

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 19th February, 1931.

VOL. I. No. 4.

LET US GO TO SCHOOL

The first duty of every honest man to himself is to see that in the holy name of religion and of his own soul he is not exploited.

The task of the politician is to exploit the patriot. The task of the priests is to exploit the intuitive feelings and spiritual aspirations of those who fall under their baneful influence. In other fields also, such as the economic and sociological, this exploitation is visible. Therefore the first trumpet call of Theosophy is—Man, refuse to be exploited; learn to educate thyself by thyself.

It is not only an interesting but also a highly important enquiry for every student of Theosophy to undertake—am I being educated or am I being exploited?

In the name of Jesus, Paul and Peter the many churches exploit millions in Christendom. In the name of Krishna and the *Bhagavad-Gitā* millions are exploited in India. Are only some or many exploited in the name of H. P. Blavatsky, her Masters and Their Message?

To exploit human minds and hearts is the path of evil. Its opposite is to educate human minds and hearts. H. P. Blavatsky came to educate—to change the mind of the race by enlightening it, to awaken in the heart a compassionate perception of Wisdom. The task of a genuine enquirer into Theosophy is to educate himself in Theosophy. And

the primary question for which he should find the answer is, *What is Theosophy?* With intellectual honesty he should ask if what he contacts *is* Theosophy as H. P. B. taught it, or are there contrary and contradictory teachings which pass under the name of Theosophy.

The Bombay U. L. T. and this bulletin, THE THEOSOPHICAL MOVEMENT, labour for the propagation of the truths of real Theosophy, as H. P. B. and her Masters taught it. They want to speak a word of warning and caution. There is a brand of Theosophy (and more than one brand) which we designate neo-theosophy, and between that and the true Theosophy is stretched as wide a gulf as between night and day. Make no mistake about it—the teachings of Mme. H. P. Blavatsky are as different from those of neo-theosophy as the nourishing fig-tree is different from the poisonous, albeit attractive, ivy.

We say to our comrades and friends—let us go to school. What does that mean? It means that we must get our text-books and our note-books and study the lessons and go through the exercises. This is the task in which the Bombay U. L. T. is partly engaged. Our study-classes are for the purposes of learning true Theosophy. But we have no *perfect* teachers in our Lodge, for Theosophy is too grand and profound a philosophy; we are all learners and we teach as we learn because we learn

as we teach. H. P. B. herself said that at best we are all pupil-teachers. But we are labouring to gain knowledge so that we may be of help and service to our fellow-men. Service of humanity is the most difficult of sciences and our studies help us in our task of purifying ourselves and in becoming efficient helpers of the race. We do not exist to build an organization, but to study and promulgate the Wisdom-Religion of the ancients, called Theosophy in the modern world.

To our readers we say:—Help us by study of the contents of *The Aryan Path*, and THE THEOSOPHICAL MOVEMENT, and by drawing the attention of others to them.

To our brothers of the U. L. T. we say:—Work, not merely for the Lodge, but through it for humanity, to change the manas and buddhi of the race so that passion may die and Compassion Absolute come to birth.

FROM A LAMRIN COMPENDIUM

By TSON-KHA-PA

Arguments, from the consideration why Buddha's teachings should be explained on three planes; i.e., intended alike for the lowest, the mean or middle, and the highest capacities, since each man must believe according to his mental qualifications.

1. Men of vulgar capacities must believe, that there is a (personal) God, and a future life, and that they shall earn therein the fruits of their work in this, their earthly life.

2. Those who have an average intellectual capacity, besides admitting the former position, must know, that every compound thing is perishable, that there is no reality in things; that every sin is pain, and that deliverance from pain or bodily existence is bliss.

3. Those of the highest capacities must know, in addition to the above enumerated dogmas, that from the lowest form to the Supreme Soul, nothing is existent by itself. Neither can it be said that it will continue always (eternally) or cease absolutely, but that everything exists by a dependent or causal concatenation.

With respect to practice, those of vulgar capacity are content with the exercise of belief (blind faith) and the practice of the ten virtues (Ten Commandments). Those of average intellectuality, besides believing, by reason endeavour to excel in morality and wisdom. Those of the highest capacities, besides the former virtues, will exercise the six transcendental virtues (practical Occultism).—*Lucifer*, May, 1888.

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 वटतरोर्मूले वृद्धाः शिष्या गुरुर्गुवा ।

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. Often from the Bombay U. L. T. platform the practice of birth-prevention by artificial means is condemned. Why is this done?

Ans. Because Theosophy condemns the practice; it is well to remember that from that platform Theosophic teachings are repeated, and it is never used for the expression of personal views.

Theosophy regards artificial birth-prevention as an infamous and highly pernicious practice fit for Sodom and Gomorrah, an abomination. This is strong characterization; but we repeat what has come from a source well nigh infallible to Theosophists. (See *Mahatma Letters*, p. 405.) This must not be taken as casting aspersions on those who advocate the practice, in all sincerity, as a panacea for human misery. All such, however, bring but a material cure to a disease which appears to them to be of material origin. The excessive development of sex instinct in man—far greater and more constant than in any brute—has to be fought against and it will most certainly never be lessened by easy-going self-indulgence within the marital relation, any more than by self-indulgence outside of it. This evil of excessive development is of subtle origin, its causes do not lie in the material plane. It is hardly the place here to expound the occult doctrine on the subject, but the well instructed Theosophist knows the genesis and processes of this phenomenon. The remedy is self-restraint within marriage, i.e., the restriction of the marital relation to the perpetuation of the race.

On this topic the views expounded by Gandhiji are truly Theosophical and we reprint below what he said in his *Young India* of 12th March, 1925:—

"It is not without the greatest hesitation and reluctance that I approach this subject. My attention was drawn to the subject, now thirty-five years ago, when I was a student in England. It was in that early time in my life that I became, after leaning for a brief period towards artificial means, a convinced opponent of them. I now observe that in some Hindi papers the methods are described in a revoltingly open manner

which shocks one's sense of decency. I observe, too, that one writer does not hesitate to cite my name as among the supporters of artificial methods of birth control. I cannot recall a single occasion when I spoke or wrote in favour of such methods.

There can be no two opinions about the necessity of birth control. But the only method handed down from ages past is self-control or *Brahmacharya*. It is an infallible sovereign remedy doing good to those who practise it. And medical men will earn the gratitude of mankind, if instead of devising artificial means of birth control they will find out the means of self-control. The union is meant not for pleasure but for bringing forth progeny. And union is a crime when the desire for progeny is absent.

Artificial methods are like putting a premium upon vice. They make man and woman reckless. And respectability that is being given to the methods must hasten the dissolution of the restraints that public opinion puts upon one. Adoption of artificial methods must result in imbecility and nervous prostration. The remedy will be found to be worse than the disease. It is wrong and immoral to seek to escape the consequences of one's acts. It is good for a person who overeats to have an ache and a fast. It is bad for him to indulge his appetite and then escape the consequence by taking tonics or other medicine. It is still worse for a person to indulge in his animal passions and escape the consequences of his acts. Nature is relentless and will have full revenge for any such violation of her laws. Moral results can only be produced by moral restraints. All other restraints defeat the very purpose for which they are intended. The reasoning underlying the use of artificial methods is that indulgence is a necessity of life. Nothing can be more fallacious. Let those who are eager to see the births regulated explore the lawful means devised by the ancients and try to find out how they can be revived. An enormous amount of spade-work lies in front of them. Early marriages are a fruitful source of adding to the population. The present mode of life has also a great deal to do with the evil of unchecked procreation. If these causes are investigated and dealt with, society will be morally elevated. If they are ignored by impatient zealots and if artificial methods become the order of the day, nothing but moral degradation can be the result. A society that has already become enervated through a variety of causes will become still further enervated by the adoption of artificial methods. Those men therefore who are light-heartedly advocating artificial methods cannot do better than study the subject afresh, stay their injurious activity and popularize *Brahmacharya* both for the married and the unmarried. That is the only noble and straight method of birth control."

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 the following Lodges:—

1. Bombay 51 Esplanade Road (1929)
2. London 293 Regent Street, W. 1 (1925)
3. Los Angeles ... 245 West 33rd Street (1909)
4. New York 1 West 67th Street (1922)
5. Paris 14 Rue de l'Abbé de l'Épée (1928)
6. Philadelphia ... 1711 Walnut Street (1925)
7. Phoenix, Arizona... 33 West Washington Street (1930)
8. San Francisco ... 946 Pacific Building (1910)
9. 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:—

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

The U. L. T. pamphlet series has had an addition: the eleventh pamphlet is on "Dreams," and contains five instalments from the pens of H. P. B. and W. Q. Judge.

The Bombay U. L. T. has started work for the children; Theosophy School meets regularly every Saturday.

The Bombay U. L. T. Sunday lecture on the 15th of February was appropriate for the great Hindu festival of Maha Shiva Ratri. The subject was "Death is Regeneration".

News comes from Mysore that a U. L. T. member has organized a study class in *The Ocean of Theosophy*; this has been running now for several months.

In the Los Angeles *Theosophy* for January, these wise words occur:—

Mental diversities, "differences of individual opinion," inevitably cause diversity in the understanding of any proposition, and hence arise frictions, dissensions, alien associations, warring claims and organizations in the very Name of the Universal Brotherhood which is the prime, the only Object of the Masters of Wisdom. Are these *human* failings to be overcome by ignoring them, by pretending they do not exist, by any kind of a league of existing theosophical societies? Or, by sincere Theosophists searching their own hearts in the light of the fundamental and eternal verities of the Wisdom-Religion, whose Teachings and whose Example are accessible to all alike, without interpreters as without Authorities and Successors?

From the San Francisco U. L. T. *Bulletin* (Nos. 3 and 4), we note that there is now a U. L. T. at Phoenix, Arizona. We had heard of a group of students there labouring for some time, and are glad to learn of the formation of a Lodge. Our fraternal greetings!

The Paris U. L. T. continues to attract very large crowds at their Sunday lectures which are being delivered in *La Salle de Géographie*. It is reported that well known literary and scientific lecturers are unable to draw as big crowds as the U. L. T. draws. This in spite of the fact that these lecturers unlike ours advertise their personalities; nay more, this winter it has not been possible even to advertise our subjects. Still crowds come thirsting for the Waters of Theosophy. More power to our Companions in Paris!

The Work of a Theosophical Organisation is the title of a brochure by William Kingsland. It contains the substance of his *Essentials and Non-Essentials of a Theosophical Organisation* issued last June. It has some most excellent statements, and the pamphlet ought to be read by every student of Theosophy. We heartily endorse the sentiments in the following extract:—

What I want to make quite clear now is this: that I stand only for one kind of Unity—Unity in Teaching and Unity in Organisation *only on the basis of the lines laid down by H. P. B. and the Masters*. That movement towards Unity is already known as the "Back to Blavatsky" Movement. . . . There *cannot* be any unity between those who stand for the original teachings and those who,

having perverted and set aside those teachings, now stand for something quite different, though they still *profess* to be carrying on the work of H. P. Blavatsky.

All students of *The Secret Doctrine* of H. P. B. owe a debt of gratitude to Dr. Archibald Keightley, the news of whose death reached us a few days ago. He and his wife, well known by her Theosophical pen-name of Jasper Niemand, were good friends of W. Q. Judge. After his death they followed the banner of Mrs. Tingley, separating from her a little later. Both were among those who instituted that Theosophical Society which was founded in New York City in 1899 after the split in the Tingley organization. Dr. Keightley's connection with *The Secret Doctrine* is partly narrated by himself in the *Reminiscences of H. P. Blavatsky* (pp. 96-100), by Countess Wachtmeister.

We understand that Mr. Alvin Kuhn has been given the degree of Doctor of Philosophy by Columbia University for a dissertation on H. P. Blavatsky. Dr. Kuhn has published a volume entitled *Theosophy: A Modern Revival of Ancient Wisdom* in the series of "Studies in Religion and Culture," published under the editorship of the Department of Philosophy, Columbia University. A review of the volume will appear in the March number of *The Aryan Path*. Dr. Kuhn is conducting a *Secret Doctrine* class at the Independent Theosophical Society, still another of the Theosophical organizations in New York, which also conducts a weekly discussion on *Isis Unveiled*.

The Bodley Head, London, is publishing a volume on H. P. Blavatsky written by C. E. P. Roberts who is also known under the pen name of "Ephesian".

Recently the death of Dame Mary Scharlieb at the age of eighty-six was announced. She was at the head of her profession and one of the pioneers of women in medicine. She received part of her medical education in Madras, where she and her husband were stationed. It was due to the misery and suffering of her Indian sisters that she was energized to train herself in order to be the better able to help and serve them. While in India, she attended Madame Blavatsky, who was lying sick at Adyar in 1885, and who imperatively required rest and quiet. *The Aryan Path* was fortunate in being able to get into friendly touch with Dr. Scharlieb a few months before her death.