

सत्यान्नास्ति परो धर्मः।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May, 1932.

VOL. II. No. 7.

THE FOOTSTEPS OF THE PREDECESSORS

Theosophy teaches that man has never been left without Light. A long line of Teachers is recognized, and perhaps no other title describes Their function and purpose as the one by which the Buddha is called—Tathagata. Each one of Them follows faithfully in the footsteps of His Predecessors. Each aspirant to Wisdom and Service tries to ascertain what those footsteps are so that he may earnestly try to put himself on the Path.

The first of these steps is described thus: "Follow not me, follow the Path I show." At his stage the aspirant cannot walk the Path the Master actually walks, even when He descends to labour in the world of mortals. But he can tread the Path revealed to him by the Master; he must begin to do not what the Master does, but what all the Masters did when They were aspirants.

The second step: "Look not behind or thou art lost." No aspirant ever came to the Path free of any and every weakness—a kind of ready-made saint. Each one comes loaded with the heavy karma of the past. To become an efficient servant of the Masters, he resolves to free himself from his Karma, and feels its oppressive presence all the more. He forgets that he did not enter the Path to get rid of his vices, but to serve humanity in the way of the Masters. Service was primary; the getting rid of weakness but a second necessity. Necessity, no doubt, and not to be overlooked, but the philosophy teaches that service is the purifying talisman; for, in service self-forgetfulness is

possible and to forget the self is to remove all weakness and vices. So, the aspirant is called upon not to be dejected because he sees his many blemishes, and few, if any, good omens of soul growth. The measure of his service of others is the measure of his own spiritual progress.

The third step: "Arouse, arouse in you the meaning of 'Thou art That'." By study and reflection an intellectual perception of the fact is obtained; but unless study is used to cleanse the mind, and meditation to purify it, the words will not act as arousals. All the world studies and reflects, but its ways are not the ways of the Masters. Purity becomes the Wisdom-Light, as the various teachings are applied to the self of man, which is lower, and the Self in man which is higher. Demoniak belongs to us but Divinity is our very Self. As one fact after another of the great philosophy is *practised*, day by day, the Self awakens.

The greatest foe of the aspirant is pride—the soul of the lower self. It blinds him to these three steps. Out of pride the aspirant fancies that he walks not the Path which is his, but some more special one. It is pride once again, in the form of self-pity which conjures up "my special difficulties". And it is pride which strengthens the obstinate personal-self and makes it impossible for the Self to shine forth.

Wise words Mr. W. Q. Judge wrote once: "The way gets clearer as we go on, but as we get clearer we get less anxious as to the way ahead."

How to Reach Masters

II. DEFENCE OF THEOSOPHY

One of the causes which led to the disruption of the forces drawn together by H. P. B. in her body politic of Theosophy was the failure of those who surrounded her to support the movement against the criticisms of an opposing world. Another aspect of the same feature was responsible for the disintegration which followed the death of Mr. W. Q. Judge.

The power of the faith which is in us can be truly gauged by the strength with which we defend it against attack. What our faith really means to us is shown by our power of sacrifice on its behalf. To walk by our Goddess of Faith when she is popular, to follow her as she trails in glory an acclaimed heroine, to take pride in her name and fame, is no proof that we are her true votaries. When she is defamed and despised, when all that men throw at her are scorn and contempt, when dressed in rags she walks unnoticed or abused—in that hour the heart meets its true test. To defend what we hold to be true at any cost, and defend it with justice to our own convictions as well as sympathy for the sincere beliefs of other men, is an experience which every human soul has to pass through.

The faculty of being true to ourselves is the resultant of a process by which we show our fidelity, to what we deem to be true, either by the power of thought and reason or by the force of instinct and feeling. Even through the vice of fanaticism the immortal soul of man acquires the virtue of faithfulness to truth. The process is slow and painful, as are all processes of Nature. To be aggressively faithful to what appears to us to be correct is the beginning of a slow and exhaustive ascent to the serene indomitable and conquering altitude, where one stands unshaken in defence of Truth perceived, devoid of aggressiveness, enmity or hatred; actuated by the spirit of helpfulness towards those against whose adverse criticism such defence is offered; permeated by devotion and energized by knowledge.

H. P. B. was an exemplary defender of the Faith. It was her invariable habit to defend Theosophy against all odds even at the cost of dear friendships. She sacrificed everything when her Goddess of Faith was attacked, and never for an instant did she hesitate. Not satisfied with the splendid example set she taught the necessity of such action as a spiritual exercise; and when her students and pupils proved weak in this defence,

her fire and zeal, in themselves a salutary lesson urged them to perform their duty.

Like other characteristics pertaining to H.P.B.'s being and teaching, this attitude is met with in the lives and labours of all true teachers of the Wisdom. It is to be found in the teachings and activities of Mr. Judge. Damodar K. Mavalankar earned his grace, among other things, by a similar offering. The lessons which emerge from the observation and study of this characteristic are valuable for the aspirant of to-day.

The new enthusiast in Theosophy goes through the octave of fanaticism, from aggressive abuse to the passive superciliousness of a "superior" person. Just as the embryo passes through all the phases of its long past evolution of millions of years in the short period of ante-natal life, the Theosophic embryo runs the gamut of his own psychological experiences, when in this incarnation he takes up the thread of his own inner growth and the outer service of other souls. One of these experiences is related to the defence of his own faith which may be mere belief or the direct perception of acquired knowledge, which carries its own natural conviction. Few of us can help being Theosophical fanatics for the simple reason that we have been un-theosophical and then non-theosophical fanatics in the past. The duration of such fanaticism depends on the unspent force of that ante-natal fanaticism, and on our own efforts, now and here, to embody in ourselves the living power of Theosophy. In this second feature the important practice of self-correction is involved.

What is the best way to ward off attacks on Theosophy, its Teachers and students, its movement and activity? Attacks are the result of ignorance; when not directly rooted in abject prejudice, they are the outcome of the fear and hatred of people whose vested interests Theosophy threatens or exposes. As all vested interests thrive on the ignorance of well-meaning men and women, we are in truth face to face with one mighty enemy—Ignorance, a foe against which we have to have a weapon of defence.

There are two main methods which can be employed; H. P. B., Mr. Judge and other true followers of the Wisdom used both of them. The first consists in a counter attack on the offensive and offending attackers—to pick holes in their methods and movements and to show their admirers how

faulty and false these are : at the same time and in that very process to show what therein is true and genuine, which holds fast admirers to them, and how that which is true is taken amiss and that which is genuine is mishandled. This procedure, however, requires a deep knowledge of those methods and movements and also the capacity to deftly use the weapons of attack. An offensive demands greater preparation, for it includes schemes of self-defence in case of defeat, and also the plans to bestow order and good government in the enemy's land when victory is won. The second method is this : Do not expose the vagaries, inconsistencies, fictitiousness, and falsehoods of the offender against Theosophy, but unveil the utility, the consistency, the beauty and the truth of our own philosophy and position. Such a picture will radiate its own benign influence and work its own magic on the multitude who are victims of ignorance and vested interests.

The Masters of Wisdom fight ignorance century by century, by the unique process in which these two modes resolve themselves in full harmony.

In our early struggles on the plane of Theosophy we often suffer from an unbalanced enthusiasm and are apt to launch ourselves on the stormy tide of the first method. In copying her noble example in attacking science or theology, spiritualism or neo-theosophy, we forget that we do not possess H. P. B.'s knowledge, not only the positive knowledge of the facts, but also the insight into what is false or fictitious, and why. It is the way of wisdom, therefore, to learn to utilize first the second of the two courses above mentioned. Nothing can defend Theosophy as well as Theosophy itself. Let her speak for herself—through us. Let us spread the good tidings of Theosophy and present to all those we contact the strength, the beauty, the encompassing truth of Theosophy. Under this method some are bound to shed their scales of ignorance and prejudice. When through repeated efforts our own knowledge has grown and our insight has unfolded, we will be ready to wield the weapons of the first method.

It is a practical craft—spread the teachings of Theosophy far and wide so that the power of Wisdom will act as its own defender.

First, comprehend that the defence of Theosophy and the active effort to spread broadcast its message go hand in hand. Assimilating the teachings we should make ourselves radiators of the power of Theosophy. This achieved, remains the undertaking to help others readjust their mental contents. It is wrong to suppose that it is absence of knowledge which produces anti-theosophical attitudes or expressions ; often it is the existence

of wrong ideas, of false thoughts, of incorrect reasoning. Our task would be comparatively easy if we had only ignorant babes to deal with ; we have to work with human beings whose minds are already energized by non-theosophic notions. It is much more difficult for such minds to make readjustments.

Let us remember that the vigorous demonstration of anti-theosophic feeling follows an accumulation, in silence and passivity, of non-theosophic views. To counteract this silent accretion we must need work in silence for the accumulation of Theosophic feeling. Belief in false creeds should not be met with make-belief in theosophical principles—thus err many of our young enthusiasts. Knowledge must disband belief and enlightened conviction disrupt unintelligent faith. To obtain knowledge and possess such conviction, study and reflection and hearing the doctrine retold are necessary, not only for our own personal advancement, but as an institution which helps in readjusting the minds of others less “advanced” than we are. To acquire knowledge by persevering study should not be undertaken in self-interest, but as a duty to the evolution of the race itself.

Next to study of the doctrines is the task of bringing others to that study. Discrimination is to be used in the circulation of right books. Excellent books are available for enquirers, for beginners, as well as advanced students. Let us not err by a rigidity of rule in recommending these books. It is the part of wisdom to determine which particular book will help a particular person. If we can ascertain the impulse which has brought him to approach Theosophy, if we can gauge his bent of mind, his capacity to think and reflect and his temperament, we can find out the book which will most appeal to him. There is a line of least resistance for him, as well as an avenue of response.

By our own study, individually or in classes, and by living our own lives according to the teachings, we are accomplishing the positive work of collecting the sinews of war. By the second step of spreading correctly the true teachings of Theosophy we have already carried war into the enemy camp of ignorance ; every mind readjusted by the books means a loss for that enemy. Vigorous assault is bound to come upon us and then our success will depend on our genuineness as students. Make-believers, or those who learned by rote, or those who failed to assimilate, or those who played a memorized rôle, and their like, will desert. Those who learned for the sake of teaching, who obtained and amassed to offer it in loving and intelligent service—they will stand to the greater glory of Man.

LEADERS IN THEOSOPHY

A discussion, of interest to all Theosophists, has been going on for some time on the subject of leaders. Rival claims of certain people to be H.P.B.'s successor are also being discussed. In the April number of *The Occult Review*, Mr. A. T. Barker who belongs to the Point Loma T. S. writes about it; by coincidence it reaches us by the same post which brought the March issue of *The Canadian Theosophist* containing "Leaders or Hierarchs?" penned by Mr. R. A. V. Morris, who, as far as we know, belongs to no Theosophical organisation, but calls himself an Independent Theosophist. This article lays down sound principles, after a judicious analysis, of what leadership means; it almost anticipates the problems which seem to puzzle Mr. Barker and his kind. Below we extract from it:—

Of such natural leaders a Theosophical organization must, in the very nature of things, have its share. That there should be some who, by dint of a more assiduous study of the teachings, eloquence and keenness in expounding them, and, above all, devotion in living by them, carry the banners of the cause in advance of the main body of us, is a matter for rejoicing, not for regret. Our duty is to press on after them as fast as we can. In that sense, and in that sense only, are we their followers. There can be no danger in their going on ahead of their less sure-footed fellows, provided that we, who are included in that category, never forget that it is not our pioneering comrades that we are following, but the Work and the Path. Our leaders are of the greatest value to us, but only so long as we do not become *their* followers. Once we allow our regard for them to become personal, then they cease, so far as we are concerned, to be guides who point to the goal that lies before them and us, but become veils and obstacles between us and the goal. If they swerve from the path, we shall be apt to go astray with them: indeed it is likely that our attitude of dependence and adulation may tempt them into self-admiration and conceit, with results disastrous to their quest and our own.

Let us then thank Karma for what leaders we have, remembering always that they are such only while, and in so far as, they faithfully pursue the aims of the movement; remembering also that their job and ours is to pursue those aims *impersonally*.

There is another type of natural leader, whose gifts are far more dangerous both to himself and others than those just described. This is the man (or woman) with unusual charm of manner, with magnetic personality, and a command of words with which he can persuade himself and his hearers into almost anything. Such a person has the same right as any one else to be in the movement, but should never be regarded as a Theosophical leader in any sense whatever. If we of the rank and file are well instructed and vigilant, he will be kept in his proper place as our fellow student, and in the course of time his dangerous gifts will be sublimated and turned to the general good; but certain shipwreck for all concerned will come if we blindly accept his fascination of speech and manner as qualifying him to play the part of a spiritual guide.

Turning to the other type of leader—the claimant,—Mr. Morris says:—

But all claims to be H. P. B.'s successors break down when we trace their origins back to the period of 1892-94. (? 1891-94). A chain is no stronger than its weakest link; and during the three and a half years following H. P. B.'s death, there is no trace of any link at all. The documentary evidence indicates, as we have seen, that H. P. B. did not appoint an occult successor; that no claim to be such was made by any responsible person for at least three and a half years after her death; and that, during that period, the view held by Theosophists generally, including Col. Olcott, Mr. Judge, and Mrs. Besant, was that no such appointment had been made or was possible.

It may be objected that Mrs. Besant and Mr. Judge must have believed themselves to be H. P. B.'s successors as regards the headship of the E. S. T. at least; but the Minutes of the E. S. T. Council meeting of May, 1891, prove that the status accorded to them by their fellow councillors was merely that of the "highest officials in the School for the present". The Council furthermore resolved "that the work of the School ought and shall be carried on along the lines laid down by her (H. P. B.), and with the matter left in writing or dictated by her before her departure". The people who passed this resolution obviously did not believe that the new "highest officials" were qualified by any occult knowledge of their own to supplement the "matter" left by H. P. B.

This is evidence of the clearest kind that Mrs. Besant and Mr. Judge were *not* recognized as H. P. B.'s successors in the E. S. T.; that they were *not* regarded as being capable of adding to the teachings given by her; but were merely officials appointed to carry out certain specific duties.

Despite this, however, the craving for priestly mediation, for guidance from without, for spiritual authority, which is so general in mankind, gradually engendered, first the desire, then the belief that the "highest officials," or one of them, was in fact H. P. B.'s occult successor; and the process of perverting the Theosophical movement of the 19th century into a congeries of hierarchical sects was begun.

Far as this process has gone during the 41 years that have elapsed since H. P. B.'s departure, the original impulse, which the movement received from and through her, has proved too strong to be wholly denatured. The priestly idea is so foreign to her Theosophy that its assimilation by Theosophists takes a long time to complete. Even in those groups, which have ranged themselves under one or other of the lines of hierarchical successors, the final issue of the struggle between Theosophy and ecclesiasticism is still in the balance.....

The hierarchical leader, however, has *as such* no place among us. As a human being, we are quite ready to accept him in the capacity of a fellow student; but to any and all claims to a commission from behind the scenes to lead, govern or guide us, we must politely but firmly say NO.

THE ESOTERIC SECTION

The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy*; has no officers or staff; needs no halls or meeting rooms.

—H. P. BLAVATSKY (*Path*, July 1892, p. 121)

TRANSMIGRATION OF SOULS

"Is there any foundation for the doctrine of transmigration of souls which was once believed in and is now held by some classes of Hindus?" is a question sent to *The Path*.

From a careful examination of the Vedas and Upanishads it will be found that the ancient Hindus did not believe in this doctrine, but held, as so many theosophists do, that "once a man, always a man"; but of course there is the exception of the case where men live bad lives persistently for ages. But it also seems very clear that the later Brahmins, for the purpose of having a priestly hold on the people or for other purposes, taught them the doctrine that they and their parents might go after death into the bodies of animals, but I doubt if the theory is held to such an extent as to make it a national doctrine. Some missionaries and travellers have hastily concluded that it is the belief because they saw the Hindu and the Jain alike acting very carefully as to animals and insects, avoiding them in the path, carefully brushing insects out of the way at a great loss of time, so as to not step on them. This, said the missionary, is because they think that in these forms their dead friends or relatives may be living.

The real reason for such care is that they think they have no right to destroy life which it is not in their power to restore. While I have some views on the subject of transmigration of a certain sort that I am not now disposed to disclose, I may be allowed to give others on the question "How might such an idea arise out of the true doctrine?"

First, what is the fate of the astral body, and in what way and how much does that affect the next incarnation of the man? Second, what influence has man on the atoms, millions in number, which from year to year enter into the composition of his body, and how far is he—the soul—responsible for those effects and answerable for them in a subsequent life of joy or sorrow or opportunity or obscurity? These are important questions.

The student of the theosophic scheme admits that after death the astral soul either dies and dissipates at once, or remains wandering for a space in Kama Loca. If the man was spiritual, or what is sometimes called "very good," then his astral soul dissipates soon; if he was wicked and material, then the astral part of him, being too gross to easily disintegrate, is condemned, as it were, to flit about in Kama Loca, manifesting itself in spiritualistic *séance* rooms as the spirit of some deceased one, and doing damage to the mental furniture of mortals while it suffers other pains itself. Seers of modern times have declared that such eidolons or

spooks assume the appearance of beasts or reptiles according to their dominant characteristic. The ancients sometimes taught that these gross astral forms, having a natural affinity for the lower types, such as the animal kingdom, gravitated gradually in that direction and were at last absorbed on the astral plane of animals, for which they furnished the sidereal particles needed by them as well as by man. But this in no sense meant that the man himself went into an animal, for before this result had eventuated the ego might have already re-entered life with a new physical and astral body. The common people, however, could not make these distinctions, and so very easily held the doctrine as meaning that the man became an animal. After a time the priests and seers took up this form of the tenet and taught it outright. It can be found in the *Desatir*, where it is said that tigers and other ferocious animals are incarnations of wicked men, and so on. But it must be true that each man is responsible and accountable for the fate of his astral body left behind at death, since that fate results directly from the man's own acts and life.

Considering the question of the atoms in their march along the path of evolution, another cause for a belief wrongly held in transmigration into lower forms can be found. The initiates could teach and thoroughly understand how it is that each ego is responsible for the use he makes of the atoms in space, and how each may and does imprint a definite character and direction upon all the atoms used throughout life, but the uninitiated just as easily would misinterpret this also and think it referred to transmigration. Each man has a duty not only to himself but also to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with the brute. This impress and impulse given by us either confer an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belongs to the lower kingdoms. So the teachers inculcated this, and said that if the disciple lived a wicked life his atoms would be precipitated down instead of up in this relative scale. If he was dull and inattentive, the atoms similarly impressed travelled into sticks and stones. In each case they to some extent represented the man, just as our surroundings, furniture, and clothing generally represent us who collect and use them. So from both these true tenets the people might at last come to believe in transmigration as being a convenient and easy way of formulating the problem and of indicating a rule of conduct.

HADJI [W. Q. JUDGE] (*Path*, March 1891, p. 383)

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.

The White Lotus Day message of *The Aryan Path* will be found in the "Ends and Sayings" pages of its May issue. It is devoted to the consideration of the practice of Theosophical Ethics taught by H. P. B.

As May is also the month sacred to the memory of Gautama, the Buddha, *The Aryan Path* publishes two articles of value to every Theosophical student: (1) "The Problem of the 'Man' as Becoming" by Mrs. C. A. F. Rhys Davids and (2) "The Line of Buddhas" by Prof. N. K. Bhagvat. There is also a Note on "The Buddhas of Confession" by H. P. B.

"Reincarnation" will be the subject of study at a class the Bombay U. L. T. will hold every Wednesday for six weeks. Following are the details:

May 11th	Ocean of Theosophy	pp. 60-64
18th	Do	pp. 65-69
25th	Do	pp. 70-74
June 1st	Do	pp. 75-78
8th	Do	pp. 79-84
15th	Do	pp. 84-88

A very thoughtful article on Prohibition appears in *Theosophy* (Los Angeles) from which we extract:—

There is no notable evil which does not draw its power from the perversion, inversion, or corruption of a corresponding good; it is the very spiritual aroma in every pleasant thing which creates the irresistible attraction which vice has for certain natures. There is a law underlying the vices of most great geniuses, the terrible connection visible in contemporary life between the fast developing, unformed, unintelligent mysticism characteristic of the American race, and its appalling, unlimited thirst for vice of every kind—drugs, drink, and sex. A matter-sickness accumulated through many incarnations, joined to the *heimweh* of half-remembered lost spiritual states, but without intelligent understanding of nature within or without, has resulted in an irresistible urge to escape the visible, the material, the mundane, the limited. And knowing nothing but these, the inevitable direction taken by that urge is new and unclean jugglings with and combinations of matter; the misuse of matter beyond all normal and healthy experience,

It is a phenomenon unparalleled since the latter days of Rome, upon which it improves by the possession of the will and vigor of a race in its youth. The concomitants of these excesses are better imagined than described and best not imagined at all. Most of them are denied by "defenders of youth" who know naught of that which they speak. By all these things are our Theosophical boys and girls surrounded, so that the best and purest of them are fortunate to escape sights and sounds they hardly dare discuss with friends who barely knew at thirty what these are forced to know at ten or fifteen. The war some of them wage for their ideals—the war fought by many others who have not the sustaining power of Theosophic light—is the bright side of that dark mirror.

In *Everyman* for 7th April Mr. Lawrence Hyde, who is a contributor to *The Aryan Path* writes on "The Challenge of the Unseen" from which we extract the following true words:—

A person does not rise to any higher plane of being merely by becoming clairvoyant: his clairvoyant power is simply a weapon which he can use, as he chooses, either for good or evil ends. Nor does he become more "spiritual" because he lives in a more extended universe than that of the person whose psychic powers are still unawakened. Advance in the realm of quantity does not necessarily carry with it advance in the realm of quality. A man may have lost the use even of some of his physical faculties and yet be a saint, while another may have a vast range of genuine esoteric knowledge and yet be a criminal.

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 वदतरोर्मूले वृद्धाः शिष्या गुरुर्बुवा ।

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. It is said that Masters do not and will not interfere with Karma; then, why should we who profess or aspire to follow them? Is not the U. L. T. interfering with Karma?

Ans. It is said, but is the statement understood? It is said that the Sun rises in the East, but is the statement understood? And if so, in what sense? Sight-perception explains it in one way; astronomical knowledge in another; as a symbol it also represents truth, and that is a third view.

"It is said" is one of the traps for the hasty student and for one who reads but does not reflect. It is true that statement is made that Masters will not interfere with Karma and we must try to understand what that means. Masters do interfere with Karma—Avatars are an example. Whatever does not harm but benefits that the Masters do;

provided, of course, that it is within their power to do so; for Masters though infinitely wiser and more powerful, because more compassionate than ourselves, do not possess the imaginary powers of an imaginary personal God. In his usual lucid manner W. Q. Judge has handled the subject in an answer to a similar question and we will quote his words from *Forum* (February 1891):

"A little more ought to be said upon this question. It has been raised in several places, and is due to a slight misconception of what karma is, and also as to our position as men in the whole natural scheme, whether as judges or as executors. If karma were something about each man which we could plainly see, as, for instance, if each one of us had written upon him what was his karma and what punishments or rewards should or should not be meted out to him, then it would be easy for one to say in any particular case what one should do in the premises. But such a state of things does not prevail. No one of us knows the karma that is coming to another or to himself, and it is only when events have arrived that we know. For each event small and great is karma, and the result of it as well as the maker of new, since this great law is action and the result of action. Hence, even if we know the coming karma or that which was due and should then decide, "I will help this person although I know it will interfere with karma," acting accordingly, we could not interfere in the least, because it would still be karma. This is an absurdity, but it is just the absurdity of those who talk of interfering with karma. We cannot interfere with it, for it is beyond our power, and we are, indeed, the very instruments it uses to carry out the decrees we have ourselves been the means of passing. The idea of possible interference has arisen out of the statement now and then made that Adepts have not done this or that because it would interfere with karma; but this has not been understood. What was really meant by such words was that the Adepts themselves are karma just as we are, only they see what we do not, and, as some of us asked for a reason, they said they would not interfere, or, in other words, the law is strong and no being, god or devil or man, can interfere with it. Any attempt to "interfere" is merely new karma carrying out that seed of karma already sown, no matter how many ages or years ago. But, still further, it seems to me that if we assume to decide what we shall do out of fear that our brother may not sufficiently be punished, we not only lay up wrath against ourselves, but at the same time set the germs in our own character which will sprout in selfishness and pain. We need not fear that karma will not do justice. It often does it by offering to us a chance to help another, and, if we stand aside, it will at another day give us the punishment for our selfishness and arrogance."

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

* An Epitome of Theosophy

* These are costly American editions for which special prices are conceded to U. L. T. Students in India.

† For Sterling and Dollar prices apply to *The Aryan Path* Office, at 20 Grosvenor Place, London, S. W. I. and 119 West 57th Street, New York, respectively.

U. L. T. PAMPHLET SERIES

- | | |
|--|-------------------|
| 1. <i>Is Theosophy A Religion?</i> | H. P. BLAVATSKY |
| 2. <i>What Theosophy Is . . .</i> | H. P. BLAVATSKY |
| 3. <i>Universal Applications of Doctrine and the Synthesis of Occult Science</i> | W. Q. JUDGE |
| 4. <i>Castes in India</i> | DAMODAR K. M. |
| 5. <i>Theosophy Generally Stated</i> | W. Q. JUDGE |
| 6. <i>Karma</i> | W. Q. JUDGE |
| 7. <i>Thoughts on Ormuzd and Ahriman.</i> | H. P. BLAVATSKY |
| 8. <i>Reincarnation in Western Religions</i> | W. Q. JUDGE |
| 9. <i>Reincarnation, Memory, Heredity</i> | { H. P. BLAVATSKY |
| | { W. Q. JUDGE |
| 10. <i>Reincarnation</i> | { H. P. BLAVATSKY |
| | { W. Q. JUDGE |
| 11. <i>Dreams</i> | { H. P. BLAVATSKY |
| | { W. Q. JUDGE |
| 12. <i>Mind Control</i> | { DAMODAR K. M. |
| | { W. Q. JUDGE |
| 13. <i>Mediatorship</i> | H. P. B. |
| 14. <i>H. P. Blavatsky</i> | W. Q. JUDGE |
| 15. <i>On The Secret Doctrine</i> | { H. P. BLAVATSKY |
| | { W. Q. JUDGE |
| 16. <i>The Secret Doctrine Instructions</i> | { W. Q. JUDGE |
| | { and others |
| 17. <i>Truth in Modern Life</i> | H. P. BLAVATSKY |
| 18. <i>Culture of Concentration</i> | W. Q. JUDGE |
| 19. <i>Hypnotism</i> | H. P. BLAVATSKY |
| 20. <i>Kosmic Mind</i> | H. P. BLAVATSKY |
| 21. <i>Overcoming Karma.</i> | W. Q. JUDGE |

U. L. T. DIRECTORY

"Each United Lodge is wholly autonomous."

- | | | |
|--------------------------|--------------------------------|--------|
| 1. Amsterdam ... | 23 Alex. Boersstraat | (1931) |
| 2. Bombay ... | 51 Esplanade Road | (1929) |
| 3. London ... | 20, Grosvenor Place, S. W. I. | (1925) |
| 4. Los Angeles ... | 245 West 33rd Street | (1909) |
| 5. New York... | 1 West 67th Street | (1922) |
| 6. Pacific Grove, Calif. | Monterey Ave. | (1931) |
| 7. Paris... | 14 Rue de l'Abbé de l'Epée | (1928) |
| 8. Philadelphia ... | 1711 Walnut Street | (1925) |
| 9. Phoenix, Arizona | 33 West Washington Street | (1930) |
| 10. San Diego, Calif. | 6th & E Streets | (1931) |
| 11. San Francisco... | 946 Pacific Building | (1910) |
| 12. Washington D.C. | 709 Hill Building, 17th Street | (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 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