सत्यान्नास्ति परो धर्मः।

There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November, 1930. VOL. I. No. 1.

LET THE WORK GO ON!

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.

This, at present irregular, Journal may be named the Theosophical bulletin of notes and news; or the advocate of Theosophy; or the light-bringer to every student-server, *i.e.* to every student who desires to be a promulgator, wherever he may be and whatever his affiliations.

There are two aspects to the Theosophical Movement, the abstract and the concrete.

The first is diffused and expansive. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned. This aspect can rightly be named the Republic of Conscience; for, wherever human conscience is active, in honesty and sincerity, there the potency of Theosophy is present. *The Aryan Path* is the vehicle of this aspect of the Movement, while it also presents teachings of practical value to the aspirant for the Higher Life and to the student of the esoteric science.

The other, the concrete and visible aspect of the Movement revolves round the Teachings of H.P.B. *** known to the world as H. P. Blavatsky. Accepting the co-operation of others she founded the Theosophical Movement in 1875 in the city of New York, under the direct guidance and inspiration of Masters, who by birth and Affiliation are Indians.

After her death in 1891 the Society she established split, and to-day as she had prophesied in 1888 (in the excerpt put at the head of this article) there have sprung into existence several theosophical organizations; also, as she foresaw, there are a few earnest and reliable theosophists, who are struggling with the world and with those nominal and

ambitious ones who call themselves theosophists. It is most confusing and very difficult for the enquiring public to distinguish between these two groups. This Journal will try to become a channel for the work of the genuine theosophists, those who endeavour to remain true to themselves and to their Master's Programme to which H. P. B. makes a reference in the above quoted letter to W. Q. Judge. And so this Journal will chronicle the progress of the concrete Theosophical Movement in the modern world; will answer questions on any problem of Theosophical philosophy; will throw light on any event of Theosophical history; will try to help the enquirer, the student, and the promulgator of Theosophy.

THEOSOPHY IN INDIA

Theosophy as taught by the Masters of H. P. Blavatsky has been dead in the public world of India for many years. Since 1885 when Mme. Blavatsky left the Indian shores her teachings have been less and less studied; a student here or there has contacted them and only a few among these few have persevered in their study. Thus while the abstract aspect of Theosophy has manifested itself in a variety of ways, in social and educational and other fields, the concrete and definite work of promulgation of H. P. B.'s teachings of genuine Theosophy has been at a standstill. Her writings have not been known, their place having been usurped by a host of books of neo-theosophy which are as different from hers as night from day.

The Bombay U. L. T. which started its work exactly a year ago, on the 17th of November 1929, has for its central object the resuscitation of the broken and almost dead Movement of H. P. B.

By study of her writings, which are in conformity with the great text books of immemorial Theosophy such as the *Gîtâ* and the *Upanishads*, the *Dhammapada* and the *Sutta-Nipata*, the Lodge convincingly hopes to serve this Motherland of Theosophy, or Brahma-Vidya. And that study is undertaken with the sole purpose of propaganda, the promulgation of these mighty ideas. What good will that do to India? The answer is hidden in this remarkable pronouncement by the Mahatma M:—

> How many times had we to repeat, that he who joins the Society with the sole object of coming in contact with us, and if not of acquiring at least of assuring himself of the reality of such powers and of our objective existence—was pursuing a mirage? I say again then: It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour. If he craves for phenomena let him be satisfied with the pranks of spiritualism. Such is the real state of things. There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it, for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all? It is *selfishness* and *exclusiveness* that killed ours, and it [is] selfishness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law.

We are promised that the "future will be great and glorious" and the promise of the Lodge of Adepts made many years ago still reverberates in Indian akasha—

> *Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our Knowledge, past and present, would not be sufficient to repay him.*

UNITY AMONG THEOSOPHISTS

The Bombay U. L. T. endorses the views expressed in the organs of the sister Lodges of London and Los Angeles. It will serve our purpose, for the present, to reprint these views :—

The unassailable *Basis for Union* among Theosophists, wherever and however situated is similarity of aim, purpose, and teaching.

What is the aim ?—To study Theosophy.

What is the purpose ?—To disseminate Theosophy.

What are the Teachings to be studied and disseminated ?—The Synthesis of science, religion and philosophy which constitute the Recorded Message of H. P. Blavatsky, and all that is in conformity with it.

She has made reference to two kinds of successors—

(1) the real Occult Successor who is due, in terms of the Law of Cycles or Periodicity, not before 1975, and (2) those numerous successors on whose "unbiassed and clear judgment" the future conduct of the Theosophical Movement would rest after her passing till 1975.

H. P. B., therefore, left no Occult Successor. The second kind of successors who carry on the work she set in motion are well described by her in a letter to Mr. W. Q. Judge which she wrote in 1888. . . . who are the real successors till the Successor comes in 1975 ? Those "few earnest reliable Theosophists" who remain staunch to the Master's programme, and true to themselves. Such *are* united. —*U. L. T. London Bulletin* (No. 21 of July 1930)

Neither any one dubbed a "World Teacher" nor any one claiming to be the mouthpiece of the Masters, with a capacity to give new and added teachings, would find quarters in the heart of the true Theosophist.—*U. L. T. London Bulletin* (No. 24 of October 1930)

Sincere Theosophists there are in all the various theosophical organizations, who necessarily deplore the divisions and discords in a Movement avowedly pledged to Brotherhood. Seeing the havoc wrought, overwhelmed by effects perceived, they long for a rapprochement among the various theosophical societies, and so, moved by feelings in themselves worthy of all respect, they are all too apt to move along the line of least resistance to achieve the longed-for ideal—that is to say, to spend their energies in the effort to substitute a desirable for an undesirable effect.

Sincerity is not discrimination : Sincerity is common in all faiths, in all creeds and sects, in all walks of life, in all ranks of mankind, while discrimination is the rarest of all qualities in the human being. Sincerity almost invariably sees only effects which ought to be changed, and hence is constantly misled by the visionary, the fanatic, the self-appointed leader and guide, as sincere but no wiser than his followers, not to speak of those who prey upon the good feelings of men indifferently with the bad, in furtherance of their own ambitions. What is needed is not more energy or power, but better education ; not leaders and guides and sponsors, however great their actual or putative ability and position, but more and better individual study and application by each sincere Theosophist. Effects—good as well as bad—are of no value to the Soul, save as they lead to a study of the Causes of those effects.

Once there was only one Theosophical Society, the Golden Age of the Movement. Now we are all in its Iron Age. What caused this vast descent and degradation ? Sincerity without self-study ; zeal without enlightenment ; dependence on borrowed light—real or will-o'-the wisp, without the study and application necessary to distinguish the one from the other. There can be no solidarity without a Theosophical education—now, any more than formerly.—*Theosophy* (Los Angeles, October 1930).

QUESTIONS ANSWERED

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
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."

"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.

Q. Why does not the Bombay U. L. T. take active part in the present political struggle in India ?

Ans. Because the U. L. T. was established for the specific purpose of studying and promulgating Theosophy. The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues, and to it politics are a side issue. This should not be taken as condemnation of politics or of politicians. Theosophy places a just value on all reforms, religious or educational, social or political, and that evaluation is done in and by the light of Theosophy or Brahma Vidya. But the U. L. T. leaves its members free to follow out his or her particular line of political thought and action. Now, what is the light which Theosophy sheds on this problem ?

To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine into old bottles.* Make men feel and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old.

—*Key to Theosophy*, p. 231.

Unconcerned about politics ; hostile to the insane dreams of Socialism and of Communism, which it abhors —as both are but disguised conspiracies of brutal force and sluggishness against honest labour ; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved ; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.—*The Theosophist*—I., 7.

Furthermore, the organic unity of the Lodge depends on mutual respect, tolerance, and brotherliness subsisting between all its members. Now, political action varies with the circumstances of the time and with the idiosyncracies of the individuals; while from the very nature of their position as students of Theosophy the members and friends of the Lodge are agreed on the principles of Theosophy, it does not thereby follow that they agree on every other subject.

There is much more than can be said in justification of the attitude and stand taken by the Bombay U. L. T., but for the present this will suffice.

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 U. L. T., Its Mission and Future* (p. 15)

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
2.	London	293	Regent Street, W. 1
3.	Los Angeles ...	245	West 33rd Street
4.	New York	1	West 67th Street
5.	Paris	14	Rue de l'Abbé de l'Epée
6.	Philadelphia ...	1711	Walnut Street
7.	San Francisco ...	946	Pacific Building
8.	Washington D. C.	709	Hill Building, 17th Street

The Lodges of London, New York, Philadelphia and San Francisco each publish a monthly bulletin.

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 ,, Ist ,,

All these are available and may be obtained from Theosophy Co. (India) Ltd., 51, Esplanade Road, Bombay.

DECLARATION OF THE UNITED LODGE OF THEOSOPHISTS

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.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It 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.*"

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to:

The Registrar,
United Lodge of Theosophists,
51, Esplanade Road, Bombay.

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