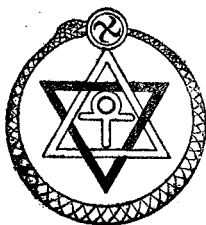


सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

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## SELF-RULE IS SELF-SHINING

The spiritual significance of the word Sva-Raj—Self-Rule—is submerged in its political application. Similarly, in the West, Democracy, the strength of the people to rule themselves has been taken to mean the power to vote and to legislate. Again, Home-Rule, the power of the home to lead us aright has now only a political interpretation, as has Sva-Desh—the Place of the Self.

Among his numerous tasks, the Theosophical student has that of restoration of their Soul significance to great words. The Soul of words is submerged in their current usage as at present the human soul is entombed in flesh. Sva-Desh, Sva-Raj, Home-Rule, Democracy are bhuts or ghosts from whom the Soul has departed.

Sva-Raj is the power of the Self to shine; where the Self shines there is Sva-Raj. When the Light of the Soul directs our steps on the path of life we have gained Sva-Raj.

This does not mean that it is wrong to use the word in its political sense, but we should recognize that the political is a secondary aspect and we shall miss the reality if we fail to emphasise the primary meaning. When the Self shines everything begins to shine.

It is often said that once Sva-Raj is obtained India will be happy ever after. This is true if the

word is used in its primary sense; but if, as is most generally the case, it is fancied that political changes will bring about health, wealth, and happiness then the dreamer is living in a fool's paradise and he would be better off in the hell of the dis-illusioned who live in their millions in London, Moscow, New York and Paris.

Bliss, Ananda, is the energy of Truth or Rhythm, Sattva. The *Gita* teaches that when Wisdom, the Bright Light emerges at every gate of the body there arises Peace within and the power to do true works without. Almost universally, the energy of discontent and of indolence is manifest, producing mistakes and even crimes. Discontent wanders aimlessly. Indolence sits irresponsibility incarnate. Both hope. As most men and women are a mixture of discontent and irresponsibility in them the Light of the Inner Self is obscured. If we were to use the motion of our discontent on our own indolence we would verily kill two birds with one stone—but we must possess that philosopher's stone. As we seek the divinity hidden in our discontent we unfold the sense of responsibility to all that lives and breathes.

Be discontented with your own indolence and the first glimmer of Light will become manifest.

## 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 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. The U. L. T. condemns those who charge fees for imparting spiritual knowledge; but the Bible says that every labourer is worthy of his hire; then why is it wrong for a spiritual man to charge money? how can he live?

Ans. The U. L. T. condemns no one; the law of brotherhood demands that no individual be condemned, and only false acts should be judged and if necessary exposed and attacked. Condemn crime, not the criminal.

Next, let us give the whole quotation from the Bible, and in advance point out that interested parties quoting a sentence out of context impart a meaning not conveyed in the passage read as a whole. The particular sentence occurs in Luke x. 7; that and the preceding and the following verses are instructions Jesus gives to his disciples undertaking propaganda work. The whole verse is—"And in the same house remain eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house."

Now Jesus has described to which house the student-server shall go and how he shall behave and there is a parallel passage in Matthew x. from which we quote; these instructions are true for Theosophists of to-day as for Theosophists who learnt from Jesus.

Freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go hence. And when ye come into an house, salute it.

The acceptance of *voluntary* gifts and offering from worthy persons is all that is permitted.

We will add the views of H. P. B. and of Mr. Judge.

"The tree is known by its fruits." Side by side with passive mediums in the progress of the world's history, appear active mediators. We designate them by this name for lack of a better one. The ancient witches and wizards, and those who had a "familiar spirit," generally made of their gifts a trade; and the Obeah woman of En-Dor, so well defined by Henry More, though she may have killed her calf for Saul, accepted hire from other visitors. In India, the jugglers, who by the way are less so than many a modern medium, and the *Essaoua* or sorcerers and serpent-charmers of Asia and Africa, all exercise their gifts for money. Not so with the mediators, or hierophants. Buddha was a mendicant and refused his father's throne. The "Son of Man had not where to lay his head;" the chosen apostles provided "neither gold, nor silver, nor brass in their purses." Apollonius gave one half of his fortune to his relatives, the other half to the poor; Iamblichus and Plotinus were renowned for charity and self-denial; the fakirs, or holy mendicants, of India are fairly described by Jaccoliot; the Pythagorean Essenes and Therapeutæ believed their hands defiled by the contact of money. When the apostles were offered money to impart their spiritual powers, Peter, notwithstanding that the Bible shows him a coward and thrice a renegade, still indignantly spurned the offer, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." These men were mediators, guided merely by their own personal spirit, or divine soul, and availing themselves of the help of spirits but so far as these remain in the right path.—*Isis Unveiled*. I, 488.

In answer to a question Mr. Judge said in the *Theosophical Forum* for September 1890.

The taking of pay for any act of "White Magic" is un-theosophical and injurious to the taker. The example of all great men known to history or Scripture is against the taking of pay in such cases. Jesus would not take it, nor Apollonius, nor Buddha, although, if persons insisted, they were allowed to donate food or for food. Buddha depended upon voluntary contributions of food, and accepted the gift of a garden or park from a rich man for the use of the disciples, but not for himself. A "right means of livelihood" does not permit the practice of powers belonging to another plane than this for pay. If we have to starve unless we take pay for what the querist calls "arts of White Magic," then, I say, starve and you will be the better off.

The accepting of pay at once takes away the character of White Magic from the act and makes it Black, for there is a selfish purpose in receiving the pay which no amount of argument or self-cheating can remove. There are many degrees of "Black Magic," running all the way from effort to get money for food up to deliberate, conscious work for self alone. If one has the natural gift of healing and then takes pay for its use, he is cheating. This is wide apart from the practice of medicine, which you have to give effort, time, and money to acquire.

But if a natural healer or a "spiritual healer"—to use a most absurd term now in vogue in America—practises healing, and takes of alms only enough for sustenance, there is no Black Magic. But all such healers can ask themselves if they have made money, saved money, bought property, lived in luxury on the proceeds of their art or practice—or whatever they call it—and, if they have, then certainly they have "robbed the gods," who gave freely a power and compelled no pay. The "gods" see these things, and have a time and place when and where the stolen property has to be accounted for.

Remains the last question "how can he live?" Theosophy says, like any other man let him labour by the sweat of his brow. Every man owes it to himself to earn his own livelihood and why should Theosophical students be exempt from it? Wrote H. P. B. once:—

No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty will have to move about and go, missionary like, to teach Theosophy to the Sadducees and Gentiles . . . . . A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first duty taught in Occultism is to do one's duty unflinchingly by every duty.

## ONCE A MAN ALWAYS A MAN

The difference between metempsychosis, which is the transmigration of a human Soul into an animal form, and Reincarnation, or the rebirth of the same Ego in successive human bodies, must be clearly made. Ignorant of the true meaning of the Greek word, people do not even suspect how absurd, in philosophy, is this purely exoteric doctrine of transmigrations into animals. Writes H. P. Blavatsky (*Lucifer* IV. p. 90):—

Nature, propelled by Karma, never recedes, but strives ever forward in her work on the physical plane; that she may lodge a human soul in the body of a man, morally ten times lower than any animal, but she will not reverse the order of her kingdoms; and while leading the irrational monad of a beast of a higher order into the human form at the first hour of a Manvantara, she will not guide that Ego, once it has become a man, even of the lowest kind, back into the animal species—not during that cycle (or Kalpa) at any rate.

Occult Science teaches that the same order of evolution for man and animals—from the first to the seventh planet of a chain, and from the first to the end of the seventh round—takes place on every chain of worlds in our Solar system from the inferior to the superior. Thus the highest as the lowest Ego, from the monads selected to people a new chain in a Manvantara, when passing from an inferior to a superior "chain" has, of course, to pass through every animal (and even vegetable) form. But once started on its cycle of births no human Ego will become that of an animal during any period of the seven rounds.—*Vide* SECRET DOCTRINE

## 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. Amsterdam ...    | Address not yet available. (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 .. ..	Vith ..
<i>De Theosoof</i> (Dutch)—Amsterdam .. ..	IInd ..
<i>The Aryan Path</i> (English)—Bombay .. ..	IInd ..

Our companions of the Los Angeles U. L. T. recently sent a letter to comrades and co-workers everywhere from which we extract with great pleasure the following:—

With each passing year our ranks necessarily witness many changing quantities in men, things, and methods but, always holding those who are self-determined to make Theosophy first in their own lives and to devote themselves in loyalty of heart and singleness of mind to the great Objects of the Theosophical Movement. From the beginning U. L. T. has eschewed all semblance of authority, all forms of organization, placing its whole reliance on the Declaration of the Lodge, on the self-induced and self-devised efforts of the Associates to make that Declaration a living bond of union among them, wherever and however situated.

The Teaching is one, the Work is one, the Objects of

our alliance are one, however many the Lodges, however widely scattered the individual Associates. To preserve and disseminate the Teaching, to maintain and strengthen the Work, to promote the solidarity of the workers, despite all differences of individual opinion, all distinctions of rank, time, place, and circumstances—this is the voluntarily assumed responsibility of every Lodge and of every Associate.

The safety of the Movement depends on impersonal devotion to Theosophy by each independent Lodge. Each Lodge depends on the mutual loyalty, charity, sacrifice, and unselfish efforts of its individual Associates. The cohesion of the Lodges, the unity of the Associates, rests now as always upon the degree of Theosophical Education acquired by each and all, upon the degree in which Lodges and Associates endeavor to make Theosophy their Teacher, its Messenger and her true Disciples their Example, and each other their brothers in all their efforts at living the Theosophical life. Theosophy is for all, and while of necessity there must be local Lodges, there can be no local Theosophists.

The Bombay U. L. T. moves to more spacious quarters on the 1st of October 1931. The Lodge since its commencement on 17th November 1929 has grown and its present hall can but hold 300 people, and that not too comfortably. It has now found a larger hall seating 500. *The address remains unchanged*, and the Lodge is always glad to enter into fraternal communication and co-operation with the sister Lodges, as with individual Theosophists wherever and however situated regardless of their affiliation. Address—51, Esplanade Road, Bombay. Telegraphic and Cable address—“Aryahata,” Bombay.

The Bombay U. L. T. converted their usual public lecture Meeting on Wednesday 12th August to a consideration of some Teachings of H. P. B. Extracts from *The Voice of the Silence*, and *The Secret Doctrine*, as also from her article “Let Every Man Prove His Own Work” were read; Mr. Judge’s article on the passing of H. P. B.—“A Lion-Hearted Colleague Passes” was also read.

The London U. L. T. will complete their summer programme with the autumnal equinox; their new season commences on Sunday the 27th of September. They are going to study *The Key to Theosophy* in their class.

The newly-formed Amsterdam U. L. T. begin their season on Sunday the 13th of September with a public lecture. The text-book selected for the weekly study-class is Mr. Judge’s *The Ocean of Theosophy*.

We have before us the first number of Vol. II of the New York U. L. T. “Periodical”. The Lodge has been issuing regularly these bulletins every month—a worthy outcome of the spasmodic efforts in that direction made since 1925. The present number contains some good extracts from the writings of Robert Crosbie.

The Blavatsky Association of London are to be congratulated on their Centennial edition of *In Memory of H. P. B.* by Some of Her Pupils. At the time of her death, friends, co-workers and colleagues of H. P. B. expressed their feelings and thoughts. From intimate co-workers like H. S. Olcott, and W. Q. Judge to non-theosophical admirers like the justice-loving Agnostic “Saladin” (Stewart Ross) and the well-known journalist W. T. Stead made their record of the character and achievements of the Great Theosophical Messenger. The present edition fulfils a purpose the original publication could not, *viz.*, each article tells a tale about its author who since 1891, living for short period or long, has made a fresh life record; and some have not yet finished making them, Read, for example—!

The Adyar *Theosophist* (July) prints an unpublished letter from Mahatma M. which contains an emphatic statement about that soul of all vices, belief in a personal God—old or young, sitting on a golden or a lotus throne, on the outskirts of a planetary chain or a solar system. Says the Master:—

A constant sense of abject dependence upon a deity which he regards as the sole source of power makes a man lose all self-reliance and the spurs to activity and initiative. Having begun by creating a father and a guide unto himself, he becomes like a boy and remains so to his old age, expecting to be led by the hand on the smallest as well as the greatest events of life. The saying, “Help thyself, and God will help thee,” he so interprets that when an undertaking results to his own advantage, he credits it to himself only; when a failure, he charges it to the will of his God. The Founders prayed to no deity in beginning the Theosophical Society, nor asked his help since . . . . . Your sins? The greatest of them is your fathering upon your God the task of purging you of them. This is no creditable piety, but an indolent and selfish weakness. Though vanity would whisper to the contrary, heed only your common sense.