

Theosophy has a considerable literature, but it has no inspired Scriptures. We who write books on the various branches of the subject, put before our friends the results of our investigations, and we take every care that what we state shall be scrupulously accurate as far as our knowledge goes; but the model which we set before us when we write is not the sacred Scripture but the scientific manual. So far as the western world is concerned, the study of Theosophical subjects is comparatively a new one, although in the East many books have been written in which these matters are expounded; but these oriental books naturally do not approach them from the modern scientific point of view. Our plan in verifying the information originally given to us has been just what was adopted in the beginning of the sciences of chemistry or astronomy—a careful observation of all the phenomena within reach, their tabulation, and the endeavour to deduce from them the general laws which govern them.

We are then in the position of the early students of a new science, and although, thanks to the information we have received from eastern Teachers, we have already grasped the main outline of our science, our own investigations are constantly adding to our knowledge of its detail, and this fact often makes it necessary for us to modify statements made in the earlier days of the movement, and to amend imperfect or premature generalisations. The details will increase in number and accuracy as the number of those who can make the investigations increases, but the broad outlines of principles which have been given to us will always remain the same.

Our attitude to Theosophy should, I think, be thus characterised:

1. We must not exchange the blind belief in the authority of the Church for an equally blind faith in personal Theosophical teachers.
2. We must preserve an open mind and an intelligently receptive attitude.
3. We should accept as working hypotheses the truths which are given to us, and should set to work to prove them for ourselves.
4. We should realise that this teaching sets before us the scheme of the Logos for His universe, and that the condition of making progress in that universe is to learn the rules of that scheme, and set ourselves to work with them and not against them.
5. We should seek development or progress not for the sake of ourselves, but in order that the knowledge we may acquire may be used for the benefit of humanity, and that we may fit ourselves to be the servants of that humanity.
6. We must change absolutely our point of view towards life. When regarding the sorrow and suffering of the world, we must put aside the despairing attitude of the theologian for one of hopefulness, because the teachings fills us with the calm certainty that everything will at last be well.

C. W. Leadbeater, 'The Attitude of the Enquirer'
(*The Adyar Bulletin*, February 1911)