

THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY

By Sidney A. Cook

The Theosophical Society is the vehicle of a universal message, its platform intended for the delivery of that message, its workers committed whole-heartedly to it and using the Society and its facilities for its promulgation. Symbolically the message is the white light shining through a gem and illuminating all of its facets. Many different movements, theories, and proposals for the betterment of mankind transmit a little of this light. But the Theosophical Society is concerned only with the broad beam entering the jewel, not with the little patterns of light and shadow that the light and the jewel make. It is the business of the Theosophical Society to make clear the great fundamental laws and principles that characterize the beam and the jewel, that those who study those laws and understand them may apply themselves to an interpretation of the little patterns of light reflected through the various facets.

I do not conceive it to be the purpose of the Theosophical Society to advance the interests of a movement or a plan represented by one facet any more than by another, though I do believe that individual Theosophists are right in concerning themselves with whatever particular reflections most appeal to them. It is right that we should become specialists, so long as we do not lose the universality of our view. It is right that we should individually study thoroughly some particular facet and for the good that it contains give it encouragement—as other Theosophists will study other reflections and encourage them—that they may all become better known and that one or another may be adopted and be more perfect for adoption through the study, thought and application of universal principles by Theosophists.

But since different members will be interested in different projects and desire to advance different theories—all equally sincere in their appraisal of the programs offered for the betterment of the human race—the Society, its platform, its officers as such, will be careful to keep the Society from promulgating any one of them, but will concern themselves with the broad beam of universal principles. A study of these should inspire Theosophists to apply their knowledge in other fields and on the platforms of other organizations and in other ways, to promote and advance such programs as to them reflect some portion of these principles.

We are in a period of change, and I believe that real and decisive changes are coming; but I think that we shall pass through phases of change and that none of the proposals at present being studied and applied in various parts of the world represent the solution to our problems. All, however, and I except none—Communism, Fascism, Socialism, Capitalism, Democracy, Technocracy—all are pushing in the direction of new discovery, all in the direction of solidarity and unity, all are seeking the same thing. We may individually stand for one or for another, because we see in all of them steps of progress toward an ideal, but through no one of them will the ideal be reached, though each may have its place in moving the world toward the ideal.

We cannot be too grateful that we have Theosophy to guide us in appraising what is true and what is false in all movements, and I think we can agree that in each and every one we can find both of these elements. What we so vitally need to understand is that a human condition cannot be corrected or its problems solved by any system. That can be accomplished only by changing people, not merely changing their hopes or by directing them for the time being to a different refuge. Their selfhood must be touched. They must be brought to understand in the working of a system the deep unifying and underlying principles, the realization of which will bring them together. That is what Theosophy does.
