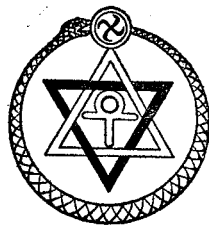


सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 13th August, 1931.

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ARE WE REALLY POOR ?

Saith the Great Law: "In order to become the KNOWER of ALL-SELF, thou hast first of SELF to be the knower."

—*The Voice of the Silence.*

Three are the stages marked on the Great Path: (1) the conquest of the lower self, (2) the knowing of the Divine or Higher Self, and (3) the experiencing of the Eternal or the ALL-SELF.

He who knows his own real and divine nature is Atma-Gnyani; but the Great Soul—Mahatma—is the knower of the Essence of things or Tattva-Gnyani. The Master is the master of the principles in Nature because of the power inherent in his own Buddhi, Discernment.

The student of Theosophy is taught to conquer the life of the senses. By purifying them he lifts himself from the level of conflicting passions into that of Compassion. This purifying process is long and arduous and discouraging. To hold to the mood of fearing no failure and courting no success, to the attitude of enduring for evermore, to the temper of fighting on, returning to the charge again and yet again—this is not easy.

One of the very common mistakes made by sincere aspirants is the paying of *undue* attention

to their vices. Continuously keeping the lower in view, frequently talking about their weaknesses, despondently brooding over the failure to overcome obstacles, we lend strength to the personal ego. As study of the Divine Science is prosecuted the demoniac within us must and will leap to the eye; and it is wise and essential that we take note of our weaknesses and vices, and devise plans to eradicate them. This is due. But to expect miracles—to hope for their prompt departure, obedient to our wish, simply because we say "*avaunt*," and to look for the blossoms of peace, calm and contentment which Theosophy promises; and because neither of these events occur, to let our mind dwell on the lower self—that is paying it undue attention which causes additional difficulties.

None of us is so poor that he has no virtue, no power, no ability to exert. *To enhance virtue in us we must use what virtue we now possess.* Instead of asking and hoping for new and added powers we must make full use of such faculties

QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं चटतरोर्मूले वृद्धाः शिष्या गुरुयुवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

"Ah ! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders ; the teaching is silence, and still the disciples' doubts are dispelled."

Q. What does the U. L. T. need most? Donors or students or propagandists?

Ans. Let us look for an impersonal basis and ask what is the richest donation, what is the best study and what the most effective propaganda. In the words of Mr. Judge:

"Minister to the Needs of the Inner Man."

In his *Path* for September 1892 under the caption "What our Society Needs Most," W. Q. Judge said, and no better answer can be framed

The first object of our Society is the formation of a nucleus of a Universal Brotherhood. This is a practical object and at the same time a fact in nature. It has been long regarded by the greater number of men as an Utopian ideal, one that might be held up, talked about, desired, but impossible of attainment. And it was no wonder that people so regarded it, because the ordinary religious view of God, nature, and man placed everything on a selfish basis, offered personal distinction in heaven to the saints who might die in the odour of sanctity, and thus made impossible the realization of this beautiful dream. But when the Theosophical philosophy shows that there is a unity among beings not only in their better natures but also on the physical plane, our first object becomes most practical. For if all men are brothers in fact, that is, joined one to another by a tie which no one can break, then the formation of the nucleus for the future brotherhood is something that has to do with all the affairs of man, affects civilizations, and leads to the physical as well as moral betterment of each member of the great family.

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one

and forces which are now at our command. The sure way is to dwell on the nature of the Higher Self in us ; exerting ourselves *mentally* we take the first step: Sacrifices, wise words, spreading of kindness—these issue forth from *mental* action. If mind is the slayer of the Real—there is its higher aspect of which *The Secret Doctrine* (I.175) says:—

There is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane [of mentality].

Having come to Theosophy we must learn that we are *not* poor but rich ; having ranged ourselves on the side of Wisdom, Compassion and Sacrifice we have to give up mental indolence and to labour to multiply our virtues, powers and abilities. As the mind dwells on great ideas, it is able to conceive ; as it moves those universal ideas it is able to create. Mental laziness is the mother of lunacy. Let each student put the devil of mental laziness behind and get busy with the virtues and powers he already possesses. If we remember to practise our virtues we shall soon see our vices falling into disuse and death.

We regret to announce the death of an old friend and student of Theosophy—Mr. J. J. Vimalalal. At one time he was the president of the Bombay Blavatsky Lodge (Adyar), but resigned because of his disagreement with Mrs. Besant's theosophy. His influence among the Parsis was great and he never lacked courage to expose the wrong doings of the Adyar Society in their papers. After his resignation he worked mostly for his own community ; but as his intimate friends know his devotion to the Masters of H. P. B. never flagged. He evinced considerable interest when the Bombay U. L. T. was started, and was ever ready to help and advise its promoters.

The August *Aryan Path* reprints H. P. B.'s article on "The Science of Life" containing her translation of a lecture by Tolstoi full of Theosophical ideas. Also, a Correspondent writes giving an extract from a letter written by H. P. B. in 1877 concerning the slanders on herself—slanders that were finally brought to book in the *N. Y. Sun* libel suit.

Lengthy extracts from H. P. B.'s article "Psychic and Noetic Action" grace the editorial in the July *Occult Review*. We hope they will induce at least a few readers to study the whole article, an important piece of occult instruction.

which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

Now as Theosophical theories were and are still quite strange, fascinating, and peculiar when contrasted with the usual doctrines of men and things, very many members have occupied themselves with much metaphysical speculation or with diving into the occult and the wonderful, forgetting that *the higher philanthropy calls for a spreading among men of a right basis for ethics, for thought, for action.* So we often find Theosophists among themselves debating complicated doctrines that have no present application to practical life, and at the same time other members and some enquirers breathing a sigh of relief when anyone directs the enquiries into such a channel as shall cause all the doctrines to be extended to daily life and there applied.

What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, everyday life, every thought, and consequently every act. The most learned, astute, and successful church, the Roman Catholic, proceeds on this basis. Should we refrain from a good practice because a bigot takes the same method? The priests of Rome do not explain, nor attempt to explain or expound, the highly metaphysical and obscure, though important, basis of their various doctrines. They touch the people in their daily life, a knowledge of their own system in all its details enabling them to put deep doctrine into every man's language, although the learning of the preacher may be temporarily concealed. With them the appeal is to fear; with us it is to reason and experience. So we have a natural advantage which ought not to be overlooked.

High scholarship and a knowledge of metaphysics are good things to have, but the mass of the people are neither scholars nor metaphysicians. If our doctrines are of any such use as to command the efforts of sages in helping on to their promulgation, then it must be that those sages—our Masters—desire the doctrines to be placed before as many of the mass as we can reach. This our Theosophical scholars and metaphysicians can do by a little effort. It is indeed a little difficult, because slightly disagreeable, for a member who is naturally metaphysical to come down to the ordinary level of human minds in general, but it can be done. And when one does do this, the reward is great from the evident relief and satisfaction of the enquirer.

It is pre-eminently our duty to be thus practical in exposition as often as possible. Intellectual

study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. *We should do as Buddha taught his disciples, preach, practise, promulgate, and illustrate our doctrines.* He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

THEOSOPHICAL ACTIVITIES

*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 and ambitious—Theosophists. The former are greater in numbers than you may 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 I feel strong—such as I am in my body—and 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.*

H. P. B. to W. Q. Judge, *Lucifer*, VIII, 291.

U. L. T. DIRECTORY

"Each United Lodge is wholly autonomous."

"The bond between the various United Lodges is the same as the bond between the Associates themselves."

"One is an Associate to the extent that he embodies Theosophy; a Lodge is united to the extent that it is true to the declaration."

The first U. L. T. was founded by Robert Crosbie in 1909 at Los Angeles. Since then have come into existence several Lodges:—

- | | |
|---------------------------|---------------------------------------|
| 1. Amsterdam | Address not yet available. (1931) |
| 2. Bombay | 51 Esplanade Road (1929) |
| 3. London | 293 Regent Street, W. 1 (1925) |
| 4. Los Angeles | 245 West 33rd Street (1909) |
| 5. New York | 1 West 67th Street (1922) |
| 6. Paris | 14 Rue de l'Abbé de l'Épée (1928) |
| 7. Philadelphia | 1711 Walnut Street (1925) |
| 8. Phoenix, Arizona... .. | 33 West Washington Street (1930) |
| 9. San Francisco | 946 Pacific Building (1910) |
| 10. Washington D. C. | 709 Hill Building, 17th Street (1923) |

The following magazines are published under the influence of different Associates of the United Lodge of Theosophists:—

<i>Theosophy</i> (English)—Los Angeles	now in its XIXth volume
<i>Théosophie</i> (French)—Paris	" " Vith "
<i>De Theosoof</i> (Dutch)—Amsterdam	" " IInd "
<i>The Aryan Path</i> (English)—Bombay	" " IInd "

A *New U. L. T.*: In Amsterdam, a Lodge was formed on July 16th. We received a cable announcing "splendid meeting about fifty present students here enthusiastic". Slowly but steadily the noble work of H. P. B. is spreading. The event brings to mind some inspiring words of W. Q. Judge.

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of the Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race.

R. A. V. Morris attempts a judicious plea in a letter to the *June O. E. Library Critic*. He says:—

Concerning ourselves here only with those groups that are faithful to the Blavatsky tradition, the burning questions arise: Are they prepared to recognise each other, and are those who hold negative views about succession and successors prepared to recognise them as integral parts of the general Theosophical movement? Is that movement deep enough and wide enough to include all those who are trying to live by and to propagate the Theosophy of the Masters and H. P. B.?

Mr. Morris will materially help the good cause he has at heart if he would detail what *is* the "Blavatsky tradition". Each of the parties named will assert that he is "trying to live by and propagate the Theosophy of the Masters and H. P. B.," but difficulties arise when definitions and explanations are undertaken. We repeat—what is the Blavatsky tradition?

In this connection we are glad to receive a circular letter from Mr. W. Kingsland dated the 20th of June along with a preliminary draft of what he names a Theosophical Concordat which puts forward a definite plan, however tentative, to which every earnest student and propagandist should pay attention. Whatever may be the outcome of this piece of labour on the part of Mr. Kingsland, it draws a distinction between Theosophy and pseudo-theosophy, and that in itself is an important step. One suggestion: so many things are attributed to H. P. B. that we would greatly welcome the exact reference to every quotation from her writings in the revised draft of the Concordat.

These documents from Mr. Kingsland and the appeal by Mr. Morris affect different Theosophical bodies. Now, the extract from H. P. B.'s letter to Mr. Judge which we purposely print at the top of

this column every month clearly shows her knowledge that the work of the Theosophical Movement will be helped by several bodies and likewise hindered by numerous others. Even in her lifetime, writing in *Lucifer* for August, 1889, she dethroned the idea of loyalty to any particular Headquarters as *the* Headquarters and even added—

There is no longer a "Parent Society"; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*, as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things.

If we go seven years earlier Mahatma M. wrote a letter to Mr. Sinnett, sending it through Damodar K. Mavalankar, in which the following occurs:—

The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of and the work of the T. S. is linked in with similar work that is secretly going on in all parts of the world.

In these three extracts all students of Theosophy will find much food for quiet thought. Neither organizations nor leaders are of primary importance; when all organizations and their officers, whatever their names, titles or designations, voluntarily withdraw themselves in order to put forward the Cause and the recorded Teachings, unity will naturally manifest. Therefore Mr. Kingsland seems to us to be moving in the right direction and everyone must feel thankful to him for the excellent spade work he is doing.

The Theosophical Forum for June prints a letter from Mr. T. Vreede of Holland in which the following appears:—

Theosophists the world over, can only be brought together in harmony and peace on the spiritual basis of what is common to all, *viz.*, Theosophy pure and simple as it is kept by the Masters of Wisdom and has been taught by H. P. B. and not by organizations, constitutions, declarations and such things. . . . theosophical organizations can only be set up in small independent groups and lodges in which we all know each other personally and in which we can all be fellow-students and pupil-teachers. Such groups will be *spiritually united by similarity of aim, purpose and teaching* and by nothing else. They will therefore form no T. S. all over the world, nor a Super-Society. They will feel no desire to come together in congresses or conventions in this or that so-called spiritual center (be it Point Loma or Adyar) but will be quite satisfied in honouring H. P. B.'s centennial in the spiritual center of their own hearts and in the well known 'entourage' of their own groups.

The July *Theosophy* (Los Angeles) contains an excellent review of the Rasputinic volume—*The Mysterious Madame*.