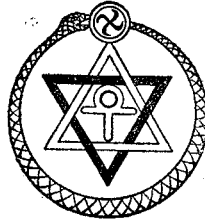


सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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WHAT SHALL WE DO ?

We have no two beliefs or hypotheses on the same subject—H. P. B.

The Key to Theosophy (Indian Ed., p.72)

Adversity is at once an inspirer and a teacher. Pain and disease are eye-openers which spur us on to health and prosperity. In the midst of grief and difficulties individuals ask the question: "What shall we do?" As the human being is constituted at the present moment his tendency is to deal with effects in a superficial manner. Personality and personal equations are such formidable factors in our existence that we examine everything from the personal point of view and reduce everything to terms of personality. Thus in the maze of mere effects and personality we lose ourselves.

In his career as a seeker after Truth, a student of Theosophy encounters difficulties. In his serious attempt to live the Theosophic life, he meets with failures. These difficulties and failures so discourage him that often he gives up the fight, blaming the Science instead of his incapacity to grasp the reality of its tenets. There are a few, however, who refuse to be discouraged and who persist in the struggle as people who fear no failure, courting only success, till at some critical hour they face a deadlock and ask the question: "What shall we do?"

Whether individualistic or institutional, our difficulty can be removed if we know the causes

thereof and possess the capacity to deal with them. The finding of the cause of our sorrows and difficulties consists in going back to principles. The philosophy of Theosophy is of Universal application; there is not a problem of life on which it does not shed clear light. Theosophy being the Science of Life and the Art of Living has the power to illuminate our minds when they are perplexed, to energize us in our hours of dejection and inspire us in moods of spiritual deadness. When difficulties are overwhelming, when grief overtakes us, the teachings of Theosophy give clear answer to the question,—"What shall we do?"—that is, if we have a clear understanding of its fundamental principles and, secondly, the capacity and the will to apply in a practical way what has been understood.

There is, however, one serious obstacle which the student finds on his Path when he begins to look for the Wisdom of Theosophy as expounded in books made easily available to all and sundry. Suffice to utter a word of warning, and recommend to the earnest seeker in each case to examine the inherent value of the teachings under whatever name they are given. Many books pass under the general title of Theosophical to which they have

no real claim, on the other hand true Theosophical Teachings are left unnoticed and remain unknown, unrecognized and unappreciated. Our personal prejudices and opinions, our impressions varied and sundry of men, books and things, play sad havoc with our search for Truth. Let not the student, face to face with the problems of life, with the difficulties of existence, in the midst of family, national and racial struggles, in his zeal to save his society or his sect, forget to raise the preliminary question: "If I want the light of Theosophy let me make sure that it is the light of Theosophy and not some other system of thought which I am getting."

What a saving of precious time it would be if instead of rushing about doing something to somebody, those in difficulties would sit down and for a while reflect over causes of effects, over principles and not personalities, on simple Truth as against complexities of ideas and words; if they would make application of the mighty truth underlying these words of H. P. Blavatsky, to their own cases—to each difficulty, to each problem, in every situation and station of life. In Theosophy "we have no two beliefs or hypotheses on the same subject." Every problem has one true solution; every question has one true answer; there are no two solutions to any problem; there are no two answers to any question. To the question "What shall we do?" Theosophy gives but one answer.

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 बटतरोर्मूले 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. Your Declaration states that your Lodge does not profess "attachment to any Theosophical organization"; but is it not one of the several organizations which like birds of the same feather flock together. (See your own U. L. T. Directory).

Ans. One of the devices of the devil is to quote scriptures disjointedly and thus serve his own purpose. Lest our questioner feel hurt or insulted we hasten to assure him that we do not mean to compare him to Satan, who at worst is but a fallen but glorious Archangel! But let us quote the Declaration in full:

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

Here a distinction is made between Theosophy and any and all Theosophical organizations, organisms, or institutes. Perhaps our view-point and position will be best understood if we give an illustration. Theosophy is like the Spiritual Soul; the U. L. T. is like the body in and through which that soul functions. Now, there arise two fundamental situations in this relationship between soul and body. As in the case of the human individual, the soul follows the dictates of the senses of the body and lives for the body; or, the soul uses the body and its orifices for its own spiritual expression, detached from their machinations. The founders and promoters of any U. L. T. fully recognize that their Lodge is a vehicle or an instrument through which Theosophy has to be made manifest. They do not minimize the difficulties that limitations inherent in any organizations produce. On the other hand they fully recognize that without a vehicle or instrument Theosophy cannot be promulgated. Undeterred by the limitation of the former, and recognizing the requirement of the latter, they show grit to take the risk but reduce it to the minimum extent. Just as the earnest aspirant to soul-life sheds all unnecessary luggage when he begins to climb the spiritual Himalaya, so also out of his experience the founder of the first U. L. T. (Mr. Robert Crosbie) planned to cast out as many of the obstacles as possible which threaten the safe and harmonious working of a Lodge. The Declaration under which all United Lodges of Theosophists work may be compared to a map showing certain safe routes however hard, at the same time warning against pitfalls which look attractive or short cuts which look both easy and attractive.

From this it will become clear to the questioner as to all others that the promoters of the Bombay U. L. T. do not deny that their Lodge is an organization but they say that it is not of an ordinary type. The promoters desire not to be attached to it, in the same sense that a spiritual practitioner is not to be attached to his body and senses, but keeps ward and watch over himself. (In a recent pseudo-Theosophical publication certain names were mentioned in connection with the founding of the Bombay U.L.T.; the information given is incorrect.) In labouring for Theosophy every U.L.T. member has to remember that in his zeal and enthusiasm he may replace his Lodge for Theosophy. This would be fatal and set at nought the Declaration in its spirit and letter.

Now as to the different U.L.T.s compared to birds, the compliment is fully accepted and we thank our questioner for the encouragement. All United

Lodges of Theosophists are faithfully and energetically soaring higher and higher in the azure and empyrean Akasha, just exactly like the faithful and wise souls who follow the Path to spiritual realization. These souls are Kala-Hamsas, the Birds of Time, who soar but never roam—hence the clause in the Declaration that its work does not and should not "leave it the time or inclination to take part in side issues". They flock together because they have a common goal and purpose—dissemination of Theosophy. They work in unison but not as a clique, for every U.L.T. "welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

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 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'Epée (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 extract the following from a letter received from our brothers of the Los Angeles Lodge:—

We continue to enjoy and find satisfaction in your publication, THEOSOPHICAL MOVEMENT, from month to month.

Good reports come from U.L. T. Lodges in this country, and membership cards arrive at frequent intervals from all over the United States. Just now we are having the largest audiences in Los Angeles, both Sunday and Friday, for a number of years; the "Ocean" Study Class, too, has grown accordingly. Last Sunday, Easter Day, an original Easter Mystery Play was given by the young people of the Lodge as a prelude to the evening lecture—taking the place of the usual preliminary announcements, and lasted about twenty-five minutes. It brought a capacity audience to Theosophy Hall, in fact, 714 persons were admitted and unfortunately about 200 had to be turned away. The Play was beautifully carried through, conveying through tableaux and text the continuity of the Teaching and its Knowers down the ages: Indian, Egyptian, Grecian, and Mayan. The lecture which followed carried on and emphasized the underlying ideas. It was a very pleased audience, and the presentation, which was well advertised, tended to offset the very strong "Christian" propaganda here at Easter season.

You will be interested to know that Theosophy School is having its largest season here in Los Angeles. A noteworthy development is the growth of the "smaller children"—now "young people" and themselves teaching the younger generation. This is very encouraging. Thus there are younger students "coming along," to take the place of old-time workers who in the natural course of events "pass out".

But, "there is no non-existence for what exists"—really the Key-note of the Easter Mystery Play—with which we close this letter to you, dear Brothers, hoping that your fine and courageous fundamental work in Bombay will find more loyal hearts and strong helpers as the years roll on.

The Aryan Path (May) included an article on "H. P. Blavatsky: A Plea for a Just Understanding." The writer, Mr. Theodore Besterman is the editor, librarian and research officer of the Psychical Research Society. In the course of the article he deplores the fact that time is wasted by the supporters of H. P. B. in attacking the S. P. R. "for a report published by one of its members, in one of its earliest volumes, forty years ago and more". But at the time the notorious report against H. P. B. came out, it was naturally taken to be the considered verdict of the Society for then there was no disclaimer printed on the *Proceedings* of responsibility of the Society for facts and reasonings expressed by authors. Mr. Besterman asks the supporters of H. P. B.: "Why do you concern yourselves with the adverse conclusion of Dr. Hodgson, a plain and uninspired individual?" An editorial footnote comments:

However late in the day, it is something to note that Mr. Hodgson alone and not the whole S. P. R. should be held guilty for the travesty which his Report is.

The publication of *The Mysterious Madame*, by "Ephesian" brings to mind a case which occupied the press some six years ago, of a book in which

a defamatory statement against the late Mr. Gladstone was published. Lord Gladstone was fortunately in the position to be able deliberately and successfully to insult the author in every possible way, in order to induce a libel suit. In the course of the summing up, the Judge said :

Is not a man who slanders the dead a coward? Is not a man who stabs another in the back a coward? What is the difference between stabbing a man in the back and slandering a dead man in a way that must be known to bring the greatest pain to descendants?

"Ephesian's" book is so venomous that it must eventually poison itself and its author. Meanwhile the work of H. P. B. and the respect in which she is held will not suffer from a catchpenny biography (!).

Apropos of the above, the U. L. T. Pamphlet No. 14 will be found useful for reading and propaganda: H. P. Blavatsky, by W. Q. Judge.

In the *Occult Review* (May) appears an article on "Psychic War and Secret Societies" by W. Wilson-Leisenring, which refers to—

... all the silly old calumnies against H. P. B., whose mighty work will survive long after that ilk have passed into oblivion. The devoted human messenger whose hand tore aside the veils of ignorance, and let in sunlight where all was dark, who transmitted to aspiring humanity the "Voice of the Silence," with its sublime ideal of supreme human achievement consecrated to super-human, nay, divine service and self-sacrifice, can well afford to leave her justification, and triumph, to the grateful verdict of that final Court of Judgment—Posterity.

In the *Adyar Theosophist* (May), Mr. Jinarajadasa once again repeats this falsehood:—

When H. P. B. passed away, Dr. Annie Besant succeeded her in the direction of the Esoteric school.

Those who desire to know the facts of the case are requested to see the review of Mrs. Besant's *Life in The Aryan Path* for May, 1931. Further, we will gladly supply full information to any enquirer.

"Theosophical Literature" is the heading of an article by L. C. Grugan in the *Wilson Bulletin for Libraries* (New York). It describes the authentic text-books of Theosophy and the Theosophical Journals, and will help all Librarians in the

selection of our literature. The article wisely avoids any mention of pseudo-theosophical books and periodicals.

The following is taken from *The Theosophical Quarterly* (New York) for April. The remarks apply to students and associates of the U. L. T. as much as to those for whom "M.H." wrote them:—

We have come to realize that "The Work," about which Mr. Judge wrote so often, and for which he and Madame Blavatsky—hour by hour, day by day, year by year,—laid down their lives, was called by them *The Work* precisely because it was hewn out by work founded upon devotion to the Masters and raised up and sustained for them by work—not by laziness. To-day, we speak proudly—and glibly—of *The Work*; we have joined *The Work*, we tell each other about *The Work*, past, present and to come. What is our individual share in that *Work*? What is the proportion of our work for Theosophy and our work for ourselves? Are we perfectly certain that the reform of ourselves is the *only* contribution we can make? . . . Mr. Judge wrote of himself: "I am swamped in work, but my courage is up" and again: "I have no amusements but nothing but work in the T. S." and he adds: "He who enters the secret Path finds his peace and pleasure in endless work for ages for Humanity." *Endless work for ages*. And we barely get up the energy once a year,—or is it once in two or three years?—to write a *Quarterly* article; to prepare a worth while talk for our Branch meetings; to study (not just read) the *Secret Doctrine* and *Key*; or to train ourselves to read and write a foreign language so as to help the spread of Theosophy; or to learn to typewrite, or to take dictation, or even to copy a paragraph correctly from a book, or place a postage stamp properly on an envelope. Years ago Mr. Judge wrote: "— is right enough in his way, but certainly he ought to be fitting himself for something in addition to speaking, as the T. S. has to have a head as well as a tongue, and if a man knows he is bad at business, he should mortify himself by making himself learn it, and thus get good discipline. We sadly need at all places some true enthusiasts, but all that will come in time. The main thing is for the members to study and know Theosophy, for if they do not know it, how can they give any of it to others? Of course at all times most of the work falls upon the few, as is always the case, but effort should be made, as you say, to bring out other material". The principle is clear; if you can do one thing, learn another.

The Angarika Dharmapala addresses a Message to all Buddhists, and what he says is of interest to Theosophical students:—

I have spent 40 years in Bengal, Bihar, and Benares in the service of our Lord, and with the help of a few friends I have been able to keep up the activities of the Maha Bodhi Society. I owe everything to my parents, to the late Madame Blavatsky and to the late Mrs. Foster of Honolulu.