

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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Eclipse of the Sun

On August 31, 1932, occurred a total eclipse of the sun. It is not difficult to grasp the physical rationale of such an eclipse, in which the moon, passing directly between the earth and the source of its energy or life, cuts off the light of the sun completely from certain portions of the earth's surface and diminishes its radiance for other localities. But physical phenomena mirror circumstances or conditions of quite another sort, developments of a moral, intellectual, or spiritual nature, or all combined. What, then, may an eclipse of the sun symbolize?

I

Let us consider the moon as representing one who reflects the light of truth, a teacher of his fellows. According to his stage of development will be his reflecting surface, varying with the individual from crescent to full moon. Whether he be a pupil-teacher or high Chela so long as he is faithful to his task of reflecting the light impersonally, his activity is beneficent; he illumines the darkness of ignorance for those who look to him for guidance. But let him seek to inject his own personality into his teaching, stress the pronoun for the first person singular, put himself or allow himself to be put on a pedestal, and he places himself between his followers and the light of truth—and the prototype of the drama of the physical eclipse of the sun acts itself out. For those on the outer fringes of his influence the

resulting obscuration of truth may be partial, but he may place himself squarely between his devoted following and the light he no longer reflects for them. But—and here still the analogy holds—at the moment the darkness otherwise would be complete, the hidden radiance blazes forth. Against the glory of the corona the moon is seen for what it is, a dark and sombre shadow, concealing the light it erstwhile reflected. It must inevitably retire and let the life-giving rays of the sun shine forth unobstructed; just as the self-seeker who darkens the sun of truth eventually must pass discredited from the scene.

II

There is an even more intimate analogy in the relation of the eternal Ego to the personal man. Most human beings in the world to-day are suffering a chronic partial eclipse of the higher nature by the lower. But woe to the rash personality that succeeds in completely obscuring the inner light! The sun's corona symbolizes the undimmed radiance of the immortal Ego who repudiates and casts off the personality that proves wholly useless for its purposes. As stands the student in relation to eternal Truth, so stands the personality to the deathless Ego. The task of the lower man is to increase the area that gives back light for light, to grow from silver scythe to full orb of gold. Happy the man whose personality forms all a clear reflecting surface for the Higher Self!

Some Notes by H. P. B.

[In the *Path* for April and May 1888 Mr. Charles Johnston wrote an article "The Tide of Life" which was annotated by H. P. Blavatsky. Below we print her Notes as of value to the student; space forbids our reprinting the article itself.—EDS.]

1. The first chapter of Genesis, or the Elohist version, does not treat of the creation of man at all. It is what the Hindu Puranās call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no *man*, but the *protologos*, the collective Sephirothal Tree—the "Heavenly Man," the *vehicle* (or *Vahan*) used by En-Soph to manifest in the phenomenal world (see *Sohar*); and as the "male and female" Adam is the "Archetypal man," so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while "Light" refers to the angels so called.

2. "The great whale" (v. 21) is the *Makara* of the Hindu Zodiac—translated very queerly as "Capricorn," whereas it is not even a "Crocodile," as "Makara" is translated, but a nondescript aquatic monster, the "Leviathan" in Hebrew symbolism, and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on *Genesis* between Mr. Gladstone and Mr. Huxley, it is not *Genesis* that is guilty of the error imputed. The Elohist portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (*Vide*—"*Modern Science and Modern Thought*," by Mr. S. Laing), and Mr. Gladstone is twitted with supporting it. But one has but to read the Hebrew text to find that Verse 20 (Chap. 1) does speak of reptiles before the birds. And God said, "Let the waters bring forth abundantly the (*swimming and creeping*, not) moving creatures that hath life, and fowl that may fly" etc. This ought to settle the quarrel and justify *Genesis*, for here we find it in a perfect zoological order—first the evolution of grass, then of larger vegetation, then of fish (or mollusks), reptiles, birds, etc. etc. *Genesis* is a purely symbolical and kabalistic volume. It can neither be understood nor appreciated, if judged on the mis-translations and misinterpretations of its Christian remodellers.

3. Adam is the Symbol of the first *terrestrial* MAN or Humanity.

4. *Genesis* being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to

appear on earth, all the animal world coming *after* him. This will be proclaimed absurdly *unscientific*. But see in *Lucifer*—"The Latest Romance of Science".

5. It is through the power to see and use these "abstract" forms that the Adept is able to evolve before our eyes any object desired—a miracle to the Christian, a fraud for the materialist. Countless myriads of forms are in that ideal sphere, and matter exists in the astral light, or even in the atmosphere, that has passed through all forms possible for us to conceive of. All that the Adept has to do is to select the "abstract form" desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible. How easy this to state, how difficult to believe; yet quite true, as many a theosophist very well knows. The oftener this is done with any one form, the easier it becomes. And so it is with nature: her ease of production grows like a habit.

6. Here is the key so much desired by enterprising—indeed all—students. It is by means of these correlations of colour, sound, form, number, and substance—that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirits is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person; it can only be reached when the exact scale of being to which it belongs is vibrated whether it be that of colour, form, sound, or whatever else.

7. There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution—the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st of the two subsequent Rounds. At the beginning of the fourth "Round" in the middle of which begins the turning point upward—*i.e.* from the physical up to the spiritual, man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3rd Round, and being quite ethereal, transparent. The first man (Humanity) is Ethereal too, for he is but a shadow

THE HINDU TEMPLE

(*Chhaya*) "in the image" of his progenitors, because he is the "astral body" or image of his *Pitar* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a "coat of skin" from the terrestrial elements and kingdom—mineral, vegetable, and animal.

8. This is one reason for calling the objective phenomenal world an "illusion". It is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in either of the combinations that bring about the vibration properly belonging to those classes: the moment the combination is entirely broken, the phenomena cease and we see the objects no more.

A new series of *Gita* talks by B. M. has begun appearing in *The Aryan Path*—the first on "The Family" is in the February number.

Another series of interest and value to the Theosophical student is entitled "Modern Science and The Secret Doctrine" by Dr. Ivor B. Hart; the first on "Space" is in the February issue and says of the Series that it will attempt to show "how far the outlook in the West to-day links up (through the medium of Madame Blavatsky's *Secret Doctrine*), with the pronouncement of the East of fifty years ago".

"India has suffered from a defeatist consciousness, but to-day the 'charm' of western life and civilization stands exposed," remarks Professor Mahendranath Sircar in the January *Aryan Path*.

Writing about H. P. B's teachings on evolution in the January *Aryan Path*, Mr. J. D. Beresford says: "Her argument founded on the data available up to 1888, remains unshaken by all the evidence unearthed in the course of the forty-four years that have since elapsed."

"Though India was lost to Buddhism centuries ago, Buddhism seems, more than any other doctrine, to express what is fundamental in the Indian tradition" is the opinion of Mr. G. D. H. Cole expressed in the February *Aryan Path*.

In the East the life of man is held to be a pilgrimage, not only from the cradle to the grave, but also through that vast period of time, embracing millions upon millions of years, stretching from the beginning to the end of a *Manvantara*, or period of evolution, and as he is held to be a spiritual being, the continuity of his existence is unbroken. Nations and civilizations rise, grow old, decline and disappear; but the being lives on, spectator of all the innumerable changes of environment. Starting from the great All, radiating like a spark from the central fire, he gathers experience in all ages, under all rulers, civilizations and customs, ever engaged in a pilgrimage to the shrine from which he came. He is now the ruler and now the slave; to-day at the pinnacle of wealth and power, to-morrow at the bottom of the ladder, perhaps in abject misery, but ever the same being. To symbolize this, the whole of India is dotted with sacred shrines, to which pilgrimages are made, and it is the wish of all men in that so-called benighted land to make such a journey at least once before death, for the religious duties of life are not fully performed without visiting such sacred places.

One great reason for this, given by those who understand the inner significance of it, is that the places of pilgrimage are centres of spiritual force from which radiate elevating influences not perceptible to the pig-sticking, wine-drinking traveller. It is asserted by many, indeed, that at most of the famous places of pilgrimage there is an Adept of the same order to which the Theosophical Adepts are said to belong, who is ready always to give some meed of spiritual insight and assistance to those of pure heart who may go there. He, of course, does not reveal himself to the knowledge of the people, because it is quite unnecessary, and might create the necessity for his going elsewhere. Superstitions have arisen from the doctrine of pilgrimages, but, as that is quite likely to come about in this age, it is no reason why places of pilgrimage should be abolished, since, if the spiritual centres were withdrawn, good men who are free from superstition would not receive the benefits they now may have. The Adepts founded these places in order to keep alive in the minds of the people the soul idea which modern Science and education would soon turn into agnosticism, were they to prevail unchecked.

—W. Q. JUDGE (*Echoes from the Orient*, p. 31)

Iconoclasm Towards Illusions

[This article, taken from *The Path* of December 1892, was written for Christians, but every word of it is equally applicable to the votaries of other creeds, whether they be Hindus, Jews, Parsis, or Muslims. H. P. B. wrote in *Isis Unveiled* :

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way ; *the pure in heart see God.*—II. 635

As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth ; separate, they are but shades of human error and the signs of imperfection.—II. 639]

A disposition not to interfere in any way with beliefs which are illusions prevails with many who dislike the pain caused by such tearing away of the veil. And the argument that illusionary beliefs, creeds, and dogmas should not be done away with so long as the believer is happy or good has been used by the Christian Church—and more especially by the Roman Catholic branch of it—as a potent means of keeping the mind of man in an iron chain. They are accustomed to add that unless such creeds and beliefs shall stand, morality will die out altogether. But experience does not prove the position to be correct.

For numerous examples exist in the dissenting or Protestant form of Christianity showing that the important doctrines of the Church are not necessary for the prevailing of good morals ; and, on the other hand, immorality, vice, and crime in places high and low co-exist with a formal declaration of belief in the church dogmas. In many parts of Italy the grossest superstition and murderous vengefulness and crooked hearts are found side by side with an outwardly pious compliance with the ordinances of the Church and a superstitious belief in its dogmas. The whole Christian assembly of nations officially violates the commands of Jesus every day and hour.

Shall it be worse or better, or kind or harsh, to tear away the veil as quickly as possible ? And if the iconoclastic attack should be made, for what reason ought one to hesitate because the operation and the attack may result in mental pain ?

The only reason for hesitation lies in this fear to give pain ; there can be nothing but good result from the change from an untrue and illogical, and therefore debasing, creed, if a system that is complete and reasonable be furnished in its place.

Were we dealing with children or with a race mind which though dwelling in an adult body is but

that of a child, then, indeed, it would be right to lead them on by what may be entirely an illusion. But the day of man's childhood as an immortal being has passed away. He is now grown up, his mind has arrived at the point where it must know, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism. No child is born without the accompanying pains, and now the soul-mind of man is struggling for birth. Shall we aid in preventing it merely for the avoidance of preliminary pain ? Shall we help a vast brood of priests to refasten the clamps of steel which for so many centuries they have held tightly on the race-mind ? Never, if we see the great truth that we are preparing for a cycle when reason is to take her place beside the soul and guide the pilgrim to the tree of life eternal.

Be not beguiled by the argument that 'tis unwise to tell the truth. It is but the song of the siren, intended to lure the traveller to his doom.

Tell the truth, but do not force it. If even a pious soul should lose the historical Jesus Christ and see instead the glorious image of the Self in every man, that were a gain worth all the pain the first rude shock might give. The danger of lifting the veil of Isis lies not in the doctrines of Unity, Reincarnation, and Karma, but in untaught mysteries which no Theosophist is able to reveal. The change from dogma or creed to a belief in law and justice impartial will bring perhaps some tears to the soul, but the end thereof is peace and freedom.

That "great orphan Humanity," now grown up, no longer needs the toys of a thousand years ago, but requires, and with a voice like the rush of mighty waters demands, that every veil shall be lifted, every lie unveiled, and every light be lighted that can shed a ray upon the remainder of its toilsome road.

A. T. MANA

The Path of The Masters

I.—THE PATH OF WOE

Students of Theosophy having grasped the tenets of Reincarnation, Karma, and the Path to the Masters, naturally endeavour to make practical application in their own lives and circumstances. They want to live. Earnestly they attempt to manifest in their daily actions the results of their mental acquisitions of the great teachings. Seeing the sweet reasonableness and merciful justice of the laws of manifested Nature, they desire to co-operate with the Divine will in evolution. Let us apply Theosophy, they say, and forthwith they begin.

A dozen things instantly overpower their budding enthusiasm. A hundred small things of life conspire to defeat their earnest purpose. Girding their loins and more determined than ever they stand up, Arjuna-like, resolute to fight. Between petty triumphs and many failures, blaming their own Karma and doing what they can, most of them spend their days hugging small satisfactions and hoping that something sure will happen some day—and they add, if not in this life, then in the next.

Long experience and continued observation of such Theosophic efforts of earnest and devoted individuals enable us to answer, albeit partially, the question that is sometimes asked "What is wrong with us?"

Let us try to find an adequate reply.

That the Spiritual Path is uphill and steep, that it is the Path of Woe, that the gateway to it is strait and narrow, that it is sharp as the razor's edge and can shave human natures all too fine, is not fully comprehended by the enthusiastic neophyte. All have read these statements but each one of us thinks that by some special decree of Providence "it will be different with me". We profess belief in brotherhood, but with most it is profession and not life; for in this too, as in all else, we are brothers and the Path of Woe is for *all*; the razor will shave *all*. When the Buddha instituted shaving the head for his mendicants, he did not make Himself an exception, nor say to His favourite disciple, "Ananda, thou mayst retain thy lovely locks." The Law of Brotherhood manifests everywhere at all times, but more than at any other place does it work its miracle in the heart of the would-be aspirant to Perfection and Wisdom and Sacrifice and Service. That great Law is at once the expression and the gauge of spiritual unfoldment. It sings its perfect song in the Hearts of Compassion of the Great Ones. Next, naturally, it envelops men and women who desire to be Their disciples and servants. We

who are resolved to tread that Path must expect not to be exceptions; if our path is all smooth for us then it is *not* the Path of Woe. Each one on the Path gets his share of woe, and it is an equal share, for the Karma of all those who are aspirants to Wisdom, who have resolved to tread it, have to learn the initial lesson that there is but one melting-pot of Karma in which all the Karma, good, bad and indifferent of every true aspirant is thrown. To "stand alone and isolated" but at the same time to "kill out all sense of separateness" is a truth to be *practised*, and this is not grasped.

If at the very beginning the above is understood, many unnecessary heart-burnings will be avoided. The way *is* difficult—the Path is the Path of Woe. We need not take it if we do not desire. "None else compels." Each one in his freedom of choice elects to tread it, and it would be the part of wisdom to recognize that henceforth woes are our lot, that when we have conquered our own woes, we have got to help others to conquer theirs, and that under the Law of Brotherhood the individual weal is dependent on the common weal and in proportion as we overcome our woes others are helped to overcome theirs.

Thus we learn to so behave that the quantity and quality of Karma in the great melting-pot of aspirant-ship may react to the benefit and advantage of all, including ourselves. In this connection let us remember the admonition in the Gospel of St. Matthew xviii:7—"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" We often approach the problem of Karma from an individualistic point of view and find it an appalling prospect. We gain a new confidence when we see that there is a common woe and a common weal, that we affect and are affected by comrades as weak as ourselves and as virtuous, too. We are united by the bonds of brotherhood and the woes are our common property.

Thus spiritual life begins at once to unfold its basic Law—Brotherhood. As we practise yoga, union, with the energy and activity of that Law we succeed. The moment we give up the practice we are thrown out of the Occult world into the visible world. "Come out of your world into ours," said a Master once. Here is the first step—Recognition of the Law of Brotherhood as it touches the woes of devotees, sacrificers, warriors for the Kingdom of the Spirit.

THE ADYAR "WORLD-TEACHER"

Mr. Krishnamurti's utterances at Adyar last December continue to cause confusion among the members of the Adyar Society. A prominent leader of that society, Mr. L. W. Rogers, writes in the February Adyar *Theosophist* about what is "erroneous" in Mr. Krishnamurti's talks, and referring to half-a-dozen of his statements Mr. Rogers says—"I am compelled to dissent, to say that both my reason and my experience deny it and that, in my judgment, no World-Teacher is making these declarations" (p. 581). "Can anybody believe that if the World-Teacher were speaking He would say these things?" (p. 580). What then is the way out? Mr. Rogers has found one:—

My theory about Krishnaji is that he is here to do a necessary work, not with the world at all, but with the Theosophical Society. There may have been a plan for world work but, if so, it did not materialize, or else it is to come after the Theosophical Society has had a thorough shaking up. *Certainly no impression has yet been made upon the general public. The world does not even know that he is here. But the Theosophical Society knows it very definitely.* [Italics ours.—EDS.] It is doubtful if ten per cent of the people who hear him are non-Theosophists. There have been some occasional large audiences when non-Theosophists predominated and heard a talk or two and apparently understood nothing which can hardly be considered remarkable when Theosophists accustomed to the language and thought of spiritual things, do not understand. But if we do not understand Krishnaji, it is equally true, I am afraid, that neither does he understand us. (pp. 581-582).

Theosophists to whom Mr. Rogers refers are of course members of the Adyar Society. But this admission-explanation is most damaging to the reputation of the Adyar clairvoyants. These latter have been proclaiming for well-nigh a quarter of a century that the "World-Teacher" had chosen as his special vehicle Mr. Krishnamurti's body, (and since 1925, that that "World-Teacher" had taken possession of the body) and that he would labour for the good of the world by using prepared organisations viz.,—Liberal Catholic Church, Universal Co-Masonry and educational institutions belonging to the Theosophical Trust. In this same number of the *Theosophist* for February appears at pp. 544, 545 a report of an "interview" between Dr. Besant and her "Master" held on 2nd June 1912; it speaks of plans which have not been carried out by Dr. Besant. There may be some force in Mr. Rogers' contention that Mr. Krishnamurti's mission is to give an osteopathic treatment to the weak spine of the Adyar T. S., but in saying that, he is damaging beyond repair the reputation of the clairvoyants. Moreover, are the Adyar members in need of "the practice of reasoning things out"? if they are not to possess a "thus saith the Lord" state of mind" in

the future—have they been suffering from that malady in the past?

From time to time we comment upon false prophecies of Adyar leaders not because we want to run them down, but in the hope that some of the members of their society will recognize that the prophecies have not been fulfilled, and are not likely to be fulfilled—and then look for some *raison d'être*—how and why did things go wrong.

"Too often in India the white people wore an exasperated or injured air, and there was a sense of deadlock and frustration. The young Indian followers of Gandhi were very spiritual and very polite, but when they passionately told us of England's shameful record, I fear that a sense of psychological tension confused the issues of national responsibility. In Government House circles there was an air of cool and decorous gravity. But the 'white Sahib' life-habit and mental outlook seems quite as worn out and inadequate as the stucco mosques and temples and synagogues mouldering in the park of Mrs. Besant's religious museum at Adyar."—Thus Richard Rees in *The Adelphi* (December).

MAITREYA BUDDHA

The same as the *Kalki Avatar* of Vishnu (the "White Horse" Avatar), and of Sosiosh and other Messiahs. The only difference lies in the dates of their appearances. Thus, while Vishnu is expected to appear on his white horse at the end of the present *Kali Yuga* age "for the final destruction of the wicked, the renovation of creation and the restoration of purity," Maitreya is expected earlier. Exoteric or popular teaching making slight variations on the esoteric doctrine states that Sakyamuni (Gautama Buddha) visited him in Tushita (a celestial abode) and commissioned him to issue thence on earth as his successor at the expiration of five thousand years after his (Buddha's) death. This would be in less than 3,000 years hence. Esoteric philosophy teaches that the next Buddha will appear during the seventh (sub) race of this Round. The fact is that Maitreya was a follower of Buddha, a well-known Arhat, though not his direct disciple, and that he was the founder of an esoteric philosophical school. As shown by Eitel (*Sanskrit-Chinese Dict.*), "statues were erected in his honour as early as B. C. 350".

H. P. BLAVATSKY

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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.

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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.

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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.

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These are kept open on every weekday from 9-30 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 which follows.

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.

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"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.

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