सत्यान्नास्ति परो धर्मः।

*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 21st December, 1930. VOL. I. No. 2.

## TIME, MONEY AND WORK

*"The 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."*

*Declaration of the U. L. T.*

The Himalayan snow of Theosophy falling on hearts, suffering the privations of soul-winter, acts as a protector and even as an energiser. In a short season the roots of the heart begin to send forth life, and leaves, flowers, and fruit become visible. The snow befriends the fertile goddess of earth who lives under the ground, and the two labouring together grow the flowers for the rite of spring and prepare fruits for the harvest of life.

When our teachings reach the heart of the student fertile and beautiful deeds of sacrifice become visible.

In this civilization we all recognize that time is money, because work which wins wealth is done in time. The home, the club, the office—everything takes time, money and work. Good and beneficial results require the power of this trinity.

If some one desires to know what Theosophy really means to him, he has only to ask how much of his time is given to the study and promulgation of Theosophy; how much of his money he spends on himself, and how much he devotes to Theosophy; what does he actually *do* for the cause of Theosophy—does he give part of what he possesses and if so what part? Does he give of his thought, his attention, his heart-aspiration to build the Temple of Theosophy?

Many a person says—"Theosophy comes first with me." Such an utterance should be gauged. The mercury of discrimination rises and falls in the barometer of our constitution. The triple sacrifice of time, money and work causes that rise and fall.

Without study and understanding great sacrifices are not possible. Without sacrifice Wisdom cannot be obtained. Wisdom and Sacrifice grow together; they act and react on each other. Where Theosophical knowledge becomes visible without sacrifices for the cause of Theosophy, we may sooner or later expect the disappearance from our fold of the possessor of that knowledge. In a case where sacrifice shows itself unaccompanied by efforts to learn the laws of our philosophy and to promulgate them personally, we should advise the good-hearted brother that participation in the task of promulgation is essential, and if he is not able

## GANDHI ON SPIRITUALISM

In *Young India* of 12th September 1929, in answer to a question, Gandhiji wrote this :—

> I never receive communications from the spirits of the dead. I have no evidence warranting a disbelief in the possibility of such communications. But I do strongly disapprove of the practice of holding or attempting to hold such communications. They are often deceptive and are products of imagination. The practice is harmful both to the medium and the spirits, assuming the possibility of such communications. It attracts and ties to the earth the spirit so invoked, whereas its effort should be to detach itself from the earth, and rise higher. A spirit is not necessarily purer because it is disembodied. It takes with it most of the frailties to which it was liable when on earth. Information or advice therefore given by it need not be true or sound. That the spirit likes communications with those on earth is no matter for pleasure. On the contrary it should be weaned from such unlawful attachment. So much for the harm done to the spirits. As for the medium, it is a matter of positive knowledge with me that all those within my experience have been deranged or weak brained and disabled for practical work whilst they were holding or thought they were holding such communications. I can recall no friend of mine who having held such communication had benefited in any way.

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## FROM AN UNPUBLISHED LETTER

Well it is good that the storm of which you write has blown away; but do not forget that as long as there are oceans so long there will be storms. The ocean of samsara is always stormy; but we are spirit-beings and can walk in serenity the rough and wavy surface, if we only *will*. The Will to achieve, the Wisdom to plan, the Devotion to persevere—these bring Spirit realization. There is good in Nature, and ours the task to bring it out in that space which we call *our* self. It is a living Nature: matter is not composed of inanimate atoms but of radiating Monads who are becoming—becoming Great Souls, Mahatmas. In this philosophical concept will be found the basis of that higher ethics which is not generally known and still more rarely practised in the West, and for the matter of that in the modern East. The work of evoluting that good, from within outwards is joyous though strenuous, and the process is wholly an ethical one.

## 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."*

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The first U. L. T. was founded by Robert Crosbie in 1909 at Los Angeles. Since then have come into existence the following Lodges :—

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