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THE THEOSOPHIC CONCEPT OF BROTHERHOOD*

J. EMORY CLAPP

IN the address which I delivered at the last Fraternization Convention held at Rochester, N. Y., a year ago on the subject 'Latent Possibilities of the Fraternization Movement,' I quoted a statement from *The Mahatma Letters to A. P. Sinnett* which aroused considerable discussion owing to variations of opinion as to just what was meant by the term 'brotherhood' as used by the Masters. The statement referred to was as follows: "Universal Brotherhood is the aspiration of the true Adept." The discussion centered about the idea the Master wished to convey when he used the word 'aspiration,' and it is for that reason that I have chosen for the title of my address 'The Theosophic Concept of Brotherhood.' In searching through the literature for authentic information regarding the thought which the Master wished to convey I came across another statement in *The Mahatma Letters to A. P. Sinnett* which seemed to me to throw considerable light on the question. In a letter written by Master K. H. occurs the following statement: "M. spoke well and truly when he said that a love of collective humanity was his increasing aspiration." (p. 266) From this I believe we can infer that the term Universal Brotherhood is not only all-inclusive when applied to humanity, but that such love should be raised to a plane of universality where there will be no difference in the love one might feel for family, nation, or race in comparison with other hu-

*Address delivered by the President of the American Section, T. S. (Point Loma) at the Third International Inter-Theosophical Convention, held in Toronto, Canada, August 23-25, 1935.

man beings than those belonging to one's own family, nation, or race. In other words, we should strive to make our love equally encompassing for all humanity.

A study of *The Key to Theosophy* reveals a wealth of information regarding this term 'Universal Brotherhood' from the Theosophical standpoint. The following quotations are taken from *The Key to Theosophy,* second edition, published by *The Theosophical Publishing Company* in New York in 1896, and the references given, as to pages, apply to this particular edition.

On page 17 we find H. P. B. quoting an address delivered by Dr. J. D. Buck, which was delivered at the Theosophical Convention of the American Section of the T. S. held in Chicago in 1889. In this address Dr. Buck speaks of "the principles of altruism or essential brotherhood," thus making altruism a synonym for brotherhood, and H. P. B. commends the statement, from which this quotation was taken, without qualification.

In referring to (page 36) the first Object of the Theosophical Society, "to form the nucleus of a Universal Brotherhood of Humanity without distinction of race, color, sex, caste, or creed," the question is brought up by the inquirer as to what are the causes which make Universal Brotherhood a Utopia at present, and the answer is:

> First and foremost, the natural selfishness of human nature. This selfishness, instead of being eradicated, is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education, which tends not only to encourage, but positively to justify it. People's ideas about right and wrong have been entirely perverted by the literal acceptance of the Jewish Bible. All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations.

Then she goes on to say (page 37) that Theosophy *alone* can eradicate the perversity of this doctrine, and in answer to the question "How?" she says:

> Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that; (a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate, and eternal, whether we call it God or Nature — nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein.

In connexion with this quotation I would like to call attention to

the ancient Stoic doctrine of the oneness of all that is, which is expressed by the idea that everything in the Universe is a part of everything else, intermingling, interlocking, interpenetrating everything else. It is exactly the same as the Buddhistic doctrine of nonseparateness. This doctrine further postulates that there is not a mathematical point in space that is not filled with living entities — that there are invisible planes with invisible globes, spheres, and universes all occupying this same space, and hence intermingling with and interpenetrating one another. A comprehension of this doctrine will help us to understand the unity of all that is — that oneness upon which the Theosophical concept of Brotherhood is based.

Here let me interpolate that modern science has shown us that only a small portion of the physical plane can be perceived by any of our five senses. Let us take as an instance the electro-magnetic spectrum, of which the Solar Spectrum is a part. That which we call light is the only part of this spectrum which we can perceive with the sense of sight, and there are no other parts of this spectrum which can be perceived by any of our other senses. Visible light occupies only one octave out of some seventy or more octaves in this wonderful manifestation of that which modern science speaks of today as radiation. The other sixty-nine or more octaves are known to us only by their effects, and may be made perceptible by various transformations, so to speak. Furthermore, even that part of the spectrum which is radiated from the heart of our Solar System, Father Sun, is only partly visible to us, as there are so-called infra-red radiations extending several octaves on one side of visible light and the so-called ultra-violet radiations extending for several octaves on the other side. Included in this electro-magnetic spectrum are those radiations which we speak of as X-Rays, the Gamma radiation of Radium, and the Cosmic Rays, these being beyond the ultra-violet rays. At the other end of the spectrum are the Hertzian radiation, Wireless radiation and other radiations of longer wavelengths and lower frequency beyond these.

Even this does not begin to cover the field of possibilities, as the electro-magnetic spectrum is a spectrum manifesting but one rate of progress through space, viz.: 186,000 miles per second. It is possible that there may be an infinite number of other similar spectra of varying rates of speed, none of which are perceptible to our imperfect human senses.

On pages 40, 41, and 42 of *The Key to Theosophy* we find much more regarding this doctrine of the unity of all, together with suggestions as to the practical application of the principle of Brother-

hood. I will quote a few sentences or paragraphs to illustrate this point.

In answer to the question as to how Theosophy explains the common origin of man H. P. B. says:

By teaching that the root of all Nature, objective and subjective, and everything else in the Universe, visible and invisible, is, was, and ever will be one absolute essence, from which all starts, and into which everything returns.

Again, quoting from Edward Bellamy's *Looking Backward,* she says:

The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature.

In answer to the question as to how these ideas apply to practical brotherhood on the physical plane, the answer is:

First, because that which is true on the metaphysical plane must be also true on the physical. Secondly, because there is no more fertile source of hatred and strife than religious differences. When one party or another thinks itself the sole possessor of absolute truth, it becomes only natural that it should think its neighbor absolutely in the clutches of error or the "devil." But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary; that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out — then true brotherhood in religion will be established. The same applies in the physical world.

Then as a concrete example from the physical world she uses the analogy of the plant.

A plant consists of a root, a stem, and many shoots and leaves. As humanity, as a whole, is the stem which grows from the spiritual root, so is the stem the unity of the plant. Injure the stem and it is obvious that every shoot and leaf will suffer. So it is with mankind.

The objection being raised that if one injures a leaf or a shoot one does not injure the whole plant, H. P. B. replies:

And therefore you think that by injuring *one* man you do not injure humanity? But how do *you* know? Are you aware that even a materialistic science teaches that any injury to a plant, however slight, will affect the whole course of its future growth and development? Therefore you are mistaken, and the analogy is perfect. If, however, you overlook the fact that a cut on the finger may often make the whole body suffer and react on the whole nervous system, I would all the more remind you that there may well be other spiritual laws, operating on plants and animals as well as on mankind, although, as you do not recognize their action on plants and animals, you may deny their existence.

The inquirer then asks: "What laws do you mean?" The answer is:

We call them karmic laws; but you will not understand the full meaning of the term unless you study Occultism. However, my argument does not rest on the assumption of these laws, but really on the analogy of the plant. Expand the idea, carry it out to a universal application, and you will soon find that in true philosophy every physical action has its moral and everlasting effect. Injure a man by doing him bodily harm: you may think that his pain and suffering cannot spread by any means to his neighbors, least of all to men of other nations. We affirm *that it will, in good time.* Therefore we say that unless every man is brought to understand, and accept *as an axiomatic truth,* that by wronging one man we wrong not only ourselves, but the whole of humanity in the long run, no brotherly feelings such as preached by all the great reformers — preeminently by Buddha and Jesus — are possible on earth.

On page 208 H. P. B. shows how Theosophical principles should be applied so that social co-operation may be promoted and true efforts for social amelioration be carried on. She states that these principles are:

Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood.

And may I interject here, if all of humanity should in H. P. B.'s vision be bound into one family, should not we Theosophists attempt to attain that unity which will make us as one member of that family?

On page 210 a very practical rule as to what social efforts are wise is given as follows:

One general test may, however, be given: Will the proposed action tend to promote that true Brotherhood which is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a center of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

To the objection that we are all conditioned by Karma and therefore Karma must necessarily work itself out on certain lines, H. P. B. gives the following reply:

It is this very law of Karma which gives strength to all I have said. The individual cannot separate himself from the race, nor the race from the indi-

vidual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others the Theosophist believes that he is not only helping them to fulfil their own Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself, but all, in their progressive march. By his action he can make it either more difficult or more easy for humanity to attain the next higher plane of being.

Finally, in answer to the question as to the future prospects of the Theosophical Society, H. P. B. says:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and, last but not least, on the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work, and to direct the Society after the death of the founders.

Then she calls attention to the danger should the Theosophical Society degenerate into a sect, set up hard and fast dogmas of its own, and so lose by imperceptible degrees that vitality which living truth alone can impart, and if this danger be averted she gives us a vision, an inspiring vision, of what the Society can accomplish. I quote:

Then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty, and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good will which will reign in his mind, instead of the discord and strife which are everywhere apparent around us today.

Let us meditate and dwell upon these wise admonitions given us by the Masters' Messenger. Let us fill our hearts with the vision which she shows us as sure to eventuate if we only follow these admonitions. All that is necessary is for us to keep constantly in mind the fact that love, impersonal love, is the cement of the Universe.

We will then wish to say, or to pledge ourselves as did that ancient Chinese Savior when he said: "Never will I seek nor receive private, individual salvation. Never will I enter into final peace alone; but for ever and everywhere will I live and strive for the universal redemption of every creature throughout the world."

THE PURPOSE OF THE THEOSOPHICAL MOVEMENT*

CECIL WILLIAMS

And when the Jews ask for phenomena, and the Greeks seek knowledge, we proclaim Christ crucified (the identity of all souls with the oversoul), to the Jews a stumbling-block, and to the Greeks foolishness, but unto us who are called, both Jews and Greeks, Divine Wisdom and Power.— Corinthians, i, 23, 24.

The unconscious tendency in the Theosophical Movement to adopt the theological rather than the scientific attitude, upon which I have before commented, is apparent in the controversy over Brotherhood and Fraternization. We go to texts when we should appeal to reason and conscience.

Let us, ignoring texts, go back to first principles, learned through those texts.

Brotherhood is based upon the identity of all souls with the Oversoul. Modern man denies or has forgotten this truth. If he argues at all, he says (1) My religion teaches me differently, or (2) Human nature is fundamentally selfish and universal brotherhood is an impossibility.

The Theosophical Movement is a reply to these powerful, though erroneous arguments. It seeks to show, (1) That all great religions, being basically identical, teach universal brotherhood, and (2) That universal brotherhood is practicable.

The motive of the Theosophical Movement is to reduce the world's evil, including war, poverty, cruelty and disease, all traceable to ignorance based on selfishness.

To those who argue that their religion condones hate, the Theosophical Movement says, Examine religion and make sure; to those who argue that universal brotherhood is an impossibility, the Theosophical Movement says, Don't be silly! Look at us, people of widely differing beliefs and convictions, all joined together to demonstrate it is possible.

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At least, the Theosophical Movement should say the last, but it cannot, because it isn't true.

The failure of the Theosophical Movement to be a practical universal brotherhood, or the nucleus of one, confirms the judgment of those who regard universal fraternity as fundamentally unsound or who think of it as a beautiful and hopeless dream. Instead of inspiring hope, the Theosophical Movement confirms despair.

If we keep before us the purpose of the Theosophical Movement to reduce the world's evil, we will be constantly aware of the gravity of our responsibility.

In communities, because of the pressure of public opinion (the herd complex, as the new psychologists have it), we consort with people of varying faiths and convictions and get along together fairly well. But this we are forced to do and there is no particular virtue in it.

But to voluntarily associate ourselves with people of *widely* differing views, at the same time recognizing the right of those people to their convictions, is another matter. Here our choice is deliberate. No social pressure forces us to make it. Our motive is a moral one, namely, to demonstrate that universal fraternity is possible, so that the pessimist may be confounded and, in time, widespread and enduring reforms inaugurated.

A central dominant idea is necessary or the association will be chaotic and the idea selected, that of universal brotherhood, appeals to the conscience. It is lofty enough to be spiritual and not too metaphysical to appeal only to the very few. Moreover, it is the very basis of the reforms it is desired to initiate.

Now the idea of universal brotherhood is an intuitional one, and may or may not be buttressed with reason. In practice, individuals may violate it, but average people cannot be expected to live up to their highest ideals at every moment of their lives. We have to recognize each other's shortcomings as natural and give one another credit for, at least, aspiring. We must use commonsense.

Some friends of mine, knowing my convictions about what may be called — though erroneously, for the truths are universal and eternal — Blavatsky Theosophy, may have regarded my activity in the Fraternization movement as a sign of mental aberration. But my reasons for supporting Fraternization are simple, and I challenge anyone to demonstrate their fallacy.

The Theosophical Movement is designed to be an association of people of various religions grouped around the central concept of universal brotherhood, and that object having been frustrated for practical purposes by the division of the movement into hostile so-

cieties, I asked myself, In what fundamental principle do these organizations differ?

And the answer is, None. Their differences are all minor or personal.

The idea of universal brotherhood is accepted by the Adyar society, the Point Loma society and the U. L. T. and by the independent societies.

Their agreement upon this first and dominating principle of the Theosophical Movement and their actual separation displays a conflict between precept and practice. Fraternization promises to square thought and action.

Moreover, the various societies not only agree upon the idea of universal brotherhood but upon the three fundamentals of the Secret Doctrine's proem.

These agreements are of overwhelming importance. They overshadow all else. Though the societies may disagree upon the details of the extension of these three propositions, the fact that they agree upon fundamentals cannot be brushed aside as of no consequence.

A friend asks me, How can I, rejecting certain teachings of Adyar, contribute through my dues to the support of Adyar. My answer is, Adyar teaches universal brotherhood, and the three fundamental propositions, taught me, in fact, these truths. Whatever else it teaches, that it inculcates universal brotherhood is of paramount importance.

The intention of the Theosophical Movement was to be a *practical* brotherhood. In endeavoring to bring about an exemplification of universal brotherhood we must be practical. We must take into consideration the set of people's minds, we must recognize loyalties.

The Theosophical Movement at its inauguration wisely recognized this. It did not say to the Buddhist, for instance, You must give up your Buddhism, and embrace Theosophy. Nor was that said to Christian or Mohammedan. All that was said was this, Do you accept universal brotherhood? If so, join with us and practice it. Continue your adoration of Buddha but allow your fellow members to adore Christ or Mohammed. This was reasonable and practical.

We cannot make our brotherhood a practical nucleus of universal brotherhood, we cannot escape the charge of CANT, until this policy is adopted within the movement, until we say, Continue your loyalty to Blavatsky or Besant or Judge or Tingley, but if you accept universal brotherhood, recognize that others in the Movement have a

right to their loyalties, too. There is no Theosophical virtue in joining only with people who accept your beliefs and loyalties, but it does require the exercise of Theosophy to associate with people whose views conflict with yours, for the purpose of convincing the world that universal brotherhood is practicable.

Theosophical teachings are intended to demonstrate the validity of the intuition of universal brotherhood. In giving these teachings to the movement that was the Masters' chief object. To benefit the few or society merely, was not their purpose. They aimed to change the whole current of human thought.

Theosophy is Altruism, that is, devotion to humanity. Individual devotion to humanity is rare, but there is no one who, feeling the oneness of humanity cannot by cooperation in the Theosophical Movement give his mite towards benefitting humanity.

It is my belief that there are in the various Theosophical bodies a large number of people who put brotherhood first and it is my hope that they will draw together and so influence their societies toward the practical exemplification of brotherhood. Organic unity is not practicable, neither is the idea of independent societies grouped around a living teacher. But conferences and joint meetings are practicable. Cooperation, perhaps, but spiritual unity disregarding forms, certainly, is needed. Yet there should be no attempt to persuade members of one society to join another, for this is a denial of the spirit of fraternization and the submergence of brotherhood in self-aggrandisement.

I think — and if I am wrong I would like to be corrected — that those who disagree with my conclusions have to demonstrate:

(1) That the Theosophical Movement was NOT designed to immediately benefit humanity at large;

(2) That universal brotherhood is NOT intended to be the dominant idea of the Theosophical Movement;

(3) That others should NOT feel affection for or loyalty to teachers other than ours;

(4) That Theosophical teachings are NOT designed to forward universal brotherhood;

(5) That to exemplify universal brotherhood it is NOT necessary to have relations with members of the movement holding views different from ours;

(6) That it is NOT Theosophical to extend or accept the hand of fraternization.

There are other questions relating to the problem of making the Theosophical Movement a practical nucleus of universal brotherhood but they are of minor importance and can be resolved on clear-

cut, ethical lines, providing we agree to reason from the first principle of the Theosophical Movement. What is important at this time is that we should accept or else refute the idea that the basis of the Theosophical Movement is association in a friendly spirit with people who disagree with us on principles less fundamental than universal brotherhood.

The questions we have to ask ourselves, And Answer, are these: Do I desire to increase the spirit of brotherhood in the world? If so, am I prepared to associate, in a reasonable way, with people whose views I dislike, in order to demonstrate to the world that universal brotherhood is not an hallucination?

Upon the answers of the majority or a large minority of the people in the Theosophical Movement turns a great deal of the future weal or woe of the world.

You may say you do not need to answer, but you cannot help yourself. Your action or inaction is an answer. Those in the movement who are not for universal brotherhood are against it.

LEAVES OF THEOSOPHICAL HISTORY

[The following is the first part, evidently the main part, of a personal letter from Damodar K. Mavalankar in his own handwriting to William Q. Judge, complete except for the conclusion. It is here reproduced *verbatim et literatim*. The original is held in the archives of the Theosophical Society, Point Loma. — Eds.]

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Breach Candy, Bombay, India.

6th September, 1881.

My dear Judge

I have received your favour of the 11th July. You ask me what is my belief about "re-incarnation"? Well, as it is a complicated question, I must give you a plain statement of my full belief.

To begin with, I am a Pantheist and not a Theist or a Deist. I believe that the whole Universe is God. You must however well understand that the word "God" does not convey to me any meaning attached to that word by the Westerns. When I say God, I understand it to be Nature or Universe and no more. Therefore, I might more appropriately be called a "Naturalist." To my mind there is no possibility of the existence of an extra-cosmical Deity. For if there were such a possibility the harmony or equilibrium in nature could not be preserved and the whole Universe instead of being one harmonious whole would be but a Tower of Babel. This

harmony can be kept only by the working of the Immutable Laws of Nature. And if the Laws of Nature are Immutable, they must be blind and require no guidance. Hence the existence of an extra-cosmical Deity is impossible. This, as far as I can understand, is the Chief teaching and principle of Aryan Philosophy. The Aryan and the Shemite Philosophies differ from each other in this fundamental Idea, viz., that while the former is pantheistic, *i. e.*, not acknowledging the existence of an extra-cosmical God, the latter is Monotheistic, *i. e.*, admitting the existence of an intelligent Creator existing outside the cosmos. How far either of this is true I cannot say. But, as I think the former to be a logical position while the latter merely a matter of blind faith, I accept the former. Now some of the Pantheists recognise the existence of two distinct existences, viz., Matter and Spirit. But thinking deeply over the Subject has led me to the conclusion that this position is not quite logical. For, as far as I can understand, there can be but one Infinite Existence and not two. Call it either Matter or Spirit, anything you like, but it is one and the same. For who can say that this is Spirit and this is Matter? Can you draw any where a line between the two? Take an instance. Ice is a gross form of matter. Suppose it is a little rarefied, you will have water, which you will still call matter. Higher still, you have vapour, but it is still matter. Higher again, it becomes atmosphere, but still it is matter. Furthermore, it becomes ether, but still it is matter, and thus you may go *ad infinitum*. Thus becoming more and more sublimated it will reach its climax of the process of spiritualization. But still it does not become nothing. For if it does, there must come a time when the whole Universe will be nothing. If it is so, it is not infinite as it has an end. If it has an end, it must have a beginning. If it had a beginning, it must have been created and thus we must assume the existence of an extra-cosmical Deity, which, as said above, is not a logical position. Then we thus find logically that this highest sublimated form of matter cannot be nothing. In this case matter has reached that climax of Sublimation or Spiritualization when any further action would make it grosser, not finer. What is commonly understood by the word "Spirit" then is nothing but that highly etherealized form of matter which we with our finite senses can not comprehend. But it is still matter in as much as it is still something and liable to be grosser. Some argue that these terms are adopted to signify the two extreme conditions of matter. But then I can not with my finite senses comprehend where you can draw the line between Matter and Spirit. And the gradations being infinite, I give up this task as hopeless for me, an imperfect finite being. Well

then, there is *only one* eternal Infinite Existence, call it either Spirit or Matter. I will however designate it by the latter name as that term is most suited in its common understanding for what I am to state. Matter, as you know, we call *Maya*. Now some say that Matter, when assuming form and shape and being temporary, is illusion and therefore does not really exist. But I do not agree there. In my opinion — and such is that of every rational metaphysician — it is *the only* Existence. And it is called *Maya simply on account of these Transformations*. It is never steady. The Process is ever working. The one Infinite Agglomeration of matter is in some of its modes becoming grosser and grosser, while, in others, becoming more and more sublimated. The Circle is ever turning its round. Nothing goes out of that Circle. Every thing is kept within its bounds by the action of the Centripetal and the Centrifugal Forces. The forms are changing but the *Inner* substance remains the same. You will naturally ask what is the use of our being good or bad, if Nature has her own course? Our souls will be etherealised in their proper time? But then, what is a Soul? Is it material or immaterial? Well it *is* material for me as there is nothing immaterial as said above. Then what is it? Well, as far as I can think, it is an agglomeration of all the attributes together with that something which gives us the consciousness that we are. And just as Thought is Matter, so is every attribute Matter. It might be then asked, will not our souls be etherealised in their proper turn? Well, then take here again the instance of Ice. It is the grossest form of matter. We say it then becomes water. But will it be so unless it comes in contact with heat? Decidedly not. The action of the Centripetal Force is strong and it keeps up together the particles of Ice. It requires the action of Centrifugal Force, which is done by the supply of heat. If that piece of Ice be left in a cold place it will remain so until by accident Sun's rays might penetrate there or in some such way heat might be supplied. Just so then with man. The action of the Centripetal Force keeps us to our gross forms. And if we have to etherealise ourselves we must supply the Centrifugal Force, which is our WILL. And this is the first principle of OCCULTISM. Just as the etherealisation of our Souls is the result of the action of our Will, so is everything else the result of something else. The action of the working of the Circle of Matter is regulated by the Law of Cause and Effect. Nothing can be without it. And everything is at the same time in itself a Cause and an Effect. Take, for instance, heat. It is the cause of the melting of ice into water and at the same time it is the result of some other force. It did not come out of nothing. Then, how can we etherealise ourselves? By

studying the action of Causes and Effects and acting accordingly. Or, in other words, by obtaining knowledge of the Forces of Nature — in one word, by studying occultism. You might ask, Can we not rise higher and higher without being Occultists? I reply, decidedly not to that extent to which an Occultist will rise. You will simply desire to rise higher? Well, as said above, this is only the first principle of occultism. And just as one step leads you to certain progress, more Knowledge will lead you to a greater progress; for every result must be in proportion to the cause producing it. As said above the action of matter is always going on. And we are every instant emitting and attracting various atoms of matter. Now a person who is not an occultist will have various desires and unconsciously to himself he will produce a Cause which will attract to him such atoms of matter as are not suited for his higher progress. The same way, when he is emitting others, he may give them such a tendency that they will mix with others evilly inclined and thus other Individualities which are thus formed will have to suffer for no fault of theirs. While an Occultist directs both. He is the Master of the Situation. He is not guided by the blind Forces of Nature. He guides them. And by knowing their action, he produces such conditions as are favourable to his attaining "Nirvana." But what is Nirvana? By Nirvana I do not mean any locality but a *state*. It is that condition in which we are so etherealised that instead of being merely a mode of the one Infinite Existence as at present, we are merged into Totality or we become THE WHOLE. There is also another reason why an advanced occultist is superior to one who merely is content with the first step mentioned above. The more he studies and understands the action of the Forces of Nature, the more is he in a position to benefit Humanity. While the one is merely content with his own advancement — the other one, the advanced occultist, places his happiness in the good of Humanity which he practically assists and benefits. Perhaps you might ask that as the Universe is evolving, there must come a time when this process of evolution must cease and *in*volution begin; and when the latter process has done her course, everything will be in Nirvana; and therefore what is the use of troubling oneself with the study of Occultism, etc., if we can be just as well in that state? But then there are two reasons why we should do it. The first is, we do not know when the process of involution will begin and perhaps millions and billions of years might pass before everything is in Nirvana, and who knows through how many transformations we may have to pass, for, as said above, Matter is never steady but is ever changing forms. A practical occultist reaches that state in a compara-

tively very short time. The other reason is — When everything will be in Nirvana, it will not be *me* that attains Nirvana. And here I must state I believe that a man can attain Nirvana only *in this life and no other.* If I do not go to *Nirvana* some time after death, where do I go in the end, you will naturally ask? My reply is that if I do not keep up my Individuality, I lose it. My *Ego* remains; but my Individuality is lost. I lose that something which at present furnishes to me the consciousness that I am Damodar, that I exist as such. My Spiritual Soul or *Ego* if pure and good may be etherealised and reach Nirvana state but it will no longer be the Individuality of Damodar that will attain that state. Therefore I must keep up that Individuality until I reach Nirvana state. And how to do it is taught by occultism. I did not come out of Nothing. The particles of which I am formed have always existed, and yet I do not know in what form they existed before. Probably they have passed through millions or billions of Transformations. And why do I not know it now? Because I did not retain my Individuality. I did not supply the action of the Force that would not have allowed the disintegration of my Individuality. Occultism furnishes that Key. And if I act up accordingly I may attain Nirvana. But then I shall not be eternally in that state. For it is unjust that the actions of a few years should be rewarded or punished eternally. At the most, how long can a human life last? Not more than four hundred years. Would it then be just that my actions of so short a period should be punished or rewarded eternally? For what are even billions of years compared to eternity? Well, then you might say what is the use of our attaining Nirvana if we are to come back again? The reasons are twofold. The first is — I shall be in Nirvana for some time, so long as the action of the Force keeps me there, or, in other words, I shall be there until the completion of the result of my endeavours to attain it, the effect being always in proportion to the Cause. Here again you might ask, but can we not keep up this process *ad infinitum?* Certainly you can not, because the Law of Exhaustion must assert itself. Everything you do must be to the detriment of another, or, in other words, you exhaust a certain amount of Energy to produce a certain Result. The other reason is that while you are passing through this process of etherealisation you all along give a certain tendency to the particles of which you are formed. This tendency will always assert itself and thus in every Cycle, i. e., in each Circle of your transformation or Re-incarnation, you will have the same advantages which you can always utilise to be soon free, and, by remaining longer in Nirvana State than the generality of Humanity, you are comparatively free. So every consciousness which

has been once fully developed must disintegrate if not preserved by the purity of its successive *Egos* till the attainment of Nirvana State. Now I believe that the full development of my consciousness as Damodar is possible only upon this earth and therefore should a person die before his consciousness is developed, he must be reborn on this earth. And this is possible only in two states, viz., if one dies in childhood, or as a congenital idiot. Or there is a third state possible, which is this. Suppose I am studying Occultism and I reach a certain stage where I am able to retain my Individuality suppose my body should be incapacitated for my practical purposes. Then with my Knowledge I can choose any body I like, for, as I said above, Nirvana State is possible of attainment only in this earthly life. I may be in any other body, but my Individuality will be the same as now and I shall know myself as Damodar.

And now I suppose this is sufficient for you. It is very difficult to put such ideas on paper, for the process is tedious. Such things are to be understood intuitionally and therefore our conceptions of them are more ethereal. The first thing I have to do is to materialise my thought, put it into shape and then write down. I have also to think of the objections that might be naturally raised. And therefore in such matters I find it easier to discuss orally than write or speak. I must have missed many points but I have given you the principal ideas so that you may put your questions and I will be most happy to answer them. I must however ask you to hold me alone responsible for any mistakes. I have merely read "Isis Unveiled" and heard H. P. B. talk often with others as also *The Higher Powers* on some few occasions. I have got hints from them. But the subsequent working is entirely of my own making. If you think it good and correct, all credit is due to them — our Brothers — for having got the hints from them and H. P. B. If there are any mistakes, the whole fault rests entirely with me for not having properly understood their teachings. And this would but show that I am greatly lacking in my intuition.

You ask me what my opinion about the West is? Well, to be candid, I can not think very highly of a Theosophical Society that can not go on without the child's toy of a ritual! This very fact itself proves to me that the West is not

The Leader's Pence

"My daily 'penny' to the Leader's Pence, the T. S., and Masters' Cause!"
— W. E. L.

QUESTIONS AND ANSWERS

QUESTION 288

I have heard it said of you Point Loma Theosophists that with the advent of Dr. de Purucker as your leader you have if not entirely ignored the teachings of H. P. Blavatsky at least relegated them to the background in favor of his presentations of Theosophy; in other words that your students are not encouraged to study Theosophy as presented by H. P. B. but made to feel that it is G. de P.'s up-to-date Theosophy that is the only Theosophy worth while, and that H. P. B. is now decidedly out of date. Is this true?

W. E. S.— No, it is not true! It is a ridiculous statement. One of the things G. de P. has done since taking office is to stimulate and encourage the study of H. P. B.'s writings. Her books are always recommended to inquirers, and Point Loma students have taken a large share in the production of the Centennial Edition of her Complete Works. Her teachings are constantly quoted and expounded in our literature and in public lectures. The scientific articles in our periodicals are based on her teachings, and many of them are devoted to the demonstration of the progress of modern discoveries and hypotheses toward the teachings of *The Secret Doctrine,* a most promising way to establish her rightful place and authority as a Teacher. Cast even a hurried eye over our Point Loma periodicals, *The Theosophical Path, The Theosophical Forum, Lucifer, The Lotus-Circle Messenger,* and you will find scores of articles in the last six years on H. P. B., her life and work and teachings. Every issue of *The Theosophical Path* in 1931, the year which marked H. P. B.'s birth centenary, carried an outstanding article on her. *Lucifer* ran a series of articles commencing November, 1932, and running through June, 1934, entitled 'Helps for Students: H. P. Blavatsky and Modern Discoveries in Science and Archaeology.' Indeed it would be difficult, if not impossible, to find any other Theosophical magazines anywhere that have been so consistent in vindication and support of H. P. B. and in prolific exposition of her teachings as the periodicals emanating from Point Loma during the last six years. No Theosophist has insisted more strongly than Dr. de Purucker upon the greatness of H. P. Blavatsky as both Teacher and Exemplar of Theosophy. His *H. P. Blavatsky: the Mystery,* written in conjunction with Katherine Tingley, is alone sufficient to prove that.

Add to this that at Point Loma a class in *The Key to Theosophy* was conducted during 1929-30, followed by a class in *The Ocean of Theosophy,* and then by a class in *The Secret Doctrine,* which, now in its third year, has an enrollment of nearly one hundred — remem-

ber these simple facts, and then say that H. P. B. is a back number at Point Loma!

It is positively puerile to state that simply because Dr. de Purucker is the successor (after Judge and K. T.) of H. P. B. that his books take precedence over the original teachings of the first Messenger and that H. P. B. is now relegated into the limbo of mildewed volumes stacking the shelves of some storeroom. For pity's sake let us find out the facts and not wrap our ideas round with the fiction of personal bias!

While it is true that Point Loma Theosophists study G. de P.'s presentation of Theosophy, as for instance in his *Fundamentals of the Esoteric Philosophy* and his latest work *The Esoteric Tradition* — and would it not be very odd if they didn't? — nevertheless what is stated above, namely that H. P. B. is also faithfully studied, is of equal importance and an absolutely necessary corollary in order to obtain a correct view of the situation.

Were it the policy of the Leader of the Theosophical Society, Point Loma, to slur over or seek to supersede with his own the works of his great predecessor, it is safe to say that he would not retain office six months. It is precisely because Dr. de Purucker upholds H. P. B.'s teachings, encouraging everyone to study her writings, and further because his own writings, as well as oral statements, are in perfect harmony with the teachings as presented by H. P. Blavatsky and so adjudged by students of many years' standing, that he holds today the universal confidence and love of the membership of the Point Loma T. S., if not of many sincere and open-minded searchers for truth at present members of other societies. It would be an utter wrecking of the T. S. were it otherwise.

When will our critics face *facts* and admit the plain truth: that in the Point Loma Society the program of being true to the teaching as given out by H. P. B., the Masters' first Messenger, has never been departed from! And further, that the moment it is departed from disintegration in its manifold and subtil forms will have announced its cancerous presence! I hold it an obvious fact that were there any such divagation from the policy of inviolable loyalty and strict adherence to the teachings of Theosophy as originally set forth by the Masters and H. P. B., Dr. de Purucker himself would consider his leadership of the Society a failure. Can we state the fact in clearer and simpler manner!

Theosophical Correspondence Class: Address all communications to the Secretary, Mrs. E. W. Lambert, Point Loma, Calif.

QUESTION 289

Are H. P. Blavatsky's teachings, like the dogmas of theology, so complete and final — at least for our time — that they cannot be amplified or have new light thrown on them? Or do Point Loma T .S. students claim greater authority for Dr. de Purucker as a teacher of Theosophy than H. P. Blavatsky?

C. J. Ryan — To these questions we answer, No! The essential thing to be recognised is that the same Masters of Wisdom who spoke through H. P. Blavatsky and who appointed W. Q. Judge "in orderly succession," as their representative, are still in command and have not abandoned the Movement or any Theosophists anywhere who are sincerely trying to carry out the precept "Theosophist is who Theosophy does." If they feel that the time is ripe for additions or elucidations of obscure points in *The Secret Doctrine,* who shall say them nay? The Movement does not resemble the early Christian church which had to depend on the leadership of ordinary men, having lost connexion with the Great Lodge. H. P. Blavatsky says "paradoxically with Them everything is possible and everything impossible." It depends upon the sincerity and impersonality of our aspirations. In her important Letter to the American Convention in 1888 we read:

> The Mss of the first three volumes [of *The Secret Doctrine*] are now ready for the press;

and

> According as people are prepared to receive it, so will new Theosophical teaching be given. . . . It depends on the spread of Theosophy — the assimilation of what has already been given — how much more will be revealed, and how soon.

In regard to the legitimacy of attempting to synthesize or to expound the difficulties in *The Secret Doctrine,* it certainly obtained H. P. Blavatsky's approval. In *Lucifer* for June, 1890, H. P. Blavatsky admits the difficulty of understanding *The Secret Doctrine* and says that this cannot be done

> at first reading, nor even after several, unless the reader elaborates for himself a system for it. That this can be done and *is* done is shown by the "Two Students of the E. S." They are now synthesizing the "Secret Doctrine," and they do it in the most lucid and comprehensive way in this magazine. No more than anyone else have they understood that work immediately after reading it. . . . They indexed it for themselves, classifying the contents into two portions — the *exoteric* and the *esoteric;* and, having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

And why should not a Theosophist, with such a field of oppor-

tunity and such qualifications as Dr. de Purucker, be allowed to do the same on a larger scale?

In H. P. Blavatsky's teachings to a certain group in England, as reported by Commander R. Bowen, and published in THE THEOSOPHICAL FORUM for August, 1932, she declares that *The Secret Doctrine* contains far more than appears, and that this may be found by the disciple who does not live in "the World," i. e., the lower personality. She even said that another may find knowledge in it which she did not possess herself. We know, of course, that it was produced by the Masters K. H., M., and by H. P. B., and that all she claimed was a minor part. Are we to disparage the efforts of a highly intuitive and interpretative Intelligence, in touch with the same secret sources from which H. P. B. drew, if he tries to help us to a clearer understanding of its meaning? We may reject the help; that is our loss, but before doing so keep in mind H. P. Blavatsky's promise: "According as people are prepared to receive it so will new Theosophical teachings be given."

There exists in some quarters a superstition that with the close of the cycle in 1899 or so, a complete extinguisher would be put upon communication with the Adept Teachers until 1975. W. Q. Judge explodes this fallacy in two most important articles in *The Path,* 'Are We Deserted' (August, 1891) shortly after H. P. Blavatsky's death, and in another article in *The Path* of November, 1894, where he says:

> [The Masters] will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time [end of the nineteenth century] than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continued help and guiding will be given. . . . H. P. B. was quite definite about this. . . . During all the centuries there have been many persons who have direct and valuable help from Masters, and to suppose that at the end of the first twenty-five years all of that will be finished is an absurdity in itself.—W. Q. JUDGE

Furthermore, in regard to the assertion that H. P. Blavatsky flatly denied that another Teacher could come before the year 1975, it is well to compare everything she said on disputed points, and dispassionately weigh it before making final decisions. If the statements are inconclusive or paradoxical, keep an open mind for the time being — the scientific method. In this case H. P. Blavatsky makes a far-reaching statement that has not been sufficiently noticed. In *The Secret Doctrine* she says:

> Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door permitted to be kept a little ajar, it

will be opened wider with every new century. . . . In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called Gupta-Vidya. . . . (1, xxxviii)

This reference is usually taken to mean the Special Messenger coming in 1975, but in another publication, in referring to the "*almost* insuperable" (italics ours) difficulties of the closing cycle of the nineteenth century, and to the fact that *those who had failed to take advantage of their opportunities* (the "sluggards") would have to wait, she spoke of the possibility that the Masters might "fill her place" and send a successor "worthier and more learned than herself," even in the years immediately following her passing.

The real point to be settled, however, is not so much the occult standing of a possible more or less immediate successor, but whether the most qualified leaders, who may be recognised as coming "in orderly succession" as W. Q. Judge said he did, are to be discouraged from giving their help in clearing up obscurities in the Theosophical field and in presenting new teachings in confirmation thereof, derived from their own resources and from the same Masters. We have not the slightest hesitation in believing and openly declaring our belief that the Masters have stood behind Dr. de Purucker's efforts to do this needed work. Some critics may not like the idea, but it is now time and right to attract attention to the fact that he speaks, as his writings and statements themselves show, not by claims, but "with authority, and not as the scribes."

In *Questions We All Ask,* Dr. de Purucker expresses his position very clearly:

> As the great Buddha says: "Believe not anything that is told to you merely because it is told to you." Exercise the wondrous powers of your own inner being; . . . and greater vision in time thus will be yours, . . .
>
> Be always willing to learn, but believe naught that your own conscience rejects. . . .
>
> It is obvious that some men know more than other men; therefore they who know more are the natural-born teachers of them who know less. But the man who is the pupil should himself grow through himself exercising the inherent powers of his being . . . very soon you will come to realize that there are indeed great Teachers in the world, because you will feel growing within you, in your own heart, recognition of the fact that you yourself are learning.
>
> — Series II, 257-9

Careful enlargement, amplification and interpretation of the teachings of Theosophy under the same Direction that originally inspired them, implies no inconsistency with or contradiction to H. P. Blavatsky's writings such as have unfortunately marred the writings

of certain misguided Theosophists in the past. Quite the reverse, and, although Dr. de Purucker is giving new light on obscure points and filling out the picture in many places, he has never run counter to the meaning of *The Secret Doctrine*. Any contrary opinion can only be courteously attributed to either a want of sufficient care in study or to lack of discrimination. The question of his use of certain words has arisen, and has been fully discussed in *The Theosophical Forum*. Once or twice he has preferred to use a technical philosophical term, such as 'the Absolute,' in a sense more in accord with the fundamental root meaning than with the popular acceptation as adopted by H. P. Blavatsky, but this was simply a philological distinction; his concept of the subject was the same as hers.

We protest against the crystallized notion that the philosophical and scientific teachings came to a sudden end in 1891, but we also emphasize that the fundamentals in *Theosophy* (not in what H. P. Blavatsky calls 'Occultism') cannot be added to. Not because they came to an end in 1891, but because they are accessible to all who desire them and always have been. If we could all remember the following noble words of H. P. Blavatsky, and try to act on them, "in spite of all our failures," the Theosophical Movement would become a still more vital force in the progress of humanity.

> Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his godlike qualities and aspirations and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to oneself, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also, — he who preaches the gospel of good-will, teaches Theosophy.
>
> — *Letter to the American Convention,* 1888.

H. N. STOKES AND JOSEPH H. FUSSELL

SINCE writing my 'Open Letter to Dr. H. N. Stokes,' which was published in the November issue of THE THEOSOPHICAL FORUM, it is with genuine pleasure that I am enabled to say that I have received from my friend and brother, Dr. Stokes, communications in which he states that he will, at the earliest moment, publish in a forthcoming issue of *The Critic* 'a full retraction' of the erroneous statement made by him in the August-September issue of *The Critic* to the effect that William Q. Judge suppressed a certain letter from H. P. Blavatsky in regard to the status of William Q. Judge and of Annie Besant after H. P. Blavatsky's passing.

I received from Dr. Stokes word to the foregoing effect, but unfortunately and to my deep regret too late for insertion in the same issue of THE THEOSOPHICAL FORUM in which my own open letter appeared. Had Dr. Stokes' letter come in time it would then and there have followed my own open letter.

The intention of our esteemed Washington correspondent and friend, Dr. Stokes, as thus stated, to rectify what must have been on his part an oversight due to pressure of work, is quite in line with the best principles of journalism as well as of justice to former Theosophic workers — a code which those who know Dr. Stokes feel assured he ever strives to follow; and readers of THE THEOSOPHICAL FORUM who may likewise be subscribers of *The Critic* are invited to read what our Washington Correspondent will have to say on the subject; and whatever Dr. Stokes' opinion of Mr. Judge may be they will at least find in his correction an honorable retraction of the particular and erroneous statement made by Dr. Stokes that Mr. Judge suppressed that certain letter from H. P. Blavatsky.

— JOSEPH H. FUSSELL

THEOSOPHICAL NEWS AND NOTES

IRELAND. It is interesting to note that two new lodges of the T. S. in Dublin, Ireland, have just been chartered by the Leader. One of the applications for a charter was signed by our splendid Theosophical worker, Mrs. Edith Norman, and her husband, H. F. Norman, and by other signatories who have recently joined the T. S. The application for the other charter, which came some days later, was signed by F. T. S. who are likewise members of the Druid Lodge.

AMERICAN SECTION. Western District. Regional Vice-President's Tour. Mr. Iverson L. Harris's tour of the Pacific Coast which commenced last August 30th came to a close on November 25th. After lecturing in Vancouver, B. C., Canada, he returned to Bellingham, Washington, where he spoke on November 21st. Then after giving another public forum-lecture between trains in Seattle on the following day, he entrained for Point Loma.

Corona. We are happy to announce the establishment of a Lodge of the American Section, at Corona, California, due mainly to the devoted efforts of Mr. and Mrs. Edwin A. Franklin and Mrs. Clara Lester. The charter received the Leader's signature on November 15, 1935.

San Diego. Katherine Tingley Lodge held its sixth annual Happiness Sale on December 5th, 6th, and 7th. At the afternoon tea, on Dec. 5th, Mrs. Ethel Lambert spoke on 'The Way to Happiness'; a musical program was presented on the 6th at 3 p.m., and at 8 p.m. Mr. Iverson Harris spoke on 'Theosophical Keys to Happiness.' Following the cafeteria dinner on the 7th, an illustrated lecture was given by Helena Whitford Bennett on 'Islam's Love of Beauty.'

STUDY-PROGRAMS FOR T. S. LODGES

Subject: The Monad.

The Monadic Host: *The Secret Doctrine,* Vol. I, pp. 174-6, 181-183; Vol. 11, p. 186; THE THEOSOPHICAL FORUM, Vol. V, pp. 24-5, 212-3; *Fundamentals of the Esoteric Philosophy,* p. 516; *Theosophy and Modern Science,* Vol. II, Section XVII.

The Mineral Monad: *The Secret Doctrine,* I, pp. 175-7; *Five Years of Theosophy,* p. 273 *et seq.; Fundamentals of the Esoteric Philosophy,* p. 338.

The Human Monad: *The Secret Doctrine,* Vol. I, pp. 183-5; Vol. II, p. 185; THE THEOSOPHICAL FORUM, Vol. IV, pp. 239-41; V, 301-2; *Fundamentals of the Esoteric Philosophy,* pp. 107, 141.

"THE THEOSOPHICAL FORUM and The Theosophical Path and Lucifer"

VOLUME VII, No. 4, closes the present volume of THE THEOSOPHICAL FORUM, and with the New Year we are introduced to it in its new form as combined with *The Theosophical Path* and *Lucifer.* We trust that all subscribers who have been faithful readers of these pages will transfer their interest to the new magazine, which will contain, as explained in earlier announcements, the best features of all our Point Loma periodicals, now combined into one. It will be issued monthly, $2.00, foreign postage 50c., Canadian postage 25c.; single copies 20c.

A few extracts from letters evidence the enthusiasm with which the proposed change has been received:

"I think it is one of the finest things that is to happen for some time. Every member should make an effort to subscribe for this new magazine." — C. C. L., Portland, Ore.

"We are all pleased about the change in the magazine, that is, having the three in one." — G. F., Petaluma, Calif.

"Note with pleasure combination of the magazines — think it is a splendid plan." — B. R., Hollywood, Calif.

"The members of Blue Mountain Lodge are ready to welcome the new 3-in-1 magazine, THE THEOSOPHICAL FORUM. You can be assured that it will have an increasing circulation. All of the active members in Elgin are ready to subscribe and it is our hope that many others will be added to the list by January 1." — J. J. L.

With trust and confidence we look forward to the New Year hoping it will bring you happiness. We echo the old refrain: 'Ring out the old, Ring in the New!' — THE EDITORS

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