

सत्यान्नास्ति परो धर्मः।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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OCCULT LAWS

Robert Crosbie, who founded in 1909 the first U. L. T. and who died on 25th June 1919, said:—

There is an occult side not only to our own nature but to the nature of all beings, as should always have been apparent to us, if we had all been observant; had we thought for ourselves; had we not taken for granted what others have handed down to us as religion or revelation. For there are stages in our very daily lives which are hidden from us. While we are awake, we operate through the body; then we sleep—we do not operate through the body—and that side of our nature is hidden to most people. They may know they dream, but they think the dreaming has no relation to the lines under which they operate when awake; they do not understand that dreaming is a transitional stage which precedes the reaching into our own spiritual nature and also precedes the return into operation of the body again. Usually, the dreaming state is a repetition of the scenes or experiences of daily life, but sometimes things come to us in dream that are far, far away and apart from any experience in this body. Oftentimes, the dreams

which occur upon waking bring an influx from our inmost self; they bring down with us some of the experiences of a vast past. We have premonitions. We have presentiments. We have sometimes what are called “minor initiations” occurring in dreams. Never for a moment do we cease to be conscious, whether in the dreaming state, or in the full consciousness of the finer sheaths of the soul beyond dreaming, or in the stage of “dreaming” after “death”; and how, then, could we ever know death? . . .

We have to understand the real occult laws which rule all the different stages of our being. It must be known that there are pretenders to a knowledge of these occult laws, for unfortunately no great amount of good can be given at any time without opening the doors to an equal amount of evil. . . .

To use these powers rightly a universal attitude must be held, and all actions based upon the universal nature. The philosophy of Theosophy presents that universal attitude and basis . . .

THE DRIFT OF WESTERN SPIRITUALISM

[The article which is reprinted below was first published by H. P. Blavatsky in *The Theosophist* for October 1879. During the last fifty years the work of many bodies, but mainly that of the branches of The Society for Psychical Research has proven beyond doubt the contention of Madame Blavatsky and her pupils and helpers that there are other explanations of spiritualistic phenomena than the one that "spirits" of the dead communicate with embodied men. In India many are getting interested in spiritualism and innocent but ignorant persons are rushing into dangerous practices. Theosophists above all ought to know better; but many who call themselves Theosophists are alas! ignorant of the Teachings of H. P. B. and her Masters. We invite all interested to study this article and then pursue the subject so as to obtain some knowledge of the *philosophical explanations* underlying the spiritualistic phenomena. —Eds.]

Late advices from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of Spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was foreseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of mediæval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, ecstasies; of astrologers, "diviners," "magicians," "sorcerers," and other students, subjects, or practitioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic method of the philologists, under the lead of Eugène Burnouf, had unlocked the secrets of religious and philological heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiritualistic theory that all the phenomena of the circles must of necessity be attributed *solely* to the action of spirits of our

deceased friends. The ancients knew and classified other supercorporeal entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write and speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them, but showed how these invisible powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides of Occultism—a good and an evil side; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter,—dangerous to our moral as to our physical nature. The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition, was fraught with peril.

Thus thinking, and impressed with the great importance of a thorough knowledge of mesmerism and all other branches of Occultism, these founders established the Theosophical Society, to read, enquire, compare, study, experiment and expound the mysteries of Psychology. This range of enquiry, of course, included an investigation of Vedic, Brahmanical and other ancient Oriental literature; for in that—especially the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mystery of nature and of man. To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patanjali are even more essential than the "Divine Revelations" of Andrew Jackson Davis. We can never know how much of the mediumistic phenomena we *must* attribute to the disembodied, until it is settled how much *can* be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal shape. This will be conceded without qualification, we think, provided that the records of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories

of mediumistic phenomena is that the Theosophists say the phenomena may be produced by more agencies than one, and the latter that but one agency can be conceded, namely—the disembodied, souls. There are other differences—as, for instance, that there *can* be such a thing as the obliteration of the human individuality as the result of very evil environment; that good spirits seldom, if ever, cause physical “manifestations”; etc. But the first point to settle is the one here first stated; and we have shown how and in what directions the Theosophists maintain that the investigations should be pushed.

Our East Indian readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where argument seemed no longer profitable, the controversy ceased; and that the present visit of the New York Theosophists, and their establishment of the Bombay Headquarters, with the library, lectures, and this journal, are its tangible results. That this step must have a very great influence upon Western psychological science is apparent. Whether our Committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitably be enriched by the contributions of the Indian, Sinhalese, and other mystics who will now find in *The Theosophist* a channel by which to reach European and American students of Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our Society, its earnestness, and exceptional facilities for gathering Oriental wisdom are well understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before,

Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of its pure gold. One must know both to comprehend what is Man.

RIOTS IN BOMBAY

Communal rivalries and religious fanaticism have manifested in riots between Hindus and Muslims poisoning the atmosphere of Bombay. Several who heard it remembered the message of a lecture delivered at the Bombay U. L. T. in July 1930, from which we extract:—

“What shall India do? India must turn from religions to Religion; India must destroy superstition and ignorance and find spiritual Knowledge; must leave aside blind belief and beget illumined faith. Let us invoke and evoke, call to action the Will, the Spiritual and Golden Will that alone will enable us to do away with our own superstitions and strike the blow at our ignorance. If every Hindu brother were to live and practise the Truth of the Vedas that every man and woman is an aspect of the great Purusha; if every Moslem were to recognize the fact of his own religion that every man and woman lives by the Nur of Allah; if every Parsi were to recognize that it is far more spiritual and noble and better to be an *Indian* than to be only a Parsi, and that as a true Zoroastrian he must first fight Ahriman within himself and within his own community; if every Sikh were to follow the wise precepts of Guru Nanak and his predecessor, Kabir; if every Indian Christian were to realize that the light of Christos is that light which lighteth every child that cometh into the world; Ah! then, and then only, would we really raise ourselves and help to elevate the world.”

How to Reach Masters

III.—THE VOW OF SILENCE

One, if not the greatest of evils, by which modern society is corrupted, is that of gossip. Injurious speech, or small talk ensouled by the spirit of competition, not only ruins other peoples' character, but corrupts our own. This is not recognized. Small talk has become and is studied as an art, and the infamy of gossip has emerged as an institution of social amusement. Its infamous nature is forgotten, its dire effects fail to impart their lesson and it has assumed for modern men and women the place of a necessity of life. Social avocations in cultured drawing-rooms as also in abusive slums pursue the path of small talk and mean gossip.

The first requirement of spiritual life is to learn the value of silence. The conservation of spiritual energy demands that the frittering away of soul-forces be stopped. There are very few avenues through which man's divinity goes to waste as through sound and speech. The dirt and dregs of kamic nature often find their outlet in useless or injurious speech. There is a close connection and more than mere metaphorical analogy in the statement which refers to what is put in the mouth as food and what comes out of it as words. Through the process of eating, assimilation of food and elimination of waste-product takes place; the health of the body improves or suffers with every morsel we take in. One of the main ways of determining the condition of the body is to examine the disposition of the process and product of elimination. Our psychic nature has its own ways of assimilation and elimination, of sustaining itself in good or ill health. One of the modes of elimination is related to the power of speech.

In spiritual growth, learning and listening go together; they precede teaching and speaking. In ancient India the moment the seeker of the peace of wisdom resolved to follow the foot-steps of the guru, the pupil gained the name of *Shravaka*, a listener. In ancient Greece he was named *Akoustikos*. He was not even permitted to ask questions; *bija-sutras*, seed-thoughts were given him to ponder over and understand to the best of his ability. These thoughts were intended as purificatory food which, if adequately assimilated, would cleanse his kamic nature; not only remove the accumulated poisons of the past but reveal to the pupil the correct alchemical process of transforming within his own constitution, lust into love, antipathy into sympathy. Once started on this highway he was ready to become an exerciser, a positive doer, *Shramana*, the *Asketos* of the Greeks,

Our modern Theosophical student has not fully recognized the occult significance of silence. A vow of silence does not mean to become mute and not to speak at all. It consists in: (1) self-imposition of periodic silence; (2) not indulging at any time in injurious and untruthful speech; (3) not giving way to useless speech; (4) not asking questions on philosophy or practice till what has already been taught or is before us is fully scanned and thoroughly looked into from the point of view of our practical questions; (5) not indulging in abankaric speech, *i. e.*, not making statements about the Divine Self or Ego in terms of our kamic or lower nature; (6) not indulging in injurious speech regarding our lower nature, our own faults and weaknesses, lest by speaking of them we lend them the strength which ensues from the power of speech; (7) not to speak even that which is true unless at proper times, to proper people, under proper circumstances.

While this sevenfold exercise is practised secrecy has to be observed about it. To refer to or speak about the exercise we have undertaken and are practising, is to vitiate it altogether and make it worse than useless. Such an indulgence gives birth to conceit and enhances it where it already exists. Secrecy and silence are needed and a contemplation on their kinship should precede the sevenfold exercise.

There is a general desire "to sit for meditation and to practise yoga," but this very first rule, this primary regulation, is found irksome and its desirability questioned. No doubt it is difficult, well-nigh impossible for the moderns to attain this control over speech; but if not fully and wholly at least partly and partially it can be and should be practised.

Deliberate speech will be the first result. It will not be rooted in kama-passion, but in buddhi-compassion. There are two types of criticism: one is fault-finding; the other is the perception of virtue in meritorious expressions as also the perception of virtue behind vice, demerit and weakness. The deceit of the dice is Shri Krishna, and the power to perceive which comes from the second type of criticism. The first is criticism by words of kama, the second is by words of understanding; the first is on the plane of words, the second on the plane of ideas; the first is of head-learning, the second of soul-wisdom; the first praises or condemns the lower nature, the second imports into it the strength of the higher, causing re-adjustment; the first has behind it the superior spirit of teaching, the second the sublime spirit of learning and propagating that which is learnt,

How different would be the world if even in some measure the power of this practice went into the doings of our civilization! Reviewers and critics would then not look for points to condemn, but for beauty and goodness and worth in the books they review. In all affairs of thought, feeling and action our tendency is to look for *our* thoughts repeated, *our* feelings reproduced, *our* actions imitated. We regard ourselves as the model for all examination; we the pattern whereby right and wrong is to be determined. Such an attitude is not blatantly expressed, but veils itself in a subtle form of humility, which is mock modesty.

There are a hundred who plunge into the waters of the ocean for pleasure or profit to only one who dives for the pearl of great price. The latter proceeds to his work in the secrecy of silence and his art in the ocean is of a very different kind from that of the ordinary swimmer. Those who are in search of the pearl of wisdom must acquire the strength of muscle, the control of breath and the finesse of stroke, necessary against the stormy billows of this ocean of *samsara*. These lie securely hidden in the Power of Silence. That power must be invoked, not by a pledge to some other being, but by a vow silently sung and silently registered in the sanctuary of the Heart. Thus the path begins in silence and secrecy and ends in the hearing and the chanting of the Soundless Sound.

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 गुरुर्गुवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिह्नसंशयाः ॥

"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. How can I bring a loved one to Theosophy? She cannot be made to understand the philosophy, yet she is sweet and virtuous; she seems so good as to be worth saving.

Ans. "No one was ever converted into Theosophy." Remember, "Theosophy is for those who want it". Each comes to Theosophy through inner conversion, and remains faithful to it, for short or long, by sustaining himself with the energy of self-conversion. Next, it is merely your assumption that this loved one cannot be made to understand Theosophy. Theosophy is for all. It teaches children to grow and mothers to rear them and fathers to provide

for them; it teaches labourers to work and merchants to trade and teachers to educate and rulers to reign and every one to live out his own life. Take this view of Theosophy—cosmical and dynamical. Consider the Image of the Ocean: in it divers go deep to find the pearl of great price; fishermen catch fish, big and small; swimmers enjoy, some buffeting the waves and others not venturing far from the shore; and there are those, children and the like who only paddle standing on the shore. There is only one kind of entity whom the ocean will not shelter—the corpse.

Therefore your loved one can be made to understand Theosophy—that aspect of it for which she is ready. Do not tell her about the rounds and races, pitris and ah-his, or even about the three fundamentals. Observe and take the line of least resistance; how? Do not fancy that by pointing out her weaknesses to her you will arouse her to an apperception of Theosophy, any more than by praising her goodness and virtues. Seek for her *problems*; she has them, for all who are evolving have them. People may not be consciously aware of their problems, but problems exist. If you succeed in finding out do not say—this is your problem and this its solution. Aid her to formulate the problem and then to seek the solution. Meanwhile, put in her way such Theosophical truths as will arouse her. No student is perfect in his knowledge, so it is well for us all to remember that it is safer, better, and in the long run quicker to memorize and quote Theosophical aphorisms, sayings and statements. H. P. B., Damodar, Judge and a few other faithful ones have embodied in their writings some awakening sentences, almost *mantric* in their effects; and further, their constant right use by loyal and devoted workers has given them added power. In your own study seek for such awakening sentences, and in your conversation use them—not thrusting them down her throat; she like all human souls, is a free-will being, whose freedom of will must be respected.

One grave bar to Theosophical propaganda is desultory orations and fine talk by students who do not live Theosophy (Read "Professions and Practice" in April 1932 THEOSOPHICAL MOVEMENT). None has any right to preach, unless in some measure however little, he practises the ethics of Theosophy (Cf. *The Aryan Path*, pp. 362-364, for May 1932). And lastly, here are words which should help you; W. Q. Judge wrote in *Letters That Have Helped Me* (p. 27):—

"Extend help to all who come our way. This will be true progress; the veils that come over our souls fall away when we work for others. Let that be real motive, and the *quality* of work done makes no difference."

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.

After devoting six weeks to the study of Reincarnation the Bombay U. L. T. will take up the subject of "Life after Death" during June and July; particulars follow:—

June 22nd	Ocean of Theosophy	pp. 99-104
29th	Do	pp. 104-108
July 6th	Do	pp. 109-112
13th	Do	pp. 112-116

On 20th July the subject of study will be "Karma".

The May number of *De Theosoof* (Amsterdam) contains the second article in a newly opened department of the magazine—"Het Oosten"; the editors intend to make it a regular feature. In this they are following the good example of their brethren of the French *Théosophie*.

The Amsterdam U. L. T. closed its winter session after a good season's labours; during June and July a weekly study class will be held.

The May *Aryan Path* opens a discussion on Free Will and Karma. Prof. C. E. M. Joad's article on "Free Will and Modern Psychology" is published; an article by G. R. Malkani presenting the Indian view-point appears in the June issue to be followed by an essay of Mr. J. D. Beresford.

In the June *Aryan Path*, Mr. R. A. V. Morris reviews the new work of G. de Purucker the leader of the Point Loma Theosophical Society in which he says:—

Very high claims were made for the book in the preliminary announcements, which promised that it would disclose truths known only "to a few elect since the closing of the Mystery-Schools of Ancient Greece" by Justinian. We were

told, moreover, that the volume would give out certain "esoteric keys" not contained in the *Secret Doctrine*. One at least of these "keys," namely the importance of the Decad in occultism, seems to have come from H. P. Blavatsky's *Esoteric Instructions*; another is the doctrine of Hierarchies, Dr. de Purucker's statement of which is strikingly divergent from that in the *Secret Doctrine*.

Apropos of the divergence between the teachings of H. P. B. and G. de Purucker, *The Canadian Theosophist* for April has something to say. Referring to his fantastic notions about after-death states, it remarks:—

This is a quite definite break with the teachings of Madame Blavatsky, as definite as the break made by A. P. Sinnet on the Mars and Mercury question Any endeavour to nullify Madame Blavatsky's rendering of the ancient wisdom and the teaching of the Masters will necessarily nullify Dr. de Purucker's ostensible efforts towards fraternization it will vitiate his claim to represent the Masters, who certainly do not blow hot and cold and teach one thing at one time and a different thing a little lately.

J. D. Beresford suggests that some competent and equipped person should undertake to write a book on Psychology which would satisfy the growing desire for knowledge on the subject of the origin and evolution of the human soul. He says (*The Aryan Path*, June):—

The writer of it must be one who has a reasonably full acquaintance with the wisdom of the East, with Madame Blavatsky's writing on the subject and the position of the genuine Theosophical knowledge at the present time. But his immediate object in this connection would be not to proclaim that knowledge as inspired, but to make such use of it as would explain beyond confutation the phenomena recognised in psychotherapy or industrial psychology as sufficiently well demonstrated in common practice. The writer's aim in this part of the undertaking should be in effect so nearly scientific in principle as to carry conviction to the logical mind. He would provide the ideal theory that covers all the facts, with the fewest possible assumptions, and on that ground would compel the attention of a very great number of intelligent people who at present are either ignorant or contemptuous of Theosophical teaching in the respect.

In *The Occult Review* for May, Mrs. W. Wilson Leisenring contributes the first of a series of articles on "Idols of the Mind"; its text is from *Isis Unveiled*—"The trinity of Nature is the lock of magic; the trinity of Man the key that fits it." We extract the following:—

This is a mechanical, not a truly scientific era. The significance of scientific discoveries is what awakens the interest of the genuine human mind which desires to understand the principles operating in Nature and in man and how these are mutually related. An atmosphere of understanding

diffused by leaders of thought might alter the state of the whole world by stimulating true thinking. When principles are really understood, practice follows.

Language is always an impediment in the way of fresh thinking, as it becomes inadequate to express the conceptions of progressive minds. One difficulty in stating philosophical conclusions from the researches of the present century is that we are using words associated with the theories and beliefs of the 19th century. . . . The few Western biologists. . . and others who have an insight into the principles of form are deterred from embarking on popular expositions of their scientific conclusions partly because of the lack of suitable language into which to translate their technical symbols. For this reason a special vocabulary, or at least clearly defined technical terms, are essential for a philosophical statement of new aspects of thought. Professor Max Müller considered that Sanskrit gives evidence of a deeper knowledge and experience than do the comparatively meagre vocabularies of modern European nations; and it is probable that roots of this ancient language will be gradually incorporated in modern vocabularies as need for them arises. Some of these are already familiar words, such as "Karma"; and others are coming into use through students of the ancient Aryan science-philosophy.

Theosophical students will remember the prophetic article of W. Q. Judge in *The Path* for May 1886. He wrote :—

The Sanskrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life. Even in the lifetime of the *Sun's* witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and the press of the day, cropping up in reviews, appearing in various books and treatises, until even such men as he will begin perhaps to feel that they all along had been ignorantly talking of "thought" when they meant "cerebration," and "philosophy" when they meant "philology," and that they had been airing a superficial knowledge gained from cyclopædias of the mere lower powers of intellect, when in fact they were totally ignorant of what is really elementary knowledge. So this new language cannot be English, not even the English acquired by the reporter of daily papers who ascends fortuitously to the editorial rooms—but will be one which is scientific in all that makes a language, and has been enriched by ages of study of metaphysics and the true science.

One of the founding members of the original Theosophical Society, Mr. J. W. Lovell, died early in April. His interest in Theosophy was chiefly due to his interest in spiritualism. We had from him a letter written from his dying bed which showed how firmly entrenched he was in spiritualistic notions. He was not a studious type of man though by his excellent organizing capacity as a one-time well-known publisher he provided excellent and cheap works to the American public among them several theosophical books. He was loyal to the memory of H. P. B. and of Mr. Judge and befriended Mabel Collins whose works he was ever zealous in recommending. He evinced interest at the founding of the U. L. T. in New York.

THEOSOPHICAL PUBLICATIONS

AUTHENTIC TEXTS

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

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

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

By H. P. BLAVATSKY

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12. Washington D.C. 709 Hill Building, 17th Street (1922)

The following magazines are published under the influence of different Associates of the United Lodge of Theosophists:—

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

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