



teozofija v sloveniji



Bahman Pestonji Wadia

STATEMENT OF RESIGNATION FROM THE THEOSOPHICAL SOCIETY

To All Fellow Theosophists and Members of the Theosophical Society

Prispevki k raziskovanju zgodovine Teozofskega gibanja - v izvirniku

To THE PRESIDENT AND MEMBERS OF THE GENERAL COUNCIL OF THE THEOSOPHICAL SOCIETY, ADYAR. MADRAS, INDIA.

Dear Madam and Colleagues:

Herewith I beg to tender my resignation as a member of the General Council of the Theosophical Society. I have worked in and for the Society for eighteen years and in severing my connection with it I would like to put on record my deep appreciation and heartfelt thanks for the help rendered and cooperation given by officials and members at the Central Head quarters at Adyar during my stay of over a decade, and in my own Indian Section, and in the following Sections which I have visited in the service of Theosophy: America, Belgium, Canada, Denmark, England, France, Holland, Norway, Scotland, Sweden and Switzerland. I am deeply grateful for the opportunity of service given me in all these countries.

It is but meet that I should state my reasons for this step which I am taking. As I deal at length with the matter in the accompanying document, I will be content here with giving in brief my reasons and draw your attention to my letter to all Fellow-Theosophists.

I have come to the conclusion that the Theosophical Society has strayed away from the "Original Programme" inspired by the "Original Impulses" whereby the Masters brought it into existence through the help of Their Messenger, H. P. Blavatsky. It is no more a Society of seekers of the Wisdom, but an organization where many believe in the few, and blind following has come to prevail; where shams pass for realities, and the credulity of superstition gains encouragement; and where the noble ideals of Theosophical Ethics are exploited and dragged in the mire of psychism and immorality. Theosophy as a system of thought put forward by the Masters through H. P. Blavatsky has ceased to be a serious subject of persistent study, and that which has taken its place has little resemblance to the original virile, healthy, and profound teachings. The Theosophical Society as it exists today is disloyal to Theosophy and its Holy Cause, and I regard that those who remain loyal to Theosophy can not be loyal to the Theosophical Society.

I have earnestly and honestly endeavored to bring the above fact to the notice of the members by the only straight forward course of preaching the Truth as H.P. Blavatsky taught it. Time, energy and money spent in the Theosophical Society have brought the further knowledge that the existing conditions in the Theosophical Society are so deep rooted and so wide spread that the disease is incurable.

STATEMENT OF RESIGNATION FROM THE THEOSOPHICAL SOCIETY

The Theosophical Society, as feared by H.P.Blavatsky, has drifted on a sandbank and is, spiritually speaking, a dead body.

Under these circumstances there is but one honest course to be pursued, by the sincere Theosophist, and I have chosen it: to leave the Society from which the Life of the Lodge has departed; and must continue to work for Theosophy, loyal to the true Founders and to their Message, co-operating with all those brother-Theosophists who hold to the unassailable basis for union – "similarity of aim, purpose and teaching" in reference to that Message.

May I request you, Dear Madam and Colleagues, to accept my heartfelt thanks for your past co-operation and to give official publicity to this my letter of resignation.

Fraternally and sincerely yours,

B. P. WADIA.

July 18, 1922.

To ALL FELLOW-THEOSOPHISTS.

My Brothers:

The accompanying letter of resignation from the Theosophical Society with its Headquarters at Adyar outlines somewhat roughly the reasons which have led me to sever my connection with that body. As I have been closely associated with the Society for nearly twenty years, it is necessary that a fuller explanation be given for the benefit of enquiring friends, fellow-workers in the Great Cause, and all others who are or may become interested in Theosophy and the Theosophical Society, administered from and influenced by Adyar.

Having lived day by day for ten years at Adyar, the International Headquarters of the Theosophical Society, and having worked there in various capacities, I have an intimate knowledge of Adyar life and activities; and I am aware of. the nature of the vitality which infuses that life and activity as well as the nature of the influence which both radiate. Since 1919, when I left Adyar, I have worked and observed the working of the various Sections of the Theosophical Society mentioned in my letter of resignation; thus I also possess a fair knowledge of the position of Theosophy in these twelve Sections, and the influences which shape the work of the organization in these lands.

What Would H. P. Blavatsky Do?

Theosophy for me is the bread of life, its Cause the object of primary concern to me. No sacrifice is too great for that Holy Cause and I leave the Theosophical Society in the interests of Theosophy. My going out of the Theosophical Society is actuated by the ideal of a more strenuous service of Theosophy, which I cannot render within the Theosophical Society.

In coming to this decision I have gained illumination from the Wisdom-Light of the greatest Theosophist of our age, that perennial and never-failing source of inspiration for seekers of Truth on the Path of Spirituality and all its by-ways – H.P.Blavatsky. Her clear and unequivocal words provide a great and worthy precedent, which the existing conditions in the Theosophical Society compel me to follow.

Let me quote her words written in Lucifer of August, 1889, under circumstances which will become clear to any intelligent reader if he turns to the article entitled, "A Puzzle From Adyar," from which

they are taken. In reply to those who tried to commit H.P. Blavatsky to the Theosophical Society and “Adyar,” she wrote:

It is pure nonsense to say “H.P. Blavatsky ... is loyal to the Theosophical Society and to Adyar” (!?) H.P. Blavatsky *is loyal to death to the Theosophical Cause, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood.* Together with Col. Olcott, she is the chief Founder and Builder of the Society which *was and is meant to represent the Cause ...* Therefore the degree of her sympathies with the “Theosophical Society and Adyar” depends upon the degree of the loyalty of that Society to the Cause. Let it break away from the original lines and show disloyalty in its policy to the *Cause* and the original programme of the Society, and H.P. Blavatsky calling the Theosophical Society *disloyal* will shake it off like dust from her feet. And what does loyalty to Adyar mean, in the name of all wonders? What is Adyar, apart from that Cause and the two (not one founder, if you please) who represent it? Why not loyal to the compound or the bath-room of Adyar?

I end by assuring him that there is no need for him to pose as Col. Olcott’s protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the President Founder were capable of lending ear to insane accusations and turning against me, well, – the world is wide enough for both. Let the new Exoteric Theosophical Society, headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for “disloyalty,” if again, Colonel Olcott should be so blind as to fail to see where the true friend and his duty lie. Only unless they hasten to do so, at the first sign of their disloyalty to the CAUSE – it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those – who will follow me.”

The Theosophical Society is Disloyal to Theosophy

The events of the last few years when examined in their proper order of succession, and correctly linked up, produce a chain of evidence that leaves no doubt in the mind of the sincere student of the Wisdom and convinces him that the Theosophical Society has proved disloyal to Theosophy and Its Holy Cause. It is necessary to see the chain of events forged; for each event in itself appears innocuous, and in certain instances even assumes a subtle form of correct Theosophy. When succeeding events in their true import and inner significance are linked up, the disloyalty to the “original programme” referred to by H.P. Blavatsky emerges, clear and unmistakable, before the observing vision of the student. Standing on the lofty and serene mountain peak, with his feet planted on the eternal snow of Pure Reason, when the student observes with judicious care the valley of the Theosophical Society by the sunlight of the Wisdom of H.P. Blavatsky and her Masters, he does not fail to see the illusory nature of the ever-shifting shadows and empty shells that dance therein. The children in the Valley playing with the moving shadows lose sight of the Sunlight, and mistake shadows for realities. Unconscious of the fact that shadows are phantoms they pursue them, believing that they are treading the narrow path which will lead them to the Tree of Wisdom. I have been in that Valley and have played at the tragic game for a season, spending precious time and energy, but fortunately – for which the Great Powers be praised – I had been for a while on the mountain top ere I descended to the Valley and the Vision remained enshrined in the heart of my memory.

An Apology

That being so, let me here make a confession. During all these years I have tried to promulgate the Theosophical teachings and have actively participated in the work of propaganda along many lines. Even while engaged in other fields of activity, I kept on with Theosophical work and in doing that work have erred through mistaking shams for realities, and moonlight for sunlight, and have believed,

and led others to believe, that which I am now convinced is wrong. Even when the sacred memory of my early Vision on the Mountain Peak gave birth to suspicions, I put all doubts away, arguing with myself that perhaps I had not adequate knowledge. Thus for, awhile I was untrue to my own Higher Self, out of sincerity and humility; but good intentions or unselfish motives do not transform a wrong action into a right one. Thus I blundered and I hereby apologise to all concerned for the mistake, for which I blame no one but myself. False notions of devotion and allegiance, unverified acceptance of statements, belief in false doctrines and worship of personalities led me to influence others in these directions, for which Karma will demand its toll, and as earnest money I offer this sincere apology.

What is Theosophy?

Theosophy as a system of thought, which H.P. Blavatsky, the accredited messenger from the Lodge of the Masters, put forward, stands unbroken and unbreakable. I accept H.P. Blavatsky as a Messenger of the Great Lodge because of the intrinsic merit, value, and truthfulness of her message. Because of the illumination which her Message brings and the inspiration to which it gives birth I accept the Messenger. The Messenger has always to be judged by the Message, not the latter by the claims of nor about the former. The internal evidence of the validity of her Message is overwhelming; its consistency is thorough; the soil in which it is rooted is the Field of the Ancient Hermitage, whereon succeeding generations of master-sowers have foiled and on which succeeding generations of student-seekers have reaped the harvest, whose quality can be tested, and which has been tested by me with reverence and humility, but also with courage and to the best of my intellectual, capacity. That system of thought is not an evolving system for it is part of the

“uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the ‘Wise Men’ of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives in learning, not teaching. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; i.e., men who have developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions – so obtained and as independent evidence – of other adepts, and by centuries of experiences” (*Secret Doctrine*, Vol I, pp 272-273, 1888 ed.).

Therefore I fully agree and heartily concur in the view that

“none of us has any right to put forward his own views as ‘Theosophy,’ in conflict with hers, for all that we know of Theosophy comes from her. When she says ‘The Secret Doctrine teaches,’ none can say her nay; we may disagree with the teaching, but it remains ‘the Secret Doctrine’ or Theosophy; she always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation, ‘The Secret Doctrine’ so-and-so ... Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian churches that have forgotten Christ, any more than they may whittle it away for the sake of propitiating Materialistic Science. Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it. ... The condition of success is perfect loyalty; let the churches climb to the Wisdom Religion, for it cannot descend to them” (“Theosophy and Christianity” by Annie Besant in *Lucifer*, October 1891.).

H.P.B's Warnings

But a careful examination of the great quantity of "Theosophical" literature put forward during the last few years proves that the writers have been false to the charge "not to whittle away the *Secret Doctrine*" and when one calmly reviews the effects of these teachings on the outer activities of the Theosophical Society in "orders," "leagues," "temples," "churches," as also on the life of its members, one does not fail to see the significance of the warning words of prophecy which H.P. Blavatsky uttered in the closing chapter of the *Key to Theosophy* which deals with the "Future of the Theosophical Society" Picturing certain causes she drew the conclusion:

"The result can only be that the Society will drift off on to some sandbank of thought or other, and there to remain a stranded carcass to moulder and die."

Those causes feared by H.P. Blavatsky, and against which she warned the Theosophical Society, have been upon us for several years past and alas!

"the great need which our successors in the guidance of the Society will have of unbiased and clear judgment"

has been sorely felt, till to-day its complete absence has caused many, and among them myself, to despair of the *life* of the Society, though it may be that as a soulless corpse it may thrive like the lifeless temples and dead churches in East and West.

And on what sand bank of thought has the Theosophical Society stranded? On that of a ready-made programme of spiritual advancement, which has become a creed, with its saviour-initiates and eternal hell of lost opportunities, and the devil of Jesuitical black magicians, and the permanent Garden of Eden 750 years hence in Southern California for the faithful who obey and follow like soldiers of a fanatical army, zealously if not too wisely; Pseudo-Theosophy has taken the place of Theosophy. The straight and virile doctrine taught by H.P. Blavatsky seeking the God within, "The Initiator of Initiates" has been forgotten, and people are encouraged to look for initiates in the kingdom of mortality; and a threshold of divinity is laid down in the world of flesh, and a gateway erected thereon for the true believers to pass through; H.P. Blavatsky's warning about "false prophets of Theosophy" and their "monstrous exaggerations and idiotic schemes and shams" (H.P.B. On "Pseudo-Theosophy" in *Lucifer*, March 1889) has gone unheeded. A hierarchy of "initiates" has been set up within the Theosophical Society and blind following and ludicrous worship of personalities has been rampant. This has happened in spite of the sterling words of H.P. Blavatsky written in 1888:

"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists – as a factory for the manufactory of Adepts."

How very different is the existing state of things in the Theosophical Society if we think over the other words of H.P. Blavatsky:

"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 dogmatise" (H.P.B. in a letter to the Annual Convention of the American Section T.S., April 1888.).

Instead of fellow-students and pupil-teachers, the former hearing what had been heard by the latter, we have in the Theosophical Society unverifiable pronouncements on the one hand and an extravagant credulity on the other; even a kind of "apostolic succession" has come to be an object of belief in the Theosophical Society, mainly through the secret pleas on behalf of "successors" of H.P. Blavatsky

are put forward as serious arguments to bolster up false doctrines and crude teachings. It is forgotten the methods of checking up teachings and ipse dixits; and that “so and so said it” is all that is required. Thus a Theosophy as different from H.P. Blavatsky’s, as night is from day, has come to prevail – and alas! thousands of the members do not even know it.

The unconscious effect of some of these teachings, and the unexpected influence thereof has produced some strange anomalies. Thus, the “Brothers of the Brotherhood,” who ought to be of one mind, one will, one aim, one purpose, fingers on one hand, struggle and fight like adherents of diverse fanatical sects. This is the direct outcome of the fact that the ethics of Theosophy have been neglected and psychism has been installed. Here too the straight warning of H.P. Blavatsky has not been heeded:

“Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way” (H.P.B.’s letter to the American Convention of April 1889.).

For what is wrecking if not psychic pronouncements and the materialisations of spiritual facts, the creation of half gods which drive the Gods away? H.P. Blavatsky’s work *Isis Unveiled* was

“directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems, that are ruinous to men’s faith in his immortality and his God, and subversive of all moral restraint” (*Isis Unveiled*. Vol II. p. 635.).

And to-day some F.T.S. are even teaching “forgiveness” and “absolution;” *Isis* described apostolic succession as “a gross and palpable fraud,” but now there exists a “Theosophical Church” which with all the “pernicious ecclesiasticisms,” including “apostolic succession,” by Masters! Said H.P.B.:

“The world needs no sectarian Church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church – the Temple of God within us, walled in by matter but penetrable by any one who can find the way – the pure in heart see God” (*Isis Unveiled*. Vol II. p. 635.).

The Contrast

But to-day places of worship with their priests and officers, their ritual and ceremonials, their mumery and paraphernalia are encouraged as Theosophical.

The holy names of Masters are used on every occasion and at every turn. One cannot belong to “*Their School*” if politically one works in the non-violent, non-co-operation movement of the great Indian leader, Mr. M. K. Gandhi;

“no one can attack the L.C.C. and remain in the E.S.”;

“Members must choose between the E.S. and the Loyalty League; they cannot remain in both”;

all must believe in the near coming of a world-teacher to be in the E.S.; one must actively participate in certain movements because they are reported to be blessed by the Bodhisattva or the Christ, to be in the E.S.; messages, orders and instructions from “Masters and Devas” are issued, not only indicating what subsidiary activities a “loyal” Fellow should join, but also on the playing of church organs, on how quarreling youths should behave, on how to dress and what to chant in manipulating co-masonic rituals, and on a dozen other topics. These orders show absence of all these sense of proportion, enlightened intelligence, and sound reasonableness. Obey and follow, follow and obey, is the instruc-

tion to the people who are inoculated with the virus of the psychic madness which passes in the name of Theosophy.

The Steps Taken

When I first observed these tendencies, I accepted them with the true Asiatic devotion of a student toward more advanced students; but that same devotion compelled me to seek to understand that which was not clear, and by a persistent demand for adequate knowledge, through years of observation and reflection, I came cross conclusive, definite and unbreakable evidence which brought the logical conviction that those tendencies were untheosophical, and that the Theosophical Society was slowly but surely straying away from the straight Path which the Masters had made for it through H.P. Blavatsky and that it was drifting on the sand bank to which H.P. Blavatsky's finger of warning had pointed.

The reward of this persistent search brought in its train the sense of responsibility to my co-members in the Theosophical Society. Event followed event which gave me one opportunity and then another, and I made such use of them as my capacity and discrimination directed. The only sure method of helping the Society was to bring before the members the true teachings, the "original programme," the tendencies of the "original impulses," and this I did. With the message (1) of the Power of the God within and the living of the spiritual life, (2) of the untheosophical nature of blind following, (3) of the dangers confronting the Theosophical Society, (4) of the ancient, eternal and constant doctrine of Theosophy as against an evolving science, (5) of the Wisdom-Religion to be understood and lived and not the many creeds or one of them to be believed in, (6) of Service by life and not by words or works, and (7) of conforming intelligently to the teachings which H.P. Blavatsky did not write, invent or create, but with the help of the Masters, *recorded*, I journeyed through many countries, covering thousands of miles. I delivered that message in hundreds of members' meetings, in scores of public lectures, through innumerable interviews, while keeping up an incessant correspondence. The message was courteously listened to and was even welcomed in a measure. Then, the members heard and read that the study of H.P. Blavatsky recommended by me was the result of, influences emanating from Jesuits and Black Magicians; strange motives, to say the least, were attributed; the name of tolerance was invoked and warning against getting dogmatic about H.P. Blavatsky was issued. It was asked, "Why 'Back to Blavatsky'?" to which I made response. "If not 'Back to Blavatsky,' then 'Forward to H.P. Blavatsky'." What concerned me were H.P. Blavatsky's *teachings* and the sacred duty of Theosophists "*not to whittle away the Secret Doctrine.*" But this was falsely described as an effort to belittle the present day leader and as being actuated by hatred.

Reviewing the work done, the effort made, the energy expended, the time spent, I have the genuine satisfaction that large numbers of the Theosophical Society members have been made aware of the conditions within the Theosophical Society and of what the true line of teaching is. The members who have been subjected to the peculiar psychic influences referred to above were temporarily awakened to the fact of the existence of H.P. Blavatsky's truly spiritual presentation of Theosophy; yet the habit of belief in personalities and of the acceptance of certain things as fully established facts wherefrom to consider all events and teachings, is so strong that the moment the whisper of "Black magician" and "Jesuitical influence" was heard, many of them with simple credulity turned to the "successors of H.P. Blavatsky." – "the eyes for the Society" – instead of using their own power of vision, moral and intel-

lectual. I do not say this to criticise such members; almost all of them were ignorant of the true inwardness of the situation, ignorant of the fact that the original programme of the Theosophical Society inspired by the original impulses which came from the Masters are both of them *non est* in the Theosophical Society.

Convinced of the fact that the Theosophical Society had been fast drifting on a sand bank as prophesied by H.P. Blavatsky, I tried on the one hand to the best of my ability to sound the bugle of alarm and warning, while on the other hand, I endeavored to get at the source of the trouble. I began comparing with studious care and impartial exactitude the H.P. Blavatsky teachings; taking my *Secret Doctrine*, I began not only re-reading but also comparing its teachings with the contents of the latterday books and found them different. In some instances the later pronouncements flatly contradicted H.P. Blavatsky's teachings and even the contents of Masters' letters published by her. With care I pieced together the teachings and found where and how the clear crystal waters of Theosophy were made a muddy stream which quenched the thirst of thousands while at the same time poisoning them, as it moved on fast and faster through strange places. Tracing the course of the muddy stream to where it swamped the clear current I came to the spot marked, in H.P. Blavatsky's language, as the end of the Cycle – 1897.

Prior to that on the plain between the two streams of white and grey waters more than one pitched battle had occurred, and as always material victory has been a spiritual defeat.

This is not the place to detail events of 1884-1885, nor of 1888-1891, nor of 1891-1893, nor of 1894-1895 and the physical defeat but moral victory of 1896.

Conclusions Reached:

Thus I was led to apply H.P. Blavatsky's teachings to the events in the Theosophical Society and the world at large with which the emanating of the teachings were intimately connected. Having studied some of the events of the pitched battle of 1894-1895 I proceeded to what is always a more important thing for the student, the cause of the war, and lo, they were there even prior to the publication of the *Secret Doctrine* by H.P. Blavatsky. I found that lion-hearted, eagle-eyed spiritual Hercules, H.P. Blavatsky herself, had tried to check the advance of the hordes of barbarians who wanted to be masters of the white waters, for she perceived in them the tendency to colour them; she had succeeded but her passing away produced the catastrophe, and the close of the Cycle in the Theosophical Society and the world coincided.

To continue my own narrative: I went in search of remnants of the physically defeated but morally victorious army, and in many lands with open eyes and with ears alert to hear the whisper of the Lost Word, I roamed as I tried myself to teach the truths for which the war had been waged. On the superb heights of Switzerland, on the fascinating beach of the Pacific Coast, in the enchanting Valleys of Tyrol, in the secret and silent crypt of Southern India, as also in the busy centres of New York, like a pilgrim hard singing his simple songs, and begging for the bread of life, I wandered, and the search has not been in vain.

The scattered soldiers had banded together, had actual erected a fortress, had unfurled the true Theosophical flag, and were sending forth the old familiar message.

William Q. Judge

In leaving the Theosophical Society I think it my sacred duty to put on record one particular resultant of my study, referred to above, so that the present day members may have the opportunity, and the future members may have the warning, in reference to the teachings of William Q. Judge. With H.P. Blavatsky and Col. Olcott, he was the founder of the Theosophical Society and worked by the right method of teaching with all those who came in his contact. His life and work must be judged by the same standard which I have always applied to H.P. Blavatsky – the illumination and inspiration of his teachings: the internal evidence of the genuineness of his message and its consistency and, in addition, the dovetailing of his teachings with the teachings of the *Secret Doctrine*; and I accept him as a good true Theosophist who lived and toiled, who fought and died, leaving behind his own legacy to the Theosophical Movement of the Lodge and the Masters, who has been wronged in the Theosophical Society and whose teachings remain unknown to this day to its members.

I accept William Q. Judge as a true Theosophist, not only because of his own fine character and his own wonderful ethical teachings, but because he stuck to the line of the Masters and remained unto death faithful to the Original Programme which They laid down.

United Lodge of Theosophists

The small band of students who have gathered round the old flag and who have erected their Home of Service are known as the *United Lodge of Theosophists*, whose *Declaration* is as follows:

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

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

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

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

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

With these friends I will render such service as I am capable of to the Cause of Theosophy, by adopting the only true methods of earnestly studying and honestly proclaiming the Message of the Great Ones given in the last quarter of the Nineteenth Century. The assimilation and promulgation of this message is the task of our humanity which will take us to the promised year – 1975.

In closing, I must utter a word of appeal to the thousands of members of the Theosophical Society.

My Brothers:

Theosophy, the Source of all philosophies and faiths, needs devoted servants who would give their lives for its Cause. It is mightier than any Society or organization and its Service far more important

than that of any Society which endeavors or claims to speak on its behalf. In championing its cause sometimes we are blinded by the feuds of warring personalities; in the dust raised by conflicting bands of strivers we lose ourselves.

Theosophy re-proclaimed by H.P. Blavatsky under the guidance of the Lords of Wisdom and Compassion is Living Truth; the masters who worked through her are living embodiments of Wisdom, and labour to-day by the same ancient and time-honored rules of Love and Altruism. They are our Elder Brethren and hence the Servants of Humanity. Their Wisdom is different from the wisdom of our world of science; Their Compassion different from that of our world of religion; Their Altruism different from that of our world of ethics; Their Service different from that of our world of philanthropy. Not by charity do They strive to establish the solidarity of Brotherhood, but by illuminating our minds and inspiring us “to work with the tide and assist the onward impulse,” reminding us that “it is always wiser to work and force the current of events than to wait for time.”

In Their Service is perfect freedom and that service is its own reward. Guided by the sure knowledge of H.P. Blavatsky’s teachings, inspired by the words of the Great Lords, I am choosing what to me is the right course, with hatred towards none, with love for all, in a spirit of uttermost impersonality – disregarding the sweet silvery voices of loved and revered personalities so easy to follow – because the Inner Ruler commands in a Golden Word: “Follow the Straight Line of the Masters of H.P. Blavatsky.”

Those of you who are seeking That will find it, provided you are true to yourselves – intellectually honest, of pure motives, persistent in your search. I have tried to serve, and avenues of Service are never closed. That service of the Wisdom of the Masters through thorough self-sacrifice; through complete effacement of the lower self; through the repeating of what has been heard and tested, and fearlessly admitting ignorance where knowledge has not been tested; through walking humbly, but in serene self-confidence, on the Path of Spirituality – that Service I will try to render. Those of you who have been gracious enough to accept it in the past shall have the opportunity to do so in the future. In thanking you for co-operating with me in that Service in the past, I appeal to you to continue fearlessly and with a sense of justice, to go forward in the future. The Sun of Wisdom always shines brightly, on the just and the unjust, on the saint and the sinner; it never sets for anyone. To the spiritually healthy it gives more Life; from the sickly it removes all dross. Ours the task to avail ourselves of Radiance and to toil from ill-health to health, from weakness to vigour, from one glory to another. Be honest with your Selves, true to the Inner Ruler. Choose not “whom will ye serve,” *but what, and where, and how* will you serve, for the central Truth of Theosophy takes us away from the province of Personalities to the Realm of the Impersonal. “Be Theosophists, work for Theosophy; Theosophy first and Theosophy last” was the cry of H.P. Blavatsky, and *those who teach the Theosophy that H.P. Blavatsky taught, are her true successors*; those who serve Theosophy in the light of those Teachings are the true Servants of the Servants of Humanity.

Your Faithful Servant,

B. P. WADIA

July 18, 1922.



Biografija

Izvleček s spletne strani Theosophy Online of B.P.W.

Bahman Pestonji Wadia se je rodil 8. oktobra 1881. Maturiral je na srednji šoli v Bombayu, a se ni nikoli vpisal na fakulteto, kajti njegov oče je uredil, da se je začel učiti in pridobivati izkušnje v poslovanju z blagom. Vendar pa je bila ta izkušnja kratkotrajna, saj je mladi mož zavrnil, da bi bi v korist poslovanja govoril kakršnokoli neresnico. Dal je odpoved in le nekaj mesecev pred očetovo smrtjo vstopil v njegovo podjetje. Zaradi očetove nenadne smrti, je moral prevzeti odgovornost za posel. S pomočjo tesnega družinskega prijatelja, ki je imel izkušnje na področju tekstila, se je hitro naučil uspešnega upravljanja s podjetjem.

Že zgodaj je zvedel za g. Blavatsky preko čtiva, ki mu ga je predstavil star družinski prijatelj, član Teozofskega društva v Bombayu. Odločil se je, da bo takoj, ko bo to mogoče, svoje življenje povsem posvetil Teozofiji.

Leta 1904 je bilo njegovo podjetje že zelo uspešno. Odločil se je, da ga proda in se osvobodi skrbi za posle ter začne delovati za Teozofijo. Dobljena sredstva je skrbno naložil, tako da je na ta način poskrbel za svojo družino.

Mr. Wadia se je včlanil v bombayski krog Teozofskega društva leta 1903, že leto kasneje pa ponudil svojo pomoč polkovniku Olcottu. Po smrti le-tega, leta 1907, je odšel v Adyar, kjer ga je g. Besantova imenovala za upravitelja Theosophical Publishing House in kasneje za pomočnika pri izdajanju revije *New India*. Pod njenim vodstvom je začel delovati tudi v okviru Home Rule Movement, leta 1919 pa ustanovil prvi indijski sindikat.

Po določenem času delovanja v Adyarju, je na podlagi študija del H.P.B. ugotovil, da TD ne širi več čiste Teozofije H.P.B. O tem je razpravljal z g. Besantovo in g. Leadbeatrom in drugimi prijatelji ter sodelavci v Adyarju, ki so cenili njegovo predanost temeljnim učenjem, ki so jih predali H.P.B. in Mojstri.

Leta 1919 so ga prosili naj obišče ameriško in kanadsko vejo T. D. in predava o *Tajnem Nauku*. G. Wadia je priporočil usmeritev "Nazaj k Blavatsky", saj po njegovem mnenju T. D. ni več sledilo liniji, ki jo je zastavila H.P.B. in da je zaradi tega v nevarnosti, da ne bo izpolnilo svojega poslanstva. Med bivanjem v Los Angelesu je obiskal United Lodge of Theosophists in se seznanil z nameni in cilji ULT.

Po svoji vrnitvi v Adyar in številnih odprtih pogovorih z g. Besantovo v letih 1920-21, je ugotovil, da mu ostaja na voljo le ena pot, in sicer, da zapusti T. D. Ob odpovedi, julija leta 1922, je na tiste, s katerimi je sodeloval, naslovil svoje poslovilno pismo.

Po svoji odpovedi se je vrnil v Los Angeles in nadaljeval delo za Teozofijo kot član ULT, v sodelovanju s tistimi študenti, ki so se posvetili širjenju izvirne teozofije, kakršno je mogoče najti v delih H. P. Blavatsky in W. Q. Judgea.

V letih od 1922 do 1928 je Mr. Wadia predaval po Združenih Državah in se posvetil odprtju novih ULT centrov v New Yorku, Philadelphiji in Washingtonu ter kasneje v Evropi. Leta 1929 pa se je vrnil v Indijo in v Bombayu ustanovil prvi ULT center ter začel izdajati tudi revijo *The Aryan Path*.

Leto po otvoritvi prvega ULT centra v Bombayu je izdal bilten z naslovom *The Theosophical Movement*. Ta naj bi omogočal ponovno tiskanje izvirnih člankov H.P. Blavatsky in W.Q. Judgea.

Leta 1934 je družina Wadia kupila večjo, starejšo hišo, v kateri naj bi prebivali člani, ki so bili dejavni v organizaciji. V 25-tih letih obstoja "Aryasanghe" so tam v veliki skladnosti in prijateljstvu živele številne družine.

Leta 1945 je Mr. Wadia ustanovil Indian Institute of Culture, ki naj bi predstavljal razširitev teozofskega dela in naj bi v Bangalore pritegnil ljudi iz številnih držav, ki so prišli obiskat Indijo; služil naj bi kot mesto srečevanja za vidne indijske strokovnjake, ki naj bi predavali o svojih raziskovanjih in odkritjih.

Leta 1957 je številna množica pozdravila odprtje Theosophy Hall, medtem ko je do tega leta revija *The Theosophical Movement* postopoma dosegla obseg okoli 40-tih strani in se predvsem posvečala temu, "kako živeti Višje Življenje".

Shri B.P. Wadia je umrl 20. avgusta leta 1958, le nekaj dni po svojem pretresljivem nagovoru, z naslovom *Our Soul's Need* (Potreba naše Duše), v Indian Institute of World Culture, ki ga je kasneje tudi objavil v tiskani obliki.

Bibliografija

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THE RELIGION OF TRUTH	Religija Resnice
HOW WE LIVE AT ADYAR	Kako živimo v Adyarju
OUR WORK WITHIN THE SOCIETY	Naše delo v društvu
WHAT WE DO AT ADYAR	Kaj delamo v Adyarju
OUR PUBLIC WORK	Naše javno delo
OCCULT BOOKS	Okultne knjige
SOME THOUGHTS ON THE SEX PROBLEM	Nekaj misli o problemu spolnosti
CREED AND CONDUCT	Prepričanje in ravnanje
SVADESH AND SVARAJ	Scadesh in Svaraj
UNNECESSARY ANXIETIES	Nepotrebni strahovi
THE T. S. – A RETROSPECT AND A PROSPECT	T. D. - Pogled nazaj in obeti za prihodnost
PROBLEMS OF NATIONAL & INTERNATIONAL POLITICS	Problemi nacionalne in mednarodne politike
SCEPTER OF A WORLD EMPIRE	Žezlo svetovnega imperija
SEARCH FOR THE MASTER	Iskanje Mojstra
INDIAN REFORMS	Indijske reforme
ON SERVICE	O služenju
AIMS OF THE LABOUR MOVEMENT IN INDIA	Cilji delavskega gibanja Indiji
BROTHERHOOD AS VIEWED BY AN INDIAN	Bratstvo kakor ga vidi Indijec
DISCIPLESHIP	Pot učenitva
IN RECONSTRUCTION	V obnovi
OUR WORK IN THE WORLD	Naše delo v svetu
WILL THE SOUL OF EUROPE RETURN?	Ali se bo vrnila Duša Evrope?
OCCULTISM IN RECONSTRUCTION	Okultizem in obnova
INDIVIDUAL PROGRESS	Posameznikov napredek
WORLD SERVICE	Služenje svetu
SOME OBSERVATIONS ON THE STUDY OF THE SECRET DOCTRINE	Nekatera opažanja ob študiju Tajnega Nauka
TO ALL FELLOW THEOSOPHISTS AND MEMBERS OF THE T. S.	Vsem teozofskim prijateljem in članom Teozofskega Društva
INNER RULER	Notranji vladar
THEOSOPHY AND UNTOUCHABILITY	Teozofija in nedotakljivost
LIGHT OF SHEKINAH IN DAILY LIVING	Svetloba Shekinah v vsakdanjem življenju
WAY OF THE SUPERIOR MIND	Način delovanja višjega uma
TEMPLE OF SOLOMON	Salomonov tempelj
SPIRITUAL BASIS OF SOCIAL SERVICE	Duhovni temelj služenja družbi
BROTHERHOOD OF RELIGIONS	Bratstvo religij
STUDIES IN THE SECRET DOCTRINE,	Študije Tajnega Nauka
PREPARATION FOR CITIZENSHIP	Priprava na državljanstvo
BUILDING OF THE HOME	Gradnja doma
OUR SOUL'S NEED	Potreba naše Duše
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LIVING THE LIFE	Živeti življenje
ZOROASTRIAN PHILOSOPHY	Zoroastrska filozofija
Inaugural Address - W. Q. JUDGE HOSTEL	Nagovor - W. Q. JUDGE HOSTEL
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