

GETTING READY FOR 1975

T. H. REDFERN

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by

T. H. REDFERN

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GETTING READY FOR 1975

THE ALONENESS AND RESPONSIBILITY OF FREEDOM TO THINK

Every one of us in The Theosophical Society is free to hold in brotherly fashion whatever opinions appear to him to be true. As we progress towards Theosophy the need to *know* is intensified (1). We find that we have to think things out for ourselves. Acceptance of attractive ideas as beliefs is not enough. 'Theosophists', Mme Blavatsky said, 'accept *nothing* in the name of *faith*' (2); and 'Theosophy is for those who can think, or for those who can drive themselves to think, not mental sluggards' (3). Sluggardness in thinking is an obstacle we meet, and in our Lodges we shall make more Theosophical progress in the mental aspect of our bi-polar work by helping one another in acquiring greater competence in thinking, rather than by stuffing our minds with data.

Thinking results in self-dependence and self-responsibility, which is radical to Theosophical living as Mme Blavatsky expounded it. Two other sentences can well be used occasionally to measure ourselves by, if we think them true. Mme Blavatsky's declaration that 'Every Theosophist is a nonconformist' (4); and Thomas Vaughan's definition of a Theosophist: '... an original thinker ... abandoning the old pathway of routine and entering on the solitary pathway of independent thought—Godward ... a seeker after the Eternal Truth, with an inspiration of his own to solve the Eternal Problems' (5).

THE INADEQUACY OF THOUGHT ALONE

As we work to improve our capacities as independent thinkers, not conforming for any cause other than honest concurrence, we have before us the warning that 'the Mind is the great Slayer of the Real' (6). The I-making function is focused in the mind. It is the source of the alone-standing capacity we have to develop theosophic-

ally, but in the Indian image we have to learn how to be seated 'between the wings of the GREAT BIRD' (7), the Hamsa, or swan; that is, to repose in the creative Word beyond the dualities of mind. The competence of mind, necessary for our wayfaring, is the cause of prideful, spiritual disaster unless coupled with an equally developed realization that the powers used by our minds are universal, appropriated individually by every human and superhuman being. Coupled with our intelligent nonconformity we need the awareness of community and, arising from this, harmonious adaptive skill in living relationships, without sacrifice of the integrity of our growing independence. For many of us this is difficult, but we can work at it by helpful friendliness regardless of differences, discernment of the measure of truth mutually recognized, and a tender and sensitive care in propounding ideas not yet acceptable to our brother-individuals.

MME BLAVATSKY AS THE AGENT OF LIBERATED MEN

Our Society was formed in New York by a group of men and women attracted by the ideas being propounded through the powerful personality of Mme Blavatsky; and she said she was acting as the agent of a Brotherhood of men who have lived many times on earth, have won the mastery of human problems by effort and insight, secured release from the compulsion to be reborn, and attained remarkable powers over nature through greater knowledge. Being free from necessitous reincarnation, they yet voluntarily return to birth to stand by and help the rest of us, in so far as we will pay heed.

The setting of the Society's origin therefore presents a radical challenge to the inquiring member. He is free as to the conclusion he reaches; he can take all the time he needs to investigate and think about it. Provided he accepts and acts upon the objects of the Society, he need not reach a conclusion, and it does not matter to the Society what his conclusion is; but a whole life-transforming philosophy is wrapped up in the acceptance of Mme Blavatsky's claim. She was either lying, or deluded, or she spoke the truth. If she spoke the truth, then what she had to say, on behalf of those whom she represented, must merit the most careful attention; for they have solved what we are still up against, are able to help mankind, are offering help and seeking collaborators. This is stupendous in its implications. It means that, mankind badly needing wise guidance, that guidance is

available. This is of such importance that the challenge to inquire into its validity is well-nigh inescapable.

I hold that Mme Blavatsky bore true witness, partly because her life and works make sense only upon her own explanation of what she was doing and of the sources of her inspiration and information; partly because I can find nothing more probable than the main themes of the teachings she transmitted to explain the radical problems of life; and partly from a measure of confirmation in my own experience.

TEACHINGS FOR TESTING

Mme Blavatsky did not say: 'these are true teachings: believe them'. In effect she said: consider them, examine them, disprove them if you can. Reject whatever you can disprove. If you cannot disprove them, then let your mind be open to them as possibilities, or as probabilities if your reason or intuition gives you that endorsement. In so far as your own practical experience confirms them, place your faith unhesitatingly in that knowledge.

THE CENTENNIAL EFFORT OF THE LIBERATED MEN

Among these teachings are several declarations that her work and the foundation of our Society was the nineteenth-century expression of a recurrent endeavour by the Brotherhood of redeemed and liberated men whom she served, to enlighten the people of the world about spiritual realities. This has been made in the last quarter of every century since the time of Tsongkhapa, the reformer of Tibetan Buddhism. Obviously there are inspired teachers at other times, but there is a special rhythmic centennial effort on occult lines.

Mme Blavatsky's words were:

'Among the commandments of Tsong-Kha-pa there is one that enjoins the Rahats (Arhats) to make an attempt to enlighten the world, including the "white barbarians", every century, at a certain specified period of the cycle. Up to the present day none of these attempts has been very successful' (8).

'... The adepts ... send forth a messenger to try to teach the world in the last quarter of each century, and the Theosophical Society represents their work for this epoch' (9).

'Every century an attempt is being made to show the world that occultism is no vain superstition. Once the door (is) permitted to be kept (remain) a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far' (10).

'No Master of Wisdom from the East will himself appear or send anyone to Europe or America . . . until the year 1975' (11).

' . . . During the last quarter of every hundred years an attempt is made by those "Masters" of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century' (12).

HISTORICAL CHECK

If this be true it follows that history should bear the impress of these similar endeavours in previous centuries, and another such effort about 1975 can be anticipated. The modern Theosophical Movement was launched towards the end of the last century, and expanded as a public force in this twentieth century. There was discussion at its inception as to whether it would be better to have a secret or a public society, and an open policy was decided on; but some of the earlier efforts may have been more secret. In the West the central figure in the eighteenth century appears to have been Le Comte de Saint-Germain, with Cagliostro, Anton Mesmer and Louis Claude de Saint Martin also prominent. They were reported to be collaborating in efforts to promote conciliation and clarification among Masonic and related movements through the Convention of Wilhelmsbad (1782-5) and the Convention of Paris (1784-7); and to be fellow-members in the Lodge of the Reunited Friends (13). This is, however, inconsistent with other reports and incompatibilities may have developed (14).

Nothing outstanding in the way of occult energizing is conspicuous in the last quarter of the seventeenth century, but there were prominent men, with known Rosicrucian interests, working on theosophical

lines in England throughout the century, and some of them were initiated into Freemasonry although they had no known connection with practical construction-work. Emblematical Freemasonry, which has theosophical quality both in the standards it inculcates and the symbolism it employs, burgeoned forth after the formation of the Grand Lodge of England in 1717. Clearly something had been 'cooking' in this connection in the seventeenth century, but any attempt to trace it is more speculative than Freemasonry itself, though there was a report of a 'great Convention of the Fraternity of Adopted Masons' in 1691, when 'Christopher Wren was adopted a Brother', and in a work published in 1686 it is recorded that the 'most eminent quality did not disdain to be of this Fellowship' (15).

Something similar happened a century before. There was a surge of Rosicrucian publicity set off mainly by *Fama Fraternitatis* and *Confessio Fraternitatis*, published in 1614 and 1615 respectively (16), but tracing back before that the movement fades into obscurity. There is evidence to show that *Fama Fraternitatis* had circulated in manuscript for some years before appearing in print, and that the original version was tampered with when printed (17). Adam Haselmeyer, who published a reply to the Laudable Fraternity of the Theosophists of Rosen Creutz in 1612, testified that he saw and read *Fama Fraternitatis* in 1610 (18). Julius Sperber declared that it was known otherwise for over nineteen years before it was first printed, which would take us back at least to 1595 (19). The movement may well have originated in secret in the sixteenth century, but there is no final proof (20).

Looking back then to see if history confirms the thesis of a centennial impulse on occult lines, we have two centuries in which the evidence is clear, preceded by two in which nothing adequate is on the known record, but in both cases developments emerged on a significant scale in the quarter subsequent to that in which such an impulse is said to have taken place, and could have done in secret, forming the preparation for what occurred afterwards. The record then is inconclusive; it is not strong enough to base acceptance on it, but it is consistent with Mme Blavatsky's declarations. We are therefore dependent primarily on our evaluations of her testimony. This I find sufficiently convincing to say it is probably true, the evidence of history is consistent with it, and if it is true it is very important for mankind, so important that those of us who have not satisfied our-

selves about it may well feel that it deserves our attention. Those who are satisfied may agree that in 1961, fourteen years before the centenary of our Society, we should have a good look at our responsibilities in this connection.

TWENTIETH CENTURY CHANGES

Let us consider then the situation as it has developed since the last quarter of the nineteenth century. The technological and scientific advances are marvellous—millions fly by air every year; electric power has transformed manufacture; electronics has revolutionized communications; through cybernetics the machine is transcending the human brain in mathematics; atomic power promises either unheard-of devastation and misery or world-wide prosperity; matter has been found to be insubstantial as pattern-bound energy whose different qualities arise from number; hereditary characteristics are found to depend on gene-patterns and hence also on number; the astronomical horizons have been extended until our sun seems relatively insignificant in the ordered myriads of stars, and our planet almost negligible in the cosmic vastness; man on it is firing exploratory missiles into solar space and planning expeditions to the moon and other planets; strange visitations are reported in our skies of machines that behave like no earth-made vehicles. The psycho-analytical movement has swept away all public reticence in the discussion of sexual functioning, physiological and psychological, normal and aberrant, undermining so-called Christian standards of behaviour in the West. Politically, colonialism has been overthrown, apart from the final stages. India is free, Africa in turmoil, and a materialistic political philosophy based on the writings of Karl Marx forms the intellectual framework for a revolutionary movement that has overswept Russia, China and other parts of Asia and Eastern Europe and seeks with insistent energy to penetrate the rest of the world. Tibet—described by an Eastern Adept as ‘the last corner of the globe not so entirely corrupted as to preclude the mingling together of the two atmospheres, the physical and the spiritual’ (21)—has succumbed. Its holy places are desecrated and the Dalai Lama is in exile. Advertising excites all the desires that commercial enterprise craves to satisfy, and the bulk of mankind are starved or underfed. With the peril by nuclear war facing humanity, the so-called United Nations are torn asunder by sordid lusts for power, side by

side with healing, educational and economic work carried on for the good of mankind against odds that call forth the highest degrees of faith and courage. Fear drives men to conventional religion, and inquiring minds in the West reach out for Eastern teachings, often without the needed discrimination. Verily this is Kali Yuga, and not half!

CYCLIC DESTINY

The destiny of the world moves in cycles that have cosmic correlatives and karmic fulfilments, said the Eastern Adepts in the teachings of the 1875-91 instruction-period, and they are powerless to stop it 'from going on its destined direction'; but they can 'divert some part of its energy', just as hydraulic engineers can use great rivers for the good of mankind and draw off water for irrigation. To what extent they can do this depends on how much help they can get from folks like us. The formation of The Theosophical Society was one such effort to help by giving the Western nations 'a secure basis upon which to reconstruct their crumbling faith . . . the evidence that Asiatic psychology alone supplies'. 'Give this', an Adept wrote, 'and you will confer happiness of mind on thousands. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmask error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot be satisfied with bare negation. . . . This is the moment to guide the recurrent impulse which must come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans' (22). In the cyclic course, England is on the eve of a catastrophe, France nearing a significant point in her cycle, and Europe in general 'on the eve of a cataclysm, which her own Cycle of racial *Karma* has led her to' (23). A *Terreur* was prognosticated, which would 'affect all Europe when it comes, and not one country alone' (24). In the next great geological upheaval, the British Isles will be the first to go, 'destroyed by fire (submarine volcanoes) and water, France and other lands will follow suit' (25), as the continent for the sixth Root Race is prepared.

THE THEOSOPHISTS' TASK

In this predestined cycle, which cannot be arrested but may be modified, the inevitable karmic suffering of mankind can be lightened.

The London Lodge was told by an Adept, through its treasurer, that they had in their custody, 'a movement calculated to benefit an English-speaking world', they should 'keep in correspondence with all the others in Europe. . . . This is a movement for all Europe, not for London only, remember'. They should link with the American members also; and they were told that, if they did their whole duty, 'the progress of materialism, the increase of dangerous self-indulgence, and the tendency towards spiritual suicide, can be checked. . . . The pendulum has swung from the extreme of blind faith towards the extreme materialistic skepticism, and nothing can stop it save Theosophy. Is this not a thing worth working for to save those nations from the doom their ignorance is preparing for them?' (26). In 1884, the same Adept wrote to Mr. Sinnett that the crisis that was then 'shaking the T.S. to its foundation' was 'a question of perdition or salvation to thousands; a question of the progress of the Human Race or its retrogression, of its glory or dishonour'. It was even an issue '*of being or not being*, of annihilation, in fact . . .' (27). That was the measure of the importance of getting Theosophy across, to the Adept vision.

Looking forward to the twentieth century, Mme Blavatsky asked in a well-known passage: 'what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all?' Her answer was that it 'depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness. . . . If, Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM. . . . It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed. But if not, then the storm will burst, and our boasted western civilization and enlightenment will

sink in such a sea of horror that its parallel History has never yet recorded' (28). Elsewhere she wrote, in 1889, that '... if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years... earth will be a heaven in the twenty-first century in comparison with what it is now!' (29). It is by Theosophy manifesting in Theosophists, that this can be done, and they may be outside The Theosophical Society or in it, and they may be called Hindus, Buddhists, Christians, Humanists, or bear any other label. There may be many Theosophists who have never heard of Theosophy. The Theosophical Society will be the instrument only if it is 'true to its mission', and being a member of it does not make any one of us into a Theosophist.

THE CYCLIC DEADLINE

Before we have a look at how we are doing in this task, and where we are up to, let us note a particularly significant passage from Mme Blavatsky's writings:

'The vindication of the Occultists and their Archaic Science is working itself slowly but steadily into the very heart of society, hourly, daily and yearly, in the shape of two monster branches, two stray off-shoots of the trunk of Magic—Spiritualism and the Roman Church. Fact works its way very often through fiction. Like an immense boa-constrictor, Error, in every shape encircles mankind, trying to smother in her deadly coils every aspiration towards truth and light. But Error is powerful only on the surface, prevented as she is by Occult Nature from going any deeper, for the same Occult Nature encircles the whole globe, in every direction, leaving not even the darkest corner unvisited. And, whether by phenomenon or miracle, by spirit hook or bishop's crook, Occultism must win the day, before the present era reaches "Shani's (Saturn's) triple septenary" of the Western Cycle in Europe, in other words—before the end of the twenty-first century "A.D." ' (30).

Our Elder Brethren think and plan in a wide sweep of time. On this showing the centennial effort around A.D. 2075 will be a last ditch affair. 1975 is crucial. What part can the Theosophical Movement play in 1975 and the immediately following years? What has the 1875 energization yielded so far?

The assumption that a man is inferior because he has a skin of a different colour is rapidly passing away. Disdain for other religions is diminishing, except that a new and widespread superiority-cult has arisen in Marxism, which is contemptuous of all religion. Women are securing emancipation, though it comes slowly in the Islamic and Hindu settings. The artificial barriers to brotherhood are dissolving, but there is still a great need for more and more groups where universal brotherhood is exemplified in practice. The Theosophical Society is no longer the pioneering advance party in this work, but every Lodge can well make itself a manifesting centre for it.

Comparative religion has advanced apace and mutual respect between religions has increased remarkably, with Christianity rather sheepishly trying to hold on to its superiority as being founded by God's only Son, fantastic as that seems in the context of the new astronomy. The idea of reincarnation is slowly and hazily permeating the public mind in the West. Scientific knowledge is widely disseminated by television, newspapers and books. Philosophy is little popularized, being marked in the West by an arid intellectualism, though a philosophy of science is being cultivated.

The investigation of unexplained phenomena of the human psyche proceeds laboriously in university groups and has established the factuality of extrasensory perception. Our human evolution being at the stage it is, the first attempted practical application has been to see if it can be used to find out what is in the enemy's mind for military advantage (31). The occult doctrines were given a clarification and new impetus by the energization of 1875-91 and its continuum. This was centred in The Theosophical Society which was intended to be a united body, providing for the widest variety of approach-ways through autonomous Lodges, combined in a world organization of brotherly sympathy for diverse efforts (32). That unity has been lost, our Adyar society being the largest and most widely active. There have been a multitude of lesser organizations formed for the dissemination of the hitherto occult doctrines, with various degrees of intelligence and honourableness. The gullibility of desirous mankind is being commercially exploited even in his longing for wisdom.

THE DEVELOPING THEOSOPHICAL MOVEMENT

In the direct Theosophical stream, following on the withdrawal of W. Q. Judge and his supporters, the Point Loma enterprises appear to be petering out in fragmentation. The United Lodges, formed under the inspiration of Robert Crosbie and laying almost exclusive emphasis on the writings of Mme Blavatsky and W. Q. Judge, seem enduringly established. In the Adyar Society we went through a phase of englamoured devotion to Annie Besant and C. W. Leadbeater in which the reasonably critical faculty was not sufficiently exercised. We were given an exposition of the Adepts as working in a systematized hierarchy; the proclamation of Krishnamurti as the intended vehicle of a high Adept known as the World Teacher, despite Mme Blavatsky's express statement that the Masters of the Wisdom would not send another emissary to Europe or America until 1975; the formation of The Liberal Catholic Church: the deflection of interests and energies into Co-Masonry; and the emergence of a vast literature through the hand of Mrs. Alice A. Bailey purporting to emanate from a Tibetan Master of Wisdom, which again flies in the teeth of the Blavatsky pronouncement about no further messenger until 1975. Since Mrs. Besant and Mr. Leadbeater passed on we have experienced a renewed interest in the Blavatsky writings; a greater attention to *The Secret Doctrine*; a slowly permeating impact from Mr. Krishnamurti, who has turned out to be the most distinguished public figure to arise from the Theosophical Movement in this century so far, as well as the most cathartic; a similar slow permeation of Bailey teachings; and the development of honest attempts to appraise the various doctrines, in the forefront of which is the Science Group of The Theosophical Research Centre in this country. Where do we go from here?

THE FALLIBILITY OF THE LEADERS

Neither the Adepts nor Mme Blavatsky ever claimed infallibility. Indeed the possibility of mistakes was emphasized. Annie Besant and C. W. Leadbeater made similar declarations (33), though their conviction did not encourage probing questions. We know now some mistakes that were made. A simple one was Annie Besant's correction of a reference to Bodhidharma, the first Patriarch of Chinese

Buddhism, to *the* Bodhidharma, or Wisdom Religion, in *The Voice of the Silence* (34). This was natural enough, for Zen Buddhism had hardly been heard of in the West then, and the name had been used in the second sense in the next note; but Mme Blavatsky was right and the correction was misleading. I yield to no one in admiration of Annie Besant, but she was not beyond error. A more glaring example was her amending of the text of *The Voice of the Silence* in respect of the teaching concerning Pratyeka Buddhas. Mrs. Besant said Mme Blavatsky had asked her to make this correction, 'as she had, in a careless moment, copied such a statement elsewhere' (34). In fact Mme Blavatsky had stated the Pratyeka doctrine in three places (36), a reference has since appeared also in *The Mahatma Letters* (37), and the spate of literature on Tibetan religion since then all bears out that Mme Blavatsky was correctly transmitting the Mahāyāna teaching. It was not disclosed until much later that Mrs. Besant had acted not on a request from Mme Blavatsky whilst living in the body of that name, but upon a psychic communication purporting to come from her after her death (38). Nonetheless, Mr. Leadbeater embraced the Pratyeka Buddhas as synonymous with the Three Kumāras who assist Sanat Kumāra in his schemata of the Hierarchy (39), and that just makes us ridiculous in the eyes of the knowledgeable world of scholarship if we continue to perpetuate it. An odd thing is that this Besant-Leadbearer distortion of the Pratyeka Buddha doctrine is carried over into the Alice Bailey expositions (40). If those *do* emanate from a high Tibetan initiate, how does it come about that a well-known Mahāyāna term is used in a way foreign to Tibetan thought and contrary to the meaning given in *The Mahatma Letters*, *The Secret Doctrine* and *The Voice of the Silence*? To ask that question does not deny value to the Bailey writings, for high inspiration does not necessarily bring correct attribution (41). It does point to the need for keen discrimination in reading.

SHAPING THE FUTURE

Looking back then we can see that a major impact upon the thinking of mankind was made, primarily through the agency of Mme Blavatsky, in the period from 1875 to 1891. Neither in the literature of the time, nor in subsequent expositions, has there been anything of the nature of infallible scriptures, but we have a heritage

of mind-stretching and thought-provoking doctrines on which to exercise our intelligences and intuitions: and with them we are exhorted to altruistic living of a high order, for which the philosophy provides an intelligible foundation.

In facing the inevitability of living, we need the most likely explanations we can find on what life is about and the sensible way of going about the business of living. If Theosophy be true we shall find that we *have* made a large part of the world that affects us: and that being so, if we dislike it, we can re-make it.

THE UNITED MOVEMENT

We can re-make the Theosophical Movement as a united whole. Not just you and I, but all the you-and-I's in the Movement. Two years ago Mr. F. Pierce Spinks published a book in America called *Theosophists Reunite!* It was 'on the beam' for the future (42). Great store was placed on unity when The Theosophical Society was being shaped, not only in principle, but to make things easier in 1975 (32). How can theosophical students who proclaim loyalty to Mme Blavatsky justify the perpetuation of disunity? It will take goodwill on all sides to achieve unity in time for 1975—and it needs to be in *good* time, not a patch-up at the last minute. Arm's length toleration will not do what is needed, even if organizations were merged. We need the theosophical large-heartedness that embraces in fraternal sympathy those with whom we profoundly disagree, without surrendering our own integrity or expecting them to compromise theirs. We need free interplay of minds, so that instead of shut-off compartments of thought, we shall come to influence each other honestly and gain greater mutual understanding. Out of this, we can come to be truly knit together. No one should try to predetermine the pattern of integration, because that should emerge from the exchanges of thought. We can think about it and advocate it, individually and in Lodges, and conceive tentative ways that might work, waiting to see 'what will run'. We can treat theosophists outside our Society as brother-theosophists. Internationally we can modify our rules and resolutions to facilitate growing together. We can live with the idea of coming together. There is thinking going on in the United Lodge which is helpful to this end (43). There is no reason why different ways of working should not go on amicably side by side. We can

welcome the impact of the United Lodge and other groups upon our work. One of the Eastern Adepts gave us wise guidance when separative tendencies were at work in the London Lodge: 'Deluded victims of distorted truth, they forget, or never knew, that discord is the harmony of the Universe. . . . Let meaner natures wrangle if they will; the wise compound their differences in a mutually forbearing spirit' (44).

THE FUNCTION OF THE THEOSOPHICAL SOCIETY TODAY

This principle of compounding differences and preserving solidarity applies equally within our Society and Lodges as in our relations with theosophical students outside our organization. We have adherents of various teachers and schools within our Society, and that is right. Truth must prevail by its own compelling power. Nothing more is claimed for the Blavatsky propoundings than a free platform for exposition—nothing more can be allowed to any other.

The occult teachings are an invitation to the individual to investigate and verify. Balanced response to them leads to direct experience of realities and values. The Theosophical Society will stand before the world in its full stature, attracting 'the attention of the highest minds', as its members show themselves to be men and women of sound judgment, neither credulous nor unduly sceptical, capable of suspending judgment about statements beyond their knowledge either way. Work upon ourselves in these ways is the essence of our pathward endeavours, and our supreme purpose must be to attract those ready and willing to pass through and beyond consideration of theosophical ideas to the inward recognition and realization of spiritual realities; for our Movement fails if it is not a recruiting agency for workers prepared to engage in self-training to be of increasing use in the world, through knowing spiritual powers and allowing them to act in our normal, daily lives.

In the last published letter from a Master of Wisdom in the 1875-1900 energization we have a charge: 'The crest wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the members in their collectivity must guide all action in the T.S. . . . At favourable times we let loose elevating influences which strike various persons in various ways. It

is the collective aspect of many such thoughts that can give the correct note of action. . . . The best corrective of error is an open-minded examination of all facts subjective and objective' (45).

Whilst we pursue our several objects today less as pioneers and more as consorts with other groups and societies, we still have our distinctive function. We combine three strands of purpose and work—promoting the realization of the brotherhood of mankind, the inquiry into truth in all religions, philosophies and sciences, and the exploration of the unknown or occult aspects of man and nature.

In pursuing our first object we are inviting study of a teaching that makes the basis of this brotherhood so real that every individual non-realization of it is seen as beclouded judgment born of self-centred mental creations. We are not propounding a mere ideal sentiment, but a conception of nature that reveals fundamental unity as the very source of all our individual lives and powers.

In studying comparative religions we are distinguished from societies devoted merely to comparison and the discernment of similarities by a charge to consider evidences that the elements in common point to one primeval Wisdom-Religion, the source in common of them all, and hence the radical truth that we all need to discover, as individual reality in our own natures and lives.

In the realm of psychic and occult investigation we are custodians of the most coherent and comprehensive theses before the public in this age, and we should make the various headquarters of The Theosophical Society, and every individual Lodge, centres of wholesome sanity to which the public naturally turn for elucidation when unusual manifestations are reported or occur in their own experiences.

We can present to honest thinkers conceptions of spiritual and psychic realms coherent with modern physics. We can expound an inner death-surviving man whose functioning in the outer body correlates with the regulatory endocrine system of current physiology. We have a doctrine of a host of superphysical intelligences ordering the processes of manifestation that is commensurate with the majesty of the cosmos as it is being increasingly revealed by astronomy. We are equipped to bring the angelic host, the superphysical worlds and the spirit and soul of man into coherence with the new images of the world in which we live that modern science is producing. We can indicate how this world of electromagnetic forces is ensouled by the psychodynamic and rooted in an Eternal Source. We have intelligible

signposts pointing the Way we all have to travel, to become true expressions of that Source through our true selves.

CREST WAVE LODGES

Whilst every Lodge must be free to follow the line of its own collective interest, the more Lodges we have that are in the full sweep of current thought and able to take hold of 'the crest wave of intellectual advancement' and guide it into Spirituality, the more completely and adequately we shall fulfil our function.

To be on the crest wave we must know and realize where public education and opinion is up to. To go on plugging what is generally accepted is not only a waste of energy, it is a bore. There are deeper implications to be expounded no doubt, but to point effectively to these we must take for granted what is now widespread. Television is bringing the more intelligent men and women of all social classes well up to date on science, on cultivated opinion, and on Christian religious thought. In Britain a *Daily Mail* poll last July revealed a general desire for more serious, factual programmes. *The Brains Trust* has an audience of three million; *About Religion* has five million. To be effectual we must know where the television viewer is up to, and start from there.

How far any Lodge can go on its own in relating perennial Theosophy to the ever-changing crest of current thought depends on the abilities, interests and time-freedom of its members: but the Theosophical Movement is a community. We are integrated by our common interests. How far Lodges interplay, and serve and share with each other, depends partly on willingness and partly on the instruments of communication. This is where the world and national societies can find their most useful function—as instruments of dissemination, putting abroad the most illuminating and informative studies from all sources.

THE BROTHERHOOD OF THE LODGE

Whilst the intellectual side of our work is a fundamental part of our coming together it is not the whole, and no Lodge will have the vital and vibrant spirit of Theosophy unless there is a growing relationship of brotherhood among its members and through them

for all with whom they are related. This theosophical brotherhood is not easy to attain. It is not in being nice so that we are liked, nor in patronizing condescension from the heights of learning. We have to help one another's true selves, not pander to the falsities of personality. Yet we must be forbearing and not hurtful without inescapable need. We have to find a poise between independence and interdependence, and to help one another as each of us tries to do this. See defiant rebelliousness as the struggle to find and become true to one's own real nature. It produces a pseudo-integrity and the awakening to that leads to outgrowing it. See servility and obsequiousness as the endeavour to find true inter-relations. Eventually the pain of it will bring the determination to be inwardly honest, regardless of acceptability, in the quest for integrity. Trueness of nature is a whole. Each individual nature is truly a facet of the whole, and a facet cannot be separated from the whole of which it is but an aspect. Integration is therefore dependent upon true inter-relation, the mutual assimilation of one another's integrities. Freedom in isolation is a pseudo-freedom. There is true freedom only in a community of freedoms. When there is eagerness in a Lodge to help one another each on his or her true way, then the spirit of Theosophy pervades and redeems the intellectual work of a Lodge, and the Light shines in that locality.

THE OCCULT BROTHERHOOD

No Lodge of The Theosophical Society truly seeking to develop the Theosophical spirit, and to advance the Theosophical purposes, stands alone and unwatched. There *is* a Brotherhood of Guardians of Mankind, and their influence is poured upon and blesses every group of people genuinely aspiring to achieve a true understanding and to serve in community. In our Lodges as we work to true our natures and our relationships, we shall do well to remember that in the measure of our success we shall be deserving and receiving the support of our Greater Brethren who are not visible but whose presence can be felt.

LOYALTY TO MME BLAVATSKY

It is one of the marks of community that we are grateful. Mme Blavatsky was a strange and remarkable woman. Had she been

conventional and 'respectable' she would not have been of use for the work she had to do. Only an extraordinary woman could have done it; but she was headstrong and impulsive and unguarded in many ways, and left herself vulnerable to her enemies. So she suffered deeply in transmitting the body of thought which forms the basis of our Movement. When we are enlightened and uplifted as we read *The Secret Doctrine* or *The Voice of the Silence* or her other writings, let us remember to be grateful that she had the courage, the dedication and the pertinacity to go through hell so that we might have help.

Mme Blavatsky was vilified and our Movement still suffers from the mud that was thrown at her. Because she bears the stigma of charlatan in the public mind, we who belong to the Society formed around her work are dubbed gullible and deluded, and our work is under a cloud. It is time she and our Society came from under that cloud and into the sunshine. It is time Mme Blavatsky was vindicated, and we who are grateful are the ones who must do it. Work is being done by devoted men and women to this end. May it quickly come to fruition, and may every Lodge be ready to spring into action and make the greatest possible corrective impact on the public mind when the time comes!

1975

What will happen around 1975, who can say? Will the Adept Brotherhood then find The Theosophical Movement or Society serviceable as an instrument for further dissemination, or will they have to by-pass it and start afresh? That probably depends on us—all of us who belong to it, here and throughout the world.

If we get on to the right lines of action, and events begin to move towards a rehabilitation and greater respect for Theosophy in the public mind, great wisdom and prescience and discrimination will be needed. There will be pseudo-messengers no doubt—galore, maybe. Vanity and cupidity will see to that. We must strictly avoid Messianism. The Adept Brotherhood makes no claim to be able to save the world. With Gautama Buddha, they tell us that we have to save ourselves. They offer added guidance in the last quarter of each century, but it depends on us whether we can discern it and will benefit by it.

For those of us who live in these bodies until then, it will be an

exhilarating time, a time of much difficulty and trial, and a time when, we are told, the doorway between the Occult Guardians and mankind will again be open for those who can take the opportunity. May all of us who share this vision do our part worthily, to the fullest extent that we can, in facilitating the greatest possible benefit for mankind from the coming twentieth-century effort of the Masters of the Wisdom. We owe so much to them, and wisely skilled labour is the fitting expression of our gratitude.

- (1) The dialogue on the difference between opinion and knowledge at the end of Book 5 of *The Republic* by Plato is worth re-reading at intervals. '... matter of opinion'... is 'the intermediate flux which is caught and detained by the intermediate faculty.' '... those who love the truth in each thing are to be called lovers of wisdom and not lovers of opinion.' (Jowett's translation.) Compare Mme Blavatsky: 'Every true fact is part and parcel of Theosophy.'
- (2) *The Complete Works of H. P. Blavatsky*, Vol. 1, p. 275. From Vol. 5 onwards, when the editing passed from Mr. A. Trevor Barker to Mr. Boris de Zirkoff, *The Complete Works* became *Collected Writings*.
- (3) She describes 'faith on authority' as 'a mental disease' in Section XI of *The Key to Theosophy*, contrasting it with 'faith on one's spiritual intuition'.
- (4) Compare Emerson on *Self-Reliance*: 'Whoso would be a man, must be a nonconformist.'
- (5) Quoted by A.I.R. in *Lucifer*, Vol. 1, No. 1, p. 57. It appears also in *The Theosophist*, Vol. 1, No. 1, in slightly different form, partly in *What is Theosophy*; and partly in *What are the Theosophists?*, both by Mme Blavatsky. See *The Complete Works*, Vol. 1, pp. 294, 305. I have not found the quotation in A. E. Waite's edition of *The Works of Thomas Vaughan*.
- (6) *The Voice of the Silence*, 1st edn., p. 1.
- (7) *Idem*, p. 5.
- (8) *The Secret Doctrine*, 3rd edn., Vol. 3, p. 412; 4th (Adyar) edn. (1938), Vol. 5, p. 396. It should be noted that this so-called third volume is not the completion of *The Secret Doctrine* as H. P. Blavatsky intended it, for she planned four volumes; nor is it part of the work as she published it. It is a compilation from posthumous papers and esoteric instructions, edited by another mind.
- (9) *Collected Writings*, Vol. 8, p. 402.
- (10) *The Secret Doctrine*, 1st edn., Vol. 1, pp. xxxvii-xxxviii footnote; 3rd edn., p. 21; 4th (Adyar) edn., pp. 59-60. The words in brackets are emendations in the 3rd and 4th edns.
- (11) *The Preliminary Memorandum of the Esoteric Section*.
- (12) *The Key to Theosophy*, 1st edn. (1889), p. 306; U.L.T. Indian edn. (1931), p. 256.
- (13) *The Comte de St.-Germain*, by I. Cooper-Oakley, pp. 130-7. Saint-Martin's *Theosophical Correspondence* was reissued in 1949 by The Theosophical Society (Covina).
- (14) See *A New Encyclopaedia of Freemasonry*, by A. E. Waite, Vol. 2, p. 401.
- (15) *Idem*, p. 46.
- (16) Introduction by F. N. Pryce, M.A., to the reprint (1923) of *The Fame and Confession of the Fraternity of R.C.*, pp. 12, 15.
- (17) *Idem*, pp. 35-6, 41.
- (18) *Idem*, pp. 9, 57.
- (19) See *The Brotherhood of the Rosy Cross*, by A. E. Waite, p. 116.
- (20) *Idem*, pp. 71-3.
- (21) *The Mahatma Letters to A. P. Sinnett*, 1st edn., p. 434.
- (22) *The Occult World*, by A. P. Sinnett, 1921 reprint, pp. 114, 116.

- (23) *The Secret Doctrine*, 1st edn., Vol. 1, p. 646; 3rd., Vol. 1, p. 708; 4th (Adyar) edn., Vol. 2, p. 371.
- (24) *The Theosophical Glossary*, Krotana (1918) reprint, p. 287.
- (25) *The Mahatma Letters*, p. 156.
- (26) *Letters from the Masters of the Wisdom* (First Series), 4th end., pp. 23, 21, 23.
- (27) *The Mahatma Letters*, p. 365.
- (28) *Lucifer*, Vol. 4, p. 188.
- (29) *The Key to Theosophy*, 1st edn., p. 307; U.L.T. Indian edn. (1931), pp. 256-7.
- (30) *The Secret Doctrine*, 3rd edn., Vol. 3, p. 23; 4th (Adyar) edn. (1938), Vol. 5, p. 45. Although the date of recording is not given, the following passage from *A Treatise on the Seven Rays*, Vol. 5, pp. 237-8, written down by Alice Bailey and attributed to Djwāl Kūl, appears to be related to the same deadline:
- ‘... great expansions of consciousness ... in the human understanding will, in the next one hundred and fifty years, completely alter the manner of man’s thinking; they will change the techniques of religion; they will bring about comprehension and fusion. When this work has been accomplished we shall record an era of world peace which will be symbolic of the state of the human spirit. Men will then settle down to the great task which confronts all of us in the New Age—the task of dissipating glamour and of bringing about a clearer light upon the astral plane, in the same way that better physical conditions will have been brought about upon the physical plane. ... The Hierarchy works ever under the law of cycles and of cyclic compensation. The Masters know exactly that which must be done by right timing.’
- (31) See *The Sacred Mushroom*, by Andrija Puharich, pp. 10-5, 43-5, 69-70, 123-4.
- (32) See *The Mahatma Letters*, pp. 317-19, 400-2; *The Key to Theosophy*, Conclusion, and *Five Messages to the American Theosophists* (1930 reprint, Bombay), pp. 16-17, 28.
- (33) See *Man, Whence, How and Whither*, by Annie Besant and C. W. Leadbeater, 1st edn., p. v; *The Astral Plane*, by C. W. Leadbeater, p. 10; *The Theosophical Student*, by Annie Besant, pp. 8, 15-16. ‘Observations by students using superphysical faculties’ should be held ‘with a light grasp, as hypotheses temporarily accepted until confirmed or negated by further observations. ... Study these books, but do not swallow them; understand them but hold your judgment in suspense ... There is a dangerous tendency ... to make books of observations authoritative instead of using them as materials for study. We must not add to the number of blind believers ... but to the number of sane and sober students ...’
- (34) Op. cit., 1st edn., p. 82.
- (35) *The Secret Doctrine*, 3rd edn., Vol. 3, p. 416, footnote; 4th (Adyar) edn., Vol. 5, p. 399.
- (36) As (35); *The Voice of the Silence*, 1st edn., pp. 43, 86; *The Theosophical Glossary*, Krotana reprint, p. 243. The attempted reconciliation by Arya Asanga (A. J. Hamester) in the Introduction to the Adyar Golden Jubilee (1939) edition of *The Voice of the Silence* is unsatisfying, but the deletions from the text were restored.

- (37) Op. cit., p. 114.
- (38) See *Talks on the Path of Occultism*, p. 483.
- (39) See *The Masters and the Path*, 1st edn., diagram 4 facing p. 301, pp. 363, 366, 368-9. According to *The Secret Doctrine* there are seven Kumāras, four exoteric and three esoteric, but the names are 'all *aliases*'. 'Occasionally *five* . . . are mentioned . . . in the exoteric texts', and esoterically 'they are *five*, because the last two names have ever been kept secret'. 'They are *five*, because two of the Kumāras fell.' Sanaka or Sanatkumāra come first of the exoteric four in various listings, but Sanaka is the chief, and prototype of St. Michael. Sanatsujāta is one of the esoteric three. Confusion enters with the so-called third volume, where Sanat-Kumāra is given as the chief and equated with St. Michael, and with Sanat Sujāta, despite a footnote on the same page which lists the two separately; but see note (8) above. (*The Secret Doctrine*, 1st edn., Vol. 1, pp. 89, 236, 372, 457-8; Vol. 2, pp. 577-8; 3rd edn., Vol. 1, pp. 116-17, 257, 399, 494; Vol. 2, p. 610; Vol. 3, p. 327; 4th (Adyar) edn., Vol. 1, pp. 153, 282; Vol. 2, pp. 87, 176-7; Vol. 4, p. 149; Vol. 5, p. 320.) Apart from the Pratyeka Buddha tie-up, consistency between Mr. Leadbeater and *The Secret Doctrine* on the Kumāras therefore relies on the confused reference in the posthumous papers of the so-called third volume, as against the footnote on Vol. 1, p. 372, of the first edition, unless 'the first' on p. 458 is called in; but there seems no need to read more into that than the first-named in the list as there given. Controversy about such exalted beings is distasteful, and some such ordering of responsibilities as Mr. Leadbeater described may well exist. The question is whether or not he got it right. It is wise to suspend judgment when one does not know.
- (40) See *A Treatise on Cosmic Fire*, pp. 74, 75, 1239: yet *The Theosophical Glossary* is quoted (p. 74) in clear conflict with the text.
- (41) See 'Are Chelas "Mediums"?' in *Collected Writings*, Vol. 6, pp. 223-7. 'A person may consciously and voluntarily submit his will to another being. . . . This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle. . . . This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela". . . . He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ or a saint. . . . He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration. . . .' This valuable article was included with two others in U.L.T. Pamphlet No. 13, issued from Bombay. Our Adyar Society could well distribute this if in print, or alternatively reprint it for wider dissemination. Alice Bailey had absorbed the Leadbeater hierarchical schemata. Colouration from her consciousness is possible, whether her attributing of the source of inspiration is correct or not.
- (42) He is now publishing a quarterly bulletin, with the same title, from 1508 Notre Dame Avenue, Belmont, California, U.S.A.
- (43) See *Theosophy*, January 1961, pp. 127-30.
- (44) *The Mahatma Letters*, pp. 401, 409.
- (45) *Letters from the Masters of the Wisdom* (First Series), 4th edn., pp. 111-12.

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