

सत्यान्नास्ति परो धर्मः।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 24th April, 1931.

VOL. I. No. 6.

UNITY, STUDY, WORK

Theosophy's great task is to free the mind of the race, because that mind at present is enslaved by the senses and passions. The true function of mind is to be enshrined by the soul and to control the senses and subdue the passions.

The pivotal doctrine of our philosophy is that each man is the maker of his own destiny. All our privileges and faculties are won by our soul's hard labour; they did not come as a gift from somewhere, but have been acquired through pain and suffering. We are enriching our knowledge and our character now and here by self-induced and self-devised efforts; if we are checked and frustrated so often it is because in the past we missed our opportunities, or were mentally lazy, or morally lax. We are our own saviours and it is we ourselves who condemn ourselves.

It is asked :—If this be so, then how can we change the mind of the race? What use is all propaganda for Theosophy? Why not leave people to devise for themselves?

Theosophy teaches that the perfection of the individual means that he has acquired for himself a universal vision. His senses perceive *all* Nature; his mind understands *all* laws; his soul realises the unity of *all* souls. He has overcome the illusion of differing and conflicting forms of matter and has seen in the laboratory of Nature, which is Her heart, heterogeneity fashioning itself out of

homogeneity. He has conquered the slayer of the Real, that mind which evaluates falsely the many processes of life and so understands nought of the Parent Law (Karma) which is active in that laboratory. Thus he has realised the supreme fact that within himself, in fact he himself, is that laboratory of Nature. In his long past he was ignorant of all that was fashioning within himself, but by conquering his own nature he learned that he also conquered Mother Nature and rose superior to all. Such individuals are great Souls, Mahatmas, difficult to find.

This conquest of Nature is not achieved in a single moment; it extends over many lives and vast periods. The process is slow and runs its cyclic course, beginning at a moment of great resolve and ending at another of supreme consummation. The universal vision, complete and final, results from slow and gradual expansion; knowledge grows from more to more; capacity is acquired by degrees.

In the silence of midnight sometimes we are able to hear the beating of our own hearts. Similarly in the sanctified silence, when our passions lie dead, we hear the heart-beat of Nature. At such an hour the single unified note of solemn Sacrifice, which *is* Nature, is heard and we feel that it must play its part in the song of life. We perceive that Nature is not really destructive,

red in tooth and claw, but that She is philanthropic, altruistic. From this vision springs the resolve to know Her, to utilize Her wonderful sacrifice in order to rise superior to Her—perchance to find that She opens out to our gaze new and uncharted oceans, which, once again, we must set out to navigate.

The student of Theosophy is advised by his philosophy to seek the Self which resides in the innermost recess of his own heart. "He who by similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee," says the *Gita*. This is not only a matter of contemplation but of action also. By constant and repeated practice his senses come under his soul's control; by ever-renewed war and vigilance his passions are mastered, his feelings purified, and his virtues shine by the light of the Soul; deeds of kindness and compassion, often repeated, study daily and regularly prosecuted, and all works attempted in unity with that first glimpse of Great Sacrifice which is Nature—by these man flowers into an Adept.

Our efforts to unite with co-students, our endeavours to study in company with co-servers, our attempts to work for Humanity, the supreme and most important vehicle of Nature—these three are the great steps, they are the three strides of Vishnu whereby He encompassed the universe.

Let us then, brothers,—Unite, Study, and Work.

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 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."

Q. Does Theosophy recommend vows of silence as soul-exercises? How could an employee observe such a practice?

Ans. Silence as soul-exercise is necessary. No real spiritual progress is possible without it.

Theosophy, however, warns against the hypocrisy of observing silence and allowing the mind to be noisy and turbulent. So mind must be silent also—not in the sense of making it blank, empty and passive, open to any influence; but by bringing it

to dwell on some one great and noble idea. Concentration means coming together to a centre. One of the reasons why our civilization suffers from the misuse of speech is due to the mishandling of the mind. A petty or mean or rambling mind is bound to produce petty, mean, and rambling words. Therefore silence in speech must be accompanied by rhythm in thinking.

The power of speech is creative and therefore holy. Mind is the father and feeling is the mother of words. A legitimate relationship between the two parents brings forth not only legitimate issues but even geniuses.

The abuse of speech manifests as (a) cruel gossip; (b) obscene jest; (c) personal and curious prying; (d) idle talk.

It has been found to be a helpful and uplifting exercise to begin the keeping of silence by dwelling upon these evils. It does no good to an aspirant if after observing a regular period of silence he indulges in any of the four sins against speech—*vāch*. Therefore to curb and control the tongue against cruel, obscene, curious or idle talk is the first step. Unless we recognize these as spiritual sins, hours of silence will neither help us, nor benefit others. To learn to abstain from these is the first step of the aspirant to the position of a Muni.

Secondly, regularity in the observance of silence is a great aid. Five minutes every day at the same time is better than ten minutes every day at different times. Memory and attention get their training through such a practice.

We will take it for granted that among students of Theosophy cruel gossip and obscene jest are impossible. Those who fall prey to them with Theosophical knowledge in their possession are facing greater spiritual catastrophies than they conceive.

But even students of Theosophy are known not to be altogether free from the third and the fourth classes of misuse of speech. Under the guise of interest in the welfare of another or of helping the cause and its workers, many slip into the sin of prying into other people's affairs. Personality has many avenues for expressing its separative and ahankaric tendencies, and prying into the personal affairs of others by asking and enquiring etc., is one of them. Talk about personalities, our own or other peoples', is a serious danger; for there are few things which strengthen egotism as this one. To this the only exception of course is the genuine soul-helper who makes personal enquiries to energize friends, and makes such enquiries by mutual consent; in doing so rules of Impersonality are invariably observed. In this as in all things the motive and the knowledge count.

Do we ask personal questions for our own sake, or for the sake of others? The right to help and serve others comes with the growth of impersonality in us, and impersonality is born in us as personality in us is curbed and finally crushed.

Once again many students of Theosophy indulge in idle talk. For the best way to determine what talk is idle, the simple question should be put—"Is it necessary?" If that which is not necessary to say is said, it should be described as Idle Talk. When a thing is necessary to say, then further questions as to the wisdom of choosing expression, how to say it, etc., arise. But how many times an answer in the negative to the simple question "Is it necessary" saves us from pitfalls? We do not suffer so much from wicked words as from useless ones. Our better natures protect us against wicked speech; we must train ourselves further and obtain protection against useless speech.

An employee at his office *can* practise silence. Our Muslim brother, who is orthodox, observes his Nimaz—time of prayer; how many times have we not seen one such kneeling down even at a street corner? Silence being an internal exercise can be managed, and a little tact would find proper ways and means of doing this. Our questioner need not be over-anxious though; if, as an employee, he cannot even get five minutes to be silent, he can fix early morning for his exercise; but he will find it much more valuable to begin the fight against the Four Sins of Speech. Thus will he give an opportunity to Mother Nature to bring him an hour of silence because She needs to speak to him. Let us fight Satan, and God will do his duty by us.

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'Épée (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:—

<i>Theosophy</i> (English)—Los Angeles now in its XIXth volume			
<i>Théosophie</i> (French)—Paris	"	"	VIth "
<i>De Theosoof</i> (Dutch)—Amsterdam	"	"	IIInd "
<i>The Aryan Path</i> (English)—Bombay	"	"	IIInd "

At a special meeting, which celebrated the anniversary of W. Q. Judge, held at the Bombay U. L. T., 27 new members were welcomed.

The Bombay U. L. T. featured three public Sunday lectures taking advantage of religious festivals as follows:—

- March 22nd—The Birth of Spring (Jamshed-i-Navroz) Parsi
 March 29th—Divine Incarnations (Rama Navmi) Hindu
 April 5th—Mukti or Salvation (Easter) Christian.

The Theosophical meaning and message of these festivals was explained with the help of *The Secret Doctrine* of H. P. Blavatsky.

Once again an excellent editorial opens the Paris *Théosophie* (February). It is entitled "Thy Body is Thy Slave" and shows how at present it is not, but how in the future it can so become. We translate a few sentences which give the main ideas:—

The student of Theosophy, if he is earnest, will try hard to tame his body; but none can do that unless the idea is first and foremost grasped that within the body is the Master-Power which is able to control and direct the body . . . What is the second step? To tabulate the powers of the body. . . . The five senses are the soul's messengers to the universe of matter and, sent on their errand, they loiter, go by their own inclinations, are irresponsible about their mission and forgetful of their master in whose employ they are. This is the servant problem in the land of psychology: good servants

are more scarce in the country of the Soul than in France!

There are two other powers resident in the body and they are more potent even than the five senses—the power of procreation and the power of speech. Our civilization is Sex-mad. Theosophy teaches that the one and the only true function of sex is procreation. Any other aim is wrong . . . Theosophy opposes birth-control and advocates self-control; not birth-prevention, but prevention of sex impulse running away from the Soul's guidance and mind's injunctions . . . Then, false speech, injurious speech, useless speech is another enslaving force, only one degree less bad than sex-enslavement. . . Thus seven are the enemies of the human soul residing in the body—the powers of the five senses, of procreation and of speech . . .

Little by little the work of making the body our slave should be done—a little practice at control and purification every day will prove effective. The beginning of this task is the starting of the chela-life, its consummation begets the Adept, the Master, the Mahatma.

Referring to it as "The Steady Flame," an article in the March Los Angeles *Theosophy* speaks of the fire of devotion which W. Q. Judge kindled in his heart, and gives simple but profound advice to all students:—

To feed that fire, all that one needs to do is to go to work—for Theosophy; to put his heart into it and his mind into it; to put his determination and his will into it; to put out the very energies of his Soul in the joyous and soul-satisfying effort of spreading as quickly and as widely as possible the only philosophy of life that really explains.

The same March number uses as its motto Mr. Judge's sentence which every student, old or new, ought to contemplate and memorize:—

"Bind your soul about with red tape, and like the enwrapped mummy it will be incapable of movement."

Human nature is prone to weave out red tape from almost anything—even Theosophy, and so all of us must beware.

The U. L. T. Pamphlet No. 12 is on the subject of Mind-Control and consists of an article on "Contemplation," by Damodar K. Mavalankar, and another entitled "Meditation, Concentration, Will," by W. Q. Judge.

At last! The Indian edition of *The Key to Theosophy* is out. It is an exact reprint of the original edition. Students should beware of "revised" editions, which are really corrupted ones.

Attention of all students of Theosophy is invited to a letter in the April ARYAN PATH in connection with the preface to *The Voice of the Silence*.

In the same number two items will specially interest all Theosophists. (1) Miss Edith Ward writes an excellent review-article entitled "A Forgotten Theosophical Society: 1697-1705" in which she examines some of the contents of a book to which *The Key to Theosophy* makes pointed reference viz., *Theosophical Transactions of the Philadelphian Society*. (2) B. A. (Oxon.) reviews the English translation of Prof. Saurat's volume entitled *Literature and Occult Tradition* which speaks of H. P. B. as "a precious witness" and calls *The Secret Doctrine* "a colossal work". The book makes *The Secret Doctrine* the basis of a table, selecting from it various subjects and ideas connected with occultism and treated therein, and listing where these are to be found in some of the ancient philosophies of the world and some of the modern poets and thinkers of the west.

Several enquiries lead us to print a couple of sentences from the January number of *The Star Bulletin* (pp. 28, 29). It seems that Mr. J. Krishnamurti cannot make it sufficiently clear for some people that he will have nothing to do with the Adyar Theosophical Society, and its Theosophy; of course Mr. Krishnamurti never had any other Theosophical affiliation. This is what is officially said in his own organ in an article entitled "Krishnamurti, A Sketch of His Life and Ideas":—

Krishnamurti does not claim to be the World-Teacher in the sense in which this term is used by the Theosophical leaders, nor has he any wish to found a religion.....

His outlook, which springs from a deep, inner conviction, has led Krishnamurti to a break with the Theosophical movement and the Theosophical attitude towards life.

Criticising a pseudo-theosophical article in *The Occult Review* entitled "Memories of Past Lives," W. Wilson Leisenring writes in the March issue of that periodical from which we extract a paragraph:—

It was H. P. Blavatsky, an initiate, who predicted that modern science would discover the electrical constitution of matter. She taught, as the Neo-Platonists, that "incarnation" is not an entering into a body, but a polar manifestation; that the "spirit" or positive will remain on its own plane and interacts magnetically through intervening planes with its shadow or projection in the lower world. When at death this interaction ceases, there can be no longer any connection between the shadow and its principle of Self—or Spirit—consciousness, in the ordinary course of events. Therefore, Mrs. Besant's deductions regarding *conscious* suffering in the "intermediate world" cannot be correct.