

सत्यान्नास्ति परो धर्मः।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January, 1932.

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EACH MEMBER A CENTRE

[This article by W. Q. Judge was published in *The Path* for October, 1895.—Eds.]

Some years ago one of those Masters in whom so many of our members believe directed H. P. B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquiries would appear, a Branch in time be organized, and thus the whole neighbourhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work".

The great mistake in these cases is forgetting the law indicated in what H. P. B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*,

and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee". The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to—of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen

their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.

W. Q. JUDGE

THE REFLECTING MIND

"It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world."—MAHATMA K. H.

This statement came to an aspirant in the early days of the Theosophical Movement as a practical suggestion for attaining better grasp of the abstruse and at first incomprehensible theories of the esoteric doctrines. It was coupled with the warning that it is necessary to guard the mind with jealous care from all the adverse influences which arise every hour.

There must be some way whereby to insulate the mind against the influences that threaten its serenity. The obvious first step is to determine what those influences are. If we analyze, we find that it is not the objects of sense that distract us, but our reactions to those objects. It is not the registering of the phenomena reported by the senses, but attending to the inclinations of the senses that leads by logical stages to loss of memory and of discrimination.

The influences that throw thought into confusion will be found rooted, almost without exception, in personal desires, in selfish likes and dislikes. I see: I like: I want; or, I see: I do not like: I want to avoid this, that, or the other object or circumstance. And the personal nature, which should be the servant of the mind, enlists instead the help of its too indulgent master to get this or avert that. The great majority of our thoughts arise out of the multiplicity of personal desires and are concerned with petty interests quite foreign to the permanent aspect of human nature. What wonder that in most men the sea of thought is choppy, the mind ruffled?

There is nothing distracting to the mind in the higher desires. In dwelling on the great metaphysical concepts in which are rooted the precepts of all the world's great Teachers, the mind becomes a deep and quiet pool.

The reflecting surface may be limited or vast, depending on each man's stage of evolution, his education and experience, but the smallest puddle, placid and unruffled, can mirror faithfully the very stars in heaven! Precipitation of all mud, all sediment and foreign matter, will take place shortly in a

quiet pool. All that is not of the nature of the water will fall away, as faults from the poised and steady mind, letting its true character shine forth.

It is selfishness, then, that agitates the surface of the mind and causes an unrest in which the glorious reflection of the sun itself is shattered to a thousand twinkling fragments. It is unselfishness, the thoughts and aspirations that transcend the petty concerns of the personality, that quiet the waters and make the mind a clear reflecting pool, or small or great. And it is Selflessness that characterizes the Perfected Man, whose mind, "like a becalmed and boundless ocean, spreadeth out in shoreless space".

SOUL LIFE IN THE MARKET PLACE

Under the auspices of the B.E.S.T. Employees' Association a lecture on "The Laws of the Higher Life" was delivered at their hall on 7th of December, and we take the following from a stenographic report:—

In this country of India people leave home and go to the jungle when they desire to find the Soul, find God or Atman. In the long and eventful story of India, the lesson emerges that on the day India forgot the truth about soul life her degradation began. When the ancient ideal that soul life is to be lived in the market place, behind the counter and the desk, or on the royal throne was abandoned, and when the false notion sprang up that one must go to the jungle or ascend a hill to breathe in the peace of the Spirit and exhale its power—that day India's downfall began. Through a chequered career the Nation is once again learning the long-forgotten ancient truth, and for forcing that old truth on India's attention, India is indebted to the West—not the West of armies and soldiers, not of big businessmen and petty shopkeepers, nor of narrow and fanatical missionaries, but the West of intuitive philosophers, of mystic poets, and of seers who dreamt bold dreams. While we learn from the West that spiritual life is *not* of monasteries and retirement, let us not persist in learning the evils and the vices of the West. The West itself is turning to the East, and India will do well to use her insight and look at the West, and judge the West in its best and noblest aspects—not the West of dubious vaccines and cruel sports, but the West of the Greek Plato, the Roman Marcus Aurelius, the German Paracelsus, the English Shakespeare, or the American Emerson.

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.

This month *The Aryan Path* has entered on its third year, and the contents of the January number promise well. An interesting review article on the new reprint of *Isis Unveiled* comes from the pen of J. Middleton Murry. It is good to get an outside opinion of this book from a cultured writer. "The Two H. P. Blavatskys," by R. A. V. Morris will, it is hoped, prove enlightening to readers who are not familiar with her life, or have read distorted biographies. These and the Editorial, "Conscience—The Bridge" and the "Ends and Sayings" paragraphs will also particularly interest Theosophists. But apart from these it is encouraging to note how, in this present era, Theosophical ideas are permeating the writings of thinking men, of which "The Way of Intuition," by Hugh I'A. Fausset, is an excellent example.

Theosophy Co. (India) Ltd. has published, under the general heading of "Hypnotism," an Editorial of Mme. Blavatsky which appeared in *Lucifer* for June 1890 with the title of "Black Magic in Science". This makes the nineteenth of the U. L. T. pamphlet series, and dealing, as it does, with a branch of occultism should be read in connection with *Raja-Yoga or Occultism* just recently come out. Mesmerism and Hypnotism are not understood by the public and their dangers are not therefore appreciated. This lucid presentation of the subject by H. P. B. is therefore timely and profitable.

The *Toronto Theosophical News* for November 1931 published an appreciation of the late Thomas Alva Edison, from the pen of Mr. A. E. Stafford. Our readers will be interested in the following extracts, touching on the great inventor's early life and his Theosophical interests.

Edison was almost a Canadian and should always be a hero to Canadians. His family were all Canadians and many of his relatives still live at or near Vienna, Ontario. His father was driven out of the country at the time of the

William Lyon Mackenzie rebellion, Edison having espoused the cause of Mackenzie. It was shortly after the migration of the family to Ohio that Thomas Alva was born. He was frequently in Canada, obtained some of his education, and worked on the Grand Trunk Railway until, having neglected his duty and brought about a slight collision between two trains, he stood not upon the order of his going, but skipped out to the United States and endowed that nation with his brains, his insight, his inventive genius.

Theosophists are naturally interested to know that Edison joined the Theosophical Society in early days, and was evidently interested in the scientific side of the Secret Doctrine. Mr. Judge, as General Secretary of the American Section, on one occasion upon receiving Mr. Edison's cheque for his annual dues, thought so much of it that he had it framed and it hung for years on the wall at 144 Madison Avenue, New York. Madame Blavatsky had many associations with the beginning of the new era in science.

Referring to H. P. B., *The Canadian Theosophist* (November) says:—

The world wants the writings of the great Teacher of the 19th century, and no mistake will be made in dropping the lesser lights and concentrating on the real literature of the Movement.

Dudley W. Barr, Vice-President, Toronto T. S. (Adyar) reports and comments on the visit of the Point Loma leader in the November *Canadian Theosophist* and closes thus:—

True fraternization is the meeting of two or more nuclei—it is quiet, simple, natural, direct and fertile. But Fraternization has a younger brother who looks like him and who is useful in many ways. He has not learned the deep magic of his elder brother but he can produce some of his outer phenomena. Let us welcome Fraternization whenever and wherever he slips in among us and takes his place as an honoured guest at our table. But look out for his kid brother!

The *Eastern Buddhist* (July 1931) contains the following:—

There is no doubt whatever that the Theosophical Movement made known to the general world the main doctrines of Mahayana Buddhism, and the interest now being taken in Mahayana in the Western world has most certainly been helped forward by the knowledge of Theosophy. Mr. Evans Wentz in his *Tibetan Book of the Dead* writes, "The late Lama Kazi Dawa-Samdray was of opinion that there is adequate internal evidence in them of their author's intimate acquaintance with the higher lamaistic teachings into which she claimed to have been initiated." *The Voice of the Silence* is true Mahayana doctrine. Undoubtedly, Madame Blavatsky had in some way been initiated into the deeper side of Mahayana teaching and then gave out what she deemed wise to the Western world as theosophy. It is true that some things were added and some subtracted from the pure Mahayana doctrine according to the extent of her knowledge and her judgment.

DEATH BY SATTVA, RAJAS, TAMAS

We take the following from the stenographic report of a lecture on "After Death—What?" delivered at the Bombay U. L. T. on Sunday, 6th December:—

Now, how is death caused? It is caused in three distinct ways. In each case death results in the separation of the soul from the body. In life the soul and body labour together. At death they part company. This parting is caused in three distinct ways:— (1) Spirit from above withdraws the soul in the body, as the soul has gained sufficient experience in and through the body. Spirit takes the initiative and we have the best kind of death, called Sattvic Death. (2) The soul takes the initiative through one cause or another. Unable to bear the strain of life it weakens the will to live and suffer, the will to learn and experience, and even aspires to what it regards as God and heaven. This is Rajasic Death. Often good people who die young, die through soul "ennui"; those who lose hold on life, through lack of an Ideal, as well as a large number of people who are rank materialists but of good moral outlook, go out by Rajasic Death. (3) Third type of death is caused by the body and its elemental life taking the initiative: suicides are an example; evil-minded men who fear to die are ultimately forced by bodily forces to quit the body. Such is Tamasic Death.

BODHI-DHARMA

The Buddha Society of Bombay commenced its regular work at the newly built Ananda-Vihara on the morning of Sunday the 13th December, when a public lecture to a crowded audience was given on the subject of "Bodhi-Dharma". We take the following closing from a stenographic report:—

To look within for guidance is the first step. But how to look within? By what method? Within is also Mara, the Tempter; from within also arises Tanha, Trishna, thirst for sensuous existence. It is easy to say "look within"—it is very very difficult to find true enlightenment in this corpus of flesh and blood. But listen to a great Buddhistic teaching—"Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the Eternal Man, and having sought him out, look inward; thou art Buddha."

Ignorance, Avidya, and Illusion, Maya what are these? Nescience—non-knowledge is ignorance and false knowledge is the father of Illusion, Maya. In this day when the schoolmaster is said to be abroad, we have to be careful and look out for false knowledge. Our civilization is not suffering from ignorance so much as from false or wrong knowledge. That false knowledge arises from the action of the senses. We must go beyond the senses and we must seek in the Impersonal, devoid of the "I" notion or Ahamkara, the Eternal Man, and having sought and secured him we must look within and then we come to Buddha—Wisdom Incarnate. Bodhi-Dharma is the religion of duties wisely discharged, of karma rightly fulfilled, according to that organ of Wisdom within us, which some call Atma, and others Adi-Buddha. So let us be lamps unto ourselves, not by the borrowed light of priest or prophet but by the Inward Tathagata Light; by its power the Buddhas of Compassion live, the Buddhas of Confession labour, the Buddhas of Enlightenment help. Then comes to us, to our lips, our minds, our hearts the Joy of Ananda and we too become like unto the beloved disciple.

Through the kindness of a friend, we have received recently the original draft for the title page of the *Theosophical Glossary*. It is written in H. P. B.'s own handwriting, and we reprint it for the interest of our readers. This title page prepared by her has never, so far as we know, been used.

THEOSOPHICAL GLOSSARY

of

Sanskrit, Pahlavi, Tibetan, Pali, Chaldean, Persian, Scandinavian, Hebrew, Greek, Latin, Kabalistic and Gnostic words and occult names used in Theosophical Literature.

principally in the works known as—

"Isis Unveiled," "Esoteric Buddhism," "The Secret Doctrine," etc. etc. and the monthly journals

"*The Theosophist*" "*Lucifer*" "*The Path*"

and other publications

of the

Theosophical Society

by H. P. Blavatsky.

Kindly helped for a number of Kabalistic terms by W. Wynn Westcott M.B., F. T. S. Hon. Magus, Soc. Ros. etc. etc. [All the terms explained in this work by Brother Wynn Westcott are invariably signed with his Initials—"W. W. W."]

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. Theosophy advocates the simple life. But what exactly is the simple life?

Ans. First and foremost, the simple life is an attitude towards all our possessions, be they of the body, mind or spirit. The concept of poverty is misunderstood. St. Paul rightly described the true attitude thus: "As poor, yet making rich; as having nothing, and yet possessing all things." The Emancipated Beings are not poor, they are the most wealthy in the things of intellect and intuition. Because of the abnormal (*i. e.* supernormal but not supernatural) powers they possess, they control Nature and nature-forces, in fact are Lords of Nature. The whole of Nature, so to speak, belongs to them. It is quite easily conceivable, therefore, how these Jivanmuktas even possess great wealth in the shape of precious metals and precious stones. But in spite of all their many possessions they live the simple life, which is expressed in and through their attitude towards these powers and possessions. They do not squander but use their untold wealth of every description for the benefit of humanity. They want nothing, need nothing, seek nothing: They live and use their powers and possessions to better the mind and the soul of the race. As Nature is to them an open book they administer her laws in uttermost justice, and justice is the basis of all their philanthropy.

Turning to ourselves whose wealth is disproportionate: There are rich men and women who are poor in health, in mind, in spirit. There are learned men who have to fight for bread. There are good men of meagre mentality. For each and all the simple life is possible, provided the attitude of justice is adopted—justice towards all possessions—money, goods, ideas, knowledge, sympathies, etc. All our possessions are objects of trust; we are but custodians of property which does not belong to us, for it all belongs to Nature; we are trustees of all our goods and chattels, all our knowledge, all our heart-powers—limited or extensive. As trustees

we must administer the estate of body, mind and soul; the central, basic and cardinal law of that administration should be *Justice*. Nature's mercy is unlike human mercy: mercy and justice do not keep company in reference to man-made laws; justice is mercy and *vice versa* in all acts of Nature. The rule of the simple life is not that we get rid of possessions, but that we put to use our possessions; in that process elimination results, and objects unnecessary to life vanish *e. g.* many curios, many books, many personal attachments, much of worldly knowledge and of social conventionality. He who gives up an idea without seeing its falsity or weakness will accept the same idea again in the future; he who runs away from duty with the notion that he is undertaking higher duties will find himself caged once again with the small plain duties and cares of life. The correct ritual is to value every object of possession by use—correct use *i. e.* by regarding it as an object of trust with a particular value attached to it. The simple life is not an unintelligent throwing away of possessions but a highly intelligent use of every possession which reveals the true value of each.

CORRESPONDENCE

THE BLAVATSKY TRADITION

Some of your comments on this subject in your November issue appear to me to be likely to give rise to misunderstanding. Books on Theosophy are surely not to be condemned wholesale, but to be judged simply and solely on their merits. The conclusion you *seem* to come to, namely, that because some books have done harm to the cause, no more books should be published, would apply equally well to magazines, for a magazine is nothing else than a book, published by instalments, in which several authors collaborate. A glance at the bibliography of the movement is sufficient to show that, while we have hundreds of weakly written, incorrect, unnecessary volumes, put forth to air the phantasies of psychics, yet there is a great dearth of the kind of books that are really needed. We want books, for example—new ones should in fact be produced every three or four years—commenting on the latest discoveries in physics, archæology, astronomy and other branches of science in the light of the broad principles of Theosophy; books showing the bearing of those principles on current philosophic and political theories, on art, on psychical research and on comparative religion. Again, while clear and explicit as regards general principles, the writings of H. P. B.

are not hard and fast dogmatic treatises in the manner of Thomas Aquinas ; but are largely mystical, symbolical, allusive, and often difficult to understand. They veil and re-veil perhaps even more than they unveil. They do not supply us with cut and dried definitions, to be learnt by heart or swallowed whole ; but rather offer us vast strata of the raw material of truth, from which we have to quarry with intuition and reason for our tools. The work done in this way by a thoughtful, cultivated student may be of the greatest value to his less well-instructed fellows who lack the necessary educational equipment for tackling for themselves the more abstruse parts of H. P. B.'s teachings. If it is good to write a pamphlet or magazine article of thoughtful comment on some aspect of the esoteric philosophy, then surely a book of the same sort might be even more useful in that its contents were fuller.

Among the books that we do not want is the kind of volume in which a few jejune ideas are spun out in tens of thousands of laboured words, merely to advertise an author, or because some publisher must at all costs have new wares to offer. Moreover we do not want books in which the authors make unverifiable statements on supposed authority, and call the result "Theosophy". Those who believe they have a message from occult sources to pass on to the world, have a perfect right to publish it, but let them make its origin clear so that it may not be confused with the Theosophy of H. P. B. We would then gladly accord to their work the only right that can be claimed for any book, namely, that it shall be judged on its merits.

With regard to fraternisation, which I take to mean the occasional meeting in friendly converse of Theosophists of different schools, it is difficult to see anything but good—limited good perhaps—in it. At any rate it seems a great improvement on the frigid aloofness which has for so long characterised the interrelations of some of the Theosophical groups. What danger can there possibly be in this and in joint action from time to time to promote common aims ? I agree with you, however, that if we are to advance further still in the direction of unity by amalgamating the existing organisations, it can only be after a "sound basis" has been "considered and evolved". Oneness of spirit and purpose must come first.

To fling into the crucible a number of discordant and incompatible groups in the hope that from the mixture the fine gold of a nucleus of universal brotherhood would be produced, would be to court certain failure and to create what Milton called "confusion worse confounded".

London

R. A. V. MORRIS

[We appreciate the point so well taken by Brother Morris. We are not against the publication of the useful type of books he refers to, but we are opposed to so-called simplification which is distortion, and so-called extension and amplification of the Message which are a species of egotistic expression. As to the useful books examining the up-to-date advancement in Science, Archæology, etc., and throwing Theosophical light on the same, we think a magazine is a better instrument than a volume. We are glad Brother Morris has sent this rejoinder ; the more this topic is discussed, the better for the Movement.—Eds.]

WHAT IS THEOSOPHY?

The reprint in your last issue of "What is Theosophy ?" by A Paramahansa of the Himalayas, was new to me. As sometimes happens, since reading it, I have come across two allusions to it in Theosophical literature, both of them referring, curiously enough, to Definition No. 9.

The first is from an article on "Mesmerism" by Mr. Judge, which appeared in *Lucifer* for May 1892 :—

"A Paramahansa of the Himâlayas has put in print the following words: "Theosophy is that branch of Masonry which shows the Universe in the form of an egg." Putting on one side the germinal spot in the egg, we have left five other main divisions: the fluid, the yolk, the skin of the yolk, the inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old divisions of fire, air, earth, and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes."

The second reference is to be found in *The Path* for October 1894, and opens one of the unsigned series of "Conversations on Occultism" :—

"Student. What is Occultism ?

Sage. It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern the whole govern also every part of it. As man is a little copy of the universe—is the microcosm—he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of the day who admit no invisible real nature behind which is the model of the visible."

There are probably references in our literature to other definitions of the Paramahansa, which your other readers might contribute.

Bombay

F. E.

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

* Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

* The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

* Theosophical Glossary

A photographic reprint of the original edition of 1892.

* Transactions of the Blavatsky Lodge

† The Key to Theosophy Paper Rs. 1-8
Reprinted verbatim from the original edition of 1888.

† Raja-Yoga or Occultism

Paper Re. 1

A collection of important articles

† The Voice of the Silence

Cloth As. 8

† Five Messages to Theosophists

Paper As. 4

By W. Q. JUDGE

† The Ocean of Theosophy (Cloth) Re. 1

† Letters That Have Helped Me (Paper) Re. 1

† Echoes from the Orient (Paper) As. 4

* The Bhagavad-Gita

* Notes on the Bhagavad-Gita

* The Yoga Aphorisms of Patanjali

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