

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March 1933.

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On The Passing of W. Q. Judge

[On 21st of March 1896 Mr. Judge died in New York. The following appeared in *The Irish Theosophist* for May 1896 under the well-known signature Æ. The appreciation was headed "Self-Reliance". The ideas are as true for the students of this generation as they were for those for whom they were put down. Appropriately we reprint the article this month.—EDS.]

Perhaps it is now while we are in a state of transition, when old leaders have gone out of sight and the new ones have not yet taken their place in the van, that we ought to consider what we are in ourselves. Some questions we ought to ask ourselves about this movement: where its foundations were laid? what the links are? where is the fountain of force? what are the doors? You answer the first and you say "America," or you say "India". But if that old doctrine of emanations be true it was not on earth but in the heavenworld where our minds immortal are linked together. There it was born and well born, and grew downwards into earth, and all our hopes and efforts and achievements here but vaguely reflect what was true and perfect in intent above, a compact of many hearts to save the generations wandering to their doom. Wiser, stronger, mightier than we were those who shielded us in the first years; who went about among us renewing memory, whispering in our hearts the message of the meaning of life, recalling the immemorial endeavour of the spirit for freedom, knowledge, mastery. But it is our movement and not the movement of the Masters only. It is our own work we are carrying on; our own primal will we are trying to give effect to. Well may the kingly sages depart from bodies which were torment and pain to them. They took them on for

our sakes, and we may wave them a grateful farewell below and think of the spheres invisible as so much richer by their presence, more to be longed for, more to be attained. I think indeed they are nearer heart and mind there than here. What is real in us can lose no brotherhood with such as they through death. Still flash the lights from soul to soul in ceaseless radiance, in endless begetting of energy, thought and will, in endless return of joy and love and hope. I would rather hear one word of theirs in my heart than a thousand in my ears. I would rather think of my guide and captain as embodied in the flame than in the clay. Although we may gaze on the grave, kindly face living no more, there can be no cessation of the magic influence, the breath of fire, which flowed aforesaid from the soul to us. We feel in our profoundest hearts that he whom they call dead is living, is alive for evermore.

He has earned his rest, a deep rest, if indeed such as he cease from labour. As for us, we may go our ways assured that the links are unbroken. What did you think the links were? That you knew some one who knew the Masters? Such a presence and such a Companion would indeed be an aid, a link. But I think wherever there is belief in our transcendent being, in justice, our spiritual unity and destiny, wherever there is brotherhood,

there are unseen ties, links, shining cords, influx from and unbroken communication with the divine. So much we have in our own natures, not enough to perfect us in the mysteries, but always enough to light our path, to show us our next step, to give us strength for duty. We should not always look outside for aid, remembering that some time we must be able to stand alone. Let us not deny our own deeper being, our obscured glory. That we accepted these truths, even as intuitions which we were unable intellectually to justify, is proof that there is that within us which has been initiate in the past, which lives in and knows well what in the shadowy world is but a hope. There is part of ourselves whose progress we do not comprehend. There are deeds done in unremembered dream, and a deeper meditation in the further unrecorded silences of slumber. Downward from sphere to sphere the Immortal works its way into the flesh, and the soul has adventures in dream whose resultant wisdom is not lost because memory is lacking here. Yet enough has been said to give us the hint, the clue to trace backwards the streams of force to their fount. We wake in some dawn and there is morning also in our hearts, a love, a fiery vigour, a magnetic sweetness in the blood. Could we track to its source this invigorating power, we might perhaps find that as we fell asleep some olden memory had awakened in the soul, or the Master had called it forth, or it was transformed by the wizard power of Self and went forth to seek the Holy Place. Whether we have here a guide, or whether we have not, one thing is certain, that behind and within the "Father worketh hitherto". A warrior fights for us. Our thoughts tip the arrows of his quiver. He wings them with flame and impels them with the Holy Breath. They will not fail if we think clear. What matters it if in the mist we do not see where they strike. Still they are of avail. After a time the mists will arise and show a clear field; the shining powers will salute us as victors.

I have no doubt about our future; no doubt but that we will have a guide and an unbroken succession of guides. But I think their task would be easier, our way be less clouded with dejection and doubt, if we placed our trust in no hierarchy of beings, however august, but in the Law of which they are ministers. Their power, though mighty, ebbs and flows with contracting and expanding nature. They, like us, are but children in the dense infinitudes. Something like this, I think, the Wise Ones would wish each one of us to speak: "O Brotherhood of Light, though I long to be with you, though it sustains me to think you are behind me, though your aid made sure my path, still, if the Law does not permit you to act for me to-day, I trust in the One whose love a fiery breath never

ceases; I fall back on it with exultation; I rely upon it joyfully." Was it not to point to that greater life that the elder brothers sent forth their messengers, to tell us that it is on this we ought to rely, to point us to grander thrones than they are seated on? It is well to be prepared to face any chance with equal mind; to meet the darkness with gay and defiant thought as to salute the Light with reverence and love and joy. But I have it in my heart that we are not deserted. As the cycles wend their upward way the heroic figures of the dawn re-appear. Some have passed before us; others in the same spirit and power will follow: for the new day a re-arisen sun and morning stars to herald it. When it comes let it find us, not drowsy after our night in time, but awake, prepared and ready to go forth from the house of sleep, to stretch hands to the light, to live and labour in joy, having the Gods for our guides and friends.

FROM AN UNPUBLISHED LETTER

Money and wealth are neither evil nor undesirable in themselves: they are the emblems of the Power of a Benign Goddess we call Luxmi in India. She is the peerless Queen of Beauty and Prosperity. The modern world worships her wrongly, and thus wealth and money, instead of healing the wounds, corrupt the heart of poor humanity. Will you by word and life become true votaries and worshippers of the Great Goddess? By preaching the Doctrine of Trusteeship of wealth, inherited or earned, instead of Ownership; by a correct utilization of gold, silver and copper, not by wrong forms of charity dealing with mere effects, but by right personal exertion to use them for the removal of wrong and hidden causes of evil; but above all by imitating the sweet and abiding virtues of the Mighty Goddess—to distribute her prosperous health, her simple but graceful beauty, her ever-widening influence to illuminate and enlighten that which is good and that which is true; thus should you become worthy of relationship with her."

"Egypt, Assyria, Greece, Rome, and, in the Victorian age, Imperial Britain, have all led the world in their day; each in turn has been the vanguard of civilisation. The past is strewn with ruins of empire. Now there is but one continental area ready to inaugurate a new era in the life of man," writes Mr. Howard Scott in *The New English Weekly* for January 26th, 1933.

But India was as alive when Egypt was born, as it is to-day when the power of Britain is said to be waning. What is the secret of her unperishing life?

ASTRAL INTOXICATION

There is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to "prove all" and to hold only to that which is good; this advice is just as important to the student of occultism who thinks that he has separated himself from those "inferior" people engaged either in following a dogma or in tipping tables for messages from deceased relatives—or enemies—as it is to spiritists who believe in the "summerland" and "returning spirits".

The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things. When a student starts upon the path and begins to see spots of light flash out now and then, or balls of golden fire roll past him, it does not mean that he is beginning to see the real Self—pure spirit. A moment of deepest peace or wonderful revealings given to the student, is *not* the awful moment when one is about to see his spiritual guide, much less his own soul. Nor are psychical splashes of blue flame, nor visions of things that afterwards come to pass, nor sights of small sections of the astral light with its wonderful photographs of past or future, nor the sudden ringing of distant fairy-like bells, any proof that you are cultivating spirituality. These things, and still more curious things, will occur when you have passed a little distance on the way, but they are only the mere outposts of a new land which is itself wholly material, and only one remove from the plane of gross physical consciousness.

The liability to be carried off and intoxicated by these phenomena is to be guarded against. We should watch, note and discriminate in all these cases; place them down for future reference, to be related to some law, or for comparison with other circumstances of a like sort. The power that Nature has of deluding us is endless, and if we stop at these matters she will let us go no further. It is not that any person or power in nature has declared that if we do so and so we must stop, but when one is carried off by what Böehme calls "God's wonders," the result is an intoxication that produces confusion of the intellect. Were one, for instance, to regard every picture seen in the astral light as a spiritual experience, he might truly after a while brook no contradiction upon the subject, but that would be merely because he was drunk with this kind of wine. While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known or ascertainable defects, nature went on accumulating the store of illusory appearances with which he satiated himself.

It is certain that any student who devotes himself to these astral happenings will see them increase. But were our whole life devoted to and rewarded by an enormous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

And the person who revolves selfishly around himself as a centre is in greater danger of delusion than any one else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house—our hearts—the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter, and as they think faster, work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

"The way lies through the heart";
Ask there and wander not;
Knock loud, nor hesitate
Because at first the sounds
Reverberating, seem to mock thee.
Nor, when the door swings wide,
Revealing shadows black as night,
Must thou recoil.
Within, the Master's messengers
Have waited patiently:
That Master is Thyself!

W. Q. JUDGE, *The Path*, October 1887.

PLAYING WITH FIRE

Mr. Alfred Smith, one of the pioneers of X-ray treatment in England, has recently died, after years of being partially blinded and crippled as a result of his work. Folk looked on him as a martyr in the cause of science, though with honesty of vision he denied the claim. "We were not heroes," he said, "because we did not know. We worked in ignorance and we suffered for it."

So have many other unfortunates suffered because mankind has ever rushed to put newly discovered forces to indiscriminate, widespread use while still ignorant of their full potentialities. The grave warning of the dangers of radium and the facts given by Lord Lee of Fareham at the Congress of the British Institute of Radiology, last December, also emphasises the point. Incidentally, it has now been discovered that even our commonplace wireless waves can produce fever, and experiments are being made in America with these on arthritis and similar diseases.

If, however, one should "hasten slowly" in dealing with these physical forces, it is imperative to cry "halt" to the use of another type of force with which many people are meddling to-day—a force a thousand times more potent for good or ill than even the most powerful of the radio-active waves. It is the force of the human will. In olden times men spoke of magic, of enchantment and witchcraft. To-day, it is hypnotism—used as a general term—and all the bastard forms of psychology. That the medical faculty do, to some extent, recognize the dangerous nature of hypnotic power, is shown by such warnings as that given to the boys of Dulwich College, London, in a lecture on 2nd February 1933, by Dr. Hildred Carlill. He warned them against lightly becoming the subject of hypnotism, though he himself claimed to have one patient so completely under his dominance that, to quote his own words, "if he were in Paris, and I telephoned to him, he would do exactly as I told him; he would not even stop at crime."

The official medical attitude, it was explained by a high authority, in response to enquiries, is to regard with disfavour hypnotism and psycho-analysis as dangerous to tamper with unless well acquainted with the subject. But even if the medical faculty is proceeding with some caution, the question is how do they become well acquainted with the subject. Further, there are those who are rapidly commercialising the idea, appealing to the selfishness of men, and their lust for power; there are those who dabble and experiment in hypnotism from curiosity at social gatherings; there are the thrill-seekers for whom the very name "black magic" has a spicy flavour of forbidden fruit. Would all these could

wake to their danger before it is too late! X-rays can sear and maim the body of man, but the radiating waves of "will-power," used with selfish motive, scar and cripple the human soul, for they can eat away that which makes man human, his power of choice, his free will. While for those who wield the forces thus, the repercussion will be deadlier still, perhaps for lives to come.

Yet all forces are dual in their nature, good and ill; if the power of the will can damn, it can also save. There is a definite science of "magic," which is spiritual WISDOM, with nature as "material ally, pupil and servant" and with *self-control* as the first experiment. The world is full of dabblers in magic; it needs *students* whose driving force is Altruism, for only such can become the Master-magicians.

"MORE LIGHT"

The above is the title of the third leader in *The Times* for February 7th, 1933, and from which the following "light"-ful quotation is taken.

Some of gracious and shining personality reflect and radiate all about them the light and warmth in which they sun themselves. Others—"black bodies" as the scientist might call them—take all in and give nothing out. They are sullen caves to which all footsteps lead but from which none come back. The man who is ready and anxious to share with others the light which reaches him need not remain a cold planet waiting on the vitalizing beams of an outside sun. He may himself be a generator as well as a receiver. By a miracle of creativeness the human spirit can produce spontaneously the light of its own life. It is a common experience that many a man and woman who should, by all outward standards, be sunk in the grossest darkness of misfortune, pain, or sorrow, yet moves in an encircling atmosphere of light and sweetness. They shine outwards from within. For such a spirit it is not enough even to be a generator. By the very compulsion of its very nature it is also a free transmitter of its own light to all within its range.

It may be added that light ceases to be generated when it is not transmitted. Those, for example, who joyfully welcome the warmth and the light of the spiritual truths of Theosophy must, in their turn, "shed the light acquired" on fellow men, else it will flicker, grow pale and cold, and the hapless student will wonder why he no longer feels the fire and devotion of earlier days. For never can he afford to forget the counsel of "*The Voice of the Silence*":—

"If thou would'st have that stream of hard earn'd knowledge, of Wisdom heaven-born, remain sweet running waters, thou should'st not leave it to become a stagnant pond. . . ."

Let "giving," not "gaining," then be our watchword; for Compassion is the very Law of Laws, by which alone we can truly *live*.

The Path of The Masters

II.—TRUE SELF-EXPRESSION

In our last article we spoke of the Path of Woe which all must tread without exception, and indicated that it is a common and a universal experience. But why, oh why, a Path of Woe?—ask a hundred good friends. Why not share our joys and our lights and call it a Path of Weal?

It is the Path of Woe because what we have gathered in the past are seeds of anguish from which pleasure and peace do not sprout forth. The Path of Woe is the other half of the Path of Pursuit; to give up what we gathered with pain, labour and mighty effort is a Karmic retribution and in proportion as we pained others in gaining our ends, in securing our possessions, and using what was gained and secured, pain now comes back to us.

There is, however, another factor: our sincere desire for spiritual living, being an energy of the Occult World, where Life is eternal and immortal, forces into smaller fields of space and shorter spans of time the process of quick payment of debts incurred during generations of lives all over the world. Spiritual birth is attended with its pangs, and inner growth has its pains of teething, walking and all the rest. For the earnest and enthusiastic aspirant these uncomfortable experiences are crowded together, and thus the sum total of previous Karma shows the balance in the currency of woe on our debit side.

The method of the payment of past debts is mercifully devised by Wisdom; it enables us to transform woes into joys in the very process of payment. That method, to be pursued as we tread the Path of Woe, is living the life of self-expression. In fact, the debt in question cannot be met otherwise. Deliberate practice at living differently than we have hitherto done has to be undertaken. Leaving alone the life of the senses and the mind, refusing to be energized by feelings and emotions, ever watchful, continuously heedful, to live in terms of the soul is the high enterprise in which we are engaged. To pursue that task by the old method of haphazard and ever-moving, ever-changing existence is an error many of us commit. Self-collectedness is the watchword of the new method. To move in a deliberate manner from within, which is the region of the Soul, to the without, which is the sphere of sensuous existence, is the first necessary qualification. To collect together the scattered forces, and to reflect on them by the aid of the Light of the Higher Self, so that they are animated and enlivened by it, is our *Dharma*. All

of us understand this in some measure, but what most of us do not seem to grasp is the fact that this process has to be regular, persistent and continuous. They are not religious ceremonies to be performed periodically nor are they like sacred festivals which fall on a few occasions in the year. They are not even like unto heroic acts which men perform to their glory and renown once, perhaps twice, in their lives. This watchfulness and this self-collectedness have to be observed and applied every hour of the day, fifty-two weeks in the year; they must manifest their power in all our labours undertaken for profit or pleasure, in work or recreation, in small activities or in important ones. All the while to energize our environment by the Power of Wisdom within us is the first step which aspirants have to take. This no doubt is irksome, exhausting to the feelings and fatiguing to the mind. To persist successfully is to pass the first great test that the Wardens of the Portals of the Occult World present to us; they do so because of *our* resolve, *our* enthusiasm, *our* earnestness, *our* sincerity—because we ourselves put ourselves on the Path, and are attempting to “force” the Masters to accept us as their pupils and servants.

We should so live and act, so love and labour that every experience is perceived by our Inner Ruler and is forthwith assimilated by him. All our experiences ought to be flowers from which the bee sucks the honey of knowledge and stores it away for feeding in sweetness and in strength the hungry and the weak. Here is another factor to be noted. Aspirants miss assimilating their experiences. How many of us truly assimilate what we contact in the world? To assimilate in as full a measure as possible what we contact, is a necessity of the spiritual life; Thus the life of self-expression begins.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare never grudge the throe!
For thence,—a paradox
Which comforts while it mocks,—
Shall life succeed in that it seems to fail:
What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not sink i' the scale.
What is he but a brute
Whose flesh hath soul to suit,
Whose spirit works lest arms and legs want play?
To man, propose this test—
Thy body at its best,
How far can that project thy soul on its lone way?

Yet gifts should prove their use :
 I own the Past profuse
 Of power each side, perfection every turn :
 Eyes, ears, took in their dole,
 Brain treasured up the whole ;
 Should not the heart beat once "How good to live and
 learn"?

In these lines from Robert Browning's " Rabbi Ben Ezra" we come across the gospel of self-expression which is a requisite of the spiritual life. Pondering over them we see how mistaken are the notions in people's minds who glibly talk of self-expression. It is not a matter of one of the fine arts—it is a matter of daily life, which people name drudgery, and desire to run away from. The life of self-expression is Drudgery made Divine.

The construction of the new dry-dock at Singapore has not been accomplished without a difficulty of supernormal character, according to the London *Daily Mail* correspondent, Mr. G. Ward Price. During the operations, a tree had to be removed, but no coolies would assist, because it was a sacred tree at which they were accustomed to worship.

They alleged that at night lights were seen moving among the branches. After some delay priests from the coolie lines said they were prepared to exorcise the spirits living in the tree for £60. The contractors refused to pay, and stated that as no one would fell the tree they were going to blow it up. On this the priests announced that if they did so plague would follow, and three " Tuan Besars," or " Big Bosses," of the works would die.

The tree was, however, destroyed, and during a very bad outbreak of malignant malaria in the naval base, among many other victims, "the general manager, agent, and sub-agent of the firm of contractors, who were in the prime of life and best of health when the destruction of the sacred tree was ordered, have all died during the subsequent eleven months". The belief of the coolies is justified by the coincidence, but how to characterize this superstition of the civilized:—

The London *Daily Herald* of February 3rd., gives a photograph of a Father Bernard Roe conducting the ceremony of "Blessing the throats" at St. Etheldreda's Church, London. Prevention is better than cure certainly, but the "Blessing" appears to be a purely external remedy, for the photograph shows several devout people kneeling before the priest with their mouths tightly shut!!

Here are two pictures of our Civilization:—

"Where England leads. The biggest drum in the world—6 ft. in diameter—has been made in London for Jeanette MacDonald to beat in a "turn" at a Paris cinema. Two British cows were killed to supply the hide for it." (*Everyman*, p. 221, February 18, 1933.)

Sir Henry Gray, a noted surgeon, in a presidential address to the Montreal Branch of the Royal Empire Society, viewed with gravity the effects on the human body of "the strain imposed by modern progress, recently so inordinately exaggerated and accelerated". He went into figures showing the increase in deaths from cancer, despite the success of modern treatment, and also of certain organic diseases, such as heart trouble. He held that the figures he gave were out of all proportion to the increase of population. But a more alarming set of figures pointed to the increase of cases admitted into mental hospitals in the Quebec Province: 2451 in 1931, as against 1493 in 1922. In the course of his address he said:—

One hesitates to suggest the possibility of a widespread mental crash, but this may be realised just as was the financial crash, which was the result of high pressure and unnatural methods of doing business. The innate capacity of the modern brain is even more out of control at present than are the immense forces, let loose by want of foresight, which brought about the world-wide depression.

The Personalist "shall scarcely have learned the possible definition of personality until he has read the Upanishads and caught the substance of centuries of thought that have here been bent upon it." *The Personalist* is the organ of School of Philosophy, University of Southern California, and it also says:—"With the Westernizing of modern life there arises the danger that even the East Indian will think too little or too highly of his own culture. Too little because of his embarrassment in the face of Western efficiency and practicability, too highly in that the easy reaction is towards the despising of the West, and so the prevention of that profit which might come to all by mutual give and take, by mutual understanding and sympathy. One thing is certain, we shall not arrive at that civilization that ought to be until we approach each other as humble learners and with a mutual intellectual respect which has not characterized our relations hitherto."

The Manchester Guardian reports that "the poem which is said to be beguiling Mr. Tom Mann's enforced leisure is almost forgotten now." This poem is "The Light of Asia," by Sir Edwin Arnold. It may be almost forgotten by the literary world; and such brilliant luminaries, as for example, the late Mr. Arnold Bennett, may not consider it literature. Still "The Light of Asia" lives in the hearts of Buddhists and Theosophists. Despite all its literary shortcomings, it has within it a life and radiates a devotion, which instantly arrest the sensitive reader. Mr. Tom Mann has suffered. It is little wonder then that he has recourse to the Life and Teachings of the Buddha who laboured and taught but to bring solace to a suffering world.

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. P. M.

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 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.

Correspondence should be addressed to:

UNITED LODGE OF THEOSOPHISTS

51 Esplanade Road

BOMBAY

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

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