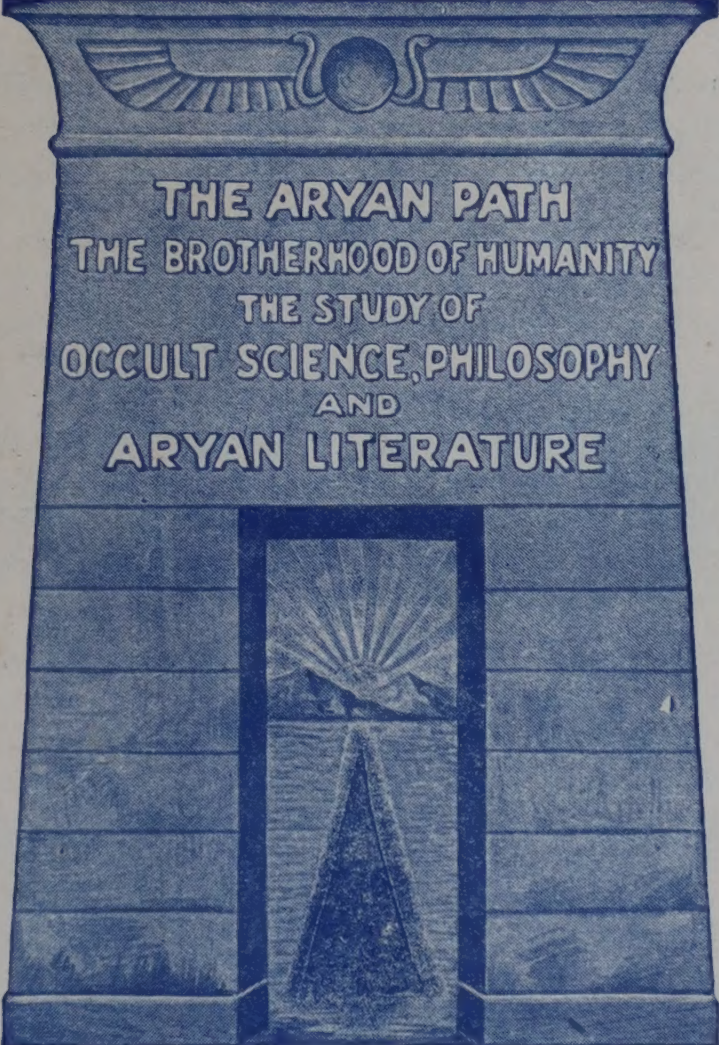




THE
THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. XVII No. 9

July 17, 1947

If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. . . . We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*.—H. P. BLAVATSKY

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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 July 1947.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1947.

VOL. XVII. No. 9

THE INDIAN INSTITUTE OF CULTURE

In Basavangudi, the beautiful suburb of Bangalore City, the William Quan Judge Hostel was established in 1945 as part of a larger scheme now under development. In the village of Yedyur, on the outskirts of Basavangudi, the promoters of the scheme have purchased a fine plot of some twenty acres. Thereon the Indian Institute of Culture is to be established. Present conditions, dearth of material and high prices, make it advisable to defer the actual erection of buildings for a year. The scheme is, however, brought on a working basis by the establishment at Basavangudi, in a rented bungalow adjoining the William Quan Judge Hostel, of the Library and cognate activities of the Institute.

The outline of the scheme will be found in the following address. Further particulars will be supplied to inquirers who should address the Honorary Secretary, Indian Institute of Culture, No. 6, North Public Square Road, Basavangudi P. O., Bangalore City.

We also draw our readers' attention to the articles under the caption "An International of Culture" in the May issue of *The Aryan Path*.

INAUGURAL ADDRESS DELIVERED AT THE OPENING OF THE WILLIAM QUAN JUDGE HOSTEL, BANGALORE, 11th AUGUST 1945

BROTHERS AND FRIENDS,

It is on a very auspicious day that we are gathered together here. On this day in the year 1831 was born on this earth a great soul, one some of us love, esteem and revere, one whose teachings have been for some of us the inspiration of our life, from youth to middle age and onwards. That great soul was the Russian lady Helena Petrovna Blavatsky. Her great and monumental works have been for us the power, the energy, the *sakti* which has kept us going through good report and evil, through the vicissitudes as well as the joys of life.

But far more is this an auspicious occasion. Today the war has come to an end. This 11th of August will be remembered for that. As coincidence would have it—we call it *karma*—on the 8th of May we celebrated the end of one

phase of war on the devastated continent of Europe. The 8th of May—we call it White Lotus Day—the anniversary of the passing of the same great soul, H.P. Blavatsky. Today is the end of the war in its second phase, and let us hope and pray that there will be concord and peace, and fulfilment of the mission of this great teacher whose endeavour on the moral as well as on the intellectual plane was for the formation of a nucleus of universal brotherhood of humanity.

We have gathered here for an Inauguration. It falls to my Karma to speak not only for myself but also for my colleagues of Theosophy Company (Mysore) Ltd. on this to us, and we hope to you all, auspicious occasion.

All of you know what Inauguration means, and there is no dearth of inaugural addresses in this beautiful garden of Bangalore City where

educational institutions flourish. But inauguration has another meaning; in that particular sense the word is of very rare usage. "To give good augury," says the dictionary. So we are utilizing the occasion as initiating an event of good omen. For whom? For all—for the young members of the Hostel; for the public of this city and this State; for all sons and daughters of our great country; and, going beyond, for the citizens of the New World which is bound to emerge as forces of tyranny and oppression are suppressed and drowned.

The promoters of the William Quan Judge Hostel are students of Theosophy; not the kind of Theosophy with which the general public is familiar—made of psychic notions and peculiar views. Theosophy is a profound philosophy which offers a rational explanation of all phenomena, natural and so-called supernatural, which philosophy was recorded for modern civilization in the writings of H. P. Blavatsky and her colleague and chela William Quan Judge. Appropriately at this point we should like to explain why we chose to give to this Hostel his name and call it the William Quan Judge Hostel.

William Quan Judge, as an individual, is the Prototype of the citizen of the New World that is yet to be.

He was born in Ireland, the ancient seat of Celtic Culture; then transplanted to the New World of America where his parents emigrated, settling in the city of New York; thus the ancient and the modern were in him confluent. As a young householder he met with a tragedy—the death of his first-born, an infant daughter, and his hidden Karma surged up and Nachiketas-like he sought for an explanation of the meaning of Death and the Great Hereafter. He was only twenty-one or twenty-two when in his search he contacted his Guru H. P. Blavatsky and at the first touch his heart's vision was opened; he beheld a New Heaven and consequently a New Earth. He saw the Continents combining in a single country, the warring creeds and classes and nationalities becoming a single unit—Humanity, ensouled by the Light of Knowledge, energized by the Force of Brotherhood. He saw the Great

Fathers of the Race, the Elder Brothers of the human family, sacrificing themselves in the service of the younger and he remembered his Ancient Vow, and once again answered the Ancient Call. In all this he saw the unique place this country of India occupied as the surviving holder of the Ancient Truth. A new attitude to life sprang into his consciousness and flooded every outlook on existence. Thus, educated in the profession of law in which he earned his livelihood, he also earned repute for strict integrity with courts and clients, with partisans and opponents alike; to many of his friends and co-professionals this looked strange, even bizarre, for who ever heard of such conduct in business as diminishes profits! Today in the U.S.A. the ideal of business men serving the Community through trade and profession is becoming more and more popular but Mr. Judge was an early pioneer in that fine field. Even then there was talk and appreciation of this ideal, but the actual practice was thought of as fantastic. Today, profit and service are considered as essential; though profit is the primary motive and has an overwhelming influence, when profits are assured the service motive is not neglected.

The ideal of the Ancient Vaishya serving the community has fallen on evil days in India; we have to follow the example of Mr. Judge and make the business man respected not for the money he makes but for the way in which he makes it and, more, the way in which he spends it. The ideal which Mr. Judge followed was the service of his fellow-men through business and profession, in which the labourer was worthy of his hire but in which he should not compete to cut the throats of his co-professionals or to rob those with whom he transacted business. Under the influence of his Guru and of Those who inspired her, Mr. Judge expressed new ideas; in his character a new ethics, superior to what was preached from a thousand pulpits; in his routine life, the rational mode of existence in bathing, dressing, eating, in work as in recreation, at home or at club; in all things he reasoned, he rationalized, discarding the evil and the effete, adopting the good and the necessary; in his service of humanity he evinced the capacity to labour

co-operatively for the good of all human souls. His Inner and Hidden Spirit was such that he was regarded as and called—the Friend of all Creatures. This title of his was applied in jest but in appreciation by his intimates, on account of his often enforced doctrine of accepting all men and all things, provided they *worked* for Theosophy, the cause of Human Brotherhood. Mr. Judge did not value a man for his creed, or for the colour of his skin, or for his social status. He even did not bother about the weakness of character or of capacity of any enquirer or aspirant who came to him; it has been a matter of surprise to many of his students and co-workers that he even disregarded the absence of enthusiasm in people for, say, Theosophical organization, looking only for that kind of enthusiasm the person had to serve his fellow-men, that type of aspiration for self-improvement which leads to the fulfilment of that one supreme purpose.

Much more can be said about his sterling services to India, which he visited in 1884-85, for whose traditions he had respect and whose philosophy he studied. It will suffice for our purpose to draw attention to the fact that his renditions of *The Yoga Aphorisms of Patanjali* and *The Bhagavad-Gita*, published in 1888-89, were the pioneers of Aryan renaissance in the U.S.A.; his Aryan Lodge, his magazine *The Path*, his monthly Oriental Papers and cognate activities paved the way for what is still to come and of which he wrote thus:—

This movement has, among others, an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality.

Who can doubt that we of India have become conservative with fixed ideas and that our spirituality is coloured by religious corruption? It is not sufficient to be proud of our ancient heritage—to glory in our Vedas, glory in the Empire of Ashoka, glory in the beautiful wonder of the world, the Taj Mahal, and to glory in other grandeurs

which today are ours because, say, Babar wrote and Akbar ruled.

No less a lover of ancient religious wisdom than Gandhiji, writing so far back as October 1921 in *Young India* stated this:—

At the present moment India has nothing to share with the world save her degradation, pauperism and plagues. Is it her ancient Shastras that we would send to the world? Well, they are printed in many editions, and an incredulous and idolatrous world would refuse to look at them, because we the heirs and custodians do not live them. Before, therefore, I can think of sharing with the world, I must possess.

If we cannot dismiss lightly the truth about the present spiritual poverty of India, more hideous and more consequential to our future than her ghastly financial poverty, we also cannot overlook the other truth that, however strong in martial ardour and material ingenuity the Occident is, however clever and astute it is in political diplomacy, however flourishing in appearance is its social order, that Occident is not a worthy model for our life, our labour and our recreation in the India of tomorrow. The stupendous advance in scientific knowledge has not cured, and is not likely to cure, the moral rot which has well-nigh eaten away its civilization. The non-healthy, unhygienic and insanitary state of the physical plane and our psycho-social conditions are not something to be proud of; but for all that the question of questions for us is whether India will in reality gain by copying present-day Western institutions in the fields of Economics and Industry, Politics and Sociology? Have we of India not anything to learn from the ghastly results which are the direct outcome of the Materialism, the Industrialism and the Militarism of the West? The entire West is trying to cure itself of its disease; must India contract that disease so as to get rid of it? Or should India seek principles for a new planning, avoiding those modes and methods of collective living which have been tried and have failed ignominiously?

The Occident itself is suffering from its rejection of the wise guidance and safe counsel of its best Teachers and Philosophers; rejecting Christ it accepted the churches, rejecting Paul it followed the Popes; and which nation has sought

principles for rearing its parliaments and legislatures from the wisdom of Pythagoras and of Plato? How truly has the poet mourned:—

We give Hemlock to Socrates,
Fire to Bruno,
And to Thy Young Divinity
The Cross.

It is not that the West had no wisdom, had no light, but that wisdom was not listened to, that light was not used, just exactly as the modern Hindu is willing to listen to the Song Celestial or the modern Muslim to the words of Muhammad, Jami, Rumi and Sadi, without making due and proper applications.

We who have been earnest and ardent students of the immemorial truths of the ageless Wisdom have learnt that in the great and immemorial records of the thoughts of Sages and Seers certain definite principles of fundamental value are to be found. Principles are abiding; their applications change in time, with clime, with circumstances. Human evolution is but a part and an aspect of the cosmic processes and true human history ought to be a record of the changes wrought by man's intelligence to adapt himself to outer conditions, while at the same time he, being a self-conscious thinker, helps living Nature to move onward to ever-ascending altitudes. Modern knowledge takes so restricted a view of history both as to time and space, eras and continents, that it has become almost impossible to trace the movement of the Divine Finger which is at work in human affairs.

The historical aspect of Myths is completely disregarded. The mingling of the invisible with the visible, the influence of Sages, Seers and Shining Ones in the corporate life of mortals, and other such ideas are regarded as fables and therefore unhistorical. Even the Indian and Greek epics are not supposed to have a firm basis in history. The modernist has a very poor idea of the Ancients. Some of us who have given long years to the study and understanding of this Universal Wisdom—spaceless and timeless—are lovers of the great Ancients and pupils of their modern heirs. The knowledge acquired, however meagre, has brought us an attitude to life and to

world problems so very different from those generally held that we feel constrained to stand aloof from many movements which offer panaceas while they but take masses of men round and round the circle of frustration; seeking pleasure they get pain; knowledge gained proves to be ignorance; efforts at alleviating suffering reveal themselves as mere palliatives.

Because history accepted as authentic is very short, the men of modern knowledge have but meagre information as to what is possible for states and kingdoms to achieve when those ever-abiding principles are put into practice even in a partial manner. What Lycurgus achieved in Greece or what Asoka achieved in India; what Plato visualized 500 years before our era, or what Gandhiji visualizes today—may all seem and sound impractical ideation, mere fancy. And yet, and yet, such visions and dreams are potent and pass from the plane of rare ether to that of the concrete and the actual. Did not the poet in "A Marching Song" of the Souls who vision the emergence of Humanity one and indivisible make them exclaim:—

O nations undivided
O single people and free
We dreamers, we derided,
We mad blind men that see

We bear ye witness ere ye come that ye shall be.

Poets are better social builders than politicians, and the thoughts of philosophers make a deeper impress and last longer in influence than the deeds of social reformers. Ideas rule the world and they primarily emanate from poets and philosophers, from mystics and occultists. These great ideas make most suitable foundations. Once their efficacy is experienced in application by an individual he leaves behind the world of chaos and strife and begins to glimpse a world of order, understanding and peace. Actuated by such principles the promoters of the William Quan Judge Hostel are labouring to put them to the test, and, as is stated in our prospectus, the Hostel is part of a larger plan, through which Ancient Culture which is neither of the East nor the West but is universal, will, it is hoped, become manifest. In the spirit of fraternity and brotherhood men and women must learn to live in freedom and liberty.

It is communion of minds that we aspire to encourage, for that alone will teach persons to forget the accidents of birth, such as race and religion, and enable them to realize their manhood. This does not mean communion of a few academical minds but of minds of the many hungering to grow and to serve the ignorant and the down-trodden. Savants and scholars will always be in a minority; the number of those who gain from the noble tasks of the learned must increase. India sorely needs the quick rise of the middle and upper-middle classes on the plane of the intellect. Grave will be our national condition if these middle and upper-middle classes grow in numbers on the plane of rupees, when their counterparts on the plane of mind are a handful. In this Hostel and all that we envisage as unfolding from it, we desire to apply some of those abiding principles to which we referred and to which we must now turn.

The first of these is that the individual is the centre of evolution. The world cannot be redeemed save by individual self-redemption. Personal effort, self-induced endeavour, adoption of self-devised ways and means by the individual is the pivot of human evolution. Not his outer environment but his inner energization is the ruling factor. Therefore any institution, from a small Bangalore hostel to a large Nation-State, forms but a playground for the development, the all-round development, of individuals directly or indirectly related to them. This hostel is meant for the boys, for those who supervise them, and those who serve them; assisting the all-round growth is our primary concern. The members are the soul, the Hostel the channel for their well-being—the kitchen for bodily well-being, the library and the lectures for mental well-being, the daily Devotional gathering for spiritual well-being.

While we fully recognize the value and importance of the environment and its great influence through cleanliness, order, rhythm,—three of the vehicles of the Beautiful—we prize more highly the self-effort of the individual for his own psycho-physiological transformation. We hold that man is the maker of his Destiny and therefore by

right exertion can change, improve and beautify his environment. Man is the Thinker environed by his thoughts, his emotions, his body, and unless he, the thinker, begins to transmute that first and basic environment, he will not succeed in transforming the secondary, larger environment of house, city, country. Spiritual alchemy—transmuting the iron of lust and the lead of passivity and irresoluteness, into the shining gold of pure love and intellectual integrity—has to come first. Naturally will follow the transformation of slums into gardens and the outer environment will be enriched. Put monkeys into an orchard—where will your orchard be? A recent report issued in London by the Women's Group on Public Welfare under the heading *Our Towns: A Close-Up*, with a preface by the Rt. Hon. Margaret Bondfield, is only one of the many documents which fully and accurately illustrate the truth that mere change and improvement in environment do not succeed in really and permanently raising the status of man. So, with the individual we are primarily concerned; from the individual to the group of which he is a portion and then to larger groups of which that group is a part.

The second principle, emerging from the first, is that, though human evolution is an individualistic venture and leads at long last to liberation, individual release from evil and ignorance is wholly and indissolubly linked with the betterment of corporate humanity. Man, by supreme and Buddha-like endeavour, may reach the *summum bonum* of enlightenment and experience the Peace, Bliss and Silence of Liberation, but even then is heard the cry of suffering humanity, even then is felt the touch of anguish and ignorance which permeate and envelope the entire race of men. And if Buddha-like endeavour brings Enlightenment, Buddha-like Compassion compels Renunciation. For, at the Heart of Nirvana, arises the Voice: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" From China come to us some profoundly inspiring words attributed to Kwan-Yin, the Mother of Mercy, the Shakti aspect of Kwan-Shi-Yin, the Aditi of Mahayana Buddhism:—

Never will I seek nor receive private individual salvation. Never will I enter into final peace alone, but forever and everywhere will I live and strive for the redemption of every creature throughout the world.

With reverence turn from this to our puny selves. What follows:—

Naturally there follows the idea that Life is a School. This is the *third* principle. In the School called Life, Man, the Thinker, must learn to absorb the knowledge necessary for his own recognition of himself as a spiritual potency; but something more he must learn, to live in a brotherly fashion with all who surround him. In our civilization Rights are claimed and worked for; Duties are mostly talked about. Sacrifices in a very large measure are gifts whose bestowal neither pinches the pocket nor improves the morals of the giver. The ideals of Duty, of Sacrifice, of Service have been upheld, age after age, and their exercise has been taught. Not only the philosophical "Why" of the ideals has been fully answered but the pragmatism "How?" of their practice has been detailed.

The mighty Art has been lost for the multitudes; the few, "Fortune's Favoured Soldiers," contact the Path which is lost among the hosts and they try to promulgate the knowledge. Among those few are the Promoters of the scheme of which this Hostel forms a part. We have hopes and we dream of an Institution where knowledge, Ancient and Modern; Religious, Philosophical, Scientific; emanating from the most ancient of Aztecs to the most modern Zetetics, Knowledge which is not vague but practical, will be made available to boys and girls, to virile men as to chaste women, to adults preparing themselves to assist the young, to the very old who are preparing themselves for death and the next life on earth which must surely come.

We want adult education not only for minds but also for souls. In this Institution we want our brothers from China and Japan, Iran and Arabia, Europe and the Americas, to visit us to learn as also to teach—learning and teaching being but one process—in the nursery, in the school, in the home, in the office, everywhere. All of us need to learn that sacrifice of and with

Spiritual Wisdom is the highest of sacrifices, benefiting learner and teacher alike, and that life without Wisdom is like moving in darkness without Light—we stumble and fall, hurt ourselves and, going on, come to new griefs and new sorrows.

Knowledge, leagues long and tons heavy, surrounds us on every side. From invisible Cosmic Rays to fugitive visible comets, from the dust under our feet to the air we breathe, from the flora and the fauna which are visible, to microbes and bacteria which the naked eye sees not—what a vast expanse it is! Boundless the Ocean of Knowledge; the printing-press and the spread of education have put it within easy reach of people like ourselves; but is it easy? Can our resources, time and wherewithal, really facilitate our gaining knowledge to improve life? The great aim of man today is to amass wealth, and boys and girls go after that which will enable them to make money and enjoy that which money can purchase. The nobler aims of self-education and self-improvement and the betterment of others are not earnestly considered.

But when even a few ardent hearts and eager minds need proper guidance to better their own souls and to serve other souls, they find difficulties. To facilitate the task of such ardent and eager minds is our aspiration and the realization of that aspiration will be our endeavour. There are not adequate agencies, not well-organized channels for the popularizing of the erudition of Mathematicians, Physiologists, Healers; of Poets and Dramatists, Sages and Seers. What an accumulation of Knowledge has taken place; some of it, like buried cities, is forgotten. Much of it moulders in libraries and museums. Should not an attempt be made to draw pertinent attention to those particular nuggets of knowledge which make man more healthy in body, more wealthy in mind, more noble in heart, more self-sacrificing in Spirit?

Especially we need a cultural centre—not an academy for scholars, we repeat, but an institution for the ordinary minds, the men and women who are the builders and the sustainers of homes—which will afford opportunities for the

cultivation of the international outlook, the truly cosmopolitan spirit. The New World Order, so much talked about, depends for its success on men and women whose self-education has enabled them to regard themselves as Citizens of the World. The evils of nationalistic patriotism are now recognized; unless, in this as in other matters, India learns from the blunders and the consequent suffering of so-called advanced nations and acquires the Spirit-view, that humanity is one, not only can she not contribute her own share for the common good; she must lose her grand opportunity to take her place as the moral teacher of the race.

The *fourth* principle, flowering from the previous ones, is that unless Knowledge is applied and absorbed man cannot *be*. The philosopher who writes learnedly on endurance but quails at a toothache, the scholar who expounds the psychology of emotions but finds it difficult to maintain calm when death strikes a beloved one or to control passions when they surge up within himself, and other such men and women (and the present speaker claims not to be very superior to others in this) allow the beneficence and power of Knowledge to go to waste. We need the teaching that Virtue and Knowledge are to be exercised and applied, for the same reason that food eaten needs to be digested and assimilated. To Be. Lack of Knowledge is not our difficulty—it is obtainable, can be made available for others. The Will to Be—there lies our bitter need.

Therefore we aspire to bring within the reach of those who are intent on acquiring it the Way of Life that makes for what the Chinese called Chun Tzu, the Superior Man. The lore of that ancient land mentions three classes of human beings: First, the Inferior Man, who is constantly agitated and worried; Second, the Moral Man who practises calmness and serenity and wishes to stand firm amidst tottering and falling mortals; lending firmness to them and wishing to be illuminated, he illumines others. But higher than this, morally superior, is the Divine Man—the Seer-Sage. Some of us are endeavouring to transfer ourselves from the class of the Inferior Man to that of the Moral Man, with the aid of

the Wisdom of Divine Men. And we have therefore to seek that fundamental of Knowledge which will enable us to live with calmness ever present, to maintain mental equilibrium, and to act with deliberation while those who surround us flutter and fuss, rush and rumble.

To become better individuals we need not only to convince ourselves that our Human Universe is governed by Law. We want to learn that environment and events are effects flowing from causes; that our bodily health, the control of the senses, the development of mental faculties and capacities, and the unfoldment of moral character have a dual aspect—they are effects from past causes, but which present effects have a potential and causal aspect, colouring the future. The moral universe of man is steadily moving, like the heavenly firmament. There is more knowledge in the modern world about the sidereal orbs than about man's moral universe; but the knowledge of that Moral Universe exists and in our ancient doctrine of Karma we have the principles and details of that Knowledge. One of the sayings of Muhammad, the Prophet of Arabia, brings out the very practical aspect of the much misunderstood Kismet: "Verily that person is wise and sensible who subdueth his carnal desires and hopeth for rewards; and he is an ignorant man who followeth his lustful appetites and with all this asketh Allah's forgiveness." There can be no forgiveness from the Law which Compensates but there is self-effort, rooted in Knowledge and practice, which overcomes obstacles and limitations and secures freedom and enlightenment. The blessed knowledge that we ourselves are masters of our destiny, that neither do stone walls make a prison nor iron bars a cage, that mind makes heaven of hell and hell of heaven, that is to possess the unconquerable soul; it enables us to say:—

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds, and shall find, me unafraid.

Karma as the Law of Human progression works through the process of Interdependence. Not only does the individual evolve, acquiring the

knowledge of the Law of Karma and adequately applying it to himself, but each is dependent on all others, on the whole. Each is intimately and indissolubly linked to every other member of the human kingdom, to every other kingdom of Nature, visible like those of flora and fauna or invisible like those of Nature Spirits and Shining Gods. If a single hurt to a single bodily organ affects in pain the whole body, so a single hurtful action of an individual affects the whole of Nature. If this particular teaching is so impressed on our consciousness that it warns us not to hurt, not to be violent, not to destroy, and further energizes us to respect the whole of Nature, we have passed out of the species of the inferior animal man to that of the moral humane man. Can one improve on the expression of this grand and true idea by Francis Thompson?—

When to the new eyes of thee
All things by immortal power,
Near or far
Hiddenly
To each other linked are,
That thou canst not stir a flower
Without troubling of a star.

How many times each day we trouble the stars, no doubt unconsciously to ourselves, in our ignorance because we have not developed those new eyes. To know is one thing; to Be, another. With the eye of the mind we know, but to Become we need the Eye of the Heart. When intellectual knowledge is assimilated Faith is born and then only real actions can be performed and real life can be lived. Applying this principle to the dying world and the other which is coming to birth we have before us something great, grand and glorious to work upon.

The Western civilization has been a sinking continent; a New World must arise, a Virgin World where effete ideas and theories which have been tried and found wanting will be abandoned. This knowledge—that the Moral Law functions, whether we like it or not, recognize it or not, and that it is the part of wisdom (which is real security) to work with that Moral Law—must impress the minds of a growing number if that New Order is to enjoy peace and achieve progress.

Much is being written and many efforts are being made to usher in the civilization of the International World. Only a few dream of world citizenship with free trade and full markets, travel without passports, money circulating without interest; and so on. That sounds utopian, but rejoice and be exceedingly glad that there are many who are not only keen but earnest to establish the spirit of international co-operation. Dumbarton Oaks and San Francisco, the Labour Government in Britain and the Socialist régime in Sweden are but curtain-raisers. Bigger concepts are on their way but once again failure will dog their manifestation unless this fundamental teaching becomes more popular than it is today; *viz.*, that the Moral Law governs the human kingdom and that it knows neither wrath nor pardon, favours not big powers but grinds the grinder to dust and ashes.

To popularize the great truth of the Moral Law in which are implicit several important doctrines and ideas, men, however few, must become at least partial embodiments and examples of that Law. It is our hope, our dream, that at least a few will live with faith that Karma is the truth and that individuals as communities and nations reap from their sowings. But, as the sowing is a process continuing every hour, we can prepare for a magnificent harvest in the years to come. In that hope and for the fulfilment of that dream—vast and glorious—we have stirred a little flower in Basavangudi and who knows what Gods in what stars will not respond to humble earnestness, deep devotion, and the spirit of good-will?

We are a meagre few; but we do feel the strength of the many because we have the aspiration to brighten the lives of those who come in our contact. We have within us the power to offer sacrifices and we are resolute to use it. No need to make mention of the Nucleus of promoters and what each of them is doing and achieving. There are others—silent advisers as well as active doers of a hundred small plain duties.

But we few, we need co-dreamers and co-workers. We need friendship and co-operation from those to whom our dreams make an appeal, some

appeal; we need help from those to whose hearts good works are near; we need aid from those who are concerned with the progress and the welfare of this City and of this State; we need counsellors and not flatterers. We ask for time from those who can give time, work from those who can give work, money from those who can give money. Are all here so busily occupied that they have no time, so overworked that they have no energy, so impoverished that they have no coin? The force of good-will creates and if we can arouse good-will, even in a handful, we will secure the needed co-operation. Our work is not spectacular; it is uphill; but climbing is not a fatiguing but an exhilarating exercise. We appeal to the young to come to our aid and learn the art of service, to the large community of the hard-working poor to seek what compensation there is for them in their help to this institution; to the small shopkeepers and the merchant princes to help us, according to our deserts; to the administrator, the educator and the statesman for their advice and for proper use of our work for the public good; to the patriot and the publicist to make adequate contribution. To all we extend the hand of fellowship and say in the words of Walt Whitman:—

That we all labour together, transmitting the same
charge and succession,

We few equals indifferent of lands, indifferent of times,
We, enclosers of all continents, all castes, allowers of
all theologies,

Compassionaters, perceivers, rapport of men,

We walk silent among disputes and assertions, but
reject not the disputers nor anything that is
asserted.

We hear the bawling and din, we are reached at by
divisions, jealousies, recriminations on every side;

They close peremptorily upon us to surround us, my
comrade,

Yet we walk upheld, free, the whole earth over, jour-
neying up and down till we make our ineffaceable
mark upon time and the diverse eras,

Till we saturate time and eras, that the men and women
of races, ages to come, may prove brethren and
lovers as we are.

LETTERS TO AN INTERESTED FRIEND

IV.—YOU LIVE AMID LIVING KINGDOMS

The great family of which, as was stated in my last letter, we are members, includes even more than all human beings. To it belong also all animals and in fact everything, not excepting plants and minerals. Every conceivable thing in the world is part of an all-embracing universal brotherhood.

It may seem to you absurd to talk of brotherhood in connection with inanimate objects, and so it would be but for the fact that, as Theosophy teaches, there is no such thing as dead matter. Everything, from a stone to the brain of a philosopher, is made up of countless sensitive points—"lives"—which respond to influences coming from outside and in their turn, by reacting to these influences, emit similar ones themselves. So what was said about our relations with other human beings applies, though in a lesser degree, to the give and take between ourselves and so-called inanimate objects. We affect them, or rather the matter of which they are composed, and they us. Any one eating his dinner in an irritable mood not only tends to make the other people present at the meal irritable and nervous, but does something to the cutlery and the various objects he touches—not to mention the food he swallows. As regards this last, science supports the Theosophical teaching; the doctors say that digestive processes and the nutritive properties of the things we eat are affected by the mental and emotional condition in which we consume our food. As for our infecting the knives and forks and other implements—any one interested in the subject will find that evidence is accumulating to prove that objects, besides becoming cleaner or dirtier physically from contact with human beings, undergo an invisible change as a result of that contact—a change which we may compare to the well-known and obvious one in the case of iron filings when brought close to a magnet. The magnet gives something to the filings which they

absorb and pass on, thereby becoming in their turn centres of influences similar to those which they received. So we impress the matter around us with our moods and thoughts, which it passes on to all about it.

To say that everything is alive does not mean sentimentalizing over animals, plants and even inanimate objects, as some people do, or behaving towards them as if they were persons and had almost human consciousness and feelings. It merely means that the stuff of which all things are made is alive in the sense explained above, and therefore takes on the character of the persons that use it.

This teaching shows you where to look for an explanation of a number of quite common, yet unaccountable, experiences. Why does a feeling of deadly depression sometimes overwhelm one suddenly without apparent cause? Perhaps the person who sat in the seat I now occupy in the bus was suffering from a fit of the blues. In my last letter I called your attention to the way we infect each other with our moods. But an object, a special place, a room, a garment, will infect us too. When this is the case the influence may be indirectly a human one coming to us through a non-human agent. Perhaps you have never noticed this kind of effect on yourself, but you must now and then have wondered why your mood has suddenly changed for no apparent reason. Next time you do, ask yourself why, and probably, if you search in the direction suggested, you will be able to answer the question and, what is more important, to learn gradually not to be the plaything of influences from outside, but to determine your moods from within.

Furthermore, a great sense of our responsibility as human beings dawns upon us as we think

over this teaching. All around us is matter and all of it, coming in contact with us, whether in the form of the dog we pet and feed and scold, of the flowers we pick or wear, the material with which we clothe our bodies, or the paving stones on which we walk, responds to our thoughts and feelings, is marked, as it were, with our characteristics. We make an impress on it all and as it is composed of living beings—so infinitesimally small and at a stage of evolution so immensely far away from the human stage that all the words we can find to apply to them seem ridiculous—our moods and what we think are reflected from it, to be absorbed again by other things or people, who once more reflect them, and so on in an indefinitely long series.

Please note that it is the material of which tables and chairs are made—the wood or the metal—that is affected. I am not trying to persuade you that these objects as such are alive. But Theosophy impresses on us that everywhere about us are reflectors and that if we present images of hate, envy, greed, jealousy we increase by means of these little mirrors the mass of bad feeling in the world, whereas we might do the very opposite by applying the Golden Rule in this connection and impressing the matter with which we come into contact with kindly feelings and aspirations based on those qualities which we almost all agree foster the general well-being.

I suggest that you read in this connection *The Key to Theosophy*, by H. P. Blavatsky, in Section III, "The Common Origin of Man" and in Section XI, "Has God the Right to Forgive?" and *THE THEOSOPHICAL MOVEMENT* Vol. VII, pp. 133 and 173, "The Persian Students' Doctrine" and "Skandaic Activity." This journal is published monthly.

"THE CYCLE MOVETH"

IX.—HISTORY OF ESOTERICISM

[This article is reprinted from *Theosophy*, Vol. XIII, pp. 385-394, July 1925.—EDS.]

The student of the modern Theosophic Movement should recognize that the formation of the Theosophical Society, its construction and destruction, coming together of students, members, and workers, and their falling away, as all other visible phenomena of its history have to be studied in the light of the supreme central fact that a Theosophic organization has its Soul, which labours unknown, unrecognized, unobserved in the beginning but which functions more directly as the body evolves and grows. The modern human tendency is to ignore the invisible soul, in spite of the unmistakable signs of its existence. Many Theosophical students are prone to this tendency, and therefore fail to evaluate events correctly.

In the Theosophic Movement of our era the Incarnating Soul was H.P.B. H.P.B. knew from the beginning (1) the plan of the work—what humanity had to unlearn and what knowledge was to be given; what classes of people would reject her and her message, what attack and what accept; (2) her intimates and helpers; (3) above all, the sacrifices demanded of her by the inexorable Law of Karma. Being what she was, the Agent of the Lodge in the thick of battle, which Lodge of Adepts directed the forces through her, she was not certain how and when the successive steps would be taken. She knew what was to come, but the gradual unveiling of the truths depended upon what the world was going to do with what was presented. She was sure of her mind and heart, but neither she nor her Masters could be sure of other people's minds and hearts—which is a very important factor to be noted. *The history of the Theosophical Movement of this age is but a chapter in the history of esotericism.* The student will be confused and will misunderstand unless he learns that all happenings, without exception, are but the results of the struggle (1) of chelas perfecting their Adeptship; (2) of students endeavouring to tread the Path of discipleship; (3) of the world trying to accept

and assimilate the Message of the Great Lodge. From studentship to discipleship and then on to Adeptship involves struggle which continues through several lives.

Esoteric Knowledge, as a science and a system of thought, may well be described as a mosaic of Seed-Ideas—as, therefore, a Code of Knowledge, written in cipher by perfected men to enable the striving mortal to get at the jewel which lies buried in the hearts of all, and realize for himself his own divine immortality. To preserve Their Knowledge by correct perpetuation, the Fraternity of Adepts as a body makes use of the Law of Cycles to quicken the dormant seed of Atma in the Kshetra, the body of mortals. Hence, the Great Ones seek and foster Chelas, and make organized attempts to teach and elevate the race. All this has to be understood for the appreciation in any measure of the purpose of our Theosophical Movement; of the Mission of H.P.B. and her Masters; of the methods she employed, her actions and the reactions which they drew, as well as all other kindred matters. The body and astral soul, the Ego and the over-brooding Spiritual Soul of the Movement of the nineteenth century have come together by the process of re-embodiment, such as the modern student understands in reference to the human individual, but which he has yet to learn to comprehend in connection with occult Movements. A lack of understanding of the factors and forces involved has ever caused serious hindrance to the work on hand. *Seeming* discrepancies in teachings gradually given out by the Adept-Custodians, or by those under Their influence; apparent inconsistencies in the conduct of H.P.B. and other occult functionaries; the confusing rise and fall in chelaship of individuals; the identification of the Masters and H.P.B. with the Society at times, and the spirit of indifference on Their part at other times; the change of venue of the Movement at times and of the workers with and through whom They worked: all caused

doubt, confusion and faithlessness, and brought innumerable vicissitudes to the holy Cause. Col. Olcott, Mr. Sinnett and others, it may be seen, erred greatly in thinking that H.P.B. was not cognizant of the Plan of the Masters; that she was a medium at one time in her life, and that she was in favour of spiritualism at another; that she did not know the elementary facts of the esoteric science, like Reincarnation; that she was inconstant in her attitude to friends and colleagues, inconsistent in what she said and taught; that she lacked prevision.

We have now before us a very complete record of events, and the full message, exoteric and esoteric, which the Masters gave through H.P.B. If it reveals one fact more than any other, it is the foreknowledge of H.P.B. Her travels and movements, the formation of the T.S., every alliance made or dissolved, every article written, was for the one single purpose of carrying out the Hidden Plan of which she knew. However inconsistent she may have *appeared* at times, in the chequered career of the Movement, she knew her goal. Once this is thoroughly grasped the student of today will possess the Masterkey which will enable him to open that which is now securely locked in the body of Teachings and in the lives of Teachers.

What H. P. B. described as her "first shot" unveiling the Esoteric Plan is the early article in the *Spiritual Scientist* on July 15th and 22nd, 1875, under the heading "A Few Questions to Hiram, Author of the Article on Rosicrucianism"—available to the student under the heading "Occultism or Magic" on p. 38 of *A Modern Panarion*. Therein she guardedly refers to "the Kabalah, or the compound mystic text-book of the great secrets of Nature"; proceeds to describe herself as "poor, ignorant me" but desirous, nevertheless, of "telling a little of the little I picked up in my long travels throughout the length and breadth of the East—that cradle of Occultism—in the hope of correcting certain erroneous notions he seems to be labouring under, and which are calculated to confuse uninitiated sincere enquirers, who might desire to drink at his own source of knowledge." Then she goes on to deal with real and genuine Rosicrucianism, affirms her knowledge of

the Oriental Kabalah—"the practical, full and *only* existing copy is carefully preserved at the headquarters of this Brotherhood in the East, and, I may safely vouch, will never come out of its possession." A few days later she follows up in the same journal other contributions, entitled in *A Modern Panarion* "The Search after Occultism" and "The Science of Magic," both of which are full of clear indications that H.P.B. knew as well in 1875 as she knew in 1891—whatever the "madness" of her method or her "serpent"-wisdom in dealing with the unknowing world.

That the esoteric side of the Movement was active even in 1875 became evident many years later. That the Masters made H.P.B. the door to the inner temple of esotericism is clearly established by such facts as the beginning of the chelaship of Col. Olcott, Mr. Judge, and others in 1875, of which no one knew then. The abnormal powers of Living Men who were adepts in Knowledge in contradistinction to the "spirits of the dead" with no knowledge or even coherency—that was what H.P.B. had set out to prove. Gradually the great fact was put before the public, while in secrecy and silence individuals were being taught of the existence of the Living Masters and the Path to Them and Their Wisdom.

"The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy*; has no officers or staff; needs no halls or meeting rooms," said H.P.B. The entrance into that organism which is no organization, is by the treading of the strait and narrow way, according to rules and by methods which are part of Nature and which the Perfected Ones know as her Laws,—inexorable, unavoidable, persistently consistent. Those laws bring in unison all who want to learn and obey them; thus the very Fraternity of Masters is but an outcome of Nature-Laws, the function of the one and of the other being the same. In obeisance to these Laws, the Adepts desire to extend the bounds of brotherhood, and hence precipitate in the world of mortals esoteric schools. Such were and are the secret Brahmanical *mathams* hidden behind the exoteric temples; the Buddhistic pagoda is an outer court to the inner and real Sangha; the lesser and

greater Mysteries of Greece, Egypt and other lands bespeak the same fact.

Thus it was also with H.P.B. and her Masters. One of the prime objects of the 1875-1975 Movement was the presentation of the fact that the Path to the Great Lodge was open and that its treading was welcomed by the Masters. Within four years of the establishment of the T. S. an official document (*Theosophist*, April 1880) clearly and unequivocally indicated that the T.S. had an esoteric Soul in its second section and an energizing Spirit in its first. The Principles, Rules and By-Laws adopted at Benares on 17th December, 1879, make mention of the three sections—The Masters, the Chelas, and the members at large.

H.P.B. had tactfully prepared the ground and sown the seeds. Thus in the very first number of her *Theosophist* (October 1879) she referred to pre-Christian Theosophists whose doctrines and methods were revived by Ammonius Saccas, and in whose footsteps their modern successors were following; how they were divided into three sections—the neophytes, the initiates, and the Masters or Hierophants. She declared that the most important object was “to revive the work of Ammonius Saccas.” The reader will do well to note that when in America H.P.B. wrote of the Oriental Kabalah and of the Sages of the East; in India she wrote about Neo-Platonism and its revival. Her articles in the first volume of *The Theosophist* had an Occidental colouring; in story form, as reviews of new books, as criticism of current events, as foot-notes to articles by Indians from whom she obtained and published all kinds of contributions, and in other ways H.P.B. aroused interest and produced at the last a band of genuine students ere April, 1880, while secretly (as in America) she was training for chelaship Damodar and others. The fact of the relationship of the T.S. to the hidden Brothers was made public at that date. The very next month Damodar’s article “Castes in India”¹ was published—the real import of which has not been recognized by India as yet: when she does recognize it, the day of her true glory will dawn. Four months later began the correspondence between Messrs. Sinnett and

Hume and their mystical and to them invisible correspondents, the transmitter in most cases being H.P.B. herself.

The publication of the Rules caused the expected commotion. The founders and officers of the T. S. were inundated with requests and applications for membership not only for the third section, but for the second, *i. e.*, for chelaship and for esoteric training. A non-understanding of the first principles of exoteric Theosophy, let alone its esoteric side, caused further trouble. From genuine and supposed members of the Second Section perfection was expected, and every mistake at headquarters assumed exaggerated proportions. Therefore very early in 1881 Damodar, who was prominent as a member of the Second Section, under direct orders from Mahatma K. H. submitted a memorandum on the subject of the reorganization of the T. S. Was it “based upon the broad Humanitarian principle of Universal Brotherhood” or was “the whole Society devoted to Occultism”? He suggested that Occultism be “one of its several Branches” and “be an entirely secret study,” and added that the plan of turning the entire Society into a secret Masonic or Rosicrucian Lodge was found inadvisable by the Masters. That memorandum, however, did not give any detailed constructive scheme; it was more in the way of a “feeler” to determine how the Occidental mind (of Mr. Sinnett and his friends) would devise plans for enforcing the Rules and Principles.

The events which precipitated the Damodar Memorandum also compelled alteration in the Rules (*Theosophist Supplement*, June 1881) and the proclamation about the Superior Sections was given less prominence. Both the alteration in rules and the drafting of the Memorandum took place in the same week. Then followed publications in the columns of *The Theosophist* of significant articles, *e. g.*, “The Claims of Occultism.” Mr. Sinnett was appealed to by no less a personage than Mahatma K. H. in February, 1882—at the close of the first septenary cycle—to avert the evil threatening the T. S., “by the creation of another counteracting cause” and thus “save the situation.” “Let the Society exist but in name till the day it can get members with whom we

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

can work *de facto*." Mr. Sinnett was advised to consult with T. Subba Row who communicated his own desire to help H.P.B. in the same month of February, 1882, thus:—

We can, in course of time, adopt some ritualistic system of Initiation for the IInd Section; and I do not see any reason why we should not be able in future to have a certain amount of systematic occult training for those who are admitted into the said Section. I shall lay before you hereafter my scheme for doing so. I shall be very glad to see this section in future as a section composed of *real initiates* acting under the instructions given by the Adepts of the Ist Section.

Mr. Sinnett promptly formulated a plan consisting of seven degrees, and Mahatma K. H. commented on it:—

You will not disguise from yourself the difficulties of working out your scheme of "Degrees." Are you not drawing the lines too vaguely between the first three or four groups? What test do you apply to decide their respective mental states? How guard against mere "cramming? and copying? and substitute writing?" Many clever Jesuits might pass all your Degrees, even up to the 6th and 7th: would you, then, admit him into the second section? . . . It is quite possible . . . for one who had passed the first five stages to acquire "occult faculties" in the 6th. Nay, it can be done without the help of either—by adopting either the method of the Arhats, the Dasturs, the Yogis, or the Sufis; among each of which groups of mystics there have been many who did not even read or write. If the psychic idiosyncrasy is lacking, no culture will supply it. And the highest theoretical as also practical school of this kind, is that one in which we associate—your interested correspondents—were taught.

The prominence accorded to the Adepts rather than to Their Teachings, to H.P.B.'s phenomena rather than to the Philosophy she taught, to the Brothers rather than to the principle of Brotherhood, produced a very novel situation in India. What to the Hindu heart was sacred—the Mahatmas—became the topic of small-talk in Anglo-Indian circles. The growing curiosity on the part of the Europeans was met with evasions on the part of the knowing Hindus, who went so far as to weave plausible and thrilling tales to throw the curiosity-seekers off the track. The general public was watching and like the winds changed every month. Most of the Theosophists and Esotericists viewed events in the light of the day, while H.P.B. and her Masters had centuries

of experience to look back to and an unerring vision into futurity.

The year 1882-83 was made the test-out year along esoteric lines. Curious as it may sound to the present-day student, the most important article of the period—"Chelas and Lay Chelas"¹ was printed in the *Supplement to The Theosophist*. It outlined the rules and conditions of the Esoteric Section, explaining its basis and its working, reporting on the results of its existence for one full year. Also during this period the famous Protest by Chelas of the two Masters saw the light of publicity; their example was followed by many Indian Theosophists and helped the Masters and H.P.B. to see where they stood, as a body and as individuals. The publishing of the Protest was a sifter: it tested the Indian (native) membership, while imparting a needed lesson to Europeans.

While the esoteric work was thus progressing, the Masters were not neglecting the exoteric side of the Movement. In October, 1882, the Master K. H. says—"we have a reform in hand" and asks for "a paper on the advisability of remodeling the present formation of Branches," etc., lest once again Their Esoteric work become instrumental in producing a new religious creed warring against other creeds. The Masters steadily kept in view the democratization of the exoteric body in and through which the leaven of the Esoteric Science could work. The reverses encountered by the esoteric movement and the failures of many esotericists in 1882-83 and later were given great prominence by the Masters in Their correspondence and by H.P.B. in her articles, but only a little intuition indicates that every failure also marked progressive development in the esoteric work, albeit that aspect was kept purposely hidden. H.P.B. achieved what she was sent to achieve; in spite of the many and continuous failures, she accomplished her task—the Bridge between the Occult World of the Masters and that of the aspirants was erected, and—endures. Let us see how this happened.

"Chelas and Lay Chelas" appeared in July, 1883, and refers to failures of probationers, some

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

of whom were Europeans; it barely mentions some attainment; it does not recount the fact that with the dawn of 1883 a new development in the esoteric movement had taken place. On 31st December, 1882, Mahatma K. H. wrote to Mr. Sinnett—"This year it will be *Societies* instead of individuals that will be tested." Nor was the fact made public "that the dead point of the revolving cycle is past: a new one begins for the T.S. on the 17th of December [1883]."

In pursuance of this policy the Masters and H.P.B. took advantage of Mr. Sinnett's visit to London and there brought into existence an Occidental group who could be taught the principles of esoteric philosophy. This was preparatory to what was to come. Mr. Sinnett was its interrogator and Mr. Subba Row was appointed as communicator of teachings on behalf of the Brothers. The outcome of this step was the publication in *The Theosophist* for September-November, 1883, of the *Replies* to an English F.T.S., who in fact was Mr. F. W. H. Myers.

Pari passu other developments were taking place in London. An aspect of the Theosophical Movement not directly connected with the T.S. had been in manifestation in and around the personality of Dr. Anna Kingsford, but then incorporated with the work of the London Lodge. Conflict in the exoteric society in London was taken advantage of. Mahatma K.H. wrote a letter to the members of the London Lodge on the 7th December, 1883, in which a suggestion was made:—

It seems necessary...that an exclusive group composed of those members who desire to follow absolutely the teachings of the school to which we, of the Tibetan Brotherhood belong, should be formed under Mr. Sinnett's direction and *within* the "London Lodge T.S.," such is in fact the desire of the Maha-Chohan.... We expect, therefore, and are resolved to urge, if necessary, more caution than ever from our followers in the exposition of our secret teachings. Consequently many of the latter which Mr. Sinnett and his fellow-students may from time to time receive from us, will have to be kept entirely *secret* from the world—if they would have us give them our help in that direction.

Mr. Sinnett, forgetful of the hint given him, and others ignorant of occult methods became

restive; the ferment continued, necessitating the presence of the *three* founders in Europe in the Spring and Summer of 1884. Why the Societies and not individuals were tested was indicated by Mahatma K.H.:—

Those who have been so perplexed and puzzled over our policy as regards the London Lodge, will understand its necessity better when they become better acquainted with the very occult art of drawing out the hidden capacities and propensities of beginners in occult study.

The Hermetic group of Dr. Kingsford and the Tibetan one under Mr. Sinnett could not work in harmony, the result being the withdrawal of the former from the T.S. Of course this was anticipated by the Masters who had already deputed Mr. Mohini M. Chatterji, a newly created chela, to attend to the London work in connection with the Secret Section, which was to be established. The resignation of Mr. C. C. Massey in July, 1884, was utilized to precipitate this step and an "Inner Group—the Adytum of the London Lodge"—came into existence. Under the increasing pressure Mr. Sinnett's psychic nature developed doubt and suspicion about H.P.B., and the Masters Themselves. Encouragement and hints were given him personally by Mahatma K.H. who also was gracious enough to tender sage advice to the London Lodge through its newly elected treasurer. He said to Mr. Sinnett:—

If you do desert the "Inner Circle" some other arrangement has to be made: It is out of the question for me to be corresponding with, and teaching both. Either you have to be my mouthpiece and secretary in the *Circle*, or I shall have to use somebody else as my delegate, and thus have positively *no time* to correspond with you. They have pledged themselves—(most of them) to me for *life and death*—the copy of the pledge is in the hands of the Maha-Chohan—and I am bound to them.

Mr. Sinnett continued disaffected; ensued the failure of the serious attempt to make a spot apart, "separated from the Society and consecrated to the one pure element in it, love and devotion to the truth whether abstract or concreted in the 'Masters'—a spot in which no element of individuality or selfishness would enter—a real inner group is here meant. The Oriental group has proved a *farce*." Thus H.P.B. in 1886.

The doubt and hesitancy on the part of Mr. Sinnett gave a death-blow to the inner work in the London Lodge. A few weeks later Mahatma "M." wrote the famous letter to the Inner Circle to tide over certain difficulties, but its hidden import is to be perceived in the words of His Brother to Mr. Sinnett: "Your 'honour' good friend is saved—at what price—read and you shall see." This was an attempt to keep Mr. Sinnett and the London Adytum in line for a future occasion.

The outstanding successes of the esoteric movement emerge in this very period. Behind the failure of Mr. Sinnett, there was emerging the success of H.P.B.'s Esoteric Work in the West in the person of W. Q. Judge. He was in Paris with H.P.B., and proceeded to India to meet Damodar and others ere he began his great public work. Confusion was worse confounded in India because of the visit of the notorious Mr. Hodgson of the S.P.R. A great deal has been said about failures among esotericists, disarray among Theosophists, disloyalty to H.P.B. and the Masters among officials of the T.S. But there behind the failure of several Indian probationers and chelas was the departure of Damodar to the Ashram of the Masters—a fitting and true symbol of the becoming invisible of the Esoteric Movement in that country to which H.P.B. never returned, having left in 1885. Her Esoteric Work, however obscured, is not dead and as the cycle moves on will come into prominence in the "Motherland of my Master."

The European exile of H.P.B. in 1885-87 was used by the Masters to consolidate the successes of Their esoteric work. Time was given to Mr. Judge to lay foundations in the U.S.A.; also to Mr. Sinnett to enable him to rally to Their standard in a better frame of mind, chastened by the events in his London Lodge, which was not making any headway, and where serious difficulties due to esoteric failures had arisen. Time was also much in demand by H.P.B. herself who was galvanizing the inner movement, and was occupied with the writing of *The Secret Doctrine*. In May, 1887, she returned to London—the several esoteric failures in Europe, America and India were behind; the dead buried themselves;

the living workers were being brought into line.

The formation of the Esoteric Section took place under circumstances accurately and lucidly detailed in the recent publication—*The Theosophical Movement*. The creation of this organism in 1888 is the positive proof of the success of the Movement of H.P.B. on the esoteric side, as the publication of *The Secret Doctrine* is on the exoteric. The hints given and information conveyed in "Chelas and Lay Chelas" and "The Theosophical Mahatmas" were amplified; more detailed instructions were imparted; adequate and suitable discipline for the higher life was taught; above all, the prime object of the esoteric science, the service of Human Brotherhood, was pressed and the members began to attend to it. Difficulties were in the nature of things expected and even anticipated. The Esoteric Section became the Soul of the Exoteric T.S. The Message, for both arms of the Movement, was delivered and thus H.P.B.'s mission was fulfilled. No honest soul for the next fifty years and more need be at the mercy of any teacher or any organization. The Truth inherent in her Message is such that it works its own miracle, and will so continue to work. In this light of the successful achievement of her mission we must consider her statement that no Master will appear in Europe or America till 1975, as also that no new and additional teaching will be given till then. All that is necessary for the period is before the honest seeker.

Her work, both exoteric and esoteric, lives. Both have passed through numerous vicissitudes but the return of the cycle holds out unmistakable signs to those who have eyes to see. No true Theosophic body lives without its guiding soul of Wisdom and the energizing Spirit of Compassion. The Hierophants, Initiates and Neophytes move ever on through failures and successes, labouring by day and watching by night, as years roll by to make decades, and so will it be till 1975 when the key-note for another cycle will be struck. With courage and patience let the Theosophist of today hold fast to the lessons which the latest of the chapters in the History of Esotericism imparts. Says *The Voice of the Silence*:—

*If thou would'st be Tathagata, follow
upon thy predecessor's steps.*

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DECLARATION

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

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

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

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

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

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

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

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

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