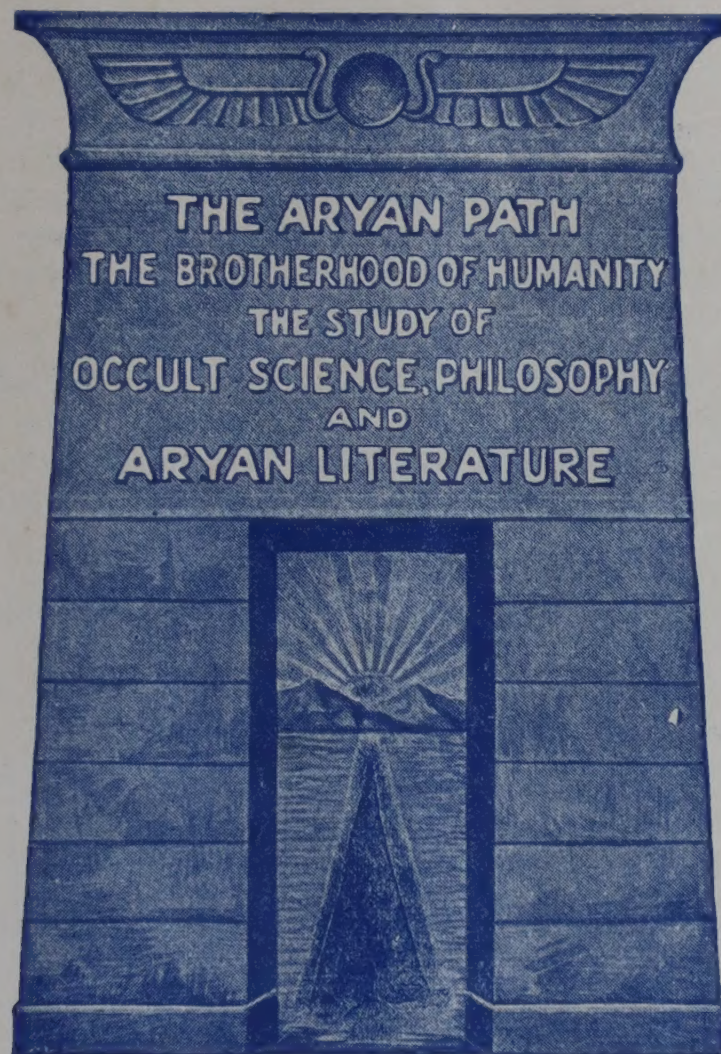




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XVII No. 10

August 17, 1947

H.P.B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity."—W. Q. JUDGE

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th August 1947.

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AUM THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1947.

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THE VOICE AND THE WORD

During this month of August all true students of the Esoteric Philosophy will remember to meditate upon the inner and real significance of the phenomenon called Birth. Human evolution is a series of births and deaths and of both there are different types.

He who lives more lives than one
More deaths than one must die

is true* not only of the life of the body but of every constituent of our nature. Equally true is it of every being in Nature. *Nitya* and *Naimittika Pralaya*—the constant disintegration and the occasional dissolution—affects the whole of the manifested cosmos. Even Divine Incarnations appear and disappear subject to the Law of birth and death.

H. P. Blavatsky's Appearance in the body in 1831 took place in this month of August. Already our readers have passed the 11th of August and some among them may have finished their reflections on the import and the significance of that Appearance; others, commencing on that day, may be in the midst of their meditations. There are those, however few, who are always reflecting on that theme because their self-chosen tasks and self-imposed duties demand remembrance of the mission which necessitated that Appearance.

Birth implies death for all mortals; when the Voice becomes the Word, and when Silence speaks, the same Law operates—the Voice withdraws and the Word remains as *Karuna-Rupa*, Compassion-Form, to radiate its beneficence in space and time. The Being known to the world as H. P. Blavatsky was one of the Army of the Voice and her recorded Message constitutes the Word she formulated. The Appearance has disappeared

from mortal ken but the Message remains. It is used, it is abused; it is studied, it is neglected; it is interpreted, it is misinterpreted; just as is done with the Messages of her Illustrious Predecessors. All Divine Incarnations issue from the Single Lodge of Teachers, the One Fraternity of Men of Puissance, the United Band of Compassionate Renouncers. Therefore the Message all of Them deliver is identical—the One Truth comprising Living Ideas from which in each cycle some are expressed in language suited to time, place and circumstance.

Coming as H. P. B. did to a world getting ready for the International State, she wrote her Message in a language which is fast becoming a world-language—English. She lived and laboured in the U. S. A., India and Great Britain—the three geographical areas of three important continents, potent for influencing most the race-mind. Her Message is for all humanity and all students anywhere, and however situate, can assimilate the power of that Message. The knowledge of the English language is widespread in India, and universal in the U. S. A. and Britain, and English is becoming increasingly popular everywhere.

The end of the nineteenth century, prodded by Karmic limitations and weaknesses, created materialism in knowledge which debased the mind and the morals of mankind. H. P. B.'s Work could have saved the European civilization if the Continent, and especially Britain, had accepted her Teachings. "Educated" India copied Britain's materialistic ways of thought and "illiterate" India was not strong enough to resist the impact of its natural leaders, the "educated"; the process, though checked, continues and the ill

effects of the two wars have enhanced the evil. In the U. S. A. Theosophy made a better and stronger impress, thanks to the work of W. Q. Judge; there Theosophical ideas are more in the air and have a greater influence, however indirect.

Men of science had not the open mind necessary to learn the laws of Soul-life and the Spirit-world; though, do what some of them might, they were forced by the Law of Cycles to enter the realm of super-physics, as had been clearly prophesied by H. P. B. in 1888—“between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death blow” (*Secret Doctrine*, I, 612). It was delivered by the discovery of Radium and by subsequent discoveries by eminent men of science. Their morals, however, remained unchanged and the results we have before us. Materialistic science devoid of moral principles has brought us the atom-bomb, with the great possibilities of atomic fission for construction unable to manifest because, in the absence of moral perception, only its destructive properties are made available. As long as modern science does not accept its responsibility to morality and ethics it cannot help encouraging the forces of greed and hate.

Physics gained access to superphysical spheres but remained amoral. Psychology met with a worse fate, its materialistic outlook debased human aspirations; the sacredness of sex-force became degraded through lack of knowledge and false interpretations of its powers and potencies have ushered in an era of immoral irresponsibility and irresponsible immorality.

The wisdom of hoary India could have saved the situation to some extent but the Indian theosophists did not rise and were not helped to rise to a spiritual altitude. Religious sectarianism and superstition (which H. P. B. and her Masters had tried to fight and overthrow) found not a few champions among persons who called themselves theosophists; most of them remained orthodox, explaining away corrupt religious institutions in a mysterious “mysticism” which considerably weakened the Cause of Pure Theosophy.

Such are some of the cogitations which force themselves upon us as we brood over the coming of H. P. B. to unveil the Wisdom of Isis and to expound the Truth of the Secret Doctrine. In spite of its vicissitudes her Mission is succeeding along two very definite lines. Her recorded teachings are being carefully studied by small groups of students in numerous places in almost every country. Not only are the Associates of the United Lodge of Theosophists themselves zealous students but they have put into circulation authentic editions of the Message and the accurate and faithful exposition done by the colleague of the Recorder—William Quan Judge. The second line along which H. P. B.'s Mission has succeeded is that Theosophical ideas are fast permeating the mind of the race. Her books have obtained an amazing circulation among the general public and a great deal of “plagiarizing” has taken place; the unacknowledged use by numerous men and women of her thoughts and even her language seems to be on the increase. Neither she and her Master, nor we who are followers and pupils, would mind that!

To make her Mission more successful requires a wider dissemination and greater popularization of our ideas on Spirit and Matter, on Soul and Mind, on senses and body and on the indissoluble links which bind the visible to the invisible. That metaphysics and philosophy are equally indissolubly linked to Ethics and Morality needs to be made known to the educated classes, who, acquiring that knowledge, would teach the masses the truths of Universal Causation, Reincarnation, Karma and Universal Brotherhood. Ancient books contain much information which should be used and for gaining which discriminating study is essential. Behind and within the different religions is the Light of the One Religion; the historical and doctrinal links which connect the different religions need to be examined and understood. Much has been done by the genuine students of the Esoteric Philosophy. Much more remains to be done. The Help of the Word is available and through it the Sound of the Voice can be caught.

"THE CYCLE MOVETH"

X.—CHELAS AND CHELASHIP

[This article is reprinted from *Theosophy*, Vol. XIII, pp. 433-440, August 1925.—Eds.]

The one characteristic of LIFE is that it unfolds. Ceaseless is that process. Consciousness reaches awareness of itself and attains self-consciousness in the human kingdom. From the state of self-consciousness man evolves into a Self-Conscious Being, the Adept retaining his individuality, untrammelled by the overpowering influence of Living Nature which produces sleep, death, pralaya. Within the conscious being are all powers of the whole of Nature. The Adept develops those latent powers by the power of his will; he subdues Nature by the self-same process which she uses to put us to sleep or to kill us, to dissolve one planet or myriads of stellar universes. Thus he attains immortality called Nirvana—the condition of profound awareness of one's own existence, not apart from but as the whole of Nature.

The one and only kingdom of Nature which is capable of perceiving and understanding the ceaseless perpetual motion of Nature's Will is the human kingdom. In it consciousness has gained senses keen enough to observe her, intelligence necessary to understand her and compassion essential to master her. When man abrogates the use of these he runs the risk of ceasing to be man. Having gained the perception of their self-conscious state and the possibility of retaining it, daring souls enter upon the great adventure of conquering Nature. Invading her secret recesses, persevering in his quest, man succeeds in wresting from the deathless Mother her mighty magic and attains Mastery even over her by serving her.

The Lodge of Adepts and aspirants to its membership are thus but natural products of evolution. In full knowledge the Lodge co-operates with Nature, its main task to enlighten the heart of every man. Wherever and whenever the grinding mill of evolution begets a living-form ready to be lighted up by the Fire of the Wisdom, there and then the Brothers of the Lodge are present in action. On our earth, the Lodge began

its active operation some 18 million years ago. By the process described in *The Secret Doctrine* It lighted up the living-forms of the human kingdom with the Light of Manas. The early frustrations of its noble efforts and the vicissitudes which followed when early humanities disregarded its guidance and directions are also narrated. It is all a matter of Record as to how the seeds of White and Black Magic were sown and how, lying latent for some time, they sprouted in the early period of our fifth race. The forces of Buddhic-Altruism and kamic-selfishness have fought each other in cycle after cycle, and eventful human history is but a record of that great struggle—even now in progress.

In every age Theosophists are the instruments of the Lodge for Its continuous task of lighting up the Manas of the race in ever-increasing measure. They are able to do this because they have kept their own heart-fires burning, feeding them with the fuel of study, practice and service. Theosophists (not members of any particular organization) form the front ranks of the race; thence the Lodge derives its new Members. The stage in the very long trail of evolution between men and Super-Men, between slaves and Masters of Nature, is that of Discipleship, while the Lodge may be said to be composed of two classes—Gurus and Chelas, both of varying degrees. Likewise the work of the Lodge falls into two divisions—(1) that of fecundating the mind of the race, or mass movement; and (2) the gaining of new adherents and chelas to be trained as future members of the Lodge, or work with individuals. This work goes on in every cycle, and the existence of the Lodge and the Path to It are truths which every civilization has been taught. The qualifications and requirements, the rules of life and conduct, however differently arranged, enumerated, or explained, are the same. The exigencies of cycles are calculated by the Lodge. Rearrangements, recodification, re-formulations of Teachings

and Rules are the response to human aspirations, endeavours and achievements. Thus in historic times Gautama, the man who became Buddha, the Enlightened, was the reformer and codifier of the occult system; once again Sang-Ko-Pa of Kokonor, in the fourteenth century, became the reformer of esoteric as well as of vulgar Lamaism. Among his commandments there is one that enjoins Those concerned to make an attempt to enlighten the world, including the "white barbarians" every century, at a certain specified period of the cycle. Ever since the fourteenth, every century has seen the dual attempt to change the manas of Western humanity and to draw from within its ranks those ready, however few, for the Path of Discipleship leading to Emancipation-Enlightenment. The attempts of earlier centuries were private, though their influence and the mark they have left behind are traceable by any intuitive student of history; but in pursuance of the fiat of this Tibetan World-Reformer, the Theosophic Movement of our era, fulfilling the requirement of the cyclic law, was launched on the stormy ocean of publicity. The time had come and the Benediction of the Chiefs sent H. P. B. to our world.

By 1888, she had already accomplished the task of giving a death-blow to scientific materialism as well as to religious supernaturalism, to doubt and superstition alike. Man's mind was opened to enquiry of the hidden—the force behind form, the spirit behind matter. Her insistent proclamation about Living Wise Men whose knowledge transcended that of Science; whose philanthropy was rooted not in feeling but in knowledge; who had emancipated Themselves from the five fetters of sex, caste, creed, nation, race, by that knowledge; whose compassion led Them to impart it to all who were ready to receive it by a proper compliance with the rules of Their Science: all this had produced in the world and especially in the Theosophic Movement individuals fired by the intense desire to obtain that knowledge and to know its Masters. Also it had produced false claimants, charlatans, adventurers eager to supply the demand *her* efforts had created. The time had come to organize into a band all those who were awakened.

H. P. B. produced phenomena, talked about the Masters and the Lodge, trained individuals into Chelaship and proclaimed the fact of such training to the world,—all with a purpose. One of the prime objects of her mission was to open up communication between the world of men and that of Masters, and to create a suitable Embassy in the former domain through which the work of the Lodge could be carried on there.

Chelaship as a process of unfoldment belongs to the metaphysical world. Chelas and chelaship belong to the world of the occult, wherein speech is silent, vision clear and action free of fetters. H.P.B.'s work was to create an organism into which human egos would be drawn by a natural attraction to its principles and rules and undertake the heavy labour of self-purification, self-education and self-attainment. This organism was meant to lead the successful students to direct chelaship under the great Gurus—the position, condition, rules and pledges whereof have always remained esoteric and always will. The efforts of the Lodge in the preceding centuries had succeeded in transforming the race-mind to such an extent that now, *i.e.*, in 1888, there were sufficient people ready to receive a plan and programme of life which, carried out, would bring them to the Occult World.

The creation of such an organism had been intended from the beginning. H. P. B. clearly refers to it in that epoch-making article "Chelas and Lay-Chelas" (*Theosophist* Supplement, July, 1883)¹ in which she speaks of how and why "the rules of Chela selection have become slightly relaxed in one respect." That memorable pronouncement contains everything in plasmic condition: the rules, regulations, difficulties, operations of and about Chelaship. This was followed in June, 1884, by "Are Chelas Mediums?"² which told what chelas are not; what they are, as also the Masters, came next in sequence in July and October of the same year.

All this was meant for those individuals who were aspiring and striving for Chelaship; they

¹ [Reprinted in *Raja-Yoga or Occultism*, pp. 1-8.—Eds., T.M.]

² [Reprinted in *U. L. T. Pamphlet No. 13*.—Eds., T.M.]

were not yet linked together in a formal way. The trials, failures and successes of neophytes followed and precipitated events which are matters of record in *The Theosophical Movement*.¹ The churning of the ocean of discipleship led H.P.B. to write another epoch-making article—"The Theosophical Mahatmas"² in *The Path* for December, 1886, wherein once again she traced the landmarks of the Ancient Path and the Narrow Way. Three other contributions from her sure pen remain to be cited. Having written for those concerned "The Theosophical Mahatmas," she waited for a year and on the eve of the formation of the organism for lay-chelas in 1888 she wrote in *Lucifer* "Practical Occultism" in April, "Occultism vs. the Occult Arts," in May, and "Lodges of Magic," in October.³ These were followed by what may be called a *warning article* to the newly formed E.S.T.—"Is Theosophy a Religion?"⁴ If her earlier articles were hints, suggestions, advice and instructions to individuals aspiring to be esotericists, the last named was to the corporate E.S.T.; the danger of making Theosophy a cult would be the natural temptation of an organized band of would-be esotericists.

In the Western world, not even in the days of Pythagoras, had the effort been made to draw candidates for discipleship from the ranks of the *public*. Add to this the fact that the planet of occultism had been under obscurity since the first century of our era; that the persecution of knowledge had produced the reaction of disbelief in spiritual concepts of life—disbelief, the arrogant child of the fanatic mother blind-belief; that the methods of materialistic science arose out of the reversal of everything pertaining to soul-science; that the orthodox creeds of the West in rejecting Gnosis had brought to birth Agnosticism—and the reader will see what H.P.B. had to deal with.

But she had proved exoteric religions to be in

the wrong; modern science to be inexact, with no moral principles to guide man's life; spiritualism to be devoid of philosophy. She had awakened the questioning mind and the yearning heart of many hundreds. She could not let these return to the churches or the temples, go star-gazing in observatories or vivisectioning in laboratories, or to the astral graveyards called séance-rooms; they had to be shown the upward way.

From the very beginning, her philanthropic mission was misunderstood—the philanthropic basis of her phenomena; the philanthropic basis of her philosophy; the philanthropic basis of the Path to her Masters which she showed as ready for treading. Men's minds were bent on miracle-working, on intellectualism and personal growth. Western arrogance pooh-poohed the idea of tests and trials of chelaship; Eastern traditional devotion relied on the good-will of the Gurus to lift drowning souls from the ocean of *samsara*. What is there which I cannot do for myself?—said the former; what is there which a Mahatma cannot do for me?—said the latter. Neither heard the cry of H.P.B. and the Lodge—Who will sacrifice for the poor orphan humanity?

Brotherhood and Service are the roots of the tree of Chelaship—not the gaining of powers or self-growth or emancipation: these are its flowers and fruits. Each Chela is as one newly born; the gaining of psychic and spiritual strength takes time; but quick results were looked for and the travails of birth and the growing pains were not given due consideration.

H.P.B. reiterated the ancient teaching about Chelaship: the life of chelaship begins with a resolute pledge-vow; then comes the period of probation and test; and finally direct chelaship, accepted chelaship, the end of which in its turn is Initiation.

What brings man to the approach of the Sacred Path? The whisperings of Buddhi listened to by Manas. If we encourage them they will not fade away like the dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within. What brings a man to the notice of the Holy Ones? Like the light in the sombre valley-seen by the mountaineer

¹ [*The Theosophical Movement: 1875-1925: A History and a Survey*.—Eds., T. M.]

² [Reprinted in *Raja-Yoga or Occultism*, pp. 9-16.—Eds., T. M.]

³ [All three reprinted in *Raja-Yoga or Occultism*, pp. 17-45.—Eds., T. M.]

⁴ [Reprinted in *U.L.T. Pamphlet No. 1*.—Eds., T. M.]

from his peaks every bright thought in mortal mind sparkles and attracts the attention of the Brothers of the Great Lodge. Thus They discover Their natural allies in the shadow-world of mortals. It is Their Law to approach every one if there be in him but the feeblest glimmer of the true Wisdom-Light.

"Every step made by one in our direction will force us to make one toward him," said a Master. When the inner development has gone far enough to bring to birth in the privacy of one's heart the Desire to Serve and therefore the Will to Know how service can be rendered, the first step is taken. Each man, being immortal and divine in his inner nature, arrives at such a stage in the progress of time. The good in him impels him to be less selfish, to practise personal sacrifices in daily living. Between a good man and a spiritual one there is a gulf, the result of self-energizing intelligence.

The Path of Chelaship is the path of *intelligent* service of human souls; but, intelligent or otherwise, the *motive* of service, altruism at the cost of personal sacrifices, is the ensouling power. Men possessing the courage of their convictions and serving the Truth they feel are more apt to enter the communion of Chelaship than those who dare not pursue their convictions so that action ensues. "He who damns himself in his own estimation and agreeably to the recognized and current code of honour to save a worthy cause may some day find out that he has reached thereby his loftiest aspirations." Such self-sacrificing action rooted in altruistic motive purifies the man of his ignorance and brings him the necessary knowledge. The service of truth thus acquired by the process of life is to be rendered by the Individual life itself.

Aspirants to Chelaship are candidates for living the ordinary life in an extraordinary way—by the use of a code of rules of conduct which is based on a profound realization of the workings of the laws of nature. These preliminary requirements H. P. B. reiterated for the candidates of the first decade; but the large majority regarded her advice and warning as "grandmother's sermons." They did not see the significance of "Time enough to *discuss* the terms of Chelaship when the aspirant has digested what has already been

given out, and mastered his most palpable vices and weaknesses"; or "There are rules of conduct controlling chelas which cannot be departed from in the slightest degree"; they did not take the statements seriously.

If the altruistic and philanthropic basis of chelaship was not appreciated, the psychological effects of obtaining occult knowledge were likewise disregarded when H. P. B. pointed them out. One set of students wanted to study Occultism as they would study one of the modern sciences—ask, get properly tabulated answers and proceed with experimentation. Moral requirements were somewhat of a novelty to them—a physicist need not possess a character of moral excellence; why a super-physicist? Such was the line of reasoning. Observation of heavenly bodies which struck awe to the brain of the astronomer did not precipitate any "tests"; why should contact with Stars of the Occult Magnitude? Another set of students could not fathom why earnest devotion alone was not sufficient to make the mind duly receptive and ready to absorb every species of esoteric doctrine. "As the shower cannot fructify the rock, so the occult teaching has no effect upon the unreceptive mind; and as the water develops the heat of caustic lime so does the teaching bring into fierce action every unsuspected potentiality latent in him." This puzzled and annoyed them.

H. P. B. defined what lay-chelaship meant in "Chelas and Lay-Chelas." The knowledge about the Ancient Path and its requirements were clearly portrayed by her and to the lay-aspirants she gave the broadest kind of a hint:—

A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice.

Why the second of the three declared objects? The conditions for the treading of the old, old way were enumerated and explained in ancient lore; further, when an individual through study of ancient traditional presentations showed the discrimination of picking the gems of Theosophy

therein, he developed within himself the conviction that there does exist an immemorial Wisdom-Religion, the source and fountain-head of all knowledge. Many students do not perceive the import of H.P.B.'s prolonged and trying wanderings. Why did she roam the wide earth, wild in parts, seeking knowledge *after* she met the "Master of her dreams" in London in 1851? Was she sent to gain for her Russian brain the necessary conviction that a universal science of soul-growth was in existence?

Again, the principle of self-energization was not grasped. Having come to recognize the existence of the Sacred Science and its Wise Masters, there remains for the student the effort to realize in his own life those intellectual deductions. Says the Master :—

To accept any man as a chela does not depend on my personal will. It can only be the result of one's personal merit and exertions in that direction. *Force* any one of the "Masters" you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in *our* rules); be honest and unselfish; forget your self but to remember the good of other people—and you will have forced that "*Master*" to accept you.

A man puts *himself* on the probationary path and enters the circle of lay-chelaship; his own Higher Self becomes his own vital tester.

You ask me, "What rules I must observe during this time of probation, and how soon I might venture to hope that it could begin?" I answer: You have the making of your own future in your own hands, and every day you may be weaving its woof. If I were to demand that you should do one thing or the other, instead of simply advising, I would be responsible for every effect that might flow from the step, and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as a probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs, perhaps. But it cannot demand of any man to make himself either.

This is the first, the individualistic step. The Theosophical Movement of H.P.B. dealt with

individuals during the first septenary cycle; then came the semi-esoteric group arrangement during the second cycle. Through much failure but also some success, the necessary experience accumulated and gathering force precipitated into being the E.S.T. in 1888. The candidate-members were distinctly told that its purpose was to prepare and fit the student for the study of Practical Occultism, of the Kingly Science or Raja-Yoga. Students in their efforts towards spiritual culture require that help which solidarity in the ranks can alone give them the right to ask—therefore they were called upon to practise brotherhood. H.P.B. assisted by Mr. Judge provided the necessary rules of daily living; admission by the taking of a Pledge aiming at self-improvement and service entitled the members to receive Instructions from H.P.B. as the mouthpiece of the Masters, and out of her heart's generosity she shouldered the grave responsibility of teaching the esoteric principles. Very quickly the immutable law in the domain of the occult demonstrated itself.

The mass of human sin and frailty is distributed throughout the life of man who is content to remain an average mortal. It is gathered in and centred, so to say, within one period of the life of a chela—the period of probation. That, which is generally accumulating to find its legitimate issue only in the next rebirth of an ordinary man, is quickened and fanned into existence in the chela—especially in the presumptuous and selfish candidate who rushes in without having calculated his forces.

The Pledge taken and repeated in the name of the Higher Self draws forth the dormant qualities. Latent vice begets active sins; latent virtue, active sacrifices. Chelaship is not a matter of years but of lives. Mistakes made and blunders committed themselves become avenues for purification and growth. "If you would recover the lost ground do two things: make the amplest, most complete reparation and to the good of mankind devote your energies. Try to fill each day's measure with pure thoughts, wise words, kindly deeds." "Like the 'true man' of Carlyle, who is not to be seduced by ease, 'difficulty, abnegation, martyrdom, death are the *allurements* that act' during the hours of trial on the heart of a true chela."

Among her several important missions, H.P.B. had this task of testing the ranks of the students of the occult, of leading them on to the Path of Probation, of leaving them there armed with weapons to fight their own lower natures which the Path and the Pledge brought fiercely to the front; and then—waiting to welcome the triumphant souls at the Golden Gate of the Sacred City.

Her recorded philosophy and instructions are as alive and inspiring today as ever; the Path is as inviting and as full of pitfalls as ever; the same obstacles exist, to be removed by the same methods for this generation as for the preceding ones.

LE PHARE DE L'INCONNU

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

IV.

Laugh, then, at the science of sciences without knowing the first word of it! We will be told, perhaps, that such is the literary right of our critics. With all my heart. If people always talked about what they understood, they would only say things that are true, and—that would not always be so amusing. When I read the criticisms now written on Theosophy, the platitudes and the stupid ridicule employed against the most grandiose and sublime philosophy in the world,—one of whose aspects only is found in the noble ethics of Philalethes,—I ask myself whether the Academies of any country have ever understood the Theosophy of the Philosophers of Alexandria better than they understood us now? What does any one know, what can he know, of Universal Theosophy, unless he has studied under the masters of wisdom? and understanding so little of Iamblicus, Plotinus and even Proclus, that is to say, of the Theosophy of the third and fourth centuries, people yet pride themselves upon delivering judgment on the Neo-Theosophy of the nineteenth!

Theosophy, we say, comes to us from the extreme East, as did the Theosophy of Plotinus and Iamblicus and even the mysteries of ancient Egypt. Do not Homer and Herodotus tell us, in fact, that the ancient Egyptians were "Ethiopians of the East," *who came from Lanka or Ceylon*, according to their descriptions? For it is generally acknowledged that the people whom those two authors call *Ethiopians of the East* were no other than a colony of very dark skinned Aryans, the Dravidians of Southern India, who took an already existing civilization with them to Egypt. This migration occurred during the prehistoric ages which Baron Bunson calls *pre-Menite* (before Menes) but which ages have a history of their own, to be found in the ancient annals of Kalouka Batta. Besides, and apart from the esoteric teachings, which are not divulged to a mocking public, the historical researches of Colonel Vans Kennedy, the great rival in India of Dr. Wilson as a Sanskritist, show us that pre-Assyrian Babylonia was the home of Brahmanism, and of the Sanskrit as a sacerdotal language. We know also, if Exodus is to be believed, that Egypt had, long before the time of Moses, its diviner, its hierophants and its magicians, that is to say, before the XIX dynasty. Finally Brugsh Bey sees in many of the gods of Egypt, immigrants from beyond the Red Sea—and the great waters of the Indian Ocean.

Whether that be so or not, Theosophy is a descendant in direct line of the great tree of universal GNOSIS, a tree the luxuriant branches of which, spreading over the whole earth like a great canopy, gave shelter at one epoch—which biblical chronology is pleased to call "antediluvian"—to all the temples and to all the nations of the earth. That gnosis represents the aggregate of all the sciences, the accumulated wisdom (*savoir*) of all the gods and demi-gods incarnated in former times upon the earth. There are some who would like to see in these, the fallen angels and the enemy of mankind; these sons of God who, seeing that the daughters of men were beautiful, took them for wives and imparted to them the secrets of heaven and earth. Let them think so. We believe in Avatars and in divine dynasties, in the epoch when there were, in fact,

"giants upon the earth," but we altogether repudiate the idea of "fallen angels," and of Satan and his army.

"What then is your religion or your belief?" we are asked. "What is your favourite study?"

"The TRUTH," we reply. The truth wherever we can find it; for, like Ammonius Saccas, our greatest ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbour. What does the name signify if the thing itself is essentially the same? Plotinus, Iamblicus and Apollonius of Tyana, had all three, it is said, the wonderful gifts of prophecy, of clairvoyance, and of healing, although belonging to three different schools. Prophecy was an art that was cultivated by the Essenes and the *B'ni Nebim* among the Jews, as well as by the priests of the pagan oracles. Plotinus's disciples attributed miraculous powers to their master; Philostratus has claimed the same for Apollonius, while Iamblicus had the reputation of surpassing all the other Eclectics in Theosophic theurgy. Ammonius declared that all moral and practical WISDOM was contained in the books of Thoth or Hermes Trismegistus. But Thoth means "a college," school or assembly, and the works of that name, according to the *Theodidactos*, were identical with the doctrines of the sages of the extreme East. If Pythagoras acquired his knowledge in India (when even now he is mentioned in old manuscripts under the name of Yavanachârya,¹ the Greek Master), Plato gained his from the books of Thoth-Hermes. How it happened that the younger Hermes, the god of the shepherds, surnamed "the good shepherd," who presided over divination and clairvoyance, became identical with Thoth (or Thot) the deified sage, and the author of the *Book of the Dead*,—the esoteric doctrine only can reveal to Orientalists.

Every country has had its saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus discovering to us the truth, deserves that title as a mark of our gratitude quite as much as he who saves us from death by

healing our bodies. Such an one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling a divine flame hitherto absent, and he has the right to our grateful worship, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true! Whether the concrete symbol bears one title or another, whether the saviour in whom we believe has for an earthly name Krishna, Buddha, Jesus or Æsculapius,—also called "the saviour god" Soter—we have but to remember one thing: symbols of divine truths were not invented for the amusement of the ignorant; they are the *alpha* and *omega* of philosophic thought.

Theosophy being the way that leads to truth, in every religion as in every science, occultism is, so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, for ever the enigma of the Sphinx. But the light thrown by this torch can be discerned only by the eye of the awakened soul by our spiritual senses; it blinds the eye of the materialist as the sun blinds that of the owl.

Having neither dogma nor ritual,—these two being but fetters, the material body which suffocates the soul,—we do not employ the "ceremonial magic" of the Western Kabbalists; we know its dangers too well to have anything to do with it. In the T. S. every Fellow is at liberty to study what he pleases, provided he does not venture into unknown paths which would of a certainty lead him to *black magic*,—the sorcery against which Eliphas Levi so openly warned the public. The occult sciences are dangerous for him who understands them imperfectly. Any one who gave himself up to their practice by himself, would run the risk of becoming insane; and those who study them would do well to unite in little groups of from three to seven. These groups ought to be uneven in numbers in order to have more power; a group, however little cohesion it possesses, forming a single united body, wherein the senses and perceptions of those who work together complement and mutually help each

¹ A term which comes from the words *Yavana* or "the Ionian," and *achârya*, "professor or master."

other, one member supplying to another the quality in which he is wanting,—such a group will always end by becoming a perfect and invincible body. “Union is strength.” The moral of the fable of the old man bequeathing to his sons a bundle of sticks which were never to be separated is a truth which will forever remain axiomatic.

V.

“The disciples (Lanous) of the law of the Heart of Diamant (magic) will help each other in their lessons. The grammarian will be at the service of him who looks for the soul of the metals (chemist)” etc.—(Catechism of the *Gupta-Vidya*).

The ignorant would laugh if they were told that in the Occult sciences, the alchemist can be useful to the philologist and *vice versa*. They would understand the matter better, perhaps, if they were told that by this substantive (grammarian or philologist), we mean to designate one who makes a study of the universal language of corresponding symbols, although only the members of the Esoteric Section of the Theosophical Society can understand clearly what the term “philologist” means in that sense. All things in nature have correspondences and are mutually interdependent. In its abstract sense, Theosophy is the white ray, from which arise the seven colours of the solar spectrum, each human being assimilating one of these rays to a greater degree than the other six. It follows that seven persons, each imbued with his special ray, can help each other mutually. Having at their service the septenary bundle of rays, they have the seven forces of nature at their command. But it follows also that, to reach that end, the choosing of the seven persons who are to form a group, should be left to an expert,—to an initiate in the science of occult rays.

But we are here upon dangerous ground, where the Sphinx of esotericism runs the risk of being accused of mystification. Still, orthodox science furnishes a proof of the truth of what we say, and we find a corroboration in physical and materialistic astronomy. The sun is one, and its light shines for every one; it warms the ignorant as well as the astronomers. As to the hypotheses about our luminary, its constitution and nature,—their name is *legion*. Not one of these hypotheses

contains the whole truth, or even an approximation to it. Frequently they are only fictions soon to be replaced by others. For it is to scientific theories more than to anything else in this world below that the lines of Malherbe are applicable :

... Et rose, elle a vécu ce que vivent les roses,
L'espace d'un matin.

Nevertheless, whether they adorn or not the altar of Science, each of these theories may contain a fragment of truth. Selected, compared, analysed, pieced together, all these hypotheses may one day supply an astronomical axiom, a fact in nature, instead of a chimera in the scientific brain.

This is far from meaning that we accept as an increment of truth every axiom accepted as true by the Academies. For instance, in the evolution and phantasmagorical transformations of the sun spots,—Nasmyth's theory at the present moment,—Sir John Herschell began by seeing in them the inhabitants of the sun, beautiful and gigantic angels. William Herschell, maintaining a prudent silence about these celestial salamanders, shared the opinion of the elder Herschell, that the solar globe was nothing but a beautiful metaphor, a *maya*—thus announcing an occult axiom. The sun spots have found a Darwin in the person of every astronomer of any eminence. They were taken successively for planetary spirits, solar mortals, columns of volcanic smoke (engendered, one must think, in brains academical), opaque clouds, and finally for shadows in the shape of the leaves of the willow tree, (“willow leaf theory”). At the present day the sun is degraded. According to men of science it is nothing but a gigantic coal, still aglow, but prepared to go out in the grate of our solar system.

Even so with the speculations published by Fellows of the Theosophical Society, when the authors of these, although they belong to the Theosophical fraternity, have never studied the true esoteric doctrines. These speculations can never be other than hypotheses, no more than coloured with a ray of truth, enveloped in a chaos of fancy and sometimes of unreason. By selecting them from the heap and placing them side by side, one succeeds, nevertheless, in extracting a philosophic truth from these ideas. For, let it be well

understood, theosophy has this in common with ordinary science, that it examines the reverse side of every apparent truth. It tests and analyses every fact put forward by physical science, looking only for the essence and the ultimate and occult constitution in every cosmical or physical manifestation, whether in the domain of ethics, intellect, or matter. In a word, Theosophy begins its researches where materialists finish theirs.

"It is then metaphysics that you offer us!" it may be objected, "Why not say so at once?"

No, it is not metaphysics, as that term is generally understood, although it plays that part sometimes. The speculations of Kant, of Leibnitz, and of Schopenhauer belong to the domain of metaphysics, as also those of Herbert Spencer. Still, when one studies the latter, one cannot help dreaming of Dame Metaphysics figuring at a *bal masqué* of the Academical Sciences, adorned with a false nose. The metaphysics of Kant and of Leibnitz—as proved by his monads—is above the metaphysics of our days, as a balloon in the clouds is above a pumpkin in the field below. Nevertheless this balloon, however much better it may be than the pumpkin, is too artificial to serve as a vehicle for the truth of the occult sciences. The latter is, perhaps, a goddess too freely uncovered to suit the taste of our savants, so modest. The metaphysics of Kant taught its author, without the help of the present methods or perfected instruments, the identity of the constitution and essence of the sun and the planets, and Kant *affirmed*, when the best astronomers, even during the first half of this century, still *denied*. But this same metaphysics did not succeed in proving to him the true nature of that essence, any more than it has helped modern physics, notwithstanding its noisy hypotheses, to discover that true nature.

Theosophy, therefore, or rather the occult sciences it studies, is something more than simple metaphysics. It is, if I may be allowed to use the double terms, *meta-metaphysics*, *meta-geometry*, etc., etc., or a universal transcendentalism. Theosophy rejects the testimony of the physical

senses entirely, if the latter be not based upon that afforded by the psychic and spiritual perceptions. Even in the case of the most highly developed clairvoyance and clairsaudience, the *final* testimony of both must be rejected, unless by those terms is signified the *photos* of Iamblicus, or the ecstatic illumination; the *agogi mantia* of Plotinus and of Porphyry. The same holds good for the physical sciences; the evidence of the reason upon the terrestrial plane, like that of our five senses, should receive the imprimatur of the sixth and seventh senses of the divine ego, before a fact can be accepted by the true occultist.

Official science hears what we say and—laughs. We read its "reports," we behold the apotheoses of its self-styled progress, of its great discoveries,—more than one of which, while enriching the more a small number of those already wealthy, have plunged millions of the poor into still more terrible misery—and we leave it to its own devices. But, finding that physical science has not made a step towards the knowledge of the real nature and constitution of matter since the days of Anaximenes and the Ionian school, we laugh in our turn.

In that direction, the best work has been done and the most valuable scientific discoveries of this century have, without contradiction, been made by the great chemist Mr. William Crookes.¹ In his particular case, a remarkable intuition of occult truth has been of more service to him than all his great knowledge of physical science. It is certain that neither scientific methods, nor official routine, have helped him much in his discovery of radiant matter, or in his researches into *protyle*, or primordial matter.²

H. P. BLAVATSKY

(To be concluded)

¹ Member of the Executive Council of the London Lodge of the Theosophical Society, and President of the Chemical Society of Great Britain.

² The homogeneous, non-differentiated element which he calls *meta-element*.

LETTERS TO AN INTERESTED FRIEND

V.—THE PATHS AND THE GOAL

It is a long, uphill road we have before us, you say, referring to the last part of my previous letter. Yes, it certainly will take much effort for most of us to get to the point of presenting only helpful and pleasant images to the reflectors about us. Life is full of things that depress us or make us angry or jealous, and to learn to control these feelings is an enormous task—and this control is only the beginning of the way. There will be many other things still to accomplish after this is done.

But though the climb is a long and steep one, it is not impossible. Most of us have not yet started on our real human work in the world. We behave like animals—very nice, harmless animals, some of us, affectionate, loyal and trustworthy; others quite the contrary: horrid, snarling, greedy creatures, prowling around to see what we can get to devour. We dally a long, long time in this half-animal, half-human stage, sometimes for many incarnations, but when once we have set our feet on the road that leads away from the animal to the truly human life, our evolution proceeds more quickly. "The Path," as it is called in mystic terminology, is sharp as the edge of a razor, but it takes us directly to the goal. And although "strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it," as the Christian scriptures put it, yet that narrow trail which takes us to our journey's end is open to us all.

And what is the goal? Simply put, it is the unfolding of all the powers which lie, largely hidden at present, in our nature as human beings. Or we might say it is to master life completely; or to learn to live as spiritual beings. Theosophy

teaches that we have two distinct natures—a spiritual and a physical one. Most religions tell us the same, but what Theosophy has to say on this subject is very definite, and the teaching makes it plain that most of us have hardly begun to tap the source of spiritual energy within us and do not even make an effort in that direction, although that way lies the only hope of permanent satisfaction and happiness. We are like people who are blind simply because they will not open their eyes, or starving merely because they refuse to eat the food offered them.

Buddha, Jesus, in fact all the great world teachers, have preached the same doctrine, but only a few in every generation have taken their words to heart. Their appeal finds no response in the hearts of most men and women, or the response is so faint that it is easily lost in everyday interests. It is therefore not surprising that what Theosophy says about spiritual life means little or nothing to most people, who are fairly well satisfied with life as it is, in spite of its sorrows, and do not feel the need of inquiring deeply or energetically into the reason of things. But if you belong to those who do want to know what life is all about and feel instinctively that there must be more to achieve and to experience than comes to us in the ordinary course of everyday living as usually interpreted, the subject of "the Path" as set forth once more in modern Theosophical books will be of interest to you. I say "set forth once more" because the Theosophical teaching is the same as that given by all the great spiritual teachers. It is a clear restatement of the ancient wisdom put in a form suited to our modern minds.

IN THE LIGHT OF THEOSOPHY

The official announcement from Moscow of the abolition of the death penalty in the Soviet Union during peace time is welcome news. Sentiment has been growing in free countries against this barbarous and brutalizing practice. It speaks well for the inherent soundness of human nature that not even years of inurement to the cruelties of war have reconciled men to the murder of another in cold blood. The twenty-five years at hard labour to be substituted in Russia for the death penalty is an ordeal which few can be expected to survive, but it is at least the lesser evil, from the Theosophical point of view.

In accepting the 1946 Medal of Honour of the New York Chapter of the American Institute of Architects, Mr. Robert B. O'Connor "reaffirmed his belief in the obligation of the architect 'to uphold the harmony of man's nature, the spirit as well as the mind and body, the beautiful as well as the utilitarian.'" The *Princeton Alumni Weekly* for April 11th quotes him as dissociating himself decidedly from the architecture "that seeks to substitute physics for æsthetics."

Whatever science, or more particularly our genius for exploiting the discoveries of science, may have done to increase our standard of living, I fear that our preoccupation with the material has definitely impaired our standards of life. We have tended to forget that an ever-multiplying selection of gadgets doesn't necessarily strengthen our judgment nor raise our ideals. We are certainly a long way from the serene philosophy of the Greeks who assumed that the common aim of man is wisdom and virtue. It would be well if we revived something of their wholeness of view.

Architecture was one of the arts taught by the Divine Instructors of early humanity. Its rules of proportion were anciently taught at initiation, and Madame Blavatsky mentions "the deep esoteric significance hidden in every rule and law of proportion." The ancient canon of proportion reached Greece but is now lost. "Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions,"

which, when found, as in the structures of antiquity, man intuitively feels to be so deeply satisfying. It is as modern architecture approaches those just proportions in its creations that it upholds the harmony not of man's nature only but also of great Nature of which man is the replica in miniature.

The Pan-African Congress on Prehistory, held at Nairobi lately, discussed the fossil remains of man-like apes found in South Africa in recent years. In commenting on the discussion the Editor of *Discovery* writes in the April number:—

It looks therefore almost as if some human characters of the skeleton are older than the corresponding ape characters, and this introduces into the discussion the possibility that the anthropoid apes diverged from the line of human ancestry and not *vice versa*.

In her *Secret Doctrine* (1888) H. P. Blavatsky included quotations from scientists putting forward this possibility. How long will it be before science considers the Theosophical teaching that

the ape [is]...the transformation of species most directly connected with that of the human family—a bastard branch engrafted on their own stock before the final perfection of the latter.

The need to understand the terms one uses and the danger of superficial conclusions is well illustrated by an article "Liberty and Equality" in the *National Review*, June 1947. The writer states that, of the aims of the French Revolution, Fraternity has to be excluded as a political objective, being only "a mere state of mind, a pious aspiration," and further, that the coupling of Liberty and Equality

...has proved and in the present state of society is likely to prove dangerously misleading. Liberty and Equality are made to appear as twin goals of human endeavour, and this is as much a fallacy today as it was shown to be in the concluding years of the eighteenth century. The truth is that Liberty and Equality are, and until Utopia is reached are likely to remain, incompatible.

He concludes there could be no equality in a state where there was complete liberty, since the

strong would inevitably beat down the weak. And if there were complete equality, there could be no liberty, since men are not equal, and the whole of society would have to be regulated to hold down the strong to the level of the weak.

This is lunatic reasoning, and shows how the "dire heresy of separateness" leads to confusion of the real and the unreal. The three aims have to be considered, not separately, but as a whole, just as a triangle ceases to be one, if even one side is removed. Man is a trinity of Spirit, Soul or mind, and body, and cannot be understood if any aspect is missing from the survey. On the level of Spirit there is unity, equality among men, but no dull equal uniformity on the lower, physical level. What the article describes as liberty is the reverse—the free man is not the one who is the slave to his own lust for power, or any other vice. True liberty appertains to the soul or mind, which needs to be free from the domination of the lower passions and desires.

When mankind recognizes the inner equality, and is free in mind from the fetters of ignorance and selfishness, then fraternity will be seen as no mere pious aspiration, but as the actual expression of the inner position assumed. Brotherhood covers a whole variety of relationships, each affording opportunities for reciprocal service,—a pledge to the fundamental unity—elder brother and younger, rich and poor, intellectual and simple, strong and weak. There could be no experience, no progress without this diversity, but it must be rooted in unity. Without Fraternity the duad of Liberty and Equality is not even "a pious aspiration" but an idle fancy.

Odd items of news picked up here and there indicate the continuity of impact of an inner world and consciousness on the outer, objective universe. One reads of Helena of Abu Snan, nine-year-old Christian Arab girl, whose powers of prophecy and healing aroused great interest in the Arab and Palestinian press a few years ago; of Elizabeth Powell of Oxford (aged twelve) playing a Mozart concerto with the London Symphony Orchestra, and Doris Webster (aged six) performing, also with full orchestra, at Washington; of

Claudio Arrau, Chilean pianist, who started his musical career thirty-eight years ago at the age of five, using "Yoga" (presumably Hatha Yoga) before his recital at Covent Garden; there is the story of the illiterate Sicilian teetotaler, Giuseppe Rosario Imparato, who, taking one glass of Marsala, dropped off into a three-day sleep, from which he woke, quoting Æschylus in ancient, classical Greek, a case that reminds one of that cited by H.P.B. in *The Key to Theosophy*, of a servant girl in her illness, reciting the Hebrew she had heard her clergyman master repeat in the past, though she herself understood not a word.

Another item cites the 50,000-franc reward paid to François Gramenia of Saint-Martin Vesubie, France, for indicating where the body of a young engineer who died in an Alpine snowstorm could be found. All Gramenia's equipment was a military staff map, a pendulum, and a photograph of the missing man. He spent four days on the task, shut up in his room, and then indicated on the map the spot where eventually the search party found the body. And finally, in Warwickshire, in the valley of Edgehill, the ghost of Prince Rupert's white horse has been "persistently seen," and seen by several people simultaneously, close by the spot where the famous Civil War battle was fought. It has been suggested that the phantom is due to the presence of phosphorus in the rocks, and that "light rays from the clay soil have the effect of metaphysically reproducing a picture of the past, certain people only having the power to see it." This theory of "spirits" as being only animated portraits is reminiscent of the tale told by Pausanias that 400 years after the battle of Marathon, the neighing of horses and the shouts of shadowy soldiers were still heard.

The twenty-three-year-old International House in New York City, for the students of all races, creeds and political ideologies, offers a practical demonstration of and education in world citizenship. David Rockefeller, whose father financed the opening of four such institutions in the U.S.A. and in France, describes their underlying philosophy in "Brotherhood Must Prevail" (*United Nations World*, March 1947). It rests on the

precept that "peace is the product of knowledge and understanding and that brotherhood must prevail throughout the world."

In these International Houses harmony has been proved possible despite differences. "Prejudices tend to disappear after a few months of living together, working on what they discover are common problems and toward common goals." The experience of international living, shared by thousands since the first International House was opened, has proved

that men and women students from as many as 72 different nations, representing every culture, faith and skin-colour on the globe, can live, work and play together in harmony and enthusiasm, melting their contrasts of upbringing and beliefs into wholesome and wholehearted good fellowship and into a rich and productive sense of world citizenship.

Surely these International Houses as here described can pass triumphantly the test which H.P.B. laid down for judging whether particular social efforts are wise or unwise, namely, whether they "tend to promote that true brotherhood which it is the aim of Theosophy to bring about."

No orthodox Churchman of any creed could be expected to feel unqualified enthusiasm for the main thesis of Mr. Aldous Huxley's *The Perennial Philosophy*, viz., the existence of an ancient and consistent philosophy underlying all religions. And the Very Rev. W. R. Inge, who discusses the work in *Philosophy* for April, is further prejudiced by Mr. Huxley's acceptance of such psychic phenomena as clairvoyance, levitation and predicting the future, as demonstrated possibilities. It speaks well for Dr. Inge's essential fair-mindedness that nevertheless, and in spite of his impatience beyond a certain point with the mystics' insistence upon detachment, he yet recognizes the trend towards mysticism "as one of the very few encouraging signs" in our "dismal age." And he pronounces Mr. Huxley's book,

enriched by copious and well chosen quotations from the masters of the spiritual life, ... probably the most important treatise on mysticism that we have had for many years.

While claiming a unique prestige for "the Gospel of Christ," Dr. Inge is willing to admit the

existence of a "perennial philosophy" since the emergence of "the higher religion in the middle of the last millennium before Christ." He goes so far as to call that "the most important period in the history of religion," when "almost at the same time a higher type of religion appeared in China, India, Persia, the Hellenic cities and Palestine." It was indeed a remarkable flowering time of the Spirit, but Dr. Inge's case for the unprecedented character of this "revelation" is weakened not only by his ignoring of earlier flowerings but also by his inclusion of the Upanishads in the period, following the false lead of the Orientalists. The age of the Upanishads is bound to be pushed back by new discoveries.

That apart, however, he believes rapprochement between present-day religions desirable and holds that it can only come through mysticism. He seems to concede the virtual identity of St. Paul's *pneuma* with the Platonic *nous* "and, as Huxley insists, with the Indian *atman*." He even admits that there can be no doubt of Christianity's being a syncretistic religion. His statement that many will think Mr. Huxley's book "more Buddhist than Christian" does not seem to suggest the question whether Buddhism, in being more faithful to the "Perennial Philosophy" is not *ipso facto* nearer to Truth.

TOWARDS WORLD PEACE

It is a natural and normal instinct of a healthy and harmonious being to live at peace with himself and with his fellow-beings. If, therefore, in the world today we find the bellicose spirit in the ascendant, it is a sure sign of dire disease. Many are the causes of this menacing malady of our times and periodically prescriptions have been drawn up and dispensed, too, to rid humanity of it. But they have invariably failed to cure the patient. Why? It is because the physicians who have been consulted have attended, as a rule, more to the body and the mind of man and his desires and demands than to his soul—the "one thing needful" to restore him to wholeness or holiness, which is the secret of true health and harmony. For Satan can be cast out not by Satan but by God,

It is, therefore, high time that, as the political and economic pundits have not succeeded in dislodging Mars from the back of mankind, astride which that God of War has been sitting for generations, there should be called in men and women who believe in the authority and integrity of the Spirit, for they alone will be able to put back the sword into the scabbard; nay, to beat it into ploughshares. Accordingly, we are glad to learn that the Society of Friends (Quakers) has decided "to mobilise the powers of the spirit of man, directed by the spirit of God." For this purpose they are planning to hold, during January 1949, a conference,—called a World Pacifist Meeting—at Santiniketan, Bengal. And they have been promised full co-operation in this direction by a number of pacifist organisations, working in Europe and America.

The nature of the proposed Conference has been thus described in detail:—

It is intended, not as a conference for debate and discussion on a pre-arranged agenda, but mainly as an opportunity for men and women from various lands who have dedicated their lives to the way of peace, and to the learning of methods by which aggressive force can be met and overcome without resort to greater force, but by spiritual and moral force alone, to meet together in intimate fellowship for the exchange of experience and insight. It is believed that if quite a number of men and women of proved courage and integrity who have stood through all temptation for the way of inviolable peace can meet in simplicity and intimacy, they may strengthen one another, and so through them, fortify all people of good-will for a more effective demonstration to the world that there is a mightier force than atomic or other violent power.

And where if not in India—the one nation that has all through the ages stood for the strength and supremacy of the Spirit as the one panacea for the various ailments of "the world, the flesh and the devil,"—could there be a proper venue for such a Conference? Further, have we not in our midst—and very fortunately indeed—Gandhiji, who has dedicated his whole life to the exorcizing and outlawry of violence, by the spirit of love and by love of the Spirit? And so it is heartening to be told by the sponsors of the World Pacifist Meeting that Gandhiji has agreed to be present among them and to participate in their mutual exchange of visions of "a war-less world" and of view-

points on the technique of how to translate the dream into the fact. There will be at the meeting "men and women who have passed through the fires of suffering and persecution for their pacifist faith, in Europe and elsewhere." Thus, a dynamic one-pointedness and purposefulness will be given to the deliberations of the Conference.

The sessions of the Conference will last for about a week and the number invited will be strictly limited,—the choice being left to the discretion of the All-India Invitation Committee (1, Upper Wood Street, Calcutta), which is composed of a body of persons who are well-known in the country for their pronounced pacifist convictions and positive contribution to the promotion of good-will among men and peace on earth.

What will be the tangible result of such a Conference? it may be asked. The sponsors have no illusions on this point. They say, "We do not suggest that such a Conference will lead to immediate tangible results in the political world. What we trust is that it may generate new spiritual power in the world, and spread new faith and assurance in men's capacity and destiny to live as one family under heaven." They believe, in other words, in arousing the human aspect of our consciousness, the atrophy of which has made us forget that all life is one, and that, this being so, the highest law is that of mutual affection and mutual aid. Does not the great teacher of Galilee say in effect: Love is the fulfilment of all laws? True, Love works slowly in our complex and "caste-ridden" world, but it works steadily and, in the long run, surely.

U. L. T. FREE TRACTS

Theosophy and Socialism is the title of Tract No. 8 published under the auspices of The United Lodge of Theosophists at Bombay. These tracts are issued at irregular intervals, suitable to conditions and the requirements of the public mind. Their aim is to present Theosophical points of view on a variety of subjects, in a popular form. The last tract issued on the 11th of August is on *Islam—Self-Surrender: A Study in Religious Tolerance*. Will U. L. T. Associates and friends co-operate with us in circularizing these useful tracts?

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

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