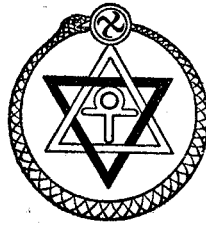


सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 16th July, 1931.

VOL. I. No. 9.

LET US THEN PRESS FORWARD

In various organizations with their names or purpose or both designated Theosophical, members often encounter—a great number are doing so now—certain difficulties in prosecuting their studies, in doing their work, in attempting to give expression to the members' will in their respective organizations, in evolving suitable constitutions and by-laws for their spiritual societies. In this age of personalities and of working for and therefore with effects, we are apt to overlook certain very important ideas which are the fundamentals of all Theosophical duties. The Great Masters of Wisdom did not send H. P. Blavatsky to establish a Society but to help form a nucleus of Universal Brotherhood; not to establish a Church but to help the prosecution of the study of religions, philosophies and sciences; not to establish a factory producing psychics whose *dicta* can pass for final explanations; but to help investigate the unexplained Laws of Nature. Her work was to energise the mind of the race, so that a certain number of mankind may turn their faces Homeward—the world of the Spirit.

Our loyalty to her sometimes takes mistaken expression. It is not loyalty to be merely loyal to her ways and means, but to the end which she al-

ways had in view; not even to her personality but to that which she represented. It is a false notion which often costs us a great deal to try to be loyal to her organizations, her modes of work, her instruments of achievement. It is not loyalty to the pair of spectacles she wore but to the Vision she beheld and upheld for our beholding; it is not loyalty to the pen with which she wrote, but to the Wisdom she chronicled and recorded—let us remember that. Our duty to Theosophy and our loyalty to the Messenger should be synonymous. Not the printed word in the English tongue and the Russian woman but the Ancient Doctrine of the Wisdom-Religion and H. P. B. . . . Living in the world of personalities and effects our very affections bind us to forms, and it is but natural that our esteem and reverence and devotion rush to the visible and the tangible; we are so identified with our personalities that it is very easy to become attached to the personality of the Spiritual Benefactor.

What shall we do? Remain true and loyal to the Message which H. P. B. brought. Carry on her work—investigate the hidden world of ghosts and goblins, of angels and devas, *within ourselves*; study all religions, philosophies, sciences, arts, with the faculty of comparison, so that we

know the true from the false, the Ancient Record which is ever new from the ever-growing knowledge whose nature is ephemeral; form a nucleus of Universal Brotherhood of Souls however small in number but deep in their uniting quality.

Let us not busy ourselves doing something to somebody—we are souls, living in a world of souls endeavouring to come into unison with the Host to which we belong. Our difficulties, our perplexities, our strifes are perpetuated when the personality usurps the place of the Ego, for it has only ignorance at command—the ignorance which confounds. The Ego born of light dispels the darkness of division. Let us, therefore, turn within where is the Power Divine to grasp the Message of the Masters; let us also seek without—in the Message, constant and consistent, which vibrates throughout the ages and which has found a focal point in the words of H. P. B.

To those brother-Theosophists who are facing the obstacle of matter—form, body, organization, society; who are struck by the hand of personality—great and strong or revered and loved; who are standing in the hour of darkness—harassed, worried, cogitating; be they in the East or West, near us or at the antipodes; we earnestly say this:—

H. P. B. is not dead—but is living in her books. The Masters have not deserted us, for Their Message is there in the work of Their Messenger. Invoke the aid and the blessing of the Message and the Messenger, the Light of the one, the Voice of the second abides with us. Endeavour to read by the power of the Inner Ruler that Message of Light and rise up to save it from being engulfed by the turbid waters of pseudo-Theosophy and extinguished by the venomous strength of the ancient enemy of the Message. Having saved, hold high the torch of that Message in this world darkened by the sins of cruelty and hatred; relight these torches put out by the hand of ignorance and jealousy in the years that lie behind—the torches which were lighted at the Original Torch of H. P. B., whose bearers were calumniated and disgraced. Throw off the glamour of make-believe, gain the inner illumination that the Message of the *Secret Doctrine* offers, and thus enlightened go forward enlightening your fellow-men.

Wherever is H. P. B. . . the Illuminator; wherever is the Valiant soldier-student, with the bow of Compassion and the arrows of Knowledge, assured are there fortune, victory, wealth and wise action. This is our belief.

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. When we attempt to live by Theosophic principles we draw on ourselves criticisms from erstwhile friends or near relatives. Take for example—not indulging in small talk and casual gossip; or not missing Lodge meetings for social functions. Is not discretion the better part of valour in such situations?

Ans. The ordinary man has enough decency in him to know that real gossip is wicked; he cannot but admire any earnest attempt at control of tongue in that direction. If he does not see that gossip is evil, the earlier his opinions are set at naught the better for the aspirant and the practitioner. Remains—small talk. It is very true that people do not appreciate any check on "casual gossip" which is mainly about persons. Personality is pushed and exploited—that is the way of the world, and personal talk is one of the finest avenues for pushing and exploiting personalities. The Theosophical student and aspirant has undertaken to curb and discipline his personality, so it becomes his duty to himself not to give way—for the sake of "friends". Moreover, there is the sacred science to be considered—we owe a duty to It. In these words of a Master all of us find the guiding principle:—

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish*, succeeding another *fetish* just overthrown, and followed

THEOSOPHICAL ACTIVITIES

in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up.

Constructively speaking, then, we should not put before us an aim less than the highest merely because it seems that our success will not be as great as we think it ought to be; and still less should we be discouraged because "friends" and "relatives" wedded to the "established order" tease or criticise us. Writes Mr. Judge:—

Every student of Occultism, Theosophy or true religion,—all being the one thing—will go through Arjuna's experiences. Attracted by the beauty or other seductive quality, for him, of this study, he enters upon the prosecution of it, and soon discovers that he arouses two sets of forces. One of them consists of all his friends and relations who do not view life as he does, who are wedded to the "established order," and think him a fool for devoting any attention to anything else, while the general mass of his acquaintances and those whom he meets in the world, instinctively array themselves against one who is thus starting upon a crusade that begins with his own follies and faults, but must end in a condemnation of theirs, if only by the force of example. The other opponents are far more difficult to meet, because they have their camp and base of action upon the Astral and other hidden planes; they are all his lower tendencies and faculties, that up to this time have been in the sole service of material life. By the mere force of moral gravity, they fly to the other side, where they assist his living friends and relatives in their struggle against him. They have more efficiency in producing despondency than anything else. . . .

The student may, perhaps, with ease face the crowd of friends and relatives, having probably gone through that experience in other lives and is now proof against it, but he is not proof against the first dark shadow of despair and ill result that falls upon him. (*Notes on the Bhagavad-Gita. pp. 18-20.*)

We have enough of a job attending to the enemy within to be worrying about critics outside. There is no better method of setting at nought the function of "the two sets of forces" referred to by Mr. Judge than a most regular and punctual attendance at Lodge meetings. At study-classes, in Lodge atmosphere, there is safety as well as sustenance. If it is true that a man is known by the company he keeps, it is equally true that a man's moral health depends upon the psychic air he inhales. Consider and contrast the psychic atmosphere of the Lodge with that of a "social function".

*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. 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 "

We regret to announce the death of Mrs. W. Q. Judge. She has been in the Theosophical Movement for a very long time and showed her sincere interest up to the last. She attended some meetings of the New York U. L. T., and we had a letter from her written only a few months ago from which we extract:—

I am sure having the *Ocean* brought out in India would much please Mr. Judge. He always felt it to be the mother country of the true religion, though having become distorted as have other forms of it, and overlaid by the priests. You remember he spent several months in India but at a most trying and unsettled time, and came back very worn and ill. And I know he hoped to go back again sometime, but that was not to be.

A little known article of W. Q. Judge, "The Esoteric She," makes the bulk of the U. L. T. pamphlet No. 14. It was originally published by the *New York Sun*, 1892, in the same issue in which the retraction of the defamation of H. P. B. was made. It provides, therefore, an answer to the attack in a recent volume. In that connection we must draw attention to a dignified defence of H. P. B. in the *N. Y. Times Book Review* of 31st May 1931, written by J. F. B. Mitchell.

Two new pamphlets are in preparation, dealing with the *Secret Doctrine*: the first contains "About the 'Secret Doctrine,'" by W. Q. Judge, "Mistaken Notions on the 'Secret Doctrine,'" by H. P. B. and an instalment of the well-known "Hidden Hints in the Secret Doctrine," also by Mr. Judge. This last is completed in the second pamphlet which, in addition, contains "The Secret Doctrine and Physiology," by W. Q. Judge and others.

The Canadian Theosophist (May) says:

The Theosophy Company (India) Ltd., has realized one of our dreams in a cheap edition of *The Key to Theosophy*, excellently and clearly printed in clear type from the original edition, and in a pocket size which will be very handy for those who wish to carry the book about. It is cheap, too, being priced at \$1. We know nothing better for those who wish to study Theosophy than this book. It is impersonal in the best sense, and deals with all the fundamental principles of Theosophic doctrine. The idea, pervasively circulated among some people, that Theosophy is dogmatic, is an impossible conception for those who take *The Key* as a guide.

In the June *Theosophy* (Los Angeles), the following appears:

In Theosophy and in the *Theosophist* there is no room for compromise. Compromise is the path of ignorance, of human nature, not of knowledge, of the divine nature. The *Theosophist* has to see for himself, to know for himself, if he is to choose and choose wisely, which is to say, irrevocably, for himself. Otherwise the warring elements in nature, the conflicting principles in himself, will make him first the victim, and then the tool, the irresponsible tool, of that lower nature which seeks ever to be on the "safe side," or which seeks power, divine or infernal, for its own sake. Hence all the turmoil, all the lo here and lo there, all the running to and fro among Theosophists; hence all the wolves in sheep's clothing in the Theosophical Movement as in the world at large. "But how am I to feel safe? How am I to be sure? How am I to know?" These are the questions Theosophists as well as other men incessantly ask, of themselves, of the would-be leaders. How, indeed, if Theosophists will not study and apply their Theosophy and the lessons of Theosophical history?

W. Wilson-Leisenring has the following

interesting remarks in the *Occult Review* for May:—

Now H. P. Blavatsky was the first Initiate to come out openly and challenge before the public the dogmas of the Christian, especially the R. C. Church and its control over human minds. Her work was not secret, although her knowledge certainly was. In contrast to the necessarily cryptic methods of the Arcane Schools of former centuries, she broadcast their secret teachings in theosophical expositions. The time had arrived when the intellectual classes generally were ready to be offered a reasonable philosophy of life which neither modern science nor the Church could provide

Nevertheless, serious students are comparatively few, and the opponents of the Wisdom Religion are many and extremely active. They are working with the tide—with the mental reaction from the earlier materialistic conclusions of science which is now carrying many thinkers to the opposite extreme; even anthropomorphic cosmical conceptions are being revived.

Considering the number, variety and ubiquity of pseudo-occult "orders," "fraternities," "lodges," etc., etc., it seems the duty of students of the Ancient Wisdom to inform themselves regarding the aims and practices of these bodies and to be more energetic and decisive in warning the unwary of the dangers. They ought to be prepared to explain the reasons for caution. Those who really do not want to be swamped spiritually in the astral war now raging will avoid all occult groups, all esoteric or secret societies, all meditation circles, all would-be gurus and outer heads, all confessionals and rituals. Aspirants for knowledge are certainly naive and unread who imagine that they will be able to exercise the higher faculties of their minds (discrimination, discretion, etc.) if they place themselves in astral currents which the human will, trained to direct such influences, can use to dominate others

Serious students of current tendencies and their dangers realize to-day, more than ever, the significance of H. P. B.'s Message, and the importance of her writings.

J. D. Beresford writes in the July *Aryan Path*:

Space does not permit me to elaborate this general explanation of the phenomena of spiritualism in the present article, but for me, at least, it has solved a host of difficulties, chief among them that inherent silliness which is characteristic of the body of the spirit communications. For the rest, I must refer readers of *The Aryan Path*, whether professed Theosophists or not, to that astounding book *Isis Unveiled*, in which they will find a reasoned analysis not only of those phenomena which had been obtained fifty years ago but many anticipations of others of which there was no modern record when the work in question was written.

Our London companions reprint in their Bulletin for June a very appropriate extract from an old article on "How to Defend Theosophy". On account of the recent attack on H. P. B. many naturally desire to defend her, and the extract gives some good guiding principles. There is also a practical answer by Mr. Judge to a question on mercy, forgiveness and karma.