

Paper of Collated Thoughts for F. T. S. Contemplating a Study Group or Branch

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Theosophists! let us consult together. Let us survey the army, the field of battle, and the fighters. Let us examine our ways and our speech, so that we may know what we are doing in this great affray which may last for ages and in which every act has a future. What do we see? A Theosophical Society struggling as a whole against the world ... It has its karma like any other body, for it is a living thing and not a mere paper organization; and with that karma is also woven the karma of the units composing it.

How does it live and grow? Not alone by study and work, but by propriety of method of work; by due attention paid by the members to thought and speech in their theosophic promulgations. Wise workers like wise generals, survey the field now and then to see if their methods are good or bad, even though fully convinced of the nobility and righteousness of their cause; they trust not only to the virtue of their aim and work, but attend to any defects now and then indicated by the assaults of the enemy; they listen to warnings of those who see or think they see errors of omission and commission. Let us all do this.

W. Q. Judge, Lucifer, Vol. XIII, December 1893, pp.303-308.

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for Theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better cooperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned ... One can therefore see that to worship an organization, even though it be the beloved Theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T. S., was meant to overthrow.

W. Q. Judge, The Path, Vol. X, August 1895, pp.137-138.

... the work of the Theosophical Society above everything else is to do away with the causes of the troubles which beset us on every hand, to strike at the root which brings forth the crime and the poverty and the misery of all kinds which we see everywhere around us today ...

G. de Purucker, Wind of the Spirit, p.333.

The Theosophical Movement above everything else should be plastic, flexible, and its exponents should always be open to the reception of new truth, and above everything else should avoid self-righteousness, ignorance and sectarian conceit, and the empty formalisms arising in religious or philosophical self-satisfaction ... Let us see to it ... that no matter what our individual differences of opinion may be, we do our Theosophical work properly in the spirit of the ancient tradition ... The Theosophical Movement, therefore, is the vehicle for the conveying unto the world, unto men, of the teaching of this ancient God-Wisdom concerning the Universe: concerning its laws, its structures, its principles, its elements, and the multitudinous armies of beings which inhabit the Universe on all its various planes, visible and invisible. It is not merely the intellectual pastime or pleasure of the mentally curious that the Theosophical Society was founded; but solely in order to do our Masters' great Work. This work more than anything

else is an endeavour to stem the tide of Atlantean disintegration which by the turn of the wheel of life has brought about a cycle which is already upon us, and which is rapidly becoming a macabrean dance, a senseless capering of mind and heart after the lures of the sensuous world and its inordinately vain and shallow life.

G. de Purucker, Wind of the Spirit, pp.331-332.

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 god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, goodwill to all beings, and perfect justice to others as to oneself, are its chief features. He who teaches Theosophy preaches the gospel of goodwill; and the converse of this is true also — he who preaches the gospel of goodwill, teaches Theosophy.

H. P. Blavatsky, Address to the American Convention 1888, p.6.

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do ... The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

H. P. Blavatsky, Address to the American Convention 1888, pp.7-8.

Truly were those words wise which were attributed to Jesus in the Gospels. We sow our seed and some falls by the wayside on heedless ears; some on stony ground, where it springs up in a fit of emotional enthusiasm, and presently, having no root, it dies and "withers away." In other cases the "thorns" and passions of a material world choke back the growth of a goodly fruitage, and it dies when opposed to the "cares of life and the deceitfulness of riches." For, alas, it is only in a few that the Seed of Theosophy finds good ground and brings forth a hundredfold.

H. P. Blavatsky, Address to the American Convention 1889, p.21.

We should be wise as serpents. Wisdom does not consist in throwing the object of our heart's gratitude in the faces of those who have no similar feeling, for when we do that it may easily result that personal considerations will nullify our efforts for the good of those we address.

W. Q. Judge, Lucifer, Vol. XIII, December 1893, p.303.

The main underlying effort of the work of the members of the Society should be to furnish a real and philosophical basis for ethics, seeing that the ancient ethics re-promulgated by Jesus are not practised by the nations who profess them. In this respect the work of the Society in Christian lands is ever tending to bring forth a real Christianity, and not to oppose it. Opposition to mere dogma is not opposition to truth, and hence the Society is a builder up and not a mere destroyer of old beliefs.

W. Q. Judge, The T. S. and Its Basis.

What I said last year remains true today, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man — the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but through it for Humanity.

May Theosophy grow more and more a living power in the lives of each one of our members ...

H. P. Blavatsky, Address to the American Convention 1890, pp.29-30.

We have, each one of us, to make ourselves a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current ...

W. Q. Judge, Letters That Have Helped Me, p.9.

Some years ago one of those Masters in whom so many of our members believe directed H. P.B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere, and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the “most difficult for the work.”

The great mistake in these cases is forgetting the law indicated in what H. P.B. wrote. It is one that every member ought to know — that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere — not small — and shouts to them: “Nothing can be done.” Of course then nothing is done. But if unselfishly and earnestly we think Theosophy, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry “Theosophy,” and “Help and hope for thee.” The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to — of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast whirling centre of light and force and energy for the benefit of the nation and of the race.

W. Q. Judge, The Path, October 1895.

... each man should strive to be a center of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a center from which information and spiritual influence radiate, and towards which higher influences are directed.

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher — one who has no right to dogmatize.

H. P. Blavatsky, Address to the American Convention 1888, p.4.

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

H. P. Blavatsky, Address to the American Convention 1888, p.5.

In the *Key to Theosophy*, in the “Conclusion,” H. P.B. again refers to ... [dogmatism in Theosophy] and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea ... If our effort is to succeed, we must avoid dogmatism in theosophy as much as anything else, for the moment we dogmatise and insist on our construction of theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble.

W. Q. Judge, The Path, January 1892.

As active participants in theosophic service, we are pledged to live, as best we may, the universal brotherhood we esteem and thereby foster fraternal goodwill among all who touch our lives.

G. F. Knoche, Letter to F. T. S., Winter Solstice 1989.

The possibility of failure of the Theosophical Society lies in the following:

Dogmatism. That is, the definite statement by the Society as a body that this or that is an absolute teaching or doctrine of the Society. This has been the ruin of every organization of the kind so far formed, and this time it must be carefully guarded against ...

Materialism. By this is meant a forgetfulness, on the part of the members, of their Spiritual Selves.

W. Q. Judge, Suggestions to Branches.

In my experience with the Theosophical Society I have noticed a disposition on the part of some members to often object to the methods of others or to their plans on the ground that they are unwise, or not suitable, or what not. These objections are not put in a spirit of discord, but more often arise merely from a want of knowledge of the working of the laws which govern our efforts.

H. P. B. always said — following the rules laid down by high teachers — that no proposal for theosophical work should be rejected or opposed provided the proposer has the sincere motive of doing good to the movement and to his fellows. Of course that does not mean that distinctly bad or pernicious purposes are to be forwarded ... If we attend strictly to our own duty all will act in harmony, for the duty of another is dangerous for us. Therefore if any member proposes to spread the doctrines of theosophy in a way that seems wise to him, wish him success even if his method be one that would not commend itself to you for your own guidance.

W. Q. Judge, The Path, August 1891.

All of us have to get rid of our own Ego, the illusory apparent self, to recognise our true self in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, to recognise the reality of that transcendental self, the Buddha, the Christ or God of every preacher.

Chohan, View of the Chohan on the T. S.

Never forget that a theosophical Branch is for the study of theosophy, and not for discussion upon outside topics.

W. Q. Judge, The Path, July 1893.

He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a theosophist in the whole society unable to effectually help it by correcting the erroneous impressions of the outsiders, if not by actually propagating himself the idea.

Chohan, View of the Chohan on the T. S.

Be charitable enough to remember that the theosophist is human, and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

W. Q. Judge, The Path, July 1893.

How may we best do our work in bringing the light that we have to others? First: kindness, kindliness both of thought and word. Next, prudence, lest you be tripped in your errand of mercy. Third, trust in the essential divinity of those belonging to other societies. Next, forgiveness: forgive, that you in turn may be trusted. Next, and most important of all, impersonal, intuitive love. Watch well your own fortress, lest it be taken while you are on an errand of mercy. Be charitable; avoid arguments; be kindly both in heart and in mind, and therefore in act and in word. Try to understand others' difficulties. Try to bring them the light that you have. Be watchful — watchful always. Listen; for listening is better than speech. Be an example in your own acts and life, so that these others outside shall be attracted to you as an example of Theosophic manhood or womanhood. Be just; and in doing justice you will make an appeal to their hearts and minds and shall take them captive. Raise your minds and hearts to a plane of impersonal altruism. If you can do this, you will make no mistakes, either of policy or of method of work ... Let us give bountifully, generously, of what we have. Never abandon a principle. Never deceive. Never betray your given word ...

G. de Purucker, The Esoteric or Oriental School, pp.114-115.

The ... question is how to carry [theosophical work] out in practice.

First, by having the Branch open to the public and never private.

Second, by regular attendance and meetings.

Third, by establishing a library ...

Fourth, by always having an article, original or otherwise, for reading and discussion.

Fifth, by a careful elementary study of our doctrines from one or two books until the main outline of all is grasped. Sixth, by a method of discussion which does not permit any one person in the Branch to assert that his or her views are the correct ones.

Seventh, by remembering that we cannot at once alter the constitutional tendencies of the atoms of our brains, nor in a flash change ourselves. We are insensibly affected by our education, by the ideas of our youth, by the thought, whatever it was, that preceded our entrance upon theosophy. We require to have patience, not with the system of theosophy, but with ourselves, and be willing to wait for the gradual effect of the new ideas upon us.

W. Q. Judge, Aryan Branch Paper, November 1890.

So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philosophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T. S. Our Society must be kept free and open, no matter if, because we refuse to formulate beliefs as a Society, we remain small in number, for we can always be strong in influence.

W. Q. Judge, The Path, January 1892.

There is necessity for a little diplomatic action on the part of our Theosophical field-workers and lecturers; namely, to be wise as serpents and harmless as doves, and not to injure the delicate susceptibilities of anyone, nor to abandon at any time our traditions and principles. Be loyal in heart, of course, but not too outspoken about it. Speak rather of our loyalty to Theosophical principles and to the teachings of Theosophy, which is the attitude of all true Theosophists, than express too vigorously our devotion to our Teachers and our International Headquarters ... Emphasize the importance of establishing a spiritual brotherhood, which is the principal purpose of the T. S., and recognise that others are entitled to their convictions although they may differ from ours. Therefore govern yourselves accordingly. Use the diplomacy of the heart rather than of the cold, fragile brain-mind. Neglect no opportunity, no matter how small it may seem.

Do not merely sit still, and wait for opportunities for practising the brotherhood we preach, to come and knock at your door. These never or rarely will do so. Go out for them. Go out into the highways and byways, into the lanes and alleys and the broad thoroughways, and be heralds; tell, speak, proclaim, invite, show, illustrate, illuminate, extend a helping hand aggressively but diplomatically, and with the kindness of a sincere and loving heart. I tell you, Companions, that love is almighty. It overleaps all barriers; and the stoniest heart and the most set and crystallized mind — even these in time are undermined, are dissolved, by love, by impersonal love.

G. de Purucker, The Esoteric or Oriental School, pp.115-116.

Teach the people to see that life on this earth even the happiest is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our Saviour in future lives, and the great struggle for life will soon lose its intensity.

Chohan, View of the Chohan on the T. S.

Cultivate forgiveness, cultivate compassion, cultivate pity, cultivate the impersonal in all its beauty — and this last does not mean human coldness: it simply means that you yourself become impersonal so that all your beautiful inner qualities can pour like sunlight on all beings, on everything. You then do not pass them to one person alone, or to two persons, or to three persons. Of course it is right, and it is also beautiful, to realize that your first duty is to those nearest about you, who have bonds of affection and of duty linked with yours, and you should not disavow nor desert these bonds; but you should go beyond them, enlarge them, extend them.

It is your Theosophical duty to help others, to lead them to the pathway and then along it ... I mean leaders in spiritual and intellectual matters. Try to help others around you. Lead them to the Path, lead them to the esoteric door. Show them the way. Lead. Be leaders. It is our esoteric duty to do this — to help the world, to teach. Every one of you should be a teacher, and you should be striving to be such ... Remember that every Theosophist ..., each in his own sphere is both a leader and teacher, and therefore occupies a position of very serious moral and spiritual responsibility towards those he may be privileged to aid ... Strive for our Cause continuously, towards that sublime consummation which you will achieve in the distant ranges of the future; yet for some of you it may not be so far distant.

G. de Purucker, The Esoteric or Oriental School, pp.116-117.

... if the Theosophical Society survives and lives true to its mission, to its original impulses, through the next hundred years — tell me, I say, if I go too far in asserting that this earth will be a heaven in the twenty-first century in comparison with what it is now!

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

W. Q. Judge, The Path, June 1891.

Let not sentimentality make you fear to bring forward what you believe to be theosophy, even though some persons threaten to leave the ranks because their own fad seems endangered by the strength of your theory; but beware you do not mistake self-assertion in yourself for the strength of your theories.

W. Q. Judge, The Path, July 1893.

Under [the] doctrine of unity and selflessness the work of a Branch ought to be entered into by all the members with an unselfish spirit which will lead them to have patience with the weaker brethren, for a chain is no stronger than its weakest link, and therefore endeavor should be made to bring to the minds of the weakest the truths that the others see with less difficulty.

W. Q. Judge, Aryan Branch Paper, November 1890.

... we [shall] consider the nature and purpose of a Branch. It is a union of a group of members having a common ground of interest in Theosophic study or work, a certain general conception of desired methods, and a more or less intellectual or social or personal sympathy. The basis must of course be Theosophy, but the local superstructure takes shape and color from the quality of those who plan its erection. Now it is the continued harmony of the constituents which is to determine both its endurance and its activity.

W. Q. Judge, Universal Brotherhood and Admission of Members.

The birth and life of a Branch of the Theosophical Society are very like those of an individual. As with persons so with a body of theosophists engaged in theosophical endeavor and study, the parentage and the subsequent environment have much to do with the continuance of life and with the power of the influence exerted over the units which compose the association, as well as that which radiates from the Branch to others outside. And in a Theosophical Society its authorship is divided among all those who come together in order to start and carry it on. If the authors of its being are unintelligent, or confused, or uncertain, or self-seeking in the formation of the Society, its life and work will be the same. Growth will be stopped, influence hindered, and results — nothing. The work and influence of a Branch hinge upon the knowledge of theosophical doctrine, upon the motives, ideas, and ideals of the

members, and so we have to consider what is the knowledge required and what should be the aims, ideas, and ideals of those who form and are to work in a Branch T. S. An inquiry should also be made into the methods which ought to be adopted as well as those that are to be avoided.

The work of a Branch has two objective points where it is intended, in the theosophical order of things, that its help and influence are to be felt. The first is in and among its members, and the other upon that portion of the world which lies within its purview. If, as I firmly believe, the theory of universal brotherhood is based upon a law — a fact — in nature that all men are spiritual beings who are indissolubly linked and united together in one vast whole, then no Branch, no individual theosophist, can be regarded as without significance and influence, nor is any member justified in supposing that he or she is too obscure, too unprogressed, to be of any benefit to the movement and thus to mankind at large.

The fact that a Branch T. S. is a body of individuals makes stronger the certainty that by means of the subtle link which, under the law of unity, connects together all the men who are on this planet, a wider and more potent influence for good or evil may be exerted through a Branch than through any single individual.

W. Q. Judge, Aryan Branch Paper, November 1890.

Rather perish the Theosophical Society ... than that we should permit it to become no better than an academy of magic and a hall of occultism. That we, the devoted followers of that spirit incarnate of absolute self sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few with no thought in them for the many, is a strange idea, my brothers.

Chohan, View of the Chohan on the T. S.

Never has it been more necessary for the Members of the T. S. to lay to heart the old parable of the bundle of sticks, than it is at the present time: divided, they will inevitably be broken, one by one; united, there is no force on Earth able to destroy our Brotherhood.

H. P. Blavatsky, Address to the American Convention 1891, p.34.

Our main duty is not so much to propagate the Theosophical Movement, although that is the way by which our main duty is done. In itself it is a secondary thing. Our main work is to change men's hearts, men's minds, to soften the horrors when they come, to alleviate the distress by preparing for it before it comes ... Teach men brotherhood, teach men that they are inseparably bound together, that what one does all are responsible for; that there is no fundamental separation of interests at all in any line — spiritual, religious, political, what not. Those are the thoughts that must go out into the world's consciousness.

G. de Purucker, Dialogues II, pp.126-127.

As long as [the chela-spirit] can be kept alive, the Theosophical Society will live on into the future, pure and undefiled, and nothing in the Universe can prevail against it, or will, because a spiritual movement such as this was intended to be — and in our own Society even yet is — is allied to the very heart of the Universe, which heart is the fountain of Light.

There are millions of people in the world who, when they know something of genuine Theosophy, will be drawn to it and will join us. The great difficulty is in destroying the cobwebby veils which becloud people's brain-minds; trying to open their eyes so that they will see and understand what the Theosophical Society is, what we are working for. To use an old expression, "God and one man can conquer the world."

G. de Purucker, Dialogues II, pp.181-182.

To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the civilised races less than any other, have ever possessed the truth. The right and logical explanations on the subject of the problems of the great dual principles — right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism — are as impossible to them now as they were 1881 [or now 1995] years ago. They are as far from the solution as they ever were but, —

To these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess that must be the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.

Chohan, View of the Chohan on the T. S.

Your position as the forerunners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of being controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose goodwill will never fail you, if you do not fail yourselves.

H. P. Blavatsky, Address to the American Convention 1891, p.35.

Publicity should not be avoided, once open meetings are started. If Theosophy has benefited its members, the first of its objects demands that those benefits shall be extended to all accessible persons.

Discussion and argument by strangers are not a wise thing; they ought to be allowed to put questions on the subjects of the meeting, but those should be answered by members then or at the next meeting after consideration. No encouragement should be given to those who often come to ventilate their own views rather than to learn what the Branch is doing.

Lectures by non-members, no matter who, ought not to be allowed.

W. Q. Judge, Suggestions to Branches.

It is highly important that no replies should be made to attacks. Get the people to devote themselves to work and to ignoring attacks. The opposing forces strain every nerve to irritate some or all of us so that we may reply in irritation and precipitate more follies. Consider solely how to improve old work, get up new work and infuse energy into work. Otherwise the beneficent influences intended for all F. T. S. will be nullified.

W. Q. Judge, Letters That Have Helped Me, p.31.

For our doctrines to practically react on the so called moral code of the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of theosophy. It is not the individual and determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom) which is, after all only an exalted and glorious selfishness, but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

Chohan, View of the Chohan on the T. S.

It's time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of truth, no prophet has ever achieved during his life time a complete triumph, not even Buddha; the Theosophical Society was chosen as the corner stone, the foundation of the future religion of humanity. To achieve the proposed object a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the alpha and the omega of society, was determined upon.

Chohan, View of the Chohan on the T. S.

The Masters require only that each shall do his best, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to work for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who does nothing; each can and should cooperate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

H. P. Blavatsky, Address to the American Convention 1890, p.28.

The doctrine we promulgate being the only true one, must, — supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually enforcing its theories, unimpeachable facts for those who know, with direct inferences deducted from and corroborated by the evidence furnished by modern exact science.

Chohan, View of the Chohan on the T. S.

Theosophy is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.

H. P. Blavatsky, Key to Theosophy.

In 1888 she wrote to me privately:— “Well, my only friend, you ought to know better. Look into my life and try to realize it — in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what I have to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then — good-bye! ... Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other — nominal but ambitious — Theosophists. The former are greater in number than you think, and they prevailed, as you in America will prevail, if you only remain staunch to the Master's programme and true to yourselves. And last night I saw and now ready to fight for Theosophy and the few true ones to my last breath. The defending forces have to be judiciously — so scanty they are — distributed over the globe, wherever Theosophy is struggling against the powers of darkness.”

W. Q. Judge, Yours till Death and After, HPB.

What, then, of the future, of 2000 and beyond? We can't predict what will happen, nor would we if we could. But we surely know that this decade is pivotal and that now we and our Society must move forward into the next century ambiance. For the world's sake we can't stay grooved in old ways of thinking if we are to discharge our theosophic assignment. Of course the past is important; not only has it made us what we are, but from it valuable lessons can be distilled. Still, it was never intended that the TS become reactive only, a body of devoted followers willing to serve but without creative initiative. No, our task is to be actively engaged in living and sharing the theosophic truths that are the panacea of humanity's ills — though relatively few may recognize this.

Do not misunderstand me and think I am advocating that we become militant propagandists of theosophy. Far from it, as this would nullify the good that would otherwise ensue by a natural sharing of whatever theosophic insight we may have gleaned. Public theosophical activities of course should continue and, where feasible, be expanded. On the other hand, it is the quality of a person's life, even more than the doctrine he outlines, that leaves the stronger impact upon another.

G. F. Knoche, Letter to General Membership, Winter Solstice 1990.

In the conclusion of *The Key to Theosophy* H. P. Blavatsky, speaking of the future of the Theosophical Society, writes:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last but not least, upon 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. If they cannot be free from the bias of theological education, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die. But if that danger be averted the Society will live on into and through the twentieth century. It will burst asunder the iron fetters of creed and caste. The West will learn to understand and appreciate the East at its full value. The development of psychic powers will proceed healthily and normally, and mankind will be saved from terrible bodily and mental dangers which are inevitable where those powers develop in a hotbed of selfishness and passion as they now threaten to do.

... She concludes by stating that the present T. S. is one of those attempts to help the world, and the duty of every member is made plain that they should preserve this body with its literature and original plans so as to hand it on to our successors ... [as we have found it.]

W. Q. Judge, Aryan Branch Paper, November 1890.

Yours ever, in the truth of the Great Cause we are all working for — [that of helping the orphan Humanity]

H. P. Blavatsky, Address to the American Convention 1888, p.9.