

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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HOUSE WARMING

“There is heat internal and heat external in every atom,” say the manuscript Commentaries, to which the writer has had access ; “the breath of the Father (or Spirit) and the breath (or heat) of the Mother (matter).”—*The Secret Doctrine* I, 84.

All folk-lore, every social and religious custom has a core of fact hemmed in by superstition and sham. Every symbol has its meaning and every human act is a symbol.

The Bombay U. L. T. begins a new cycle having spiralled to a new point in space. Its family having grown, it has moved into a new and more spacious home. All peoples and classes, even the sedate English shop-keeper, enjoy what is called house-warming. In India a religious turn is given to the festive occasion as to all else. What shall be the house-warming for the Bombay U. L. T. ?

The heart warms the body ; love warms the home ; trust is the warmth of trade ; a people's content warms the state. *The Secret Doctrine* teaches (I. 103) that heat, attraction and repulsion are the three great factors of Motion. Warmth is the balancing between attraction and repulsion, and produces that repose which is Bliss. The U. L. T. attracts the highest in every individual ; it repels the base, the mean, the selfish in every one ; the third factor, of heat, is the

knowledge of Theosophy which brings balance and repose and bliss. The heat of Kama-passion is the heat of matter ; the warmth of Buddhi-Wisdom is the heat of Spirit ; when their balance is struck the result is Bliss. Theosophical knowledge throws out evil ; further, it brings forth good ; lastly, it produces the contentment which is energetic. This Lodge cannot perform miracles and beget perfected Adepts and great geniuses out of the local citizens ; but it can and does and has (as some will testify in the silence of their own self-examinations) made numerous people less mean and less selfish, and others more thoughtful and more charitable. It has awakened people mentally to the recognition of their own innate divinity. They are learning why they came into the world, and how they should live, and what will happen when Death comes as a release.

What shall each student bring to the house-warming ceremony ?—

A Light is needed—the Light of Wisdom. Let us kindle our humble wick at the Sacrificial Fire which H. P. B. brought from the Wise Ones.

Flowers are needed—the lotus of the heart, grown out of the mire of life terrestrial which all of us are fated to live through and overcome; the rose of beauty which burgeons in secrecy and in silence; the fragrant champak, sacred to Shiva, and symbol of the Great Sacrifice. Let us bring these heart-blooms whose fragrance never dies.

Wheat, rice and salt are needed—symbols of fructification, of nourishment and of the savour of Life.

As we all learn and assimilate Theosophy the light of the Lodge will grow and shed its effulgence far and wide; as we apply and practise Theosophy the beauty and fragrance of character will touch others who come here, away from the ugly world, seeking some solace; as we all promulgate Theosophy we will fructify that race whose Sires are our Masters, we will nourish the hungry souls, and add real savour to Life.

Let those who have found in this Lodge their Spiritual Home remain true, by sustained self-energization, to our Theosophical Brotherhood. To the new-comer, the enquirer, even the doubter we give welcome and say—"Observe, seek, question". Lastly, through this organ of the Lodge, we invite all to share our blessings, our happiness, and our hopes.

THE "BLAVATSKY TRADITION"

On page 40 of your issue of August you quote some words of mine from the *O. E. Library Critic* and ask me to "detail what is the 'Blavatsky tradition'."

To answer this question adequately would fill a volume, but what I had in mind when writing was that the various Theosophical societies that profess belief in "occult successors" and "outer heads" might be divided into two categories: (1) those whose particular leaders claim and exercise occult authority to "give out" statements supplementing or correcting the teachings embodied in the writings of H. P. Blavatsky and her Masters; and (2) those who propagate the said teachings without addition or alteration. The words "groups faithful to the Blavatsky tradition" referred to societies in the second of these categories.

The allocation of the various "successors" and their followers between these two divisions would of course depend on the nature of their own public activities. Prejudice or preference should have nothing to do with it.

R. A. V. MORRIS

London

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 गुरुयुवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिञ्चनसंशयाः ॥

"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 it mean to "join" the U. L. T. ? You say "no formalities, no organization" and yet show us the yellow membership card and speak about membership at each meeting?

Ans. It is true that the U. L. T. is not an organization and yet is—in an extraordinary sense. Of formalities and red-tape there are none—but there is the Golden Cord of Knowledge, Aspiration and Devotion which binds all those who put on record their resolve to give rather than to get, to serve rather than to be served.

First, no one is ever pressed or persuaded to join; all that is done is to draw attention to the fact that a nucleus of Brotherhood is under formation, so that a man may ask himself if he wishes to be part of that nucleus. If his own answer to himself is in the affirmative he has determined for himself, he has chosen for himself to tread the Strait Noble Way, the Aryan Path. It is the inward Trail of the Willing, the Thinking, the Feeling Soul up the heights of Spirit.

One may so determine and record in the silence and sanctity of his own heart and not speak and not declare. This is an attitude of some, we know. But no one can cheat Nature or frustrate her operations, and one of her primary methods is to work from within outwardly. What is in the heart is bound to become a subject of thought and then of action. If murder will out, so will the deed of life-giving philanthropy. He who solemnly resolves in his own Heart to be part of a growing Nucleus of Brotherhood will act as a brother and "betray" himself.

There are some considerations which it would be opportune to put down:—

(1) This Lodge adopts a Line of Action which distinguishes it in the world of philosophy, science and religion. (a) The Lodge studies the philosophy of Theo-Sophia, Brahma-Vidya, Bodhi-Dharma. (b) That study is undertaken in the spirit of science: the fearless investigation of facts in Nature.

The method of science is to enquire and hold fast to that which has been found to be true. The very first, the primary and fundamental fact taught in that philosophy is that its truths, unadulterable and consistent, have been known down the ages; the present day enquirer and researcher adopts the scientific method to discover or uncover for himself the facts hidden by an overgrowth of fiction and falsehood. (c) Having discovered by this strict scientific pursuit, that a philosophy consistent in all its tenets exists, the student begins to apply them to himself, and sooner or later becomes converted *i.e.*, turns about from a separating religious creed to the Wisdom-Religion, the Faith of the Buddhas, Wise Ones; of the Rishis, Seeing Ones; of the Christs, Anointed Ones. He begins the endeavour to live, Self-induced, Self-energized, Self-dependent. This does not mean that he makes no mistakes, but he has turned in the right direction.

(2) Thus those who understand, and see that Line of Action and declare it, are brothers of a fraternity, bound by the Golden Cord referred to above. That does not mean that all who sign the membership cards have so understood and seen and experienced the inner conversion. We know that there are many who sign with a pen dipped in ink only; such are responsible to their own selves, and even they, if they persevere, in the process of time will experience Conversion and become as newly born. But there are those, and by no means a negligible quantity, who see, who understand, who are newly-born, and who are the real promoters of the Lodge. Moreover this Bombay U. L. T. is linked to other U. L. T.'s wherein too are those who have seen, who have understood, who are converted. All such, wherever or however situated, are united by the similarity of aim, purpose and teaching.

(3) The method of active service adopted by the Lodge and all other U. L. T.'s was devised by Robert Crosbie in 1909. He did not create it afresh so much as he copied from the Original. He searched and he suffered, but he kept on searching in spite of errors; and because of right action, after many years, he came to see the Line, the Traces of old times.

He saw (a) that as long as one depended upon earthly guides one is bound to go astray; (b) that the woes and vicissitudes of any Theosophical organization were mainly due to personalities; (c) that the best way of eliminating this treacherous source is to copy some at least of the methods and means of the Impersonal Personalities, the Masters of Theosophy. The result is the Declaration of the U. L. T.—the Charter of Free Souls who bind themselves to service. The best way to crush personal ambitions is humbly to seek the refuge of Impersonal Teachings, of Universal Truths. This

the Declaration provides, and all the ways and methods of the U. L. T. find meaning and justification in that Declaration. In it also will our questioner find the meaning of membership in the U. L. T. There are very many good reasons which reveal the necessity of each declaring his Theosophical position which, in every case, has a visible and exoteric as well as a hidden and esoteric significance. The U. L. T. has no quarrel with any Church, League, Society or Association—

To priests and to prophets
The joy of their creeds,—

but it exists to teach those willing to learn how to follow in the footsteps of the Predecessors, how to repeat the Teachings, with the humble whisper of "Thus Have I Heard".

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."

1. Amsterdam ...	98 Pieter Lastmankade (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	VIIIth ..
<i>De Theosoof</i> (Dutch)—Amsterdam	IIIrd ..
<i>The Aryan Path</i> (English)—Bombay	IIInd ..

Theosophy (Los Angeles) for August announces the publication of a reprint of *Isis Unveiled*—the first book H. P. Blavatsky wrote. It is a photographic reprint of the original edition of 1877; the two volumes are bound together, just as in the case of the edition of *The Secret Doctrine* published in New York in 1925. Thus we have now H.P.B.'s two monumental works as companion volumes. We have not had the pleasure of seeing a copy at the time of writing, but doubt not that it will be as handsome a turn-out as are all the publications issued by Los Angeles Theosophy Co. Besides the original Index a supplemental Index is added and a Publishers' Preface inserted.

This new edition is called "Centenary Anniversary Edition," and may be fitly regarded as a contribution marking the H. P. B. Centenary—the best contribution so far made, for which great credit goes to our companions and co-workers of Los Angeles Theosophy Co. The U. L. T. part of The Theosophical Movement can be justly proud of this contribution. Once H. P. B. wrote that mutual admiration should play no part in Theosophical affairs but "honour should be given where honour is due," she added, and we must offer our brothers our congratulations and our thanks for this noble gift to the Theosophical world.

We understand that the one volume photographic reprint of H. P. B.'s *Secret Doctrine* published in New York in 1925 is exhausted and a new edition will be soon issued. More power to the Theosophy Co. in America.

We welcome Periodical Vol. I, No I, which the Los Angeles U. L. T., have begun issuing with the month of August. It has adopted the format of the New York U. L. T. Periodical to which reference was made in our last issue. It contains the summer programme of work: Public lecture on Sundays; and Question-Answer meeting on Wednesdays.

In the month of September our French and Dutch contemporaries began their new volumes: *Theosophie* commences its seventh, and *De Theosoof* its third volume. Our congratulations.

De Geuniërde Loge van Theosofen will hold two meetings every week—a public lecture on Sunday at 8-15 p. m. and a study class on Wednesdays at the same hour. The first lecture of the season was given on September 13th. Both meetings are held at the Musick Lyceum, Albert Haan Plantsoen, Amsterdam.

The Philadelphia U. L. T. will conduct a class on the *Bhagavad-Gita* at the beginning of their new season after the autumnal equinox; this will be held every Tuesday. Thursdays are set apart for a study-class on *The Ocean of Theosophy*. "The most encouraging sign of all," says the letter, "was that our new members were mostly young people." We send our best wishes and fraternal greetings to our companions in Philadelphia.

There is some likelihood of a new U. L. T. in Pacific Grove, California, springing into existence. Our early heartfelt congratulations.

Attention of all students of Theosophy may be drawn to an article "Wanted Ambassadors" in *The Visva-Bharati Quarterly*, the organ of the poet Tagore's university. It is translated from the French *Theosophie*.

Writes Mr. A. E. S. Smythe in the August Canadian Theosophist:—

In my 23rd year after long study of history, poetry, general literature, science and the scriptures I set out to find Truth, and on the steamer to New York met William Q. Judge on his way back from India. That formed a link which bound me now and forever to H. P. B. and her Masters.

The movement for fraternization among Theosophists with different affiliations evokes some excellent remarks in August *Theosophy* (Los Angeles) which every student should think over and take to heart.

The fundamental sectarianism of human nature is not uprooted by adhesion to any theosophical society, by devotion to H. P. Blavatsky or any other theosophical teacher or exponent. All this is but "taking sides," is but making of Theosophy a religion, is but repeating under new names and proscription the ancient heresy, the false psychology which regards Self as something that can either be "saved" or "lost". *Self must be understood*. The three Objects must be achieved if that understanding is to be gained: it is the *Objects* of the Parent theosophical association which are important—not the "original" or any other society or association of Theosophists. Without education, which means individual study of the fundamental Principles of Theosophy; without application of those Principles, which means collective devotion to the three Objects, the "Universal Brotherhood" of Theosophists will be no more, no other, no better, than the brotherhood of any other religious association—mere sectarianism.

In that connection we draw attention to the letter from Mr. Morris (see p. 46) on which we reserve our comments.