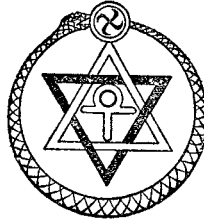


सत्यान्नास्ति परो धर्मः।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 21st December, 1930.

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TIME, MONEY AND WORK

"The U. L. T. 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."

Declaration of the U. L. T.

The Himalayan snow of Theosophy falling on hearts, suffering the privations of soul-winter, acts as a protector and even as an energiser. In a short season the roots of the heart begin to send forth life, and leaves, flowers, and fruit become visible. The snow befriends the fertile goddess of earth who lives under the ground, and the two labouring together grow the flowers for the rite of spring and prepare fruits for the harvest of life.

When our teachings reach the heart of the student fertile and beautiful deeds of sacrifice become visible.

In this civilization we all recognize that time is money, because work which wins wealth is done in time. The home, the club, the office—everything takes time, money and work. Good and beneficial results require the power of this trinity.

If some one desires to know what Theosophy really means to him, he has only to ask how much of his time is given to the study and promulgation of Theosophy; how much of his money he spends on himself, and how much he devotes to Theosophy; what does he actually *do* for the cause of

Theosophy—does he give part of what he possesses and if so what part? Does he give of his thought, his attention, his heart-aspiration to build the Temple of Theosophy?

Many a person says—"Theosophy comes first with me." Such an utterance should be gauged. The mercury of discrimination rises and falls in the barometer of our constitution. The triple sacrifice of time, money and work causes that rise and fall.

Without study and understanding great sacrifices are not possible. Without sacrifice Wisdom cannot be obtained. Wisdom and Sacrifice grow together; they act and react on each other. Where Theosophical knowledge becomes visible without sacrifices for the cause of Theosophy, we may sooner or later expect the disappearance from our fold of the possessor of that knowledge. In a case where sacrifice shows itself unaccompanied by efforts to learn the laws of our philosophy and to promulgate them personally, we should advise the good-hearted brother that participation in the task of promulgation is essential, and if he is not able

actively to spread the message, he must help others to do so.

Then, we need to grasp the fact that sacrifice, real and sustained, has to be triune. So much of time given to Theosophy, even without gifts of money and without actual work for the Cause is not wasted, but certainly we do not obtain from it its full value. So also money donated without head contribution of daily study and reflection, and without heart-gifts which fully manifest when we actively preach, through pen or tongue, publicly or privately, brings full recompense *neither* to the donor *nor* to the Movement. And lastly he who toils for the Cause reserving his time, compartmentally, for his home or office, but offers naught in learning and money, fails to give his labour the full strength of his being.

There is none so poor that he cannot give, even a humble coin. There is none so ignorant that he cannot promulgate, even one simple wise word. There is none so busy that he cannot find time to attend at least one meeting a week.

It is the spirit, the will, the thought, the feeling that is needed.

Let us engirise ourselves to sacrificial deeds. Let us resolve to practise the triple sacrifice of time, of money, of work. Let us remember the words of a Mahatma, the Master K. H.: "Good resolutions are mind-painted pictures of good *deeds*: fancies, day-dreams, whisperings of the *Buddhi* to the *Manas*." Brothers, give of your time, born of your intelligence; donate your money, born of your earnings; offer your work, born of your very heart!

THE THREE OBJECTS

The Theosophical Movement has three objects:—

- (a) To form a nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences, and a demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

To further these objects should be the earnest aim of all members and associates as it is of the United Lodge of Theosophists.

What did the Masters say about them?

I

Of the first this, that any real Theosophical organism, like the U. L. T., should consider as its noblest title—the Brotherhood of Humanity. The Great Master is recorded as saying that "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." Following His Chief, the Mahatma K. H. said that this first object is—Philanthropy, and added:—

The true Theosophist is a philanthropist—"not for himself but for the world he lives." This, and philosophy, the right comprehension of life and its mysteries will give the "necessary basis" and show the right path to pursue.

II

"Theosophy is no new candidate for the world's attention, but only the restatement of principles which have been recognised from the very infancy of mankind. The historic sequence ought to be succinctly yet graphically traced through the successive evolutions of philosophical schools, and illustrated with accounts of the experimental demonstrations of occult power ascribed to various thaumaturgists. The alternate breakings-out and subsidences of mystical phenomena, as well as their shiftings from one centre to another of population, show the conflicting play of the opposing forces of spirituality and animalism. . . . The only problem to solve is the practical one, of how best to promote the necessary study."—MAHATMA K. H.

III

"If the psychic idiosyncrasy is lacking, no culture will supply it. . . . All you can do is to prepare the intellect: the impulse toward "soul-culture" must be furnished by the individual."

MAHATMA K. H.

"If you cannot be happy without phenomena you will never learn our philosophy. If you want healthy, philosophic thought, and can be satisfied with such—let us correspond. I tell you a profound truth in saying that if you (like your fabled Shloma) but choose wisdom all other things will be added unto it—in time. It adds no force to our metaphysical truths that our letters are dropped from space on to your lap or come under your pillow. If our philosophy is wrong a *wonder* will not set it right. Put that conviction into your consciousness and let us talk like sensible men. Why should we play with Jack-in-the-box; are not *our* beards grown?"

MAHATMA M.

"It is not *physical* phenomena that will ever bring conviction to the hearts of the unbelievers in the 'Brotherhood' but rather phenomena of *intellectuality*, *philosophy* and logic, if I may so express it."

MAHATMA K. H.

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 वदतरोर्मूले वृद्धाः शिष्या गुरुर्धुवा ।
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. Is not the path of Theosophy but one of glorified selfishness ? Why should one bother about his own soul happiness or progress when there is so much to be done for our poor suffering fellow-men ?

Ans. The basis of our philosophy is that humanity is a unit, and the weal or woe of one affects the weal or woe of all. The most inspiring teaching of Theosophy is about the selfless labour of Masters—"Our Living Mahatmas," H. P. B. called them—who renouncing the bliss of Nirvana, keep the company of mortals. Students of Theosophy accepting both the former metaphysical fact and the latter practical reality fully recognize that the Path of Theosophy is the Path of Renunciation. Teaches the *Voice of the Silence* :—

To live to benefit mankind is the first step.

To perish doomed is he, who out of fear of Mara refrains from helping men.

*If Sun thou canst not be, then be the humble planet
... Give light and comfort to the toiling pilgrim,
and seek out him who knows still less than thou ;
who in his wretched desolation sits starving for
the bread of wisdom and the bread which feeds
the shadow, without a Teacher, hope or consolation,
and—let him hear the Law.*

These injunctions do not support our questioner ; they show his assumptions to be false. Service of our fellow-men is the alpha and omega of Theosophy. And what will he say to this from H. P. B. 's article "Let Every Man prove his own work" in *Lucifer* I. 169 :—

"He who does not practise altruism ; he who is not prepared to share his last morsel with a weaker or poorer than himself ; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery ; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist."

Perhaps what is troubling our friend is that Theosophy does not make its votaries run to feed a hungry man here, to clothe a naked man there, to aid social service institutions, and to be active in a hundred places. That is true ; the reason why will be found in the following quotations :—

"Every Theosophist is bound to do his utmost to help on by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life."—H. P. B., *Key to Theosophy*, P. 235.

"The Theosophical ideas of charity mean *personal* exertion for others ; *personal* mercy and kindness ; *personal* interest in the welfare of those who suffer ; *personal* sympathy, forethought and assistance in their troubles or needs. We Theosophists do not believe in giving money (N. B., if we had it) through other people's hands or organizations. We believe in giving to the money a thousand-fold greater power and effectiveness by our personal contact and sympathy with those who need it. *We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach.*"—H. P. B., *Key to Theosophy*, P. 244-45.

"The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. . . . It is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the 'Buddha-Christ' spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it."—H. P. B. *Lucifer* I. 168.

More can be said but this will suffice. We may, however, draw our readers' special attention to pp. 8-9 of *Five Messages* from H. P. Blavatsky.

GANDHI ON SPIRITUALISM

In *Young India* of 12th September 1929, in answer to a question, Gandhiji wrote this :—

I never receive communications from the spirits of the dead. I have no evidence warranting a disbelief in the possibility of such communications. But I do strongly disapprove of the practice of holding or attempting to hold such communications. They are often deceptive and are products of imagination. The practice is harmful both to the medium and the spirits, assuming the possibility of such communications. It attracts and ties to the earth the spirit so invoked, whereas its effort should be to detach itself from the earth, and rise higher. A spirit is not necessarily purer because it is disembodied. It takes with it most of the frailties to which it was liable when on earth. Information or advice therefore given by it need not be true or sound. That the spirit likes communications with those on earth is no matter for pleasure. On the contrary it should be weaned from such unlawful attachment. So much for the harm done to the spirits. As for the medium, it is a matter of positive knowledge with me that all those within my experience have been deranged or weak brained and disabled for practical work whilst they were holding or thought they were holding such communications. I can recall no friend of mine who having held such communication had benefited in any way.

FROM AN UNPUBLISHED LETTER

Well it is good that the storm of which you write has blown away; but do not forget that as long as there are oceans so long there will be storms. The ocean of samsara is always stormy; but we are spirit-beings and can walk in serenity the rough and wavy surface, if we only *will*. The Will to achieve, the Wisdom to plan, the Devotion to persevere—these bring Spirit realization. There is good in Nature, and ours the task to bring it out in that space which we call *our* self. It is a living Nature: matter is not composed of inanimate atoms but of radiating Monads who are becoming—becoming Great Souls, Mahatmas. In this philosophical concept will be found the basis of that higher ethics which is not generally known and still more rarely practised in the West, and for the matter of that in the modern East. The work of evolving that good, from within outwards is joyous though strenuous, and the process is wholly an ethical one.

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 the following Lodges :—

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3. Los Angeles 245 West 33rd Street (1909)
4. New York 1 West 67th Street (1922)
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