

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 23rd January, 1931.

VOL. I. No. 3.

## LEARNING BY HEART

*Learn above all to separate Head-Learning from  
Soul-Wisdom, the "Eye" from the "Heart" doctrine.*

*The Voice of the Silence.*

There are two classes of beings among those who are seriously influenced by Theosophy. First, those whose minds are satisfied. The philosophy appeals to them, because of its inherent reasonableness and unbreakable logic; because of its striking consistency, its uttermost common sense, and above all its sweeping breadth, encompassing every problem of human life as of cosmic world-process. They are of studious temperament. Finding Theosophy responsive where science is silent, capable of solving scientific conundrums at least in theory; also finding it enlightening in its philosophical propositions, these friends devour with speed the contents of our books. The ethics of Theosophy make no practical appeal to them. If they read *The Voice of the Silence* it is because of its poetry, its rhythmic beauty. They are not impelled to apply Theosophical principles to their own daily problems. Thus, reincarnation is accepted as a logical and reasonable teaching on the plane of intellect, but they live as if they had never lived before on earth, and, what is even more remarkable, as if they will not return here to meet the

reactions of their present deeds; and so on and so forth. Some of us puzzle—Who buy hundreds of our books, when at the Lodge so few are seen, and still fewer are sacrificially active? It is this first class of beings who purchase and use for their own purposes our literature. Among them are journalists and writers whose mental output is the result of such reading; but they seldom publicly acknowledge the source. But Theosophy bears neither grudge nor ill-will towards these, for they too are serving our Cause without meaning to do so. A variant of this type is to be found in our several Lodges. Such come to our meetings and classes, participate in our labours, even help us in certain measure, but do not practise, do not apply our Teachings to better their characters, to purify their moral natures, to control their daily life process by the arousing of the Spiritual Will, which continues to lie dormant in them. As long as they keep on reading and studying and attending the classes they benefit—but indirectly, unconsciously to themselves. Like children they absorb nourishment and grow, without being aware of

either. But when they stop study they forget everything in a short while, and then they behave as if they had never heard of Theosophy.

The second class of beings comprises those whose hearts are satisfied by Theosophy. Suffering, some dire calamity, prepares them, and their intuitive natures are attracted by the Teaching. They do not know why or how. The mental capacity of many of them is perhaps below par, but their sole desire to understand life, to better their moral propensities, brings them to Theosophy. Our meetings and activities help them considerably: a peace of heart comes to them, and some contentment, especially through their power to help even in a small measure their struggling fellow souls. In a sense they are a serious danger to the Movement; for, with them, Theosophy becomes a religion—our books are revelations, our gatherings church meetings, our class work solemn ritual; our Masters who are living men are apt to be prayed to by these humble, innocent ones as if they were gods in some far-off heaven! But for all that Theosophy is for them too, and our effort is to keep the doors of our Lodges wide open for every class including this. In spite of the danger it is to the Movement, this particular class compensates by producing from within its ranks hearts fired by real devotion. Not devotion of the religious kind, but of the spiritual type; not the one that makes believers, but that other which creates the intelligent worker, whose enthusiasm transformed into earnest and steadfast labour, gains for the Cause the heart all afire to serve it. Such become learners by heart. They do not memorize words from our books but, by assimilating the Teachings and applying them, learn by and in life. To their head-learning is added life-experience; when these converse or correspond, lecture or write, they do so not with tongue and pen but with life. Their fire is catching: they produce their like. One in a hundred perhaps is such a fired heart, but it is one that serves for the hundred, and serves thousands, nay, millions!

Theosophical Teachings are like pure white snow. When it falls on street pavements, in crowded cities, its protective character cannot be at work. Let it fall on the fertile country and it protects and keeps warm the roots of life and silently works the miracle of the coming spring. When Theosophy enters the heart and not only the mind, its real creative fertility begins to operate. It begets work—works of noble sacrifice, of silent sacrifice, above all of impersonal sacrifice. Such works are small but faithful copies of those mighty works performed by the Sages of the East.

## THE MESSAGE OF GITA

The Bombay U. L. T. celebrated Gita-Jayanti, the Birthday of the *Gîtâ* through the lecture on Sunday the 30th of November. We extract the following from a stenographic report:—

Great events often are like seeds; they begin in a small way; they end by growing into the luxurious tree which shelters weary travellers in their thousands. During the last few years India has begun to celebrate Gita-Jayanti, the Birthday of the *Gîtâ*. And perhaps the significance of this humble and not much heeded beginning will bear more powerful and sweeter fruits for our ancient Motherland than many another movement. We are firmly convinced that India's salvation from the bondage of her own self-imposed limitations will come through the *Gîtâ*: we are equally convinced that India's service of the world at large will become possible through the inspiration of the *Gîtâ*. Mere political freedom brings neither peace, nor power, nor wisdom, and the republics of the West, even of America, both in the North and in the South, are full of discontent and weaknesses and folly. Social order flowers, as Plato taught two thousand five hundred years ago, on spiritual perception and spiritual practice, and if real Order has to emerge out of the present chaos, real and lasting Order, we, the sons and daughters of India, must perceive the truths our Spiritual Teachers sang, and practise them to build our homes, to carry on our commerce, to rear our state institutions. Not by mere aspiration and desire, not by mere words, not even by songs and Invocations, will our Karma change, but by constructive thought, by constructive imagination, by constructive labour. Social order depends on Homes and Individuals, and unless as Plato and Confucius taught, as our own *Artha-Shastra* and *Sukra-Niti* proclaim, Individuals take themselves in hand, there will be no genuine return to the Glory that was Aryavarta. . . . .

We run a greater risk to-day if, blinded by the dust of the present conflict, we do not prepare ourselves for the future. The preparation India needs is the preparation of her masses whose houses are hovels, whose natures are under-nourished, whose culture is unutilised, and whose Homes, pure and contented, should be India's real objective.

Subjects of other Sunday lectures were as under:—

December 21st.	The Law of Brotherhood
December 28th.	The Law of Cycles
January 4th.	1931—What Will It Bring?
January 11th.	Our God and Other Gods
January 18th.	Karma Sets Us Free.

## 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 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.** If Theosophy is old and is the Source of all great religions, why should we not confine our study to old books?

**Ans.** It is true that Theosophy is age-old and is the source of all religions. We must not overlook, nor underestimate, the fact that every single one of these religions has been corrupted. In the form of their ritual, customs, beliefs, etc., very irreligious and non-spiritual views are held and supported under the name of religion. Secondly, let us not forget that all religions, without exception, possess only fragments of the truth, and show big gaps and the absence of connecting links, thus making the existing tenets illogical and irrational. Of all creeds Hinduism approximates most to completeness, but even in that faith there are gaps on the one hand, and interpolations on the other, which latter are worse than useless. Thirdly, old Theosophical books are often written in cipher and symbol, the Key to which has to be first secured.

Now, H. P. Blavatsky did give the Key to the truths in the old books. Further, in pointing out the facts she also exposed the falsehoods and the fictions of these religions. Thus the necessity of studying her teachings becomes apparent. This very subject was discussed in *The Theosophist* for February 1884, and we reproduce Mr. Judge's letter with the Editor's Note:—

The only fault I have to find with Mr. Sinnett's book is that he too often says that: "this knowledge is now being given out for the first time." He does not do this because he wants glory for himself, but because he makes a mistake.

Nearly all the leading portions of the doctrine are to be found broadly stated in the Bagavad-Gita.

The obscuration periods are most clearly spoken of (chap. viii.): "Those men who know the day of Brahma, which ends after a thousand ages, and the night which comes on at the end of those thousand

ages, know day and night indeed. . . . This collective mass itself of existing things, thus existing again and again, is dissolved at the approach of that night. At the approach of that day it emanates spontaneously."

And in (chap. ix.): "At the conclusion of a Kalpa all existing things re-enter nature which is cognate with me. But I cause them to come forth again at the beginning of a Kalpa."

Dhyan-Chohan state is given in the same chapter. "This they call the highest walk. Those who obtain this never return. This is my supreme abode."

Re-incarnation is stated at (chap. iv): "I and thou have passed through many transmigrations." And the return of Buddha in the same. "For whenever there is a relaxation of duty, I then reproduce myself for the protection of the good, and the destruction of evil doers."

Devachan is to be found in (chap. ix.): "These, obtaining their reward . . . Having enjoyed this great world of heaven, they re-enter the world of mortals, when the reward is exhausted . . . they indulge in their desires, and obtain a happiness which comes and goes."

That knowledge is more important than mere religious devotion, see chap. iv, "If thou wert even the most sinful of all sinners, thou wouldst cross over all sin in the bark of spiritual knowledge."

For those who will see, it is all in this wonderful book.

WM. Q. JUDGE.

**EDITOR'S NOTE.**—We do not believe our American brother is justified in his remarks. The knowledge given out in *Esoteric Buddhism* is, most decidedly, "given out for the first time," inasmuch as the allegories that lie scattered in the Hindu sacred literature *are now for the first time clearly explained* to the world of the profane. Since the birth of the Theosophical Society and the publication of *Isis*, it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the Vedas, the Upanishads and Bagavad-Gita. Yet, unto the day of the first appearance of *Esoteric Buddhism*, and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves. The allegorical text was taken literally by the educated and the uneducated, the first laughing secretly at the *ables* and the latter falling into superstitious worship, and owing to the variety of the interpretations—splitting into numerous sects. Nor would W. Q. Judge have ever had the opportunity of comparing notes so easily and, perhaps, even of understanding many a mystery, as he now evidently shows he does by citing relevant passages from the Bagavad-Gita, had it not been for Mr. Sinnett's work and plain explanations. Most undeniably, not "nearly all"—but positively *all* the doctrines given in *Esoteric Buddhism* and far more yet untouched, are to be found in the Gita, and not only there but in a thousand more known or unknown MSS. of Hindu sacred writings. But what

of that? Of what good to W. Q. Judge or any other is the diamond that lies concealed deep underground? Of course every one knows that there is not a gem, now sparkling in a jeweller's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is "given out for the first time" to the world, since its rays and lustre are now shining for the first in broad day-light.

## 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. San Francisco ... 946 Pacific Building (1910)
8. 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 "

In the December Bulletin of the New York U. L. T. there is a useful little article on "Christmas-Giving." Attention is drawn to the real giving—the giving of the heart itself:

It is the feeling and the thought in our hearts which reach people and stir *their* hearts to a better perception, a better feeling, a wider and stronger action, for all our hearts are based in the same One Life . . . . The resurgence of spiritual, mental, and moral force that comes with the Christmas time is the giving of Great Nature, to be shared by all.

In the Bulletin of the London U. L. T. for December we find a new feature, namely "Of Studying Theosophy." It is proposed to reprint from time to time under that heading excerpts from articles on this important subject. The first excerpts given are taken from Mr. Judge's articles—"Of Studying Theosophy" and "Much Reading, Little Thought." This feature should prove very helpful to students all the world over.

A new Lodge, called the Phoenix Lodge, has just been formed in London and is affiliated to the Adyar Theosophical Society. Its declared object is as follows:—

To form a nucleus of members who hold the opinion that the Theosophical Society was founded for the purpose of studying and disseminating the tenets of the archaic wisdom propounded in the Secret Doctrine, as expressed in the original objects of the Society and who are opposed to the Society's name, properties or funds being used for any other purpose or purposes.

We welcome any new effort at spreading the pure teachings of Theosophy, which have been so long presented in a distorted and false fashion in that Society.

Mr. R. A. V. Morris contributes an excellent article to the *Canadian Theosophist*, entitled "Theosophy and the Man in the Street". He complains that "the great mass of ordinary folk—the type of people who listened to the Buddha—have been left quite untouched" by Theosophical teaching. How are they to be affected? It must be, Mr. Morris contends, in some way that directly relates to their daily lives, and it is our job to pass these teachings on to many. It will be remembered that Mr. Judge wrote in one of his letters regarding "the plan of getting Theosophy to the working people." "It must be simply put," he says, "it can be understood." "Has anything been done?" he asks, and this was more than forty years ago. The same question is asked again to-day.