri Krishna, and the other that of the Great Enlightened One. Her students, out of devotion and gratitude to her, have added to these two readings a third one, from *The Voice of the Silence*, embodying the Golden Precepts learned by her at the feet of the Great Gurus.

Why is the day called White Lotus Day? The lotus is a symbol and conveys certain great ideas. It enshrines mighty truths which mortal men aspiring to immortality should learn. Great in purity, it springs from the mud and mire of the earth, passes through the water, and resting on its surface bares its heart to the sun. In its centre lie the seeds. These, perfect replicas of the whole lotus plants of the future, make possible the re-embodiment of a plant after it withers and dies. White lotuses were used as a decoration at H.P.B.'s first anniversary meeting, and since then the white lotus has become the symbol of that great being whom the world knew as Helena Petrovna Blavatsky; her students, as H.P.B.; and who was known "otherwise" to the Great Mahatmas, as one of them wrote.

Did she teach anything "new"? No one ever teaches anything new. Krishna spoke of how mankind gradually lost the "mighty art" "in the course of time." He taught the same eternal doctrine to Arjuna (*Nara* — man) — "because thou art my devotee and my friend." We, H.P.B.'s students, also, must become her devotees and her friends in order to benefit by the great ideas she put forward. These ideas belong to the ageless divine Wisdom, the *Bodhi-Dharma* or the Wisdom-Religion, the *Brahma-Vidya* or the Esoteric Science. They were not invented by the ancient Sages any more than by H.P.B. They are as old as thinking man.

What teachings were specially emphasized by her for our modern era? First, the existence today, even in our present Kali Yuga, of a great body of Teachers: Mahatmas, Sages, Rishi, Munis, Dhyanis. They are living, divine Men. In India and elsewhere there prevail today false ideas of gurus and chelas. The great idea has been perverted. The

Gracious Ones have been forgotten and many false claimants are followed to the detriment of the followers. The idea of the Great Chain of Gurus (*Guruparampara*) has been distorted when not forgotten. It now needs serious reconsideration. True Gurus cannot be found in the world of *moha* and the *mayavic* fascinations of worldly life. They are to be found only in the realm of *Sat*, of Truth, where They live unseen by the world. The true Guru will not cure illnesses, solve difficulties and perform miracles. If that were possible, then Sri Krishna would have said to Arjuna, "I shall do the fighting for you!" But he did not. He began instead by teaching the ancient philosophy, and he closed his discourse with the injunction: "Act as seemeth best unto thee." That is the mark of a true Guru — he does not interfere with the free will of the disciple.

H.P.B. did not stop with the giving out of this teaching about the Great Gurus. She showed us that living Masters not only exist today but that *there is a way to reach them*. They are to be known by the study of their Wisdom. "Seek this wisdom by doing service, by strong search, by questions, and by humility," says Sri Krishna; and "the wise who see the truth will communicate it unto thee." *We* have to serve, search, enquire and be humble. Only when these prerequisites are built into our character may we hope to gain recognition from the Masters. Masters need companions. Their teachings and the practice of these teachings will lead us across the ocean of *Samsara*. Spiritual Knowledge will then spring up spontaneously in us.

The *Sangha* of these Great Teachers is not far, but is near at hand. It can be reached through self-study. "Man, know thyself!" ever said the ancients. It is much more than the physical body, much more than the personal man, that we have to know in order to seek the Way. Shall we follow the eightfold Way of the Buddha, the steps that Shankara taught, the 18 chapters of the *Gita*, the beatitudes of Jesus, and the Golden Precepts of *The Voice of the Silence*, which says, "Look inward: thou art Buddha"? Or, shall we take the way of wealth, money, friends, family — and then death and rebirth, to begin the weary round again? This is the great challenge always facing us.

The nature of the true Gurus has to be understood. No true Guru ever claimed that position. Anyone who makes such a claim, or accepts it, is a false guru. The true Gurus are hidden, "difficult to meet."

All of H.P.B.'s teachings revolve round the central idea about how to gain intimacy with the Great Ones, and through Them, with the Great Self. "Of teachers there are many; the MASTER-SOUL is one,

Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in It." A ray of the Great Self is in us; that ray can lead us to the Source, and help us to gain conscious union with the Self. Distinctions of race, creed, caste, etc., prevent us from living in our fellows "as they live in It." Does not Sri Krishna say in the Tenth Chapter of the *Gita*: "I am the Ego which is seated in the hearts of all beings"; and in the Thirteenth Chapter: "The spirit in the body is called *Maheshwara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul"? This brings us out of our narrow circle into the sphere of true Brotherhood, where castes, races, sexes and religions exist not, where man is Man, the Thinker. This is the first step if intimacy with the true Gurus is desired; otherwise, let us be honest enough to admit that we are ready neither to know them nor to tread the way of the spiritual life. In spite of our present limitations we can all reach that stage. This is the encouraging message H.P.B. brought. If Upali, the barber, could become a disciple of the Great Buddha and walk the eightfold path, then why not we?

We must go forward step by humble step. If we see a fault or weakness in our character, then it has to be crushed out beyond reanimation, and then only can we go forward. Procrastination can spell ruin. What will give us the enthusiasm and courage to press forward? The memory of the fact that the Great Sages, the Rishis, the Masters exist. If there are gods in human form, it is these Great Ones. As the poet-saint of India, Kabir, has put it, the Guru is greater than *Ishwara*, because he shows us the way to *Ishwara*, the divine Spirit in us. It is necessary to have knowledge which will bring some glimpse of the *Guru-parampara*, not one link of which can be disregarded or treated with disrespect. All men are our teachers. The whole of Nature teaches us. The vegetable, mineral and elemental kingdoms of Nature, too, can teach us great mysteries — if we have humility.

Students of Theosophy owe what they know and what they are to the Buddha-like and Christ-like heart of H.P.B. Her teachings provide the nourishment which all of us need, and without which "neither sacrifice nor wisdom comes our way," as the Buddha taught. The Great Teachers are Lords of *Yagna*. They embody sacrifice in their personalities. "Awake, arise, seek the Great Ones, and learn," sing the Upanishads. And having learnt, we have to pass on the great truths.

MADAME BLAVATSKY'S STRESS ON ALTRUISM

Again and again in Madame Blavatsky's writings she stresses the brotherhood of man and the responsibility that rests on each for service of his fellow-men.

She laid great stress on altruism in her writings, and as Theosophists all over the world will early in May be recalling their inestimable debt to her who brought the life-giving message of Theosophy to the modern world, it may be helpful to bring together some of her statements bearing directly on the response which should be ours to others' woes and sorrows.

In her First Message to the American Theosophists, sent in 1888, she defined the essence of Theosophy as "the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him." And she added: "Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also — he who preaches the gospel of good-will, teaches Theosophy."

In *The Theosophical Glossary* she defined Kama as "the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE."

And in *The Voice of the Silence* (p. 14) we are enjoined to let our Soul "lend its ear to every cry of pain," and to let "each burning human tear" drop on our heart and there remain; "nor ever brush it off, until the pain that caused it is removed."

In *The Key to Theosophy* (p. 53) she wrote: "...he who works for himself had better not work at all; rather let him work himself for others, for all. For every flower of love and charity he plants in his neighbour's garden, a loathsome weed will disappear from his own, and so this garden of the gods — Humanity — shall blossom as a rose."

In *Lucifer* for October 1889 she wrote: "Nothing of that which is conducive to help man, collectively or individually, to live, not 'happily,' but less *unhappily* in the world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a

man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize."

In the closing paragraph of *Isis Unveiled*, "true faith" is defined as "the embodiment of divine charity."

What is due to humanity at large is said on page 194 of *The Key to Theosophy* to be "full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth," such due not being given when there is any failure to show another "the same justice, kindness, consideration or mercy which we desire for ourselves."

And H.P.B. practised what she preached.

We have been accused of following a person because we speak so much of H. P. Blavatsky as we knew her. That is not, with us, the following of a person; it is the recognition of a great Fact in Nature, and that fact has to have a name. The fact is valuable, because it points to the Source of the Message. Many others have sprung up since she passed from among us, who have taken to themselves the credit of her Message, who have used and misused what she brought to them, and have sought to elevate themselves by virtue of its delivery. So it is essential that the one who brought the Message of Theosophy should be recognized, should be known, by all Theosophists, should be presented to all those who would study Theosophy, for in no other way can the truth of that Message be obtained, undiverted and uncorrupted....

If we look upon H.P.B. and W.Q.J. as something more than ordinary men, as Beings of power and knowledge, who had to step down to communicate with us in our paucity of ideas, in order to enable us to grasp at least a small part of the great *message* of Theosophy, then it is that it will be understood why we speak of them in terms of the greatest love and the highest reverence. No one who ever sought them as a Friend but found — and will find — their help — no matter how many the weaknesses, no matter how small the ideas of the inquirer. Always that assistance and guidance was given and will be found that enables the earnest seeker to grasp something of the great Truths about the Soul of Man that was and is the Message that they brought.

—From a White Lotus Day Address by ROBERT CROSBIE

H.P.B. AND THE U.L.T. DECLARATION

In the United Lodge of Theosophists, it is H.P.B.'s Teachings of Theosophy, a gift from Those behind her, that are promulgated, and these Teachings provide its ethical and metaphysical basis. Few, perhaps, realize that in the Five Messages sent by her to the American Theosophists from 1888 to 1891, H.P.B. laid down the pattern for practical Theosophical work, applicable not only to the U.L.T. as a whole, but also to the individual associates making up the various centres.

Robert Crosbie, it is generally known, drew up the U.L.T. Declaration, using statements from the writings of William Q. Judge. Many ideas in the Declaration can, however, also be traced to the *Five Messages*, as this article attempts to show. H.P.B. wrote those messages not only for the American Theosophists assembled in Convention, but also laid down the general lines of Theosophical work for our era. Her ideas are as alive and as important today as they were then, perhaps more so because of the cycle in which we find ourselves at present.

In the first paragraph of the Declaration we are told that the U.L.T. "does not concern itself with dissensions or differences of individual opinion," because if it did, this would stand in the way of that "profounder conviction of Universal Brotherhood" upon which all successful Theosophical work must be based. In the *Five Messages* (p. 16), H.P.B. wrote much the same: "...in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences." And, further (p. 17): "'UNION IS STRENGTH'; and for every reason private differences must be sunk in united work for our Great Cause."

This shows how important is this unity of which all speak and which is so difficult of achievement. H.P.B. goes on to say that though many Theosophists wish to work hard, "the price of their assistance is that all the work must be done in their way and not in anyone else's way." This could be a reason why the Declaration sets forth that the U.L.T. is not interested in "dissensions or differences of individual opinion," and why its work is based solely on the Fundamental Principles of the philosophy of Theosophy.

In the next clause of the Declaration we find an amplification of the same idea, when we are told that there is not the "time or inclination to take part in side issues." Would not those "side issues" also be a matter of "individual opinion" and lead to dissensions? This applies to U.L.T. as a body, but any associate, as an individual, if he has the

time and opportunity, should do all he can, be it ever so little, to alleviate the misery and suffering he finds around himself. It does not mean we must go far afield; often we find all we can do near at hand, perhaps even in our own homes. In line with this H.P.B. wrote (p. 8):

We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do.

What is that "larger, more important, and much more difficult work"? The U.L.T. Declaration states that our work and 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.

In other words, we have to begin to work in and upon ourselves. We have to train, as *Five Messages* suggests (p. 9),

the animal-man to be a human man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

We shall then have achieved that "profounder conviction of Universal Brotherhood." will have realized the real basis for "charity, justice, and generosity."

This idea is carried further in the Declaration when it is said that all those may be regarded as Theosophists "who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization." This is a restatement of what H.P.B. has said in *Five Messages* (p. 8): "Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind."

It is this idea which suggests what H.P.B. terms the unsectarian nature of Theosophy, and it is embodied in the Declaration in the following words: "*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

None of this can be achieved by any individual associate, or by any centre of the U.L.T., which, after all, is made up of associates, unless there is a solid foundation or basis for action and thought, and until,

in H.P.B.'s words (p. 13), Theosophy is made "a vital factor in our lives." In other words, associates have "to make it real, to weld its principles firmly into their lives — in short, to make it their own and treat the Theosophical Society [the U.L.T.] as if it were themselves."

If Theosophy can become "a vital factor in our lives," then naturally others will gradually become interested in it, and will, as the Declaration points out, "desire to fit themselves, by study and otherwise, to be the better able to help and teach others."

In *Five Messages* (p. 4) H.P.B. expresses the same idea thus:

...each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed.

When we consider these few quotations from *Five Messages*, we realize that the years that have elapsed since they were written have not changed their relevance and significance. They show the unique position of H.P.B. as the direct and faithful Agent of the Masters, a channel between Their world and ours. It follows that all she has written can be taken as Their teaching. The unbroken link is thus traced from the Masters, through H.P.B., to William Q. Judge, who from the first saw the "plan" and went on with the work; from him to Robert Crosbie, who assimilated and exemplified both the letter and the spirit of the "plan" in forming the U.L.T. and drawing up its Declaration. We can keep this link unbroken by loyalty to H.P.B. as the Teacher, and by bearing in mind the following words, written by her just 23 days before she left her body:

"Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. (*Five Messages*, p. 31)

IN THE LIGHT OF THEOSOPHY

On the full-moon day of the Hindu-Buddhist month of Vaisakh, which falls this year on the 4th of May, Buddhists all over the world will celebrate Buddha Jayanti — the greatest Buddhist festival.

Today, Buddhism has spread the world over, but when H. P. Blavatsky inaugurated the Theosophical Movement in 1875 and when her *Isis Unveiled* was published in 1877 (both the events took place in the New World, in New York) little was known about the Buddha and his Philosophy in the Western world. H.P.B. exerted herself to resuscitate the almost dying religion of Gautama, and in this noble effort she was splendidly helped by Colonel H. S. Olcott. Her great reverence for the Buddha and her knowledge of Buddhistic doctrines were ever utilized in defence of Buddhism when attacked and in arousing lukewarm Buddhists to do their duty by the *Dhamma*. The labours of Dharmapala, a devotee of H.P.B., were inspired by Theosophy, and he remained true and faithful to her memory till the day of his death. Nor should we overlook the valuable contribution to the Buddhistic renaissance made by Colonel Olcott by the publication of his *Buddhist Catechism* in 1881.

Soon after H.P.B.'s passing, *The Buddhist* of Colombo, Ceylon, editorially stated in its issue of May 15th, 1891, that Buddhism lost in her death "its most faithful friend and fearless advocate." The whole Buddhist world now reaps what she sowed. Though never a sectarian, she declared that "no amount of Western pride and prejudice will ever prevent the truths which Buddha taught from coming home to the hearts of the most intelligent thinkers of the West."

In *The Key to Theosophy*, answering the question, "Are not the ethics of Theosophy identical with those taught by Buddha?" H.P.B. wrote:

Certainly, because these ethics are the soul of the Wisdom-Religion, and were once the common property of the initiates of all nations. But Buddha was the first to embody these lofty ethics in his public teachings, and to make them the foundation and the very essence of his public system. It is herein that lies the immense difference between exoteric Buddhism and every other religion. For while in other religions ritualism and dogma hold the first and most important place, in Buddhism it is the ethics which have always been the most insisted upon. This accounts for the resemblance, amounting almost to identity, between the

ethics of Theosophy and those of the religion of Buddha. . . . Yet Theosophy is not Buddhism. (pp. 14-15)

Contemplating the Figure of the Buddha, repeating the words of His Dhamma, uniting with the Companions who follow the Wise and the Wisdom, we of the 20th century can come to the Living Mahatmas, one of whom wrote that he "who works to revive Buddhism may be regarded as one who labours in the true path of Theosophy." To practise His Dhamma is most surely to revive Buddhism.

What is it that prevents truth-seekers from seeking it wherever it may lie hidden? The taint of dogmatism alone can explain the vigour with which well-equipped scientists sometimes refuse to look into claims made in ancient and often obscure texts. Modern medicine and other biotechnologies use vast and opulent analytical techniques and instruments in intensive searches for remedies and palliatives. But they see not the dicta of Bharadwaja or *Yogavasishta*; they hear not the still small voice of ancient medical systems such as Ayurveda and Chen-tsiu.

The above is from an article in *The Times of India* of February 27, which makes a plea for tearing down the barriers built by prejudice and ignorance in the interest of discovering truths that will promote man's well-being.

The medical system practised in China many thousands of years ago — acupuncture or Chen-tsiu — is not even glanced at by many modern researchers, although it has been demonstrated under controlled conditions that needle pricks can cure certain ailments. While millions have practised it and benefited by it, orthodox Western medicine officially scoffs, *without investigation*.

It is said that two-thirds of the numerous plants that grow in tropical and sub-tropical India have not yet been classified and are unknown to many botanists; which means that their possible uses remain undiscovered. To make up for this neglect, this country is planning to develop herbaria which could lead to the discovery of new drugs. A national central herbarium being constructed in Howrah will house collections of Indian plants classified since 1883 by the Botanical Survey of India. Such work, the *Times* article suggests, should go hand in hand with increased activity in chemical and pharmaceutical analysis and with checking the claims made in ancient texts such as the *Charaka-Samhita*.

In *Isis Unveiled*, Madame Blavatsky wrote that modern medicine, while it has gained largely in anatomy, physiology, and pathology, and even in therapeutics, has lost immensely by its narrowness of spirit, its rigid materialism, its sectarian dogmatism. One school in its purblindness sternly ignores whatever is developed by other schools; and all unite in ignoring every grand conception of man or nature... every principle which does not conform to a stolid materialism. It would require a convocation of the hostile physicians of the several different schools to bring together what is now known of medical science, and it too often happens that after the best practitioners have vainly exhausted their art upon a patient, a mesmerist or a "healing medium" will effect a cure! The explorers of old medical literature, from the time of Hippocrates to that of Paracelsus and Van Helmont, will find a vast number of well-attested physiological and psychological facts and of measures or medicines for healing the sick which modern physicians superciliously refuse to employ. Even with respect to surgery, modern practitioners have humbly and publicly confessed the total impossibility of their approximating to anything like the marvellous skill displayed in the art of bandaging by ancient Egyptians. (I. 20)

Listing the achievements of the ancient Hindus, *Isis Unveiled* states further on that, in the sphere of medicine,

their knowledge was truly astonishing. In Tcharaka and Sousruta, the two princes of Hindu medicine, is laid down the system which Hippocrates appropriated later. Sousruta notably enunciates the principles of preventive medicine or hygiene, which he places much above curative medicine — too often, according to him, empirical. Are we more advanced today? It is not without interest to remark that the Arab physicians, who enjoyed a merited celebrity in the middle ages — Averroes among others — constantly spoke of the Hindu physicians, and regarded them as the initiators of the Greeks and themselves. (I. 619)

Dr. Garabed H. Paelian examines "The Meaning of Culture" in *Indian Philosophy and Culture* for September and December 1965. The cultured man, he writes,

is one who is developed on all planes. He is sound of body, self-respecting. He lives simply, having met the necessities of life, and

is an accepted member of society. He has curbed his egocentricity to the point where the interests of others are also important. He never, therefore, exhibits a lack of empathy by imposing on others or boring them.

Emotionally he is what is called objective. His love for others is based on his understanding of their uniqueness. He does not try then to exploit or change others. He encourages them to fulfil their own life patterns. Such a love, based on freedom, is the true meaning of the term "respect." It is never possessive or clinging.

The good-will of a cultured man is genuine. He is warm-hearted, sympathetic and is never envious or vindictive. The envious have, at bottom, a real lack of true compassion for the objects of their envy. This gives their well-meaning attempts to "do good" or to "help others" a wooden quality. They therefore fail because they are not totally sincere.

The cultured man does not doubt his own powers and abilities. He is not plagued by that fear of failure and craving for recognition that characterizes the insecure. He is, therefore, free from irritability, anger and fear. . . .

A cultured man is tolerant as he sees other viewpoints than his own. He does not consider it a loss of dignity to freely weigh the arguments of the opposition. He has poise, equilibrium, patience, fearlessness and a sense of order (relativity). Above all, these manifest as serenity. . . .

Such a serene, confident man feels at one with the beauties of nature. He realizes that all manifestations are equally sacred materializations of the One Power operating at different speeds or vibrations. The Chinese called this cultured person "The Princely Man." He is "a follower of the Tao."

Clear vision, insight and knowledge of values are the mental attributes of the cultured man. Balance is the important word in explaining the intuitive faculties of the cultured man. The cultured man is a citizen of the world. . . .

The cultured man has the facility of critical judgment. He has a flexible mind. He is willing to release any cherished idea when a higher concept is presented to him. Rigidity of mind is spiritual death and eventually produces physical disabilities; the qualities of grace, method, delicacy and lucidity are necessary for the exercise of critical judgment.

Attention may be drawn to what H.P.B. said of culture in her article, "Progress and Culture," which was reprinted in our December 1939 issue from *Lucifer* for August 1890. H.P.B. wrote:

Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay.

H.P.B., in this article, decries "intellectual culture, *minus* spirituality," as also the vaunted progress of the so-called civilized world, which "relates in every case to purely physical appliances, to objects and things, not to the *inner* man." Progress and culture in this wider sense, therefore, imply inner growth and moral and spiritual development.

With the reduction in infant mortality and increase in life expectancy, there are today more human beings who survive to a ripe old age than there have been for many a past century. The problem of growing old gracefully has, therefore, a greater relevance today than it has had in the past.

Aging has many aspects. "In some sense," says zoologist N. J. Berrill in his article "Aging and Everyman" (*The Atlantic*, January 1966), "it begins before birth and is a quality of those processes we call development and growth." The inevitability of aging as a natural process has been challenged and it is sought to postpone death. "Meaningful postponement," however, as the author points out,

is very different from securing a rotting apple to its branch. . . . If we remain content with our lot, or at least accept it as the bonanza it truly is, our goal should be the more restricted and reasonable one of improving the quality of body and mind in the later years already at our disposal.

Youth and age cannot be dissociated. The earlier search for the fountain of youth is the same as the present effort to postpone old age. The old long to regain youth, and the young wish to retain it. It may well be that the study of age and the aging process is a wrong emphasis and that the proper study of man should be youth, and that aging is merely its negation. . . .

Our affluent society adds bulk to our bodies and calluses behind but no lustre to life or mind. . . . What the mind becomes depends on what comes into it and on what it does. Thoughts not put into action are ephemeral. Action may be expressive or creative, but what is expressed or created becomes permanently ingrained in the being of the person. And here if anywhere is the only foun-

tain of youth we all can partake of, for the secret of true happiness lies not in having, nor in just being, but in becoming. It holds for youth, maturity, and the later years. It consists of self-discovery, self-development, self-transcendence, creativity, and awareness in every possible manifestation. Self-renewal from first to last holds body and soul together, and only so is life worth living to the very end.

From the Theosophical point of view, the human life span is more or less predetermined from birth. The occult side of the question is hinted at by Mr. Judge in *The Ocean of Theosophy* (Chapter IV). The body, he says, is subject to physical, physiological and psychical laws which govern the race of man as a whole. "Hence its period of possible continuance can be calculated just as the limit of tensile strain among the metals used in bridge building can be deduced by the engineer."

It is a duty we owe to the body which is ours under Karma to keep it in good working condition as long as possible through *natural* means; e.g., through applications of the Theosophical principle of the "middle way" — moderation in all things pertaining to individual existence, as laid down in the sixth chapter of the *Gita* — whether it be in eating, or sleeping, or work, or recreation.

Why anyone should desire greater longevity and consider it a "boon" is a question Mr. Berrill does well to take cognizance of. This clinging to bodily existence so common in our day reflects the failure to understand the purpose of life, the soul's immortality and the function of the body as a tabernacle of the dweller within. To make of the dwelling a primary entity and to prolong its existence by all manner of means appears to be a reversal of the natural state of things — though of course allowing the body to decay prematurely would imply the neglect of an obligatory duty. If the idea of many lives for the soul is grasped and this life is regarded as only one in a long series of such existences, there is immediately seen a higher purpose than physical survival, or life-at-any-cost.
