

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

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### WHITE LOTUS DAY

[Reprinted from THE THEOSOPHICAL MOVEMENT, April 1954.]

DURING the coming month, all students of Theosophy, and all friends and admirers of the Theosophical Movement, will participate in the celebration of White Lotus Day. It was on the 8th of May, 1891, that H. P. Blavatsky cast off her body, in and through which she had served the Cause of her Holy Masters.

Born in 1831, she began her pilgrimage to centres of learning and true Wisdom in 1851; and, having mastered the knowledge necessary for her grand mission, she commenced her labour of love in 1871. At the age of 60, in 1891, she completed her bodily tasks.

From 1831 to 1851 she lived with her family in Russia and, when hardly 12 years of age, it is recorded of her by a respected member of her family:

She was the strangest girl one has ever seen, one with a distinct dual nature in her, that made one think that there were two beings in one and the same body; one mischievous, combative, and obstinate—everyway graceless; the other as mystical and metaphysically inclined as a seeress of Prevoist. No schoolboy was ever more uncontrollable or full of the most unimaginable and daring pranks and *espiegleries* than she was. At the same time, when the paroxysm of mischiefmaking had run its course, no old scholar could be more assiduous in his study, and she could not be prevailed upon to give up her books, which she would devour night and day as long as the impulse lasted. The enormous library of her grandparents seemed then hardly large enough to satisfy her cravings.

From 1851 to 1871 she was on her great quest for accurate knowledge of the Science of Occultism. About this she herself has gone on record at the very opening of her first book, *Isis Unveiled*.

From 1871 to 1891 H.P.B. fulfilled her mission—writing books, editing periodicals, answering questions, carrying on a world-wide correspondence. She was often busy for 24 hours a day—"My nights are my *manvantaras*, my days are my *pralayas*," she said; and she was wide awake during those *pralayas*.

Her mission did not call for proselyting but for the imparting of knowledge which destroyed people's blind beliefs, superstitions, false knowledge and moral weaknesses.

The chief plank of her platform was Universal Brotherhood, and so she laboured for all men and women, irrespective of any distinctions. Her psycho-philosophy demanded respect for the free will of everyone, and so hers was a unique tolerance of all persons. She never judged or condemned anyone but did not hesitate to evaluate and reject false views or vicious tendencies, whenever and wherever she encountered them.

H.P.B. had enlightened faith in her ideas and views, in her Teachers and in the Mission entrusted to her by Them. In the Introductory to her *Secret Doctrine* there is a passage which points to her own view about her teachings:

To . . . the readers of the "Secret Doctrine" I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, "I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM."

Pull the "string" to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS—you will never be able to make away with these. You can only ignore them, and no more.

Our own conviction is that the "string" is a live electric wire and he who tries to "cut it up in shreds" will find himself singed, burnt and killed. What she has accomplished by synthesizing Science, Religion and Philosophy cannot be undone. But the honest and sincere reader of her works will do well to bear in mind her remarks:

Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt.

This Law of Time, *Kala-Chakra* or Cycles, unveils still another fundamental Law, the *Law of Unity* of all. The illusion of separateness is called the Great Heresy. This illusion springs from ignorance of the fact that differences do not mean separateness. Because each is different from the others in sense life, in moral life, in mind life, each fancies that he is separate from others. Each has the power of love; some love wisely and some foolishly, some more and some less, but all are capable of love. One person knows but a little, another knows much, but both have the power to know. One is capable of great sacrifices, another can only sacrifice in a way that looks like crass selfishness, but it is the same power. Take any human faculty or power, and we shall find that all men and women possess it. If we go from there to examine mighty nature, we shall be staggered by the fact that there is not a single power in nature that is not in man.

We are united with the stars because we have eyes; with the air because we have lungs. So also we are united with poets and philosophers because we have minds; we are united with the Buddhas and the Christs because we are souls. On the other hand, by our weaknesses we are tied to the criminal; by our sins we are in league with all the sinners. Invisible, but all the same real, threads bind us to all men; nay, all kingdoms of Nature are one stupendous, mighty whole. Nature, matter, *prakriti* is the body of all; god, light, law is the soul of all. This Great Vision we all must seek; what a few have done, what all can do:

Some few, whose lamps shone brighter, have been led  
From Cause to Cause, to Nature's secret head;  
And found that one first Principle must be....

(John Dryden)

This Law of Unity is the Law of God. Its chief lesson for us is the lesson of Universal Brotherhood. We are different in bodies, in senses, in feelings, in thoughts, in perceptions, but not in the power to perceive, nor in the power to express. Sons of the same Father Spirit, rays from the same Sun, a mighty Brotherhood exists and persists in Nature to which we are blind and deaf. The folly of "thy soul" and "my soul" produces *Ahankara*, egotism, the parent of all sins and crimes. But let us not err as so many do and think that there are no differences, for they do exist everywhere in matter, but not in

Spirit. As we ponder over the basic unity, the foundation of oneness, we are able to value truly the differences of mind and matter.

To recapitulate: Nature evolves by the law of natural impulse; man grows by the law of choice, of free will, and he must therefore act remembering that "exertion is greater than destiny." Growth takes place in time, in due season, as every effect is worked out and every cause becomes rooted in knowledge; therefore, while we *patiently* move, we must persevere in our movement, energizing ourselves, learning in all things to be self-dependent, reliant on our soul, the god within. We are all bound in one universal whole; each particle of dust is doing its work. In Spirit, we are one and indivisible, but in our intelligence we are different. Our religion, then, should be that of Universal Brotherhood: of compassion for the less evolved, the lower kingdoms; of love for all equals; of reverence and devotion for the higher ones, the more evolved men, the instructors and inspirers of all mortals. Gazing into Nature, we must learn that it is the Great Mirror in which the Self in the Heart is reflected. So the chela is taught in an Occult Catechism to gaze at the firmament and find it to be but the reflection of the One Self:

"Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

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"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

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LOVE the world and love the things of the world, all of them without exception, but do not love them for the pleasure they give you or hate them for the pain they bring you. That is to say, love them without attachment.

—R. H. BLYTH

## THE THEOSOPHICAL SOCIETY AND H.P.B.

[The writer of this article, Dr. J. D. Buck, was a close associate of Mr. Judge and "one of the most respected members in America." Though he never met H.P.B., he maintained a correspondence with her while she was in India. The article was first published in *The Theosophist* for June 1891, a month after H.P.B.'s passing on May 8 of that year. It was, however, written and in type before this event.—Eds.]

AS one of the older members of the Theosophical Society, perhaps I may be permitted to add some remarks and some personal observations on the above subject. I joined the Theosophical Society in December of 1878, just as the President, Col. Olcott, and H.P.B. were about starting for India. I have never yet seen either of these founders of the Society, and have had correspondence with them only at long intervals and on matters pertaining to the general work of the Society. I cannot, therefore, be accused of being overawed, or personally biased by contact with H.P.B. If I have been "hypnotized" by her, it is at very long range and without a moment's lucidity or break in the "suggestion" for over *thirteen years*.

When, therefore, a disgruntled member of the Theosophical Society writes me that, "As it is, her (H.P.B.'s) story and her teachings are accepted without investigation by the Society," and further says, "I have failed to find any proof of the truth of her story or of her teachings," he comes to a very natural conclusion under the circumstances, and if I were in his place, I would certainly and at once sever my connection with the Society and go into some other quest more suited to my tastes and abilities. The fact, however, that the conclusion precedes the premise does not alter the logic of the case. Put in proper form it stands thus: "I have been a member of the Theosophical Society for several years, and I have failed to find any proof of the truth of her (H.P.B.'s) story or of her teachings, *therefore* her story and her teachings are accepted without investigation by the Society." The bee in this brother's bonnet is quite apparent to everyone but himself. No plainer or more logical conclusion, it seems to me, can be arrived at by anyone than this; if he fails to find any proof of the truths set forth in *Isis Unveiled*, *The Secret Doctrine* and the hundreds of shorter essays put forth by H.P.B. during the last

fifteen years, then there can be therein contained no message for him, or for those of like mind. As to his motive and method of search; as to whether he has, or has not, conformed in his researches to those ethical principles whereby it has all along been distinctly stated that knowledge (proof) would follow seeking, is a matter solely for him to decide. If he has, to the very best of his ability, conformed to the ethical principle of Brotherhood; if he has faithfully laboured to assist others, and to promote the Universal Brotherhood of man, and has appealed in vain for help or instruction from H.P.B., then is his case indeed an exception.

I have never known such a case in my thirteen years of intimate association with hundreds of members of the Theosophical Society. I have, however, known persons who had every possible opportunity, who have been shown every possible kindness and consideration, and afforded every means for advancement and for work, and yet who have not only made no progress but seemed to retrograde, and I have observed that in every single instance this retrograde movement sprang from a carping, unbrotherly, uncharitable criticism of H.P.B. These persons never seem to have got one particle beyond the plane of personalities. If they add that, "the Society accepts her teaching without investigation and without proof," I must reply that such a statement has not a shadow of truth on which to stand. Such a statement designates the "Society" as a body of either knaves or fools, and is really unworthy of notice. It is true that there is no by-law in the T.S. that requires any member to endorse, accept or believe either H.P.B. or any other individual, be it even a Mahatma, and it is equally true that H.P.B.'s motto has been from the beginning not only, "My doctrine is not mine but his that sent me," but—take the doctrines for what they are worth, in and of themselves, without regard to their source or authority. No doctrine is to be accepted because of any *authority* lying back of it, or suffered to lie back of it. This statement has been made by H.P.B. times without number and prefaced to all her writings. An individual says, "I find after all my investigations no 'proof' of the truth of these doctrines," and a sufficient answer would be, "Very well, then, they probably contain no truth *for you*; better let them alone." But no! that is precisely what these individuals seem unable to do. Their position seems to be something like this: "H.P.B. has put forth certain doctrines and made certain statements which she

has received from Teachers, and asks that they be examined *solely on their merits*, and accepted or rejected accordingly. I have examined them and find no evidence of their truthfulness; the Society has accepted them without investigation, *therefore*, damn H.P.B.!!"

These individuals seem entirely incompetent either to investigate or to apprehend the Theosophical teachings. As these teachings are ethical, philosophical, or scientific, why such an one should desire to remain in the Society, or when leaving it, should manifest such uncharitableness towards one who, so far from offering them any harm or unkindness, on the contrary has often shown them every possible kindness, seems strange indeed. But this fact is not beyond explanation.

The teachings now called theosophical did not originate with H.P.B. or the present T.S., as many members of the T.S. know very well. The present writer is scarcely more than an "entered apprentice" in these matters, and yet he can fortify this statement by scores of writers and by hundreds of references outside of the writings of H.P.B., who never pretends to have exhausted the subject. These writings occur in nearly every age that exhibits either literature or learning. These truths were always veiled, and he who sought to unveil them, or to give to the age most in need of them even the ethical and more beneficent portions of them, was ever "*damned*." What says Goethe?

Who dare call the child by its right name?  
The few that knew something of it,  
And foolishly opened their hearts,  
Revealing to the vulgar crowd their views,  
Were ever crucified or burnt.

These doctrines are like a mirror in which the individual sees his own soul. They are the "Silent Witness." In the presence of these doctrines man stands in the presence of his Higher Self, and as a result one of two things must happen; either he will listen to the *Voice* and strive to lead the life, or he will stifle the voice and silence the witness. It is a thankless task and a dangerous one to tear the veil from the selfish soul of man, and to reveal to him his deformity and his infinite possibilities. The few only will listen, the crowd will turn and rend you. This is the mission and the reward of the teacher, and

there is the most indisputable evidence that H.P.B. *knew from the beginning what to expect*. The old maxim, "Let sleeping dogs alone," is one of prudence at least, but it is not the motto, or the spirit, of one versed and grounded in the precepts of *The Voice of the Silence*. To rouse humanity from its sloth and its selfishness is like waking from their slimy beds a brood of serpents. The prudent and the time-serving had better not attempt the office of teacher. It is true that the sword of Karma is double-edged and it cuts both ways, but no need at this time to illustrate further.

But what can be the use of multiplying evidence? Those "whose hour has struck," have no need of it; and those who "find no proof of the truth of H.P.B.'s teachings," will never listen to it. The supreme folly of continuing to receive, read or study those teachings, while looking with suspicion and distrust on their author, can hardly be transcended. That no such test need be applied for admission into the Society stands to both reason and justice, but one ought to be able to rely equally on the subsequent self-respect and decency of the applicant. No one having any self-respect will remain in the Society and continue to receive teachings from one whom he really believes to be a fraud or a liar. No one having any sense of decency will abuse and vilify, either in or out of the Society, one who treats him with all charity, kindness and brotherliness; and whose only offence consists in offering him just so much of truth as he can understand and is willing to accept, and who leaves him absolutely free to accept or reject it, in whole or in part, solely on its merits, and as seemeth to him best. The aim has been from the beginning to give everyone, as far as possible, a fair chance.

That the majority, or the working members of the Society, have accepted without evidence or investigation, is a statement so weak and foolish as to sink almost beneath contempt. It is another phase of that trick—personality—upon which are wrecked all those who are blind to principle and dominated by self. What H.P.B. is to the real workers who have caught the inspiration from her heroic example, these carpers will never know—at least in this incarnation. When detraction fails to move them, then it is usually time to call them "worshippers of H.P.B." and so forth. It is an invariable quality of certain minds that, unable to examine any principle dispassionately, or in any case to eliminate the personal equation, they must either

worship or curse those whom they can in no sense understand. These carpers in the T.S., like slanderers outside, are at liberty to define their own position under the law of Karma, but when they assume to speak for the whole T.S., they are assuming a very large contract, altogether out of proportion to their ability.

The most satisfactory sign in regard to the T.S. in these rapidly closing years of the cycle is, that a large and increasing number of earnest and intelligent workers have learned to *appreciate* H.P.B. and her Great Work. They show this appreciation, not by sycophancy, but by good earnest *work* for the *cause* which H. P. B. has from the first placed above all personal considerations, and to which she has sacrificed titles, wealth, health, and even life. While these earnest workers dislike to be drawn into personal controversy over personalities, they are not void of a sense of justice and common decency. They feel outraged that one who has done so much for them, and offered so much to humanity, should be so constantly vilified and abused, but even more than this is the harm wrought to the cause of truth itself, whereby it is hindered by these base slanderers from acceptance by those who would otherwise receive it gladly. This constant abuse has, indeed, served to draw the earnest workers closer together and nearer to H.P.B., but alas! that their theosophic life must be nourished by her sorrow and pain.

Like a true mother she has infused her life of devotion and self-sacrifice into them. I think that every earnest member of the T.S. should accept the challenge wherever and whenever given; not by retaliation and abuse, but by outspoken, manly and womanly defence of one who never retaliates or defends herself. It is true that a sufficient answer to any fair-minded and just critic would be to point to H.P.B.'s work itself, unparalleled in history as it is.

Star critics, however, are never fair-minded nor just, and even these must at least be contradicted for the work's sake, no less than for that of the Teacher who has made that work possible. I would by no means change the lines of admission to the T.S., but the Society itself ought to draw the line where liberty of belief and acceptance of teaching is distorted into a carping and unbrotherly criticism of the Teacher. It owes that much at least to decency and self-respect.

—J. D. BUCK, M.D., F.T.S.

## BROTHERLINESS AMONG FELLOW STUDENTS

OUR philosophy abounds in injunctions to love and trust one another. *The Voice of the Silence* implies the bond that should subsist among student-aspirants when it calls on the disciple to "bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother." And Jasper Niemand writes in her Preface to Part I of *Letters That Have Helped Me*, published in Mr. Judge's lifetime, that there is no tie in the universe equal to that which binds together those comrades "who, single-hearted and of royal Faith, hold Truth to be dearer than all material life and seek it on the hidden way." We are bound together by the tie of mutual aspiration and devotion, nay, of mutual gratitude; for, from which of our comrades have we not sometimes received light from his study of our Teachings, sometimes inspiration from his example? The great Masters feel grateful even for the inadequate help which is the best that most of us can render to their Cause. How much more grateful should we feel to all through whom the smallest ray of light has reached us!

We have Mr. Judge's assurance that "LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight." Those enemies are, of course, not other individuals but the forces of darkness in the world and in our own lower natures, whenever wrong thought and attitude give them an opening. Mr. Judge goes on to warn:

If I, or you, go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we shall fail. (*Letters That Have Helped Me*, Indian edition, p. 109)

We may assume that all earnest and devoted students of Theosophy enter upon the effort to unfold their highest capabilities and to acquire the Wisdom of the Ages while overcoming in themselves all that stands in the way of those objectives, with the unsullied motive of making themselves thereby the better able to help and teach others. But from time to time each must make very sure that such is still his unadulterated motive. Also remember that "motives are vapours" unless they find expression in words and deeds and also in a sustained heart attitude.

Honest and searching self-examination is never more necessary

This Law of Time, *Kala-Chakra* or Cycles, unveils still another fundamental Law, the *Law of Unity* of all. The illusion of separateness is called the Great Heresy. This illusion springs from ignorance of the fact that differences do not mean separateness. Because each is different from the others in sense life, in moral life, in mind life, each fancies that he is separate from others. Each has the power of love; some love wisely and some foolishly, some more and some less, but *all* are capable of love. One person knows but a little, another knows much, but both have the power to know. One is capable of great sacrifices, another can only sacrifice in a way that looks like crass selfishness, but it is the same power. Take any human faculty or power, and we shall find that all men and women possess it. If we go from there to examine mighty nature, we shall be staggered by the fact that there is not a single power in nature that is not in man.

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When, therefore, a disgruntled member of the Theosophical Society writes me that, "As it is, her (H.P.B.'s) story and her teachings are accepted without investigation by the Society," and further says, "I have failed to find any proof of the truth of her story or of her teachings," he comes to a very natural conclusion under the circumstances, and if I were in his place, I would certainly and at once sever my connection with the Society and go into some other quest more suited to my tastes and abilities. The fact, however, that the conclusion precedes the premise does not alter the logic of the case. Put in proper form it stands thus: "I have been a member of the Theosophical Society for several years, and I have failed to find any proof of the truth of her (H.P.B.'s) story or of her teachings, *therefore* her story and her teachings are accepted without investigation by the Society." The bee in this brother's bonnet is quite apparent to everyone but himself. No plainer or more logical conclusion, it seems to me, can be arrived at by anyone than this; if he fails to find any proof of the truths set forth in *Isis Unveiled*, *The Secret Doctrine* and the hundreds of shorter essays put forth by H.P.B. during the last

fifteen years, then there can be therein contained no message for him, or for those of like mind. As to his motive and method of search; as to whether he has, or has not, conformed in his researches to those ethical principles whereby it has all along been distinctly stated that knowledge (proof) would follow seeking, is a matter solely for him to decide. If he has, to the very best of his ability, conformed to the ethical principle of Brotherhood; if he has faithfully laboured to assist others, and to promote the Universal Brotherhood of man, and has appealed in vain for help or instruction from H.P.B., then is his case indeed an exception.

I have never known such a case in my thirteen years of intimate association with hundreds of members of the Theosophical Society. I have, however, known persons who had every possible opportunity, who have been shown every possible kindness and consideration, and afforded every means for advancement and for work, and yet who have not only made no progress but seemed to retrograde, and I have observed that in every single instance this retrograde movement sprang from a carping, unbrotherly, uncharitable criticism of H.P.B. These persons never seem to have got one particle beyond the plane of personalities. If they add that, "the Society accepts her teaching without investigation and without proof," I must reply that such a statement has not a shadow of truth on which to stand. Such a statement designates the "Society" as a body of either knaves or fools, and is really unworthy of notice. It is true that there is no by-law in the T.S. that requires any member to endorse, accept or believe either H.P.B. or any other individual, be it even a Mahatma, and it is equally true that H.P.B.'s motto has been from the beginning not only, "My doctrine is not mine but his that sent me," but—take the doctrines for what they are worth, in and of themselves, without regard to their source or authority. No doctrine is to be accepted because of any *authority* lying back of it, or suffered to lie back of it. This statement has been made by H.P.B. times without number and prefaced to all her writings. An individual says, "I find after all my investigations no 'proof' of the truth of these doctrines," and a sufficient answer would be, "Very well, then, they probably contain no truth *for you*; better let them alone." But no! that is precisely what these individuals seem unable to do. Their position seems to be something like this: "H.P.B. has put forth certain doctrines and made certain statements which she

has received from Teachers, and asks that they be examined *solely on their merits*, and accepted or rejected accordingly. I have examined them and find no evidence of their truthfulness; the Society has accepted them without investigation, *therefore*, damn H.P.B.!!"

These individuals seem entirely incompetent either to investigate or to apprehend the Theosophical teachings. As these teachings are ethical, philosophical, or scientific, why such an one should desire to remain in the Society, or when leaving it, should manifest such uncharitableness towards one who, so far from offering them any harm or unkindness, on the contrary has often shown them every possible kindness, seems strange indeed. But this fact is not beyond explanation.

The teachings now called theosophical did not originate with H.P.B. or the present T.S., as many members of the T.S. know very well. The present writer is scarcely more than an "entered apprentice" in these matters, and yet he can fortify this statement by scores of writers and by hundreds of references outside of the writings of H.P.B., who never pretends to have exhausted the subject. These writings occur in nearly every age that exhibits either literature or learning. These truths were always veiled, and he who sought to unveil them, or to give to the age most in need of them even the ethical and more beneficent portions of them, was ever "*damned*." What says Goethe?

Who dare call the child by its right name?  
The few that knew something of it,  
And foolishly opened their hearts,  
Revealing to the vulgar crowd their views,  
Were ever crucified or burnt.

These doctrines are like a mirror in which the individual sees his own soul. They are the "Silent Witness." In the presence of these doctrines man stands in the presence of his Higher Self, and as a result one of two things must happen; either he will listen to the *Voice* and strive to lead the life, or he will stifle the voice and silence the witness. It is a thankless task and a dangerous one to tear the veil from the selfish soul of man, and to reveal to him his deformity and his infinite possibilities. The few only will listen, the crowd will turn and rend you. This is the mission and the reward of the teacher, and

there is the most indisputable evidence that H.P.B. *knew from the beginning what to expect*. The old maxim, "Let sleeping dogs alone," is one of prudence at least, but it is not the motto, or the spirit, of one versed and grounded in the precepts of *The Voice of the Silence*. To rouse humanity from its sloth and its selfishness is like waking from their slimy beds a brood of serpents. The prudent and the time-serving had better not attempt the office of teacher. It is true that the sword of Karma is double-edged and it cuts both ways, but no need at this time to illustrate further.

But what can be the use of multiplying evidence? Those "whose hour has struck," have no need of it; and those who "find no proof of the truth of H.P.B.'s teachings," will never listen to it. The supreme folly of continuing to receive, read or study those teachings, while looking with suspicion and distrust on their author, can hardly be transcended. That no such test need be applied for admission into the Society stands to both reason and justice, but one ought to be able to rely equally on the subsequent self-respect and decency of the applicant. No one having any self-respect will remain in the Society and continue to receive teachings from one whom he really believes to be a fraud or a liar. No one having any sense of decency will abuse and vilify, either in or out of the Society, one who treats him with all charity, kindness and brotherliness; and whose only offence consists in offering him just so much of truth as he can understand and is willing to accept, and who leaves him absolutely free to accept or reject it, in whole or in part, solely on its merits, and as seemeth to him best. The aim has been from the beginning to give everyone, as far as possible, a fair chance.

That the majority, or the working members of the Society, have accepted without evidence or investigation, is a statement so weak and foolish as to sink almost beneath contempt. It is another phase of that trick—personality—upon which are wrecked all those who are blind to principle and dominated by self. What H.P.B. is to the real workers who have caught the inspiration from her heroic example these carpers will never know—at least in this incarnation. When detraction fails to move them, then it is usually time to call them "worshippers of H.P.B." and so forth. It is an invariable quality of certain minds that, unable to examine any principle dispassionately, or in any case to eliminate the personal equation, they must either

worship or curse those whom they can in no sense understand. These carpers in the T.S., like slanderers outside, are at liberty to define their own position under the law of Karma, but when they assume to speak for the whole T.S., they are assuming a very large contract, altogether out of proportion to their ability.

The most satisfactory sign in regard to the T.S. in these rapidly closing years of the cycle is, that a large and increasing number of earnest and intelligent workers have learned to *appreciate* H.P.B. and her Great Work. They show this appreciation, not by sycophancy, but by good earnest *work* for the *cause* which H. P. B. has from the first placed above all personal considerations, and to which she has sacrificed titles, wealth, health, and even life. While these earnest workers dislike to be drawn into personal controversy over personalities, they are not void of a sense of justice and common decency. They feel outraged that one who has done so much for them, and offered so much to humanity, should be so constantly vilified and abused, but even more than this is the harm wrought to the cause of truth itself, whereby it is hindered by these base slanderers from acceptance by those who would otherwise receive it gladly. This constant abuse has, indeed, served to draw the earnest workers closer together and nearer to H.P.B., but alas! that their theosophic life must be nourished by her sorrow and pain.

Like a true mother she has infused her life of devotion and self-sacrifice into them. I think that every earnest member of the T.S. should accept the challenge wherever and whenever given; not by retaliation and abuse, but by outspoken, manly and womanly defence of one who never retaliates or defends herself. It is true that a sufficient answer to any fair-minded and just critic would be to point to H.P.B.'s work itself, unparalleled in history as it is.

Star critics, however, are never fair-minded nor just, and even these must at least be contradicted for the work's sake, no less than for that of the Teacher who has made that work possible. I would by no means change the lines of admission to the T.S., but the Society itself ought to draw the line where liberty of belief and acceptance of teaching is distorted into a carping and unbrotherly criticism of the Teacher. It owes that much at least to decency and self-respect.

—J. D. BUCK, M.D., F.T.S.

## BROTHERLINESS AMONG FELLOW STUDENTS

OUR philosophy abounds in injunctions to love and trust one another. *The Voice of the Silence* implies the bond that should subsist among student-aspirants when it calls on the disciple to “bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.” And Jasper Niemand writes in her Preface to Part I of *Letters That Have Helped Me*, published in Mr. Judge’s lifetime, that there is no tie in the universe equal to that which binds together those comrades “who, single-hearted and of royal Faith, hold Truth to be dearer than all material life and seek it on the hidden way.” We are bound together by the tie of mutual aspiration and devotion, nay, of mutual gratitude; for, from which of our comrades have we not sometimes received light from his study of our Teachings, sometimes inspiration from his example? The great Masters feel grateful even for the inadequate help which is the best that most of us can render to their Cause. How much more grateful should we feel to all through whom the smallest ray of light has reached us!

We have Mr. Judge’s assurance that “LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight.” Those enemies are, of course, not other individuals but the forces of darkness in the world and in our own lower natures, whenever wrong thought and attitude give them an opening. Mr. Judge goes on to warn:

If I, or you, go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we shall fail. (*Letters That Have Helped Me*, Indian edition, p. 109)

We may assume that all earnest and devoted students of Theosophy enter upon the effort to unfold their highest capabilities and to acquire the Wisdom of the Ages while overcoming in themselves all that stands in the way of those objectives, with the unsullied motive of making themselves thereby the better able to help and teach others. But from time to time each must make very sure that such is still his unadulterated motive. Also remember that “motives are vapours” unless they find expression in words and deeds and also in a sustained heart attitude.

Honest and searching self-examination is never more necessary

than when, as can happen after years of effort and diligent acquisition of knowledge, we find ourselves baffled, critical of our fellow pupils' apparent lack of appreciation or of sympathy, and perhaps resentful of that in them which may upon analysis be found to be a reaction to a change in us which may have come about unconsciously to ourselves. Are *we* desirous of holding our position in the eyes of others? Have we fixed our eyes on the shortcomings of our fellow aspirants and failed to keep strict watch against the sprouting of the giant weed of self in our own consciousness?

Mr. Judge asks in another letter:

Have any of you had unkind or revengeful feelings to him? If so, ought you not to at once drive them out of your hearts? For I swear to you on my life that if you have been troubled or unfortunate it is by the reaction from such or similar thoughts about him or others. Drive them all out of your hearts, and present such kindness and brotherliness to him that he shall, by the force of your living kindness, be drawn into full unity and co-operation with you. (pp. 104-5)

The last sentence holds the key to our release from whatever resentful sense of isolation we may be feeling. But we should not feel surprised or discouraged when the resentment or disapprobation felt by another and which may have been slow of growth does not immediately melt away because we have experienced a change of heart! But true "charity" or spiritual love, as Paul assured the Corinthians in his first epistle to them, "never faileth," and the force of undiscouraged and unselfish love must have its due effect in time. We must, however, be prepared for more than sporadic efforts if we have neglected this behest in his Epistle to the Romans: "Be kindly affectioned one to another with brotherly love; *in honour preferring one another.*"

We have italicized the last phrase because, applied in honest self-examination, it may reveal the unsuspected working in us of such subtle and insidious poisons as pride and jealousy. It is almost as easy to recognize in ourselves as in others ebullitions of lust, wrath and greed, but, all unknown to ourselves, these subtler poisons, like to the worm that fattens on the blossom's heart, may be destroying our perspective, making us exaggerate our own small advance while blinding us to true soul-greatness in another. The sure antidote for

these two poisons is remembering the greatness of the Elder Brothers' sacrifice, the littleness of one's own contribution to the Cause.

But how are we to regain the trust and affection of our fellow students if we have forfeited them in any measure? We are told not to try to feel more actively friendly to this one or to that. Mr. Judge advises: "Cut off...thoughts about those 'foolish children' until harmonious vibrations ensue to some extent." But we must forgive and try to forget. As long as there is resentment in our heart, attempts at reconciliation are foredoomed to failure. We must steel ourselves not to resent the rebuffs which we may feel our changed attitude does not deserve. Others' reactions are not our concern. What matters most to us is how we feel towards them, casting no one out of our heart, returning for coldness the warmth of an ungrudging love, humbly confident in the Law.

Never seek return for love,  
Reckoning loss and gain;  
He who tries to barter love  
Desecrates the fane.

On the altar silently  
Lay your gift, and go.  
How the Holy Flame descends  
Mortals may not know.

The compassion that we must try to develop in ourselves can play no favourites, will cold-shoulder none. It is the irresistible sweep of an outward current, taking its rise in the Self, which is the centre of our being.

Let us seek encouragement and inspiration for our effort in the words of Gautama, the Enlightened One, who taught:

When I have returned from seeking alms and have taken my meal I go to a grove and there I heap together grasses and leaves, such as are found there, and seat myself thereon with crossed legs and holding the body erect I fix my thoughts intently. So I stay while I suffuse with a mind full of Loving-kindness the four world quarters. Thus I stay till I suffuse the whole world, above, below, across, on all sides, with a mind full of Serenity—wide, extended, unmeasured, without enmity, without ill-will.

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## ORTHODOXY

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

—*Five Messages* from H.P.B.

WE can see clearly, by observing the decadence of most of the world's great religions, that orthodoxy is indeed the destructive force present in them all. It is like a cancer that eats away at the centre, until one day it has spread throughout the whole body.

Even in the Theosophical Movement we have periods when thought "solidifies" and a breed of orthodox students is produced—students who believe that certain dogmatic statements identify a definite line of action to be taken. It is at such times that we may need a shaking up of our mental processes and an awareness, as H.P.B. pointed out, that none of the concepts that we formulate in any way represent reality. Such images, or pictures, will one day grow dull and finally fade out. Our aim is to reach a state where all images are transcended and we enter the world of no-form, "but of which all forms are narrowed reflections."

It is important to realize that such a rejection of orthodoxy should not be accompanied by a corresponding slackening of truly Theosophical ideals. The highest goal should always be our guiding light and we should never stray from its ever-present radiance. Nor should we fail to understand that the ultimate Truth cannot be fathomed by the human mind and therefore will not reveal itself to those who are limited by conventional thought. Those who fall into the fatal trap of conformity to the dead letter of the teachings will suffer from a narrowness of mind that will lead them to be overcritical of those whose lifestyles are more in line with the "living and breathing spirit of Truth and an ever growing Knowledge."

The first object of the Theosophical Movement in general is the

formation of a nucleus of Universal Brotherhood of Humanity, regardless of race, creed, sex, caste, or colour. It has often proved futile to attempt to encompass such a lofty ideal within the narrow confines of ratiocinative thought. In her article, "The Theosophical Society: Its Mission and Its Future," H.P.B. writes:

It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated.

This is the breaking down of the feeling of separateness that is the greatest illusion we labour under. Book-learning and all lower-mind knowledge is inferior to the development of true Human Solidarity which is the real reason for the launching of the Theosophical Movement. A letter written by the Master K.H. to A. P. Sinnett in 1880 states unequivocally: "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

If we take all this into consideration, then it is obvious that it is not philosophical erudition that is of account in arresting "the attention of the highest minds," but the Theosophical Movement as a moral example and as a leading light in the kind of unorthodox methods of thought and action mentioned in the quotation at the head of this article. H.P.B. was an exemplar of nonconformity to the soul destroying materialism, hypocrisy and immorality of the age. There is a lot that can be learned from her attitude to the corruption of the age. We may be rich in technology, but we are still poor in things of the spirit. If we can nurture in ourselves just a little of the moral courage possessed by H.P.B. and all the great world Teachers throughout the ages, then great strides can be made in our vital task of spiritualizing humanity. The key lies in a correct understanding of what is orthodox and hinders us in our work, and what is unorthodox and helpful to us in our philanthropic duties.

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## VIRAGA—DISPASSION

"Equal-mindedness is called Yoga."

THIS statement, appearing in the Second Chapter of the *Bhagavad-Gita*, is echoed and amplified in several others. It has implications which we shall do well to seek out and apply. A few of these may be suggested, but every student can find more upon reflection.

As spiritual aspirants we have to learn to look with equal mind on objects, circumstances and—perhaps most difficult of all upon—all the individuals with whom our self-made lot is cast.

The *Gita* calls that man devoted "who hath spiritual knowledge and discernment, who standeth upon the pinnacle, and hath subdued the senses, to whom gold and stone are the same " (VI, 8). This obviously does not imply ignorance of the difference between gold and stone or of their respective values for use or for barter. Rather does it mean that both are equally valueless for acquiring the real objects of spiritual striving: and what are these but wisdom, compassion and the power of selfless sacrifice?

Gold and stone stand as types of material objects to which the world assigns greater or lesser value, but from the glamour of which, and of all that which either can procure, we have to free ourselves. They also symbolize, respectively, prosperity and adversity and the pleasure and pain associated in the ordinary mind with the one and the other. One meaning of *Viraga*, given in *The Voice of the Silence* among the *Paramitas* or divine virtues, is "indifference to pleasure and to pain." None of these pairs of opposites has any power over us save what we give to them by our own attitude.

A prescription of great practical value for freeing ourselves from the power of alternating cycles of prosperity and depression is to step outside the vicious circle of self-interest of which these two words, *prosperity* and *adversity*, mark the opposite poles. It means to cease to identify Self with the body, to cease to identify Self with either the good side or the dark side of life. Self is neither prosperity nor pain. Pain and pleasure come from identification of Self with what is experienced. The moment the identification is cut off, the body is here if we choose to use it, and pleasure and pain are here if we choose to experience them; otherwise, we are outside their sphere of influence. It is difficult for us to get this view, but that is the very purpose of

our struggle on earth.

Only in the measure in which that is achieved shall we be "unsolicitous about the event of things...content with whatever cometh to pass" and unattached to any particular habitation (XII, 18-19). In other words, to have a heart full of devotion we must have emptied it of worldly things.

We are not to shirk our duties, whether congenital obligations or those which we have voluntarily assumed. Krishna, indeed, praises devotion to natural duty as leading to perfection. (XVIII, 45)

Nor are we called upon to cease to love all beings or to renounce pity for man or beast. On the contrary, Krishna describes that man as dear unto Him who not only has his mind and heart fixed on Him alone but is at the same time "free from enmity" and "well-disposed towards all creatures." It is, indeed, he who is "alike towards all creatures" who attains to supreme devotion to Krishna.

For, to become indifferent to outer things and to material circumstances and the enjoyment or suffering arising out of these is only part of the struggle to attain equal-mindedness. It is in our relations with other people that an important part of our testing comes. It is relatively easy to become indifferent to objects of perception and even to rise in some measure above pleasure and pain. It is far more difficult to feel neither elation nor resentment when experiencing honour or ignominy and praise or blame, whether merited or, in our view, unjust.

Krishna calls that man his beloved servant who is "equal-minded to friend or foe, the same in honour and dishonour...to whom praise and blame are as one " (XII, 18-19). We are called upon to be of equal mind, irrespective of the company in which we find ourselves.

...he is esteemed among all who, whether amongst his friends and companions, in the midst of enemies or those who stand aloof or remain neutral, with those who love and those who hate, and in the company of sinners or the righteous, is of equal mind.  
(VI, 9)

This is not contravened by the indubitable assistance which keeping in the company of the righteous gives in the leading of the spiritual life. It is recorded that when Ananda once said to the Buddha, "Half of the holy life, O Lord, is friendship with the beautiful, association with the beautiful, communion with the beautiful," the Buddha

replied, "It is not so, Ananda, it is not so! It is not half of the holy life; it is the whole of the holy life."

We are, certainly, greatly helped by the sympathy of fellow aspirants, encouraged by their good example, sometimes perhaps also, alas, warned by their failure to live up to their highest possibilities. But even fellow aspirants are to be regarded from an impersonal point of view. As *Light on the Path* puts it, "No man is your enemy: no man is your friend. All alike are your teachers." (p. 24)

Friendship of the right kind is a holy relationship, of the wrong type, a curse, according to whether the magnetic attraction is sympathy or fascination, "the one holy and natural, the other evil and unnatural" (*Isis Unveiled*, I, 210). But inordinate personal attachment, whether to parent, wife or husband, child or friend, will constitute a hindrance in spiritual service. Even if not interfering with our best service here, the attachment must hold us in Devachan until its force is exhausted, unless our Karma is so good as to make possible extraordinary help in returning sooner to the field of service. But even here and now there is a danger if we allow ourselves to be influenced against our better judgment by one no wiser or more devoted than ourselves. Gandhiji put it succinctly, "Don't listen to friends when the Friend inside you says, 'Do this.'"

The way out of the difficulties posed by exclusive attachments is not attempting to love the objects of legitimate affection less but all men more, trying to expand the circle of our friends and having as our ideal an immense, all-embracing love for mankind as a whole.

What a release full equal-mindedness would give! Freedom from all apprehension, full resignation to whatsoever the Good Law may bring us and courage to face the vicissitudes present and in store for us—the crop of our own sowing—with a confidence as tranquil as the babe's who looks on his surroundings from the secure shelter of his mother's arms. Full freedom also from the moods that darken life for oneself and for those linked with one by the ties of blood or friendship or the still more sacred ties of aspirations shared, a common aim and purpose and a common teaching. Craving naught and unapprehensive, feeling for all a friendliness that asks for no return and recognizing that, under the Great Law, what comes to us is ours, what does not come to us is not, what shall we covet or desire?

The quality of *Viraga*, dispassion or detachment, must be more or less developed in our inner nature by our own efforts if we aspire to perfect Chelaship. It is listed thus among the qualifications expected in a Chela in the Chapter on "the Laws of Upasans" in Book IV of *Kiu-ti*, compiled from the very old Book mentioned in the opening sentence of Chapter I of *Isis Unveiled*:

Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

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THE Scriptures say of human beings that there is an outward man and, along with him, an inner man.

To the outward man belong those things that depend on the soul but are connected with the flesh and blended with it, and the co-operative functions of the several members such as the eye, the ear, the tongue, the hand, and so on. The Scriptures speak of all this as the old man, the earthly man, the outward person, the enemy, the servant.

Within us all is the other person, the inner man, whom the Scriptures call the new man, the heavenly man, the young person, a friend, the aristocrat.

Relative to the aristocracy of the inner, spiritual man and the commonalty of the outward, physical person, the heathen philosophers, Tully and Seneca, maintain that no rational soul is without God. The seed of God is in us. Given an intelligent farmer and a diligent fieldhand, it will thrive and grow up to God whose seed it is and, accordingly, its fruit will be God-nature. Pear seeds grow into pear trees; nut seeds into nut trees, and God-seed into God.

—MEISTER JOHANNES ECKHART

than when, as can happen after years of effort and diligent acquisition of knowledge, we find ourselves baffled, critical of our fellow pupils' apparent lack of appreciation or of sympathy, and perhaps resentful of that in them which may upon analysis be found to be a reaction to a change in us which may have come about unconsciously to ourselves. Are we desirous of holding our position in the eyes of others? Have we fixed our eyes on the shortcomings of our fellow aspirants and failed to keep strict watch against the sprouting of the giant weed of self in our own consciousness?

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## ORTHODOXY

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

—*Five Messages from H.P.B.*

WE can see clearly, by observing the decadence of most of the world's great religions, that orthodoxy is indeed the destructive force present in them all. It is like a cancer that eats away at the centre, until one day it has spread throughout the whole body.

Even in the Theosophical Movement we have periods when thought "solidifies" and a breed of orthodox students is produced—students who believe that certain dogmatic statements identify a definite line of action to be taken. It is at such times that we may need a shaking up of our mental processes and an awareness, as H.P.B. pointed out, that none of the concepts that we formulate in any way represent reality. Such images, or pictures, will one day grow dull and finally fade out. Our aim is to reach a state where all images are transcended and we enter the world of no-form, "but of which all forms are narrowed reflections."

It is important to realize that such a rejection of orthodoxy should not be accompanied by a corresponding slackening of truly Theosophical ideals. The highest goal should always be our guiding light and we should never stray from its ever-present radiance. Nor should we fail to understand that the ultimate Truth cannot be fathomed by the human mind and therefore will not reveal itself to those who are limited by conventional thought. Those who fall into the fatal trap of conformity to the dead letter of the teachings will suffer from a narrowness of mind that will lead them to be overcritical of those whose lifestyles are more in line with the "living and breathing spirit of Truth and an ever growing Knowledge."

The first object of the Theosophical Movement in general is the

formation of a nucleus of Universal Brotherhood of Humanity regardless of race, creed, sex, caste, or colour. It has often proved futile to attempt to encompass such a lofty ideal within the narrow confines of ratiocinative thought. In her article, "The Theosophical Society: Its Mission and Its Future," H.P.B. writes:

It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated.

This is the breaking down of the feeling of separateness that is the greatest illusion we labour under. Book-learning and all lower-minor knowledge is inferior to the development of true Human Solidarity, which is the real reason for the launching of the Theosophical Movement. A letter written by the Master K.H. to A. P. Sinnett in 1880 states unequivocally: "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

If we take all this into consideration, then it is obvious that it is not philosophical erudition that is of account in arresting "the attention of the highest minds," but the Theosophical Movement as a moral example and as a leading light in the kind of unorthodox methods of thought and action mentioned in the quotation at the head of this article. H.P.B. was an exemplar of nonconformity to the soul-destroying materialism, hypocrisy and immorality of the age. There is a lot that can be learned from her attitude to the corruption of the age. We may be rich in technology, but we are still poor in things of the spirit. If we can nurture in ourselves just a little of the moral courage possessed by H.P.B. and all the great world Teachers throughout the ages, then great strides can be made in our vital task of spiritualizing humanity. The key lies in a correct understanding of what is orthodox and hinders us in our work; and what is unorthodox and helpful to us in our philanthropic duties.

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## VIRAGA—DISPASSION

"Equal-mindedness is called Yoga."

HIS statement, appearing in the Second Chapter of the *Bhagavad-gita*, is echoed and amplified in several others. It has implications which we shall do well to seek out and apply. A few of these may be suggested, but every student can find more upon reflection.

As spiritual aspirants we have to learn to look with equal mind on objects, circumstances and—perhaps most difficult of all upon—all the individuals with whom our self-made lot is cast.

The *Gita* calls that man devoted "who hath spiritual knowledge and discernment, who standeth upon the pinnacle, and hath subdued the senses, to whom gold and stone are the same " (VI, 8). This obviously does not imply ignorance of the difference between gold and stone or of their respective values for use or for barter. Rather does it mean that both are equally valueless for acquiring the real objects of spiritual striving: and what are these but wisdom, compassion and the power of selfless sacrifice?

Gold and stone stand as types of material objects to which the world assigns greater or lesser value, but from the glamour of which, and of all that which either can procure, we have to free ourselves. They also symbolize, respectively, prosperity and adversity and the pleasure and pain associated in the ordinary mind with the one and the other. One meaning of *Viraga*, given in *The Voice of the Silence* among the *Paramitas* or divine virtues, is "indifference to pleasure and to pain." None of these pairs of opposites has any power over us save what we give to them by our own attitude.

A prescription of great practical value for freeing ourselves from the power of alternating cycles of prosperity and depression is to step outside the vicious circle of self-interest of which these two words, *prosperity* and *adversity*, mark the opposite poles. It means to cease to identify Self with the body, to cease to identify Self with either the good side or the dark side of life. Self is neither prosperity nor pain. Pain and pleasure come from identification of Self with what is experienced. The moment the identification is cut off, the body is here if we choose to use it, and pleasure and pain are here if we choose to experience them; otherwise, we are outside their sphere of influence. It is difficult for us to get this view, but that is the very purpose of

our struggle on earth.

Only in the measure in which that is achieved shall we be "unsolicitous about the event of things...content with whatever cometh to pass" and unattached to any particular habitation (XII, 18-19). In other words, to have a heart full of devotion we must have emptied it of worldly things.

We are not to shirk our duties, whether congenital obligations or those which we have voluntarily assumed. Krishna, indeed, praises devotion to natural duty as leading to perfection. (XVIII, 45)

Nor are we called upon to cease to love all beings or to renounce pity for man or beast. On the contrary, Krishna describes that man as dear unto Him who not only has his mind and heart fixed on Him alone but is at the same time "free from enmity" and "well-disposed towards all creatures." It is, indeed, he who is "alike towards all creatures" who attains to supreme devotion to Krishna.

For, to become indifferent to outer things and to material circumstances and the enjoyment or suffering arising out of these is only part of the struggle to attain equal-mindedness. It is in our relations with other people that an important part of our testing comes. It is relatively easy to become indifferent to objects of perception and even to rise in some measure above pleasure and pain. It is far more difficult to feel neither elation nor resentment when experiencing honour or ignominy and praise or blame, whether merited or, in our view, unjust.

Krishna calls that man his beloved servant who is "equal-minded to friend or foe, the same in honour and dishonour...to whom praise and blame are as one " (XII, 18-19). We are called upon to be of equal mind, irrespective of the company in which we find ourselves.

...he is esteemed among all who, whether amongst his friends and companions, in the midst of enemies or those who stand aloof or remain neutral, with those who love and those who hate, and in the company of sinners or the righteous, is of equal mind.  
(VI, 9)

This is not contravened by the indubitable assistance which keeping in the company of the righteous gives in the leading of the spiritual life. It is recorded that when Ananda once said to the Buddha, "Half of the holy life, O Lord, is friendship with the beautiful, association with the beautiful, communion with the beautiful," the Buddha

replied, "It is not so, Ananda, it is not so! It is not half of the holy life; it is the whole of the holy life."

We are, certainly, greatly helped by the sympathy of fellow aspirants, encouraged by their good example, sometimes perhaps also, alas, warned by their failure to live up to their highest possibilities. But even fellow aspirants are to be regarded from an impersonal point of view. As *Light on the Path* puts it, "No man is your enemy: no man is your friend. All alike are your teachers." (p. 24)

Friendship of the right kind is a holy relationship, of the wrong type, a curse, according to whether the magnetic attraction is sympathy or fascination, "the one holy and natural, the other evil and unnatural" (*Isis Unveiled*, I, 210). But inordinate personal attachment, whether to parent, wife or husband, child or friend, will constitute a hindrance in spiritual service. Even if not interfering with our best service here, the attachment must hold us in Devachan until its force is exhausted, unless our Karma is so good as to make possible extraordinary help in returning sooner to the field of service. But even here and now there is a danger if we allow ourselves to be influenced against our better judgment by one no wiser or more devoted than ourselves. Gandhiji put it succinctly, "Don't listen to friends when the Friend inside you says, 'Do this.'"

The way out of the difficulties posed by exclusive attachments is not attempting to love the objects of legitimate affection less but all men more, trying to expand the circle of our friends and having as our ideal an immense, all-embracing love for mankind as a whole.

What a release full equal-mindedness would give! Freedom from all apprehension, full resignation to whatsoever the Good Law may bring us and courage to face the vicissitudes present and in store for us—the crop of our own sowing—with a confidence as tranquil as the babe's who looks on his surroundings from the secure shelter of his mother's arms. Full freedom also from the moods that darken life for oneself and for those linked with one by the ties of blood or friendship or the still more sacred ties of aspirations shared, a common aim and purpose and a common teaching. Craving naught and unapprehensive, feeling for all a friendliness that asks for no return and recognizing that, under the Great Law, what comes to us is ours, what does not come to us is not, what shall we covet or desire?

The quality of *Viraga*, dispassion or detachment, must be more or less developed in our inner nature by our own efforts if we aspire to perfect Chelaship. It is listed thus among the qualifications expected in a Chela in the Chapter on "the Laws of Upasans" in Book IV of *Kiu-ti*, compiled from the very old Book mentioned in the opening sentence of Chapter I of *Isis Unveiled*:

Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

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THE Scriptures say of human beings that there is an outward man and, along with him, an inner man.

To the outward man belong those things that depend on the soul but are connected with the flesh and blended with it, and the co-operative functions of the several members such as the eye, the ear, the tongue, the hand, and so on. The Scriptures speak of all this as the old man, the earthly man, the outward person, the enemy, the servant.

Within us all is the other person, the inner man, whom the Scriptures call the new man, the heavenly man, the young person, a friend, the aristocrat.

Relative to the aristocracy of the inner, spiritual man and the commonalty of the outward, physical person, the heathen philosophers, Tully and Seneca, maintain that no rational soul is without God. The seed of God is in us. Given an intelligent farmer and a diligent fieldhand, it will thrive and grow up to God whose seed it is and, accordingly, its fruit will be God-nature. Pear seeds grow into pear trees; nut seeds into nut trees, and God-seed into God.

—MEISTER JOHANNES ECKHART

eradicating it entirely....

One message comes across loud and clear—each one of us possesses the ability, at least at some level, to influence our health and control our physical processes in ways that are nothing short of dazzling. We are all dormant yogis. It is now up to our ability to tap these powers that makes the difference between health and disease.

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Universities are in crisis, in the East as in the West, in the North as in the South, suffocating within rigid, outdated structures, poorly adapted to the modern world. If they do not change, writes the Latin American educator, Carlos Tünnermann Bernheim of Nicaragua, in *Unesco Sources* for December 1991, universities will be turned into "museum pieces." The world is undergoing profound transformations, but are our universities, and higher education in general, able to respond to new and changing situations? The crisis in higher education, he writes,

is therefore a crisis involving change, in-depth revision of its objectives, missions, tasks and organization and methods of work.

Higher education is facing the challenge of coming to terms with change as one of the characteristics of our times and, by the same token, of training graduates to respond to social change and to the rapid development of knowledge and skills. This means that universities must be constantly prepared to review their teaching structures and programmes, since crisis becomes more acute when the need for change coincides with rigid academic organizations and educational traditions that ascribe more importance to form than to cognitive content....

In addition to concern about quality, there is the problem of the relevance of the studies pursued. The lack of connection between output of higher education, in terms of graduates' knowledge and skills, and social needs gives rise to some of the harshest criticism levelled against the higher education system....

The increasing complexities of contemporary society require the university graduate to combine a high degree of specialization and technical qualification with sound general training which will make it possible for her or him to confront the changing world. Universities today are thus being faced with new dilemmas of education...

World society now in the making raises questions regarding the contribution higher education could make towards solving the global problems of humanity. The promotion of peace and international solidarity, environmental preservation, the cultural dimension of development and the assertion of national and cultural identities are becoming increasingly important items on the agenda of higher education.

Universities should look to the future, making future-oriented reflection one of their central concerns, and anticipating rather than being led by events.

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The attitude of a society to capital punishment can be an indicator of the degree of bitterness in it. This is the conclusion drawn by the sponsors of a poll conducted in Russia by the social poll centre Rossika.

According to the journal *XX Century and Peace*, those polled were asked to state their attitude towards capital punishment for seven crimes. Side by side, they were also asked other questions—about their attitude in the matter of animal protection and their trust in people.

One of the questions put was : "Is it moral to create funds for the protection of animals today when the majority of citizens live below the poverty line?" Many among the supporters of capital punishment for all seven crimes viewed the creation of such funds as immoral while no such view was expressed by those who fully rejected capital punishment.

Another question was : "Do you think that most of those people who behave honestly do so because they have high moral standards or because they fear being caught for dishonest deeds?" It was found that the level of trust in others was far below normal among the supporters of capital punishment.

The conclusion is drawn that our attitudes in one sphere of life influence our attitudes in other spheres as well and determine the psychological climate within a society.

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.  
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.  
INDEX TO THE SECRET DOCTRINE  
THE THEOSOPHICAL GLOSSARY  
TRANSACTIONS OF THE BLAVATSKY LODGE  
THE KEY TO THEOSOPHY  
THE VOICE OF THE SILENCE  
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS  
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SHE BEING DEAD YET SPEAKETH  
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LETTERS THAT HAVE HELPED ME  
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NOTES ON THE BHAGAVAD-GITA  
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IN MEMORY OF HELENA PETROVNA BLAVATSKY, BY SOME OF HER PUPILS  
U.L.T. PAMPHLET SERIES, NOS. 1-36  
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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