

सत्यान्नास्ति परो धर्मः।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December, 1931.

VOL. II. No. 2.

WHAT IS THEOSOPHY ?

1. Theosophy is that branch of human perfection, by which one may establish himself with the eternal cause of invisible nature ; to which this physical effect is a visible bubble.
2. Theosophy is that knowledge which leads one from animalism to Divinity.
3. Theosophy is that branch of human philosophy, which theoretically teaches one what he really is beyond *mind and personal individuality* (Ego).
4. Theosophy is that branch of chemistry, by which one begets IMMORTALITY.
5. Theosophy is that branch of painting (one's self) which Time cannot efface.
6. Theosophy is that branch of husbandry (agriculture) by which one may preserve the seed without rearing the tree.
7. Theosophy is that branch of optics, which magnifies one's view to see beyond physical nature.
8. Theosophy is that branch of human surgery, which separates physical nature from the spiritual.
9. Theosophy is that branch of Masonry, which shows the universe in an egg.
10. Theosophy is that branch of music, which harmonises physical nature with spirit.
11. Theosophy is that part of gardening, which teaches one how to rear trees out of charcoal.
12. Theosophy is that branch of sanitation, which teaches one how to purify nature by means of cause and effect.
13. Theosophy is that branch of engineering, which bridges the gulf between life and death.
14. Theosophy is that warlike art, which teaches one how to subdue (subjugate) time and death, the two mightiest foes of man.
15. Theosophy is that food, which enables one to taste the most exquisite sweetness in his own self.
16. Theosophy is that branch of navigation, which teaches one the starting point and the final goal of human life.
17. Theosophy is that branch of commerce, which makes one fit to select unerringly the commodities for both lives.
18. Theosophy is that branch of politics, which unites past and future into one present, and establishes peace with the most tumultuous off-shoots of debased nature.
19. Theosophy is that branch of mineralogy, by which one may discover the source of eternal wealth, combining life, knowledge and eternal joy into one.
20. Theosophy is that branch of astronomy, which proves that spirit is the only fixed star which sets not throughout the revolutions of nature.

LIFE IS GOD

21. Theosophy is that branch of gymnastics, which invigorates the mind, expands the intellect, unites the thoughts *with the tie of breath*,* removes the heat of lust, and produces a balmy calmness, which is the heart's eye, to penetrate the mysteries of nature.
22. Theosophy is that branch of mental philosophy, by which one may know the exact centre of his individual Self and its identity with the entity of the second principle of the Vedantists, or the seventh one of the present Theosophists,† or what is commonly known by the name, God.
23. Theosophy is that branch of medicine by which one may rid himself of his sins from time immemorial.
24. Theosophy is that branch of natural philosophy, by which one may watch and witness nature in her birth—chastity—*adultery* and the present old age.
25. Theosophy is that occult branch of the Christian church, on which the groundwork of that church was originally planned,—*i. e.*, the essential non-difference of God with the individual witness.
26. Theosophy is that branch of Christianity, which eliminates the spiritual Christ from the corporeal one of the orthodox generation.
27. Theosophy is that part of the Christian theology, which shows that the present churches of the West are abusing the Bible by misinterpretations.
28. Theosophy is that part of the Aryan independence, by which one may exist without the help of nature.
29. Theosophy (to be brief) is the sum total of the wisdom of the Aryan Bramha—the happiness eternal—and the life everlasting. It is Theosophy which taught the Aryans how to soar far beyond the region of Shâkti and to be in *perpetual joy*—(the play-ground of Shâkti). In short, it is the basis of all the knowledge that exists in the eternity.

[In *The Theosophist* for August 1882 H.P.B. published the above definitions written by "A Paramahansa of the Himalayas". The Editorial note says:

Paramahansas are the order of the highest Yogi-Sannyasis, who alone are allowed to throw off the yoke of the Hindu caste superstitions. While all the others have to perform, more or less, the daily exoteric ceremonies of their respective *Ashrams* or orders, no rules of action can be assigned to these.]

* This relates to occult practice—Ed. *Theosophist*.

† *Jivatma*, in the sense of the Vedantin, is the Soul of all life, and in that of the Theosophists it is *Jiva*—vital principle.—Ed. *Theosophist*.

[Extracts from a Lecture delivered at the Bombay U. L. T. on the subject of "What, Where, Who is God?"]

God is Life. It is a great word, this word Life; it is so very, very commonly used that people do not stop to ask: "But what is Life?" Biologists use the word in one sense, physicists and chemists in another; poets sing of it, moralists preach about it, philosophers expound it. Theosophy defines Life as a principle. But what is a principle? A principle is the fundamental source of anything, in this case of everything without exception. In discussions and debates we speak of the underlying principle and what do we mean? We mean the fundamental truth on which all our reasoning is based and from which all our arguments proceed. We speak of first principles of science or of philosophy, and even of morals. In that sense then Life is *the* Principle of the Universe, the source, the basis, the fundamental of the Universe. All creatures and things spring from Life, Life is the Source; all things and beings are rooted in Life, Life is the Basis, *Upadhi*. All objects and subjects are full of Life, Life is Fundamental, first, primary, persistent in sustaining, and persistent in destroying, therefore last. The Christian Apostle describes it well, "in It we live and move and have our being." Life creates, Life preserves, Life destroys; Life is first and last; Life is all in all.

Now, to comprehend in some measure this Principle of Life we must look at its universal aspects; its particular or detailed aspects are many, millions upon millions; but its basic aspects are three. Theologies and philosophies put forward the doctrine of the Trinity, and often the first corrupt it, the others materialize it. The Christian Trinity of Father, Son and Holy Ghost ought to reveal the truth about God as Life, but it does not. Similarly the Hindu Trimurti is grossly materialized, and Brahma, Vishnu and Shiva are looked upon as men, which they are not!

Life is triple, triune, a trinity, teaches Theosophy. First, Life is Motion, perpetual motion, unceasing movement. . . . Life moves in stones as it moves in the mind of man, and this movement is potency. It is said, God is omnipotent, and stupidly people interpret it that God is all-powerful, and by his power strikes down the wicked; but we forget that the good, the saintly also are struck down! Life is omnipotent, *i. e.*, it is potent, moving everywhere, all the time. Look at this vast expanse of Nature, movement, movement, movement. Not for a minute, not for a second is there absence of Movement. What looks like death, is itself Movement; how else would corpses underground disintegrate and become dust and ashes? Life is omnipotent, moving, and moving, at every point of space.

If Life is omnipotent, potent everywhere, becoming patent everywhere, moving from within outwards, from latency to visibility, Life is omnipresent. So to the second question, Where is God?, Theosophy answers, God is everywhere. . .

Life is the Great Presence. Where we see the Presence of Life in death, we see indeed. The Sage or the Master is spoken of as the Seer of the Essence of things, the Knower of that Essence, *tattvajnani*. What is that Essence of things? Call it Self, Atman; call it Purusha, Spirit; call it Mahat, the Great Intelligence; call it Ishvara, the Supporter or Upadhi of all; call it God, if you like—but do understand that it is Life omnipotent and omnipresent. The symbol of omnipotence, the sign or mark that proves omnipotence is Motion. The symbol of Life's omnipresence is Space. . . .

What is the third aspect of Life? Infinite Time or Duration; "Time was not, for it lay asleep in the infinite bosom of Duration," says *The Secret Doctrine*. That which we call Time, past, present, future, is but divisions of the all-moving, boundless Space which is beginningless and endless, and we as souls must learn to look for that which is the Eternal in us.

And now you have three symbols to keep you busy in the days to come, in trying to contemplate upon them,—Motion, Space, Duration or Infinite Time. Motion, ceaseless, powerful everywhere; Space boundless, thrilling with motion and therefore alive everywhere; and that Space existing in Infinite Time, Time which never had a beginning and will never, never have an end. Take away with you these three symbols, friends; begin to work upon them, think and meditate upon them, and you will gain some concept of the true nature of God.

EXPIATION OF SINS

Regret and repentance are very common phenomena in our era. They are a natural concomitant of the epimethean character of the people. To be wise after the event, however, is better than not to incline to wisdom at all.

Errare humanum est. Mistakes, blunders and crimes are the order of the day for mere mortals. For the most part unconsciously to themselves, but sometimes deliberately, people sin. Sin is a terrifying name, especially with the church-theological connotation. Sin may be simply defined as the breaking of the rhythm which is the basis of the manifested universe. Sattva, the true harmony of Prakriti or Nature can only be disturbed by Man, because he is the only being with free-will in the universe. The lower kingdoms automatically co-operate with that Rhythm; the higher ones of the Rishis and Buddhas co-operate deliberately, with full

knowledge. Sin, then, is a phenomenon peculiar to the human kingdom.

Every breaking of the Rhythm of Life is a sin whether it be consciously or unconsciously done. It is a mistake, therefore, to make a division and label only certain breaches as sins. It is true that deliberate disturbance of the harmony of Nature produces dire and calamitous results compared with those of the unconscious errors generally committed. But it is very important to learn, and to impress our minds with, this fact—Nature is impersonal on every plane, and her operating force, called Law, is infallibly just, because it is impersonal. A child burns its fingers in numerous fires and Nature takes no account of its ignorance or even its innocence.

Every sailor has to find his sea-legs, and the law working in moving waters does not stop its action for the sake of the earnest, determined and persevering innocent seaman. Why should we expect the Law which moves the waters of Life to act differently for the innocent soul? So between deliberate and unconscious errors there must subsist some kinship. What is it? Every unconscious mistake, unless noted and overcome, tends to become a conscious blunder. A blunder unconsciously committed several times leads to crime—white lies lead to black lies; neglect of small duties of life make us fail when we are face to face with big ones; carelessness in little things produces insensibility in large ones; irritation about petty events builds a permanent impatience in our character; and so on. This process of going from bad to worse does not stop because a churchman resignedly lifts eyes and hands heavenwards and mutters "Thy will be done," any more than when an unenlightened Hindu or Buddhist taps his forehead and says "Karma," or a Muslim utters "Kismet". Suffering overtakes every mistake, and priest and purohit, mobed and moulvi take advantage of the phenomenon. "Confess and get absolution for your sin," "Burn a candle for your mistake," "Offer to the temple-god some sacrifice"—devious are the ways and numerous the methods of expiating sins (conscious or unconscious) which organized religions offer.

What is the true method of expiating our sins? Aphorism on Karma, No. 27 (*The Path*, March 1893) says:—"Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted."

We must learn to adopt measures of (1) repression, (2) elimination, and (3) counteraction,

Now, a little consideration will show that it is easier, more practical, and better to repress, to eliminate and to counteract a small error than a big blunder; if blunders gathering momentum become crimes, the force required to expiate a sin must be greater in volume than that necessary for reparation of an error.

What then shall we do? Theosophy says—Pay attention to the daily routine of life, to its small incidents, which are seeds that may become giant trees. Self-examination of our daily round of existence will reveal to us these small seeds. Without it, they sink into the soil where alone they can take root and grow. The *modus operandi* is to watch our little trivial words and actions, which are the starting points of lies and hypocrisy and doubt. The mind requires purification whenever anger is felt or a falsehood is told, whenever anything is said or done for the purpose of flattery, or anyone is deceived by the insincerity of a speech or an act. Says *The Voice of the Silence*:—

Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions.

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.

We regret to record the death in October last of an old-time Theosophist—Charles Johnston. He was in his sixty-fifth year and belonged to the now rapidly dwindling band of those who came into personal contact with H. P. B. and trusted her. He joined the T. S. in 1885 and three years later married a niece of Madame Blavatsky, who predeceased him. Mr. Johnston opposed the perversions of the original Teaching and did what he could to counteract them. Both he and his wife were devoted friends of Mr. Judge and suffered the spiritual privations which overtook the Movement after his death. Up to the last Mr. Johnston remained affiliated to that Theosophical Society which has its headquarters, not in Adyar nor at Point Loma, but

in New York. Mr. Johnston is best known to the outside world as a translator of Oriental manuscripts, and a great part of his scholarship, well recognised by the public, was surely inspired by his contact with Theosophy, for he undoubtedly wrought much in furtherance of the second object of the Theosophical Movement. At the time of his death, Mr. Johnston was on the New York Editorial staff of the *Encyclopædia Britannica*.

In the San Francisco U. L. T. Periodical for November is included an extract from the writing of Robert Crosbie, which we reprint here:—

Now possibly it may be seen what our Lodge stands for; the three objects as laid down by H. P. B. and Masters, and along the lines laid down by Them. No dogmatism, no personal followings, no spiritual authority. Thus each may follow his line of development with such assistance as may be afforded by those who have travelled further on the Path than himself, when such help is requested. In this way true discrimination is gained and the bane of all spiritual movements, authority, dogmatism and their corollary, personal followings, avoided.

H. P. B. found it necessary to lay down the lines along which the psychical currents might flow from the Lodge. In like manner, we in a smaller way, have to provide lines of thought and influence along which may flow the spirit and genius of that which we have undertaken. Our associate cards provide the means of individual adhesion to the principles. As said, they are a form of pledge, and on individual honour. The sum of individual adhesions makes the cohesive body.

The "holding power" is the power to hold things together with a definite end in view; statements of that end are contained in our declaration; the power grows as does the conviction of the reality of our endeavour and the soundness of the principles we promulgate.

The London U. L. T. Bulletin continues its series "Of Studying Theosophy". In the November issue it gives an extract from an article written by Jasper Niemand and published in *The Path* of August 1891, from which we extract:—

It may seem an insignificant path to point out when one says "Educate yourselves." It is, in fact, an initial step which is also the final step, for it never ends. . . . The truest way to help is by clearly learning and clearly imparting theosophic truths. It is only done by not straining too far, by educating one's self gradually and thoroughly from the root up, with frequent trials of our own definiteness of idea.

We congratulate our friends in Los Angeles on having reached the twentieth volume of the magazine *Theosophy*. It came into existence through the devoted energy of Robert Crosbie, and has been from the start a most valuable means of disseminating the fundamental principles of Theosophy. A special feature of the earlier volumes was the reprinting of old articles of H. P. Blavatsky and W. Q. Judge, buried in old volumes of *The Theosophist*, *Lucifer* and *The Path*, now inaccessible.

sible to the general public. Many students have owed their first contact with these articles to *Theosophy* and are accordingly grateful.

The Aryan Path completes its second volume this month. Amongst other excellent articles, it includes two reprints, which will be of interest to the wider Theosophical public. One is a timely article on "The Origin of the Christmas Tree". "Making use of an article of Dr. Kaygorodoff in the *Novoyé Vremya*, H. P. Blavatsky published it in *Lucifer*." The other reprint is from the pen of Mr. Judge (Bryan Kinnavan) and entitled "Cities under Cities". We extract an interesting note from the "Ends and Sayings" columns:

During November, the Buddhist world must have felt great satisfaction, for its premier organization, the Mahabodhi Society, achieved its grand objective of erecting a Vihara at Sarnath, near Benares, where the Enlightened One preached his first words of Wisdom. Of all the exoteric religions now extant Buddhism is the least corrupted. Absence of priestly power has been a beneficent factor in producing this result. The splendid philosophy and sublime ethics of Gautama, who lived six hundred years before the Christian era, are potent and can inspire and elevate not only the learned classes but what are often wrongly named the uncultured masses. Let us hope that from the Sarnath Centre help and influence will reach the whole of India and affect especially the large numbers of the submerged classes who though Hindu and Indian by natural affinity, are yet drifting towards those who proselytise them to alien creeds. Neglected by the high caste Hindus, it were only natural for them to follow the Teacher who accepted in His Sangha, Upali, the Barber, the humble devotee who became the exalted adviser of his fellows. Glorious will be the day for India when a large Buddhist community flourishes on its ancient soil.

Mr. J. Krishnamurti has once again definitely reiterated the fact that he has dissociated himself from Theosophy. This time it was to a representative of the *New York Herald-Tribune*, who writes:

He recalled how he had been raised by Mrs. Besant in the belief that he was the "Voice of the Great Teacher," which he at first thought was his vocation. But later when his mental faculties matured he saw the error into which he had been led, possibly by emotional ardour. He said that gradually he drifted away from the beliefs held by Mrs. Besant, and, in fact, from theosophy altogether.

Mr. Krishnamurti must be given due credit for thus openly stating his position and for not, as so many others have done, attempting to exploit the name of Theosophy in order to disseminate his own teaching. It would therefore be unfair to him to connect him in any way with it. We regret that the only "Theosophy" that he ever really contacted was pseudo-theosophy.

The following is extracted from an able article entitled "Ideal Progression" in the October *Theosophy* (Los Angeles):—

There are to-day three wholly distinct, three wholly antagonistic associations, each calling itself The Theosophical Society; there are a dozen or more in addition using names referring to Theosophy; there are hundreds whose foundation and whose ideas are derived from the Teachings of Theosophy. They have, one and all, made use of the writings of H. P. B. and of the Objects of her Parent Theosophical Society. Have they succeeded or have they failed?

Aside from the membership of these associations with their conflicting faiths, their partisan objects, it is probable that there are far more Theosophists not members of any association at all than there are in the register of all the theosophical bodies combined. One fact is certain, that the lapses far exceed the membership over the second generation of the Movement. It is equally certain that throughout Europe, America, and the Occident generally, there are multitudes of believers in the doctrines of Karma, of Reincarnation, in one or more of the Objects of the Parent Theosophical Society who neither call themselves Theosophists nor engage in any concerted theosophical activities. Have these, any more than the members of the various theosophical bodies, achieved the vision of the great Object?

We wonder if there are students who think differently or have another aspect of the problem to offer to our readers?

Theosophical duty is to rise above social limitations into spiritual understanding, and the following will help many among our students and enquirers. It is from the October *Theosophy* (Los Angeles):—

The rising generation in Theosophy has in its hands the priceless gift of an unhandled future, which its older members, some of them, would give much to receive. Does this mean that we should don sackcloth, immure ourselves, abandon all human contacts? United Lodges are not social organizations, but they and their schools and classes form points of spiritual contact about which may centre and often do centre, individual relationships of the deepest and sweetest, retaining the best and finest of all personal experiences, but based on eternalities and not on the ephemeral. In true Theosophical work, potential everywhere and in part realized, is a veritable *imperium in imperio* of society, the foundation of a new order of contact between persons and circumstances, right in the midst of Kali Yuga. If we attend to our Theosophical business and our Theosophical attitude of mind on all occasions, we will find ourselves spontaneously free of degrading and distracting social influences; or, if they come, we will not let them influence our natures. There is still literature, even fiction, not incompatible with spiritual verities; there is still drama through which shines soul reality; there is still in business a battlefield for the soul; there is still in marriage *Grihastha* wisdom for the wise. All we need is discrimination and steadiness of direction; they are to be had by careful and constant purification of our envelope of perceptions.

CORRESPONDENCE

RELIGIOUS FESTIVALS

The paragraph on "Indian Festivals" which appeared in your last issue (p. 5) should be of value to all readers. It strikes exactly the right Theosophical note. "One of the functions of this Lodge [the Bombay U. L. T.]," it is said, "is to draw the minds of the people to facts of soul-life enshrined in festivals." In this connection, and especially at this season, it is interesting to recall an answer given by Mr. Judge in *The Theosophical Forum* of March 1891, to a question: "Should Theosophists celebrate Christmas?"

Question—Is it honest for a sincere Theosophist to celebrate in any way, whether by present-giving or by entertainments, the festivals of Christendom, such as Christmas and Easter? What is the practice of Occultists and the leaders of the Theosophical Society in this regard?

Answer—Theosophical sincerity is not a strange moral product of a new reform, but is exactly sincerity as always defined by philosophers and moralists in every age. The word *sincere* is derived from a Latin word which is in its turn supposed to be from *sine* "without" and *cera* "wax," that is, *pure honey*. The wax is prejudice and he who harbours that, be he an F. T. S. or not, may consider his practice right in preventing him from viewing broadly all customs of all men, but one who accumulates the pure honey of sincerity may just as well join in Christmas festivities in Christendom as he would in those of Buddha's birthday in Ceylon.

Since there is "soul-life enshrined in festivals" of every religion, all may profit by their proper observance. And it is a great advantage that from the platform of the U. L. T. here practical teaching is given as to the true meaning of the festivals of the different religions, and as to how they may be best participated in. Further, in regard to *real* festivals, of which religious festivals are but a shadow and a reflection, H. P. Blavatsky writes in *The Secret Doctrine* (I, 307).

No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted.

Thus by studying exoteric religions and contemplating their inner meaning, the student will glimpse the Light of the Ancient Mysteries.

Bombay

BOMBAYITE

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 वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

"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. I am getting interested in Theosophy and should like to help the U. L. T.; what work can I undertake?

Ans. This is an oft-heard question, and can be answered tersely, that you must determine for yourself, or a lengthy explanation must be offered. Are you a member of the U. L. T. and have you carefully read the Declaration? That is the very first service. If you have not, ask yourself—"Why not?" If you have signed the membership card, then you have to formulate the ways in which you desire to fit yourself to be the better able to help and teach. In this connection please read the editorial in *The Theosophical Movement* of December 1930, entitled "Time, Money and Work". W. Q. Judge once wrote (*The Vahan*, August 1891)—

Service is rendered in many different ways: by work in the Branches, by spreading literature, by explaining the doctrines and doing away with misconceptions, by contributing money to be used in the work, by constituting oneself a loyal unit if ability and time be lacking; and chiefly always by acquiring a knowledge of Theosophical Doctrines so as to be able to give a clear answer to inquiry. One could also procure some inquiring correspondent and by means of letters answer questions as to Theosophical literature and doctrines. These are all general answers, while the question requires almost a personal examination. Any work that is sincerely done in the Society with good motive and to the best of one's ability is good Theosophical work.

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

OUR PROGRAMME

SUNDAYS

Public Lectures

On various phases of Theosophy.

These are meant for enquirers as well as to inform students, old and new, about the fundamental teachings and principles, a knowledge of which is of practical benefit to every mind and soul.

WEDNESDAYS

Questions & Answers

Theosophy rejects blind belief and stimulates every one to seek courageously and question searchingly. Questions from new-comers, enquirers, as well as students are welcome. The answers given are not the opinions of any person but are the teachings of the Immemorial Philosophy. This meeting is not meant for debate, but is a gathering of earnest enquirers, seeking knowledge of eternal principles underlying their own lives and problems.

FRIDAYS

Study Class

No one ever succeeded in shaping his life without acquiring real knowledge. This is not possible through mere listening to talks or only by asking questions; these two invariably lead the honest mind to study. The text-book at present studied is *The Key to Theosophy* by H. P. Blavatsky.

These meetings commence punctually at 6-15 P. M.

THEOSOPHY SCHOOL

SATURDAYS 2-30 TO 3-30.

Theosophical education endeavours to deal with each child as a unit, and to educate it so as to produce a harmonious and equal unfoldment of its powers, in order that its special aptitudes shall find their full natural development. It aims at creating free, and above all things, unselfish men and women.

At the same time there is a class for adults.

READING ROOM & LIBRARY

These are kept open on every weekday from 9-30 to 5-30, and further on Saturdays from 5-30 to 8 P. M. "Silence" is the only rule to be observed.

Neither for the Meetings, nor for Theosophy School nor for the use of 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.

THEOSOPHICAL PUBLICATIONS

AUTHENTIC TEXTS

"What I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it *has reached us unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching."—H.P.B. in *Lucifer*, Vol. V. p. 157.

"The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy."—*The Key to Theosophy*, p. 7.

"We have no two beliefs or hypotheses on the same subject."—*The Key to Theosophy*, p. 72.

By H. P. BLAVATSKY

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