

सत्यान्नास्ति परो धर्मः।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

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## RELIGION AND RELIGIONS

Religion is one, religions are many. Because truth agrees with truth, everywhere and at all times truth is one and indivisible. Because truth agrees not with falsehood, wherever disagreement is seen, falsehood is present, and sometimes in such quarters truth is taming falsehood. Because falsehood does not agree with falsehood, war results wherever falsehood is pitted against falsehood.

Men knowing Truth by life and not only by mind are at peace among themselves. As champions of Truth they become warriors against falsehood, so that Truth may be all in all. Therefore, between the true prophets, philosophers and philanthropists there is unison: they are of one will, one thought, one feeling, and all their actions are but manifestations of Nature's Law. They embody Nature intelligently *i.e.*, by knowledge, and thus are Masters of Nature. Therefore they are named Mahatmas, Great Souls.

Mortals follow their religions mostly without knowledge, and on the basis of mere belief, often blind. The dependence of each on religious blind belief is the measure of his mortality. Each one passes from death to immortality as the differing, contesting and fighting propensity of his creed is given up and the facts of the one true Religion of Wisdom are ascertained, accepted and practised.

Religions, as a general rule, discourage the intellectual study of belief. A Roman-Church man is advised not to study the New Testament. The Hindus of many castes, observing their caste-rules, are in danger of discarding caste, if they intelli-

gently study the *Bhagavad-Gita*. The priest and tradition, in each case, is the instrument of perpetuating the mortal nature of his listener.

Religion of Wisdom or Theosophy enables a man to break the fetters of every kind of limitation which religious creeds fashion. The fetters of caste or class, of community or race, of nation or country vanish when the strength of eclecticism is applied. As we seek points of agreement in the different creeds, countries and castes, we see the fundamental unity.

Religious differences arise because of ignorance and become dangerous to human society and to peace when blind belief energizes them. Time and again the truths of the Wisdom-Religion of Theosophy have degenerated into beliefs, also because of Theosophical priests. Nature does not recognize such beings as Theosophists; nor do the Great Ones who are Masters of Theosophy. Every time, in each cycle, the student of Theosophy has to guard himself against the arising of priest and priest-craft around him. The one unfailing sign of the existence of priest and priest-craft is their advocacy of themselves as intermediaries between Truth-seekers and Masters of Truth. That people knowing more than we, exist in the Theosophical world is a fact, but if such make others dependent on themselves, then they are priests, and as such false theosophists.

Brother Theosophist, have you some one in this mortal world on whom your soul's salvation depends? If yes, then you are in danger of mortality. Let us all fix our Faith, born of knowledge, on the



Immortal Masters, the Great Souls or Mahatmas. That Faith comes to birth as belief is removed, as knowledge grows. That Faith is transformed into experience in the process of time, and the mortal becomes immortal and *knows* the Great Immortals.

As religions go Religion triumphs. As priests with their hocus-pocus are put behind, the Great Prophets' Impartite Voice is heard. As church rituals, temple ceremonials, congregational supplications to outside powers are discarded, the divine ritual of Life is learnt, the noble ceremony of sacrifice becomes natural, and the communion with the Inner Ruler Immortal, the Christ or Krishna within, is established. Thus we go from the unreal to the Real, from death to Immortality. The Path of Regeneration is through Religion which is Wisdom; its enemies are the creeds of religions which divide man from man.

### 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.

*Kosmic Mind* by H. P. B. is reprinted in the U. L. T. Pamphlet Series (No. 20) along with her note on Dr. Pirogoff whom she quoted extensively in that article. It also contains an after-note by W. Wilson Leisenring showing how advancing modern science is beginning to teach doctrines which H. P. B. taught half-a-century ago.

The annual meeting of The Blavatsky Association (London) was held on the 27th November when Mr. William Kingsland delivered an able address now available in pamphlet form on "Evolution, Involution and Immortality". We take the following extract:—

The soul is immortal in its own right and nature—yes; but it does not follow that what we commonly know as the *self* is immortal. There is the possibility—a possibility only too often an actuality—that that *self* may lose touch with its immortal soul; and then for that *self* there can be no immortality, only a "second death" which is annihilation. We—the normal "we" of our present consciousness—can only be 'saved,' can only go on to unity with the higher Self, the immortal part of our nature, if we have so spiritualised our thoughts and actions—that is to say, if we are so responsive

to the promptings of that higher Self—that it has not departed from us as being utterly intractable and irresponsible to its influence. . . . It is not necessary to be positively wicked for this loss of the soul to occur. It is only necessary that we should be wholly worldly-minded; that we should have "quenched the spirit". Such soulless men and women elbow us at every turn; more particularly in what is commonly called 'society'.

The January *Theosophical Quarterly* (New York) contains three very good articles about Charles Johnston, its faithful contributor for many years, who died on 16th October last. In the column "On the Screen of Time" appear the following words apropos of his passing:—

So now to carry on,—plunging right in as men do on a field of battle, not even pausing though friends drop to the right and to the left of them: for is it not a battle, a perpetual battle, with Forward as perpetual command? If we look for peace in this world we shall totally miss its purpose; if, as we grow older, and perhaps "old," we begin to think ourselves entitled to some rest, we shall have lived as the world lives, learning nothing.

Attention of all Theosophical students is drawn to an able review of *Raja-Yoga or Occultism*, published by the Bombay Theosophy Company, in the February number of *The Aryan Path*. It is from the pen of Mr. Henry J. Strutton, editor of *The Occult Review*.

Our Dutch friends have issued a translation of Mr. Judge's *Epitome of Theosophy*; encouraging reports of work are received from Amsterdam and The Hague.

Theosophical students interested in the third object of the Movement should read "Banshees" by Elliott O'Donnell in the February *Aryan Path*; those interested in the second object will enjoy "The 'Great Speech' of the Zuni Indians" in the January *Theosophical Quarterly* (New York) and "A Guatemalan Legend" by P. W. Jones in *The Theosophical Path* (Point Loma) for January.

A very interesting and much appreciated series of four lectures on the four ways or *margas* taught in the *Gita* were delivered on Sunday evenings during January at the Bombay U. L. T. The titles were: The Religion of Works (Karma), The Art of Living (Abhyasa), The Philosophy of the Spirit (Gnyana) and The Science of the Soul (Bhakti).

On the 7th February under the heading "Asceticism—False and True" apt use was made of the Islamic festival of Ramzan Id. The month of Ramzan is the month of fasting for all Muslims; the spiritual significance of the fast was explained from the point of view adduced in the *Quran*.



The Adyar Theosophical Society reprints in pamphlet form "The Theosophical Society and H. P. B." by Annie Besant and H. J. Patterson, which is of historical value. In 1890 Mrs. Besant wrote this article which must be read in conjunction with "Theosophy and Christianity" in *Lucifer*, October 1891. These two pronouncements reveal the ardent, clear thinking student of Theosophy and they are at total variance with Mrs. Besant's modern Theosophical views—Incarnated Christ, World-Mother, Personal God, Forgiveness of Sins, etc., etc.

Mr. J. E. Dobbs, Member of the General Executive Committee of the T. S. (Adyar) in Canada, writes a letter on the subject of Mr. Krishnamurti's statement about his separation from the T. S. (Adyar); the following is an extract from the same:

Deep students of the original teachings have always repudiated the pseudo-theosophy of Mrs. Annie Besant and the fantastic psychic revelations of her colleague, C. W. Leadbeater, as unworthy of serious consideration. The Canadian Section of the Adyar Society has consistently combated this pseudo-theosophy and has made every effort to have the Society adhere to the original teachings as embodied in "The Secret Doctrine" and other early books. The Canadian Section, therefore, is not in harmony with the policy of Mrs. Annie Besant, which policy she has inflicted on the Adyar international movement. . . .

The wide departure from the original teachings and intention of the Theosophical Society on the part of the present Leaders of the Parent Society has been the cause of all the trouble in the Movement since the death of Madame H. P. Blavatsky in 1891. The only authority for Theosophical teachings is their inherent truth and they should not be accepted on any other basis. The authors of many farcical books published under the guise of theosophy have pandered to a craving for the "occult" until the whole Theosophical Movement has become identified with it in the eyes of the public, and those who have remained faithful to the true teachings have now *that* to contend with, as well as the task of presenting these spiritual-scientific truths to a materialistic civilization.

In the name of Theosophy so many impure things are done that we are glad to read a clear and uncompromising article entitled "Purity" in the January *Theosophy* (Los Angeles) which closes thus:—

"Capacities out of place; powers diverted from the uses for which constructed; this is the essence, the summit and base of impurity. Admittedly, Theosophy preaches the sternest morality. Some question the efficacy of a morality based on natural law and ethical reason; the fear of a celestial whip seems to them more carrying. But when Karma is properly understood, its lash is seen to be not only longer but heavier. All the penalties of any kind that men suffer result from the misuse and mixture of powers and natures. Kali Yuga is spread before us in a boiling inferno. We have but to look, listen and learn."

## SPIRIT IMMORTALITY

[The following is extracted from "Isis Unveiled and the Vishistadvaita" by H. P. Blavatsky which first appeared in *The Theosophist* for January 1886.—Eds.]

Whether it be orthodox Adwaita or not, I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man's spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*. The most spiritual—*i.e.*, the highest and divinest aspirations of every personality follow *Buddhi* and the Seventh Principle into Devachan (*Swarga*) after the death of each personality along the line of rebirths, and become part and parcel of the *Monad*. The personality fades out, disappearing before the occurrence of the evolution of the new personality (rebirth) out of Devachan: but the individuality of the spirit-soul [dear, dear, what *can* be made out of this English!] is preserved to the end of the great cycle (*Maha-Manwantara*) when each Ego enters Paranirvana, or is merged in Parabrahm. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But *de facto* it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would be to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is "inexpressible in terms of foot-pounds." That such Parabrahmic and Paranirvanic 'spirits,' or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the "night of Brahma" or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths. Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical and supra-physical evolution. But I am being tempted into details which had best be left for the full consideration which their importance merits to my forthcoming work, the *Secret Doctrine*.

H. P. BLAVATSKY



## "GOD" AND CONGREGATIONAL WORSHIP.

We take the following from the stenographic report of a Sunday lecture on "The Science of Prayer" delivered at the Bombay U. L. T.:—

Get rid of the notion that some great God listens to your prayer and answers it or refuses to respond to it as the case may be. There is no such being; there is no God, no Allah, no Ahuramazda, no Jehovah, nor what some badly instructed theosophists call the Solar Logos, in the sense of a Personal creator outside of Nature and Nature's immutable laws, who can grant you special favours. There is no one supreme power to whom prayers can be offered and from whom responses can be expected. Theosophy rejects such a concept of God. And yet, please note, Theosophists are not Atheists as is sometimes thought. In fact, as H. P. B. so often explained, Theosophy and Theosophy alone, as a scientific system of thought, can prove the existence of a divine universal power everywhere present. It does not deny the existence of God or Deity in Nature any more than an intelligent man would deny that of the sun. But it does refuse to admit any and all so-called Gods of orthodox religions. . . . .

We must abandon the idea of prayers as petitions to a God or Gods. Secondly, what is called congregational worship is greatly misused because its serious dangers are not understood . . . . . As congregational worship is a prominent institution of the Christian churches, let us look for a moment at what Jesus himself taught. As in other matters in this too what Jesus taught and what the churches practise are opposing things. Jesus would not allow his pupils and followers to go to public synagogues. He said, "When thou prayest, thou shalt not be as the hypocrites are, but enter into thine inner chamber and having shut thy door, pray to thy Father which is in secret." It is a well-known experience that praying congregations mutter words about one thing, see with their eyes other things, and feel and think not about what they say, but what they see! But it is not only avoidance of hypocrisy, non-concentration, and inattentiveness which underlies the words of Jesus, but also avoidance of something more dangerous and really fundamental, something that every Yogi, every Occultist is aware of. Many Parsis and even some Hindus think it a worthy reform to follow the practice of the Christian churches—collective prayer and hymn singing. Once again there is a basis of truth in this practice, but as followed to-day it is degraded and its dangers are

not realized. Such forms of worship awaken certain forces and unless there is knowledge and understanding they had better be left alone.

What then is true prayer? . . . . .

## 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.* Please explain what is so often said from your platform that Karma is just because it is merciful, and merciful because it is just.

*Ans.* We can hardly improve upon the answer which Mr. W. Q. Judge made:—

Mercy and forgiveness should have the highest place in that branch of Theosophy which treats of ethics as applied to our conduct. And were it not for the perfect mercifulness of Karma—which is merciful because it is just—we ought long ago to have been wiped out of existence. The very fact that the oppressor, the unjust, the wicked, live out their lives is proof of mercy in the great heart of Nature. They are thus given chance after chance to retrieve their errors and climb, if even on the ladder of pain, to the height of perfection. It is true that Karma is just, because it exacts payment to the last farthing, but on the other hand it is eternally merciful, since it unerringly pays out its compensations. Nor is the shielding from necessary pain true mercy, but is indeed the opposite, for sometimes it is only through pain that the soul acquires the precise knowledge and strength it requires. In my view, mercy and justice go hand in hand when Karma issues its decrees, because that law is accurate, faithful, powerful, and not subject to the weakness, the failure in judgment, the ignorance that always accompany the workings of the ordinary human judgment and action.



## CONVERSATIONS ON OCCULTISM WITH H. P. B.

In 1875, '76, '77, and '78 my intimacy with H. P. B. gave me many opportunities for conversing with her on what we then called "Magic". These useful, and for me very wonderful, occasions came about late at night, and sometimes during the day. I was then in the habit of calling on her in the day-time whenever I could get away from my office. Many times I stayed in her flat for the purpose of hearing as much and seeing as much as I could. Later on, in 1884, I spent many weeks with her in the Rue Notre Dame des Champs in Paris, sitting beside her day after day and evening after evening; later still, in 1888, being with her in London, at Holland Park, I had a few more opportunities. Some of what she said I publish here for the good of those who can benefit by her words. Certainly no greater practical occultist is known to this century: from that point of view what she said will have a certain useful weight with some.

### ON DEVACHAN.

This term was not in use at this time. The conversation was about steps on the Path and returning here again. In answer to a question:

"Yes, you have been here and at this before. You were born with this tendency, and in other lives have met these persons [supposed Adept influences], and they are here to see you for that reason."

Later, when definite terms had come into use, the question raised was whether or not all stayed 1500 years in Devachan.

"Well, Judge, you must know well that under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you have stated, that 1500 years had not elapsed since you went into Devachan, is correct, and that I tell is what Master himself tells me. So there you are."

### PRECIPITATIONS BY MASTERS.

In reply to a question on this she said:

"If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form; so does \* \* \* and one or two more."

"Well, what of Their handwritings?"

"Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form—Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their Messages at Their direction. Why B——almost caught me one day and nearly made a mess of it by shocking me. The message has to be seen in the astral light in *fac-simile*, and through that astral matrix I precipitate the whole of it. It's different, though, if Master sends me the paper and the message already done. That's why I call these things 'psychological tricks'. The sign of an objective wonder seemed to be required, although a moment's thought will show it is not proof of anything but occult ability. Many a medium has had precipitations before my miserable self was heard of. But blessed is the one who wants no sign. You have seen plenty of these things. Why do you want to ask me? Can't you use your brain and intuition? I've sampled almost the whole possible range of wonders for you. Let them use their brains and intuition with the known facts and the theories given."

### IF WHITE MAGICIANS ACT, WHAT THEN?

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say,—'the dual forces in nature'? Precisely, that's just it; and Theosophists should remember it."

### DO MASTERS PUNISH?

"Now I'm not going to tell you all about this. They are just; They embody the Law and Compassion. Do not for an instant imagine that



Masters are going to come down on you for your failures and wrongs, if any. Karma looks out for this. Masters' ethics are the highest. From the standpoint of your question They do not punish. Have I not told you that, much as detractors have cast mud at Them, never will the Masters impose punishment. I cannot see why such a question comes up. Karma will do all the punishing that is necessary."

#### ABOUT ELEMENTALS.

"It's a long time ago now that I told you this part would not be explained. But I can tell you some things. This one that you and Olcott used to call \* \* \* can't see you unless I let him. Now I will impress you upon it or him so that like a photograph he will remember so far. But you can't make it obey you until you know how to get the force directed. I'll send him to you and let him make a bell."

[In a few days after this the proposed sign was given at a distance from her, and a little bell was sounded in the air when I was talking with a person not interested in Theosophy, and when I was three miles away from H. P. B. On next seeing her she asked if \* \* \* had been over and sounded the bell, mentioning the exact day and time.]

"This one has no form in particular, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery is pretty correct, but it will not cover all the classes. There is not a single thing going on about us, no-matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. Why in storms you should see them how they move about. Don't you remember what you told me about that lady \* \* \* who saw them change and move about at that opera? It was due to her tendencies and the general idea underlying the opera." [It was the opera of Tristan and Isolde, by Wagner.—J.] "In that case, as Isolde is Irish, the whole idea under it aroused a class of elementals peculiar to that island and its traditions. That's a queer place, Judge, that Ireland. It is packed full of a singular class of elementals; and, by Jove! I see they even have emigrated in quite large numbers. Sometimes one quite by accident rouses up some ancient system, say from Egypt; that is the explanation of that singular astral noise which you said reminded you of a sistrum being shaken; it was really objective. But, my dear fellow, do you think I will give you a patent elemental extractor?

—not yet. Bulwer Lytton wrote very wisely, for him, on this subject."

[Riding over in Central Park, New York.] "It is very interesting here. I see a great number of Indians, and also their elementals, just as real as you seem to be. They do not see us; they are all spooks. But look here, Judge, don't confound the magnetism escaping through your skin with the gentle taps of supposed elementals who want a cigarette."

[In W. 34th street, New York. The first time she spoke to me of elementals particularly, I having asked her about Spiritualism.—J.]

"It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. Select any place you wish." [I pointed to a hard plaster wall-space free from objects.] "Now ask what you like that can be answered by taps."

Q. What is my age? *Taps*: the correct number.

Q. How many in my house? *Taps*: right.

Q. How many months have I been in the city? *Taps*: correct.

Q. What number of minutes past the hour by my watch? *Taps*: right.

Q. How many keys on my ring? *Taps*: correct.

H. P. B. "Oh bosh! Let it stop. You won't get any more, for I have cut it off. Try your best. They have no sense; they got it all out of your own head, even the keys, for you know inside how many keys are on the ring, though you don't remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply. There's something better than all that magic nonsense."

#### SHE PRECIPITATES IN LONDON.

In 1888 I was in London and wanted a paper, with about four sentences written on it in purple ink, which I had left in America. I came down to her room where B. Keightley was, and, not saying anything, sat down opposite H.P.B. I thought: "If only she would get me back somehow a copy of that paper." She smiled at me, rose, and went into her room, came out at once, and in a moment handed me a piece of paper, passing it right in front of Keightley. To my amazement it was a duplicate of my paper, a *facsimile*. I then asked her how she got it, and she replied: "I saw it in your head and the rest was easy. You thought it very clearly. You know it can be done; and it was needed." This was all done in about the time it takes to read these descriptive sentences.

WILLIAM Q. JUDGE

[THE PATH, April 1894.]



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"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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|----------------------------------|--------------------------------|--------|
| 1. Amsterdam . . . . .           | 98 Pieter Lastmankade          | (1931) |
| 2. Bombay . . . . .              | 51 Esplanade Road              | (1929) |
| 3. London . . . . .              | 293 Regent Street, W. 1        | (1925) |
| 4. Los Angeles . . . . .         | 245 West 33rd Street           | (1909) |
| 5. New York . . . . .            | 1 West 67th Street             | (1922) |
| 6. Pacific Grove, Calif. . . . . | Monterey Ave.                  | (1931) |
| 7. Paris . . . . .               | 14 Rue de l'Abbé de l'Epée     | (1928) |
| 8. Philadelphia . . . . .        | 1711 Walnut Street             | (1925) |
| 9. Phoenix, Arizona . . . . .    | 33 West Washington Street      | (1930) |
| 10. San Diego, Calif. . . . .    | 6th & E Streets                | (1931) |
| 11. San Francisco . . . . .      | 946 Pacific Building           | (1910) |
| 12. 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:—

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|---------------------------------------------------|-------------|
| <i>Theosophy</i> (English)—Los Angeles now in its | XXth volume |
| <i>Théosophie</i> (French)—Paris                  | VIIIth "    |
| <i>De Theosoof</i> (Dutch)—Amsterdam              | IIIrd "     |
| <i>The Aryan Path</i> (English)—Bombay            | IIIrd "     |



## 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 10 A. M. 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.

## 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 pro-founder 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