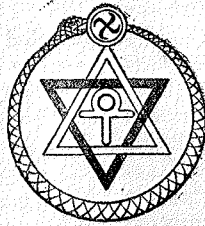


सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1933.

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Raja Ram Mohan Rai

The Theosophical Movement began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations,—“Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspirations of those in the world who are working for it.”

—W. Q. JUDGE

On Wednesday the 20th August 1828 the Brahma Sabha, which later became the Brahmo Samaj, was founded. While this organization of religious reform was his outstanding achievement, the genius of Ram Mohan Rai also vitalized social, educational and political reform. Not only India but also the western hemisphere was affected by his mission; in the September number of *The Aryan Path* some results of that work are being chronicled. His career and work have numerous features worthy of attention by the student of Theosophical history—not only of the Movement inaugurated by H. P. Blavatsky in 1875, but also of that Ancient Movement to which the great American Theosophist, W. Q. Judge, refers in memorable words taken as the text for this article.

The two extracts which follow (and many more may be cited) reveal in a very definite way what may be called the Theosophical attitude and outlook of the great Raja.

Q.—If you worship the Supreme Being, and other persons offer their adoration to the same Divine Being, but in a different form; what then is the difference between them and you?

A.—We differ in two ways; first, they worship under various forms and in particular places, believing the object of their worship to be the Supreme Being; but we declare that he, who is the Author of the universe, is to be wor-

shipped; besides this, we can determine no particular form or place. Secondly, we see that they who worship under any one particular form, are opposed to those who worship under another; but it is impossible for worshippers of any denomination to be opposed to us.

The Universal Religion: Instructions Founded on Sacred Authorities.

Christians like Dr. Horace Hayman Wilson have studied the Hindu Shasters and you know that he has not become a Hindu; I myself have read all the Koran again and again; and has that made me a Mussulman? Nay, I have studied the whole Bible, and you know I am not a Christian. Why then do you fear to read it? Read it and judge for yourselves. —Advice to Bengali Youths in July 1830.

There is a certain parallelism between the Movements inaugurated by Ram Mohan Rai and by H. P. B.; also between some incidents in their respective careers; but in observing these the student must not overlook the fact that the first movement belonged to the middle, and the second to the last quarter of the nineteenth century.

The Raja went to Tibet spending some three years in study, and on his return settled down at Benares to prepare himself for his mission. In 1815 he started the Atmiya Sabha, the Friends Association, where the extreme orthodox, like Hariharananda Tirthaswami and extreme rationalists like Mr. David Hare met every week “for the purpose of spiritual improvement”. This was in

1815. Periodicals were started and controversy raged, the Raja using the device so often adopted by Mr. Judge—a variety of pen-names. He found his enemies among the people he wanted to befriend, the foreign missionaries, whose position he appraised wrongly—who revealed themselves as Churchians while he was looking out for Christians. The Raja laboured as a prophet of Universal Religion for the whole world, the missionaries were priests attempting to convert “heathen” India to a narrow creed. The Raja went to England in 1830 and died there in September 1833. An interesting narrative of his life-mission appears in *The Aryan Path* for September, “India’s Ambassador to the West” by Ramananda Chatterjee, Editor of *The Modern Review*.

In her *Theosophist*, started in Bombay in October 1879, H. P. B. took notice of the various Indian movements then current. Among them was the Brahmo Samaj. In that journal conducted by her in March 1881 was published an article from which the following is extracted :—

“Ever since we came to India friends in Europe and America have been asking us to tell them something about the Brahmo Samaj. For their sake the following particulars are given :—This new Theistic Church, whose foundations were laid by the banks of the Hooghly and which has been for fifty years spreading its doctrines by press and missionary, has just celebrated its anniversary at Calcutta. Among the religious movements in which our century has been so fertile this is one of the most interesting. We only regret that its salient features could not have been described in these columns by one of its several gifted and eloquent leaders, as the theory of our Society is that no stranger can do full justice to another’s faith. We have been promised such an exposition of Brahmoism more than once by Brahmo friends, but until now have received none. We must, therefore, while waiting, make the best of the meagre data supplied in the official report of the late anniversary, as found in the Samaj’s organ, the *Sunday Mirror*, of January 30. A splendid lecture, by the Rev. Protap Chunder Mozumdar, one of the chief Brahmo apostles, which we were so fortunate as to hear at Lahore, helps us in a degree to understand the real character of the movement. His subject was “The relations of the Brahmo Samaj with Hinduism and Christianity,” and his discourse was fluent and eloquent in a high degree. He is a quiet, self-restraining man, with a pleasant voice, and an almost perfect command of English. Not yet having visited Calcutta, we have not had the good fortune to meet the ‘Minister,’ or chief apostle, of the ‘New Dispensation,’ as it is now styled.

“The Brahmo Samaj, as is well known, was founded by the late Raja Ram Mohan Roy, a Rarhee Brahmin, son of Ram Khant Roy of Burdwan, and one of the purest, most philanthropic, and enlightened men India ever produced. He was born about 1774, was given a thorough education in the vernacular, Persian, Arabic and Sanskrit, and later, mastered English thoroughly, acquired a knowledge of Hebrew, Greek and Latin, and studied French. His intellectual power was confessedly very great, while his manners were most refined and charming, and his moral character without a stain. Add to this a dauntless moral courage, perfect modesty, warm humanitarian bias, patriotism, and a fervid religious feeling, and we have before us the picture of a man of the noblest type. Such a person was the ideal of a religious reformer. Had his constitution been more rugged and his sensitiveness less acute he might have lived to see far greater fruits of his self-sacrificing labours than he did. One searches the record of his life and work in vain for any evidence of personal conceit, or a disposition to make himself figure as a heaven-sent messenger. He thought he found in the elements of Christianity the highest moral code ever given to man ; but from first to last he rejected as unphilosophical and absurd the Trinitarian doctrine of the Christians. The missionaries, instead of hailing him as an ally to win the Hindus from polytheism, and bring them three-fourths of the way towards their own standing-ground, bitterly attacked his unitarian views, and obliged him to publish sundry pamphlets showing the weakness of their cause and the logical strength of his own. He died in England, September 27, 1833, and was buried on the 18th of October, leaving behind him a circle of sorrowing acquaintance that included some of the best people of that country. It is said by Miss Martineau that his death was hastened by the anguish he felt to see the awful living lie that practical Christianity was in its stronghold. Miss Mary Carpenter does not touch upon this point in her Memoir of his Last Days in England, but she prints among other sermons that were preached after his decease one by the Rev. J. Scott Porter, a Presbyterian clergyman of Belfast, Ireland, in which he says that ‘Offences against the laws of morality, which are too often passed over as trivial transgressions in European society, excited the deepest horror in him.’ And this is quite enough to give the colour of truth to Miss Martineau’s assertion, for we all know what the morals of Christendom are.

“These particulars about the founder of the Theistic Church of India, are necessary if we would understand what Brahmoism was meant to be, in seeing what it now seems—we speak guardedly from a desire to avoid doing any injustice—from its

reflections in its organ, the *Mirror*. We have said that Ram Mohun Roy never proclaimed himself as an apostle or redeemer; the whole tone of the evidence in Miss Carpenter's book shows him to have been humility personified. And now let us turn to the official report of the Brahmo anniversary of January 14 and 27, ultimo."

After this the article proceeds to narrate of the split in the Brahmo Samaj movement and of the activities of Babu Keshub Chandra Sen. More than a year after the publication of the above article, in *The Theosophist* for June 1882, this second article appeared under the caption—"Hindu Theism".

"Old readers will recollect our desire, long ago expressed, that some respectable Brahmo would undertake, in these columns, a candid exposition of the views of his Samaj. Friends, in both Europe and America, have asked for some authoritative statement of Brahmoism, that the West might intelligently study the present drift of Asiatic thought in the channel opened, half a century ago (A. D. 1830), by the religious fervour and bright genius of Ram Mohun Roy. Their desire, and ours, is at last gratified. In the present number is printed the first instalment of a discourse upon "Hindu Theism," by a man whose spotless private character and pious sincerity have won the respect and confidence of multitudes of his countrymen, even of those who do not at all sympathise with his views, or his sect's, upon religious questions. The Brahmic Church of India was, as is known, founded by the late Raja Ram Mohan Roy on the lines of a pure Theism, though not announced as a sect. No country can boast a purer or a holier son than was this Indian reformer. The Raja died in England in 1831, and, for the next few years, his movement languished under the leadership of a very noble-hearted man, Pandit Ramchandra Vidyabagish. In 1838, the leadership fell into the hands of Babu Debendra Nath Tagore, a Bengali gentleman of high family, and of a sweetness of character and loftiness of aim equal to that of the late Raja. In every respect he was worthy to wear the mantle of the Founder and able to take upon himself the chief burden of the herculean work he had begun. Of the bright minds who clustered about them, the most conspicuous and promising were Babus Raj Narain Bose, Keshab Chander Sen, and Sivanath Shastri. For years they worked together for the common cause without discord, and the Brahmic Church was a unit. But the infirmities of human nature by

degrees opened breaches which resulted in the setting up of schismatic Samajis, and the primitive Brahmoism was first split into two and, later, into three churches. The first and, as claimed, original one is known as the Adi Brahmo Samaj of which the now venerable and always equally revered Babu Debendra Nath Tagore is theoretically, but Babu Raj Narain Bose practically—owing to the retirement of the former to a life of religious seclusion at Mussooree,—the chief. The latter gentleman may also be almost said to be in retirement, since he lives at Deoghur, Bengal, an almost exclusively contemplative life. The second Samaj comprises a small group which has followed the lead of Babu Keshab Chander Sen. The third branch of the original Brahmo Samaj of Ram Mohan Roy is called the Sadhāran Brahmo Samaj, and headed by Pandit Sivanath Shastri who is a gentleman of unblemished character, modest disposition, a well-read Sanskritist, and a good, though not exceptional, orator. The Adi Brahmo Samaj is nearest of the three to being orthodox, and least revolutionary as regards Hinduism. Its managers wisely keep a good deal of what is excellent in their national religion, instead of flinging, so to say, the family treasures out of the windows and clamouring for new lamps. They find Hinduism to be a pure and essential Theism and have laid down their new church on that foundation. It is not our province to express an outside opinion upon a subject whose exegesis, we conceive, should be left to its own authorised teachers. The '*Theosophist*' was originally announced as a tribune from which all religions might be expounded by their best men; and so it will ever be."

Arjuna had asked Krishna under what particular form should the Self be worshipped. Krishna's reply was "under all forms," that there is nothing in the universe, animate or inanimate, which is without the Self. The seeker for Truth and knowledge must see the One Self in all things, and all things in the Self, and then act for and as the Self of All. All sacred writings are addressed to the individual, for it is from within the individual, and the individual alone, that reformation can begin and must be consummated. The study and application of the Gita tends to break down all ideas based upon separateness, and impresses upon the student that the way of true knowledge of the divine perfections lies in universal service, without distinction of caste, creed, sex, colour or race. "Self-Knowledge is of loving deeds the child."

—Notes on the *Bhagavad-Gita*.

ARYANS

In its issue of 1st June *The Manchester Guardian* pokes fun at the absurdity of the Nazis in Germany who claim to be Aryan descended and Aryan cultured. The head of the new "racial Research Bureau" in Germany thus defines:—

Non-Aryan are all non-European tribes, such as Mongols, Negroes, etc. Slavs are Aryans, but there is a difference between Aryans and people of the Germanic race. The latter are natural-born Aryans, but conversely, not every Aryan is of the Germanic race.

The Manchester Guardian comments:—

So now you know, or if you don't it can be no fault of Dr. Achim Gercke, who, with such intense and admirable lucidity, must surely have made his meaning perfectly clear. An Aryan is a fellow with a white skin and a member of the "Germanic race" (sic) by birth. All the rest are pretty suspicious characters.

This term Aryan has been differently used, but never so absurdly as above.

The great Max Müller was very careful in using the term, which has an anthropological as well as a cultural significance.

In our Theosophical terminology the Aryan Race is the name used for a very ancient people whose first appearance is said to be a million years ago. Writes H. P. B. in *The Secret Doctrine*:—

The gradual evolution of man in the Secret Doctrine shows that all the later (to the profane the earliest) Races have their physical origin in the early Fourth Race. But it is the sub-race, which preceded the one that separated sexually, that is to be regarded as the spiritual ancestors of our present generations, and especially of the Eastern Aryan Races. Weber's idea that the Indo-Germanic Race preceded the Aryan Vedic Race is, to the Occultist, grotesque to the last degree. (Vol. II, 165-166, foot-note)

When geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateaux of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the Aryan Brahminical nation, and the time of its descent into the plains of Hindostan, which it did millenniums later. (Vol. II, p. 609).

The same book gives a further hint about a later stage of the race—"the ancient Trojans and their ancestors were pure Aryans" (Vol. II, p. 101).

In another place it is said: "The Aryan Hindu is the last offshoot of the first sub-race of the fifth Root-Race which is now the dominant one." (*Lucifer*, Vol. VII, p. 236, foot-note)

Turn to the great authority Sir George Grierson. In his *Report of the Linguistic Survey of India* he says: "Indians and Iranians who are descended from an Indo-European stock have a perfect right to call themselves Aryans," which is an answer to the Nazi definition which makes "non-European tribes non-Aryans". But are Germans Aryans? The same authority adds that "we English have not" that right. If English have not the right, equally with them the Germans have not the right!

Be that as it may. The "race" as a conception is difficult to define; type and culture of race change; and it would be a very difficult thing indeed to define what the Aryan race is to-day.

But turning to the word in a cultural sense, what does Aryan signify? According to Sir Monnier Williams's Sanskrit Dictionary, besides being the name of the Hindu and Iranian people, opposed to *an-arya*, *dasyu*, *dasa*, in later times, it was used in India to designate the three higher castes. Then the word means a loyal or faithful man; a man, of one's own race; a man highly esteemed, etc. Among the Buddhists, Arya is one who has mastered the four noble truths. In short Aryan implies Nobility, Spiritual Nobility. What has Aryan therefore to do with the ignoble tyranny of Hitlerism? Burning of books, insulting of thinkers and teachers, murdering of Jews, unbrotherly nationalism which cannot but produce war—these have not to do with Aryan culture. Akbar, the Muslim was an Aryan, Asoka, the Buddhist was an Aryan, Marcus Aurelius, the Roman was an Aryan, Abraham Lincoln, the American was an Aryan, and among the Jews many a Rabbi, many a Kabbalist was Aryan. Such are Aryans—not Hitler and his brood. They may call *themselves* so but that will fool none, for a little investigation will prove that wholesale enslavement and ruthless tyranny are ignoble, un-Aryan.

Then their emblem—the Svastika. The Archaeological correspondent of *The Manchester Guardian* (12th May) is right:—

If the Nazis attribute to a simple pattern of Elamite and Trojan origin a Nordic value they are indulging in a merely imaginative statement of theory. There is only one fact which might encourage them, and that they seem to have overlooked. That fact is the almost complete absence of the swastika in Semitic lands. It is almost unknown in Palestine. But whether any significance at all can be attributed to this lacuna is doubtful. For there are many other regions which are non-Semitic which do not employ the swastika in their designing.

If there is any object at all which is characteristic of Nordic people it is the stone battle-axe, a formidable weapon of offence. Wherever Nordic races have spread the battle-axe has accompanied them. Indeed, there is every reason to think that warfare and destruction are concomitants of all Nordic movements. The Nazis would have been better advised to have adopted the Nordic battle-axe as their symbol. Perhaps the finest Nordic axes in existence are those found by Schliemann at Troy II. They are thought by archaeologists to indicate some Nordic connections between Troy and South Russia at this period, South Russia being indubitably a Nordic region. These axes are four in number, exquisitely fashioned and polished, and clearly made for ceremonial use. One is of lazuli and three of green nephrite. They constitute the most lovely of all the treasures from Troy in the Volkerkunde museum at Berlin. Herr Hitler might well pay them a visit with a view to adopting them as a symbol.

TRUTH AND OUR CIVILIZATION

The following is extracted from a leaderette in *The Times*, "Rigid and Naked Truth," and among other things teaches us how we must "look out for a whopper" when somebody is going to be "perfectly frank".

More than one correspondent has asked us to explain the phrase, "the rigid and naked truth." There is no difficulty about "naked truth." Everybody knows that Truth is naked. Not to mention HORACE, she has been called naked in Great Britain at least since the sixteenth century; and she will be called so, no doubt, until nicety prefers that she be nude. That is why she lives at the bottom of a well. But, being naked, can she also be rigid? That is what seems to puzzle the inquirers. A little stiffness, surely, would be only natural in one who lived naked at the bottom of a well. The conjunction of epithets is indeed, unusual, but not unparalleled, since BISHOP BERKELEY himself, writer of pure and beautiful English, spoke of "the naked and precise truth." But what both the idealist philosopher and our correspondent meant was the very truth—what used to be called the absolute truth until those wicked jesting Pilates, the pragmatists, and then those Maskelynian wonder-workers, the relativity men, came and set us all doubting that there was any such thing. And in days like these, when the laws of Nature are believed to be only her habits, and even the pure doctrine of Liberalism has "turned" and gone sour, there is no doubt about what "the flexible and clothed truth" must be. In a recent public lecture a learned man has spoken of "the truths which are beloved of liars, because they serve so well the cause of falsehood." Truth that can be bent to the utterer's will, Truth so dressed-up as to conceal her proper shape—that is the sort of truth that we can buy every day for a penny.

So it is with the phrase, "the true facts," which another correspondent rightly holds to be tautological. But when humanity dare no longer trust the truth without assurance that it is the real, the absolute truth, there is small chance for the unsupported, unattended "fact." The word is as suspect as "frank." When the House, or Your Ludship, or the assembled Gentlemen hear a speaker announce that he "will be perfectly frank" with them they look out for a whopper. And a modern dramatist has made the words, "The fact is," a sure sign that a lie is coming. In the clumsy and pompous phrase, "in spite of the fact that," and by other unpleasant means, the horrid little word has so thrust itself into modern writing that it has ceased to have any force alone. We must be assured by reading of the "true facts," just as in this shifting world any decision must be called a "definite decision" if it is not to be mistaken for no more than a new device for exploring avenues in search of constructive formulas.

Theosophists will read with interest H. P. B.'s comments on the subject in the U. L. T. Pamphlet No. 17—*Truth in Modern Life*.

Attention is drawn to two very theosophical articles, one written by a Hindu, the other by a Parsi in the August *Aryan Path* under the caption "From Religions to Religion".

Mr. Basil de Selincourt reviewing the new book of Sir Oliver Lodge pleads for definite words for definite things. H. P. B. always recommended students to try and define the meaning of words in common use; Mr. Judge recommended the use of the dictionary more than only as a book of reference. Here is the plea from the London *Observer* (25th June 1933):—

What is the spiritual, what is the material? What is infinity, what is eternity, what is the everlasting? Because different people attach different ideas to all these words, strange combinations of thought are frequently resorted to, in the course of which we take first one meaning and then another, to suit our argument, and try to convince ourselves that the world we live in is all that we wish it to be. A good deal of mixed thinking of this kind is, I am sure, mistaken for religion.

Take the word "Body": what a collection of definitions throwing light on modern scientific culture could be presented! And if side by side with the definitions of the human body given by the chemist, the physiologist, the biologist, we were to print the Theosophical definition—! There is a description of it in Buddhist texts and there is the famous definition of it in the *Bhagavad Gita* (XIII, 5-6). Meantime, here is an admission by Mr. de Selincourt:—

But we do not know what the body is nor whether what appears to be the whole of it is really the whole. A little while ago we thought we knew what matter was, but the more our knowledge increases, the more inadequate we find it.

Sir Norman Angell writes in *Time and Tide* (London) of July 1st:—

For generations those who held power in the capitalist order of society nurtured nationalism by every instrument at their command: the school, the university, "society," the newspaper, the Church, literature, poetry, music, the theatre, pageantry, ceremonial—all went to swell the idea of the nation as the ultimate unit of society as the sole sovereign. Loyalty to it came first. "My country" came before religion, before truth, before justice, before mercy. Distrust of the foreigner was deliberately bred. To do the foreigner injury, to ruin his trade, to damage his prosperity, was something that had no importance. International co-operation was disparaged; its purposes derided. Yet all this time capitalism was creating an international world: investment was world-wide, trade spun a web over the world. The money and credit device, by which alone commerce and industry could be carried on, had become an international thing. Dissolve its international element and it failed to function, the whole commercial and industrial apparatus put hopelessly out of gear.

This is one expression of the unavoidable Law of Unity or Brotherhood. But the financiers are also breaking that Law in other directions, and must soon reap their punishment!

THE COMMON TOUCH

The group is the self of the altruist. The size of the group is his measure. The great man actually feels towards the group as the little man feels towards himself.

It is a truism that the genuinely great are simple and unpretentious in their dealings with their fellows. It is generally recognized that, almost without exception, a supercilious attitude bespeaks the Lilliputian. There is a tendency, however, to take a democratic spirit, a keen realization of our common humanity, as but the usual concomitant of greatness, instead of recognizing it as a major contributory factor. A limited community of interest is coming to be recognized to-day by larger and larger groups, and a movement with an avowedly separative aim would be termed anachronistic, but the realization of actual oneness with the whole is still the mark of the superman.

How is that realization to be gained? By education, say the intellectualists. Let a man broaden his horizon by compassing all he can of the knowledge to be found in books. Let him come into his inheritance as heir to the thought of the race, and so become a gentle man and just. Good though the formula may be in theory, experience has demonstrated that the educated man may have a mind and heart inaccessible to justice and compassion. He may be as thoroughly selfish as the illiterate, using the power that knowledge confers but for the advancement of his own ambitions.

Education is not the solution. Isolated facts are like bricks, in that they depend for their coherence in a serviceable structure upon the cement of understanding sympathy. The most that is to be gained from formal education is the recognition that the greatest good of the greatest number may not be consonant with personal self-seeking, but no amount of intellectual training will bring a man to act on that perception when the good of society conflicts with his own desires and aims.

It is only when he sees himself in the right perspective as a member of the group, as but a cell in the body of the race, that he knows that what is not for the good of the whole cannot permanently profit him. And with this self-compelling basis for right ethics comes inevitably sympathy and understanding for the units of humanity who are struggling on beside him.

An understanding sympathy with the needs and aspirations of men, a just appreciation of the difficulties in the way of meeting those needs and fulfilling those aspirations—these are conditioned

by the individual's ability to transcend the limits of his petty personality, which is a synonym for separateness, and to identify himself progressively with the family, the community, the nation, and the race of men, of which he is a part.

Each man's horizon is bounded by the periphery of the largest group of which he feels himself a constituent. The thorough egotist lives in the walled garden of his own personality, a prisoner unawares. For him the world beyond his circumscribing walls does not exist. There is no open sesame but service. As that is rendered to those nearest him, a man gradually overcomes the mental and spiritual myopia that limits his horizon. His circle of interest and sympathy widens, to take in successively his kin, his neighbours, his fellow-citizens, his fellow-men, his fellow-creatures of whatever stage.

For the man of superior qualifications to recognize himself as an inalienable part of humanity, a manifestation of the Universal Life, is to accept, albeit with humility, the obligation to work for the impuissant, to speak for the inarticulate, and to help the dull of intellect and those of undeveloped moral sense to grasp the rules of life and conduct whereby they all may steer a safer course to happiness.

Clifford Bax, in *Time and Tide* (London) of July 1st describes the unnecessary motions of modern civilization which not only fatigue the nerves but corrupt the mind:—

We live in a noisy, strenuous, distracting and disconcerting period, besieged on all sides by advertisements, by wireless programmes, by newspapers. Most of our strenuousness, and therefore most of our noise, is probably quite fruitless and unnecessary. It is, however, infectious, and people have actually become afraid of being silent or of doing nothing. The temper of the age has obsessed them so completely that rather than endure the torture of silence, they will fill the air with wireless entertainments to which they do not even listen.

The following is from *Theosophy* (Los Angeles):—

When one hasn't anything to say, it is wise and merciful to remain silent. This truism is easy to write, to read, and to approve—but difficult to adopt and follow. The nature of the race-mind is such just now that it is ever seeking expression; and what more natural to find this in words rather than thought? How much easier too! Yet there are those self-contained souls who can be sweet, companionable and ever-welcome in the company of others, for all they are so quiet. When they do speak their remarks are often worth hearing—thoughtful, useful, helpful—because they have something to say. What an example!

We take the following from *Theosophy* (Los Angeles) for July, describing the action of the U. L. T. there on the evening of the earthquake :—

More than one Theosophist, whose philosophy had penetrated deep enough and had been lived enough, became the rallying point for others. The regular Friday meeting of Los Angeles U. L. T. was held while the building was still rocking and creaking, while shock after shock occurred. It was not only well attended but one of the best meetings of the year. A certain pungency is lent to a discussion on the Karma of cataclysms if the audience is in the act of taking a fresh grip on the arms of his seat as the usual roar announces the approach of another shock !

SUMMER PROGRAMME

The Summer Programme of the Bombay U.L.T. consists of two regular meetings every week as follows :—

Every Wednesday

A Public Lecture followed by questions and answers.

Every Friday

A Study Class in *The Ocean of Theosophy*, by W. Q. Judge.

READING ROOM & LIBRARY

These are kept open on every week-day from 10 a. m. to 6 p. m., and on Sundays from 5 to 7-30 p. m. "Silence" is the only rule to be observed.

Neither for the Meetings, nor for the use of the Library is any fee charged. The Lodge and all its activities are founded on Sacrifice, reared on Sacrifice, and maintained by Sacrifice.

Those desirous of joining the U. L. T. are requested to study carefully the Declaration which follows.

THE BOMBAY U. L. T.

NEW SEASON

With the autumnal equinox, the summer programme will come to an end. Details of the new season's programme will be given in our next issue.

DECLARATION OF THE U. L. T.

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:

UNITED LODGE OF THEOSOPHISTS
51, Esplanade Road
BOMBAY

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