

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th May 1933.

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Rays From the East

(FRAGMENTS OF MSS., WRITTEN DOWN BY J.....)

The longings of no human heart are to be lightly set aside ; each one of them is a sub-tone in the great harmony of life ; each one is the cry of some brother who has often forgotten his language, but still feels his wants. In his heart burns, however feebly, the spark from the Divine ever seeking the way back to the centre from which it came.

True it is that a man may have been initiated, in his past lives, into many degrees of knowledge and power, who yet had not had certain experiences necessary before entering on the next degree ; and furthermore, that not one single degree can be lost to him, even though he may now appear before you, in a human garb not inviting, not puissant, not impetuous, nor in any sense free from faults.

* * once wrote : " An abyss opens behind each step ; he cannot go back, and an irresistible impulse urges him forward."

That " abyss " is the " era of achievement," the passage from an " intermediate form " into a " new type ". It is *not* mere absorption. Absorption goes on for periods anterior to it. During the absorption, and after saturation, the being goes on assimilating. Adjacent tissue—so to say—alters by either what your scientists call *infiltration*, or by what Patanjali calls *supply of natures*. There could not be, when the process is completed, any recession to the old type after the intermediate form has disappeared. But truly, just as in your material world, during vast shadowy periods, the vacated—almost—intermediate types floated about until the

habit of nature had changed and they became useless, and many beings had again and again reoccupied these forms, so in each daily life, or moral life, the intermediate forms remain until *your* habit has totally altered. They then disappear for ever. So it is an abyss, great, profound, wide, silent and tenantless.

In a sense it is like the closed valve in the circulation, which permits no blood to engorge the heart. And the impulse that urges forward, has its source in the great heart which urges on the astral light that makes our poor human hearts beat to and fro. And as the mere motion of the heart cannot be stopped at ease because it is the servant of the great heart, so the impulse cannot be resisted by him who has voluntarily gone into the vast circulation of the great Adam ; who, urged on by reverberating echoes from a *living* past, has started toward the goal. Often he knows not why he does so, and is perhaps unaware that the echoes have transformed themselves, by the subtle alchemy of nature, into unconscious leanings very often called " atavistic " (wrongly) by scientific men. So he knows them not as echoes.

Perhaps failure to carry out a chosen plan is part of a necessary step. Our failures to encompass a set end are our best teachers, provided we recognize the real work that inevitably is contained in the failure.

The very rush of the onset made by him who impetuously enters *the path*, has in itself the recoil,

and a brave ship is required ; and not only a brave ship, but also the pilot called by the name "experience," and the captain who has sailed in many seas.

Each man keeps his own account—with his eyes closed ; but his hand writes down the correct sums, and the balance *has to be struck*.

The examiner of accounts is deaf, dumb and blind ; the entries are in relief, and he measures them by touch.

I charge you to give these words to those whom you know are waiting and anxious to hear or see any words of mine.

May we be guided towards the living Truth.

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(*The Path*, January 1888.)

DEATH AND THE SOUL

Several cases of revival, temporary or permanent, from "death" have been noted recently in the London papers, but that of a woman restored to life by injections, after she had "died" under an operation, created the greatest stir and raised various questions among the public. "What of the soul? Did it leave the body and return, or is the person now merely a physical organisation? Does the soul exist at all, or is death purely a physiological matter?"

Several correspondents wrote thereupon of withdrawal of the inner, astral body, from the physical, mention being also made of the power of the Indian Fakirs to leave their bodies "dead" for weeks or months at a time, and yet return at will. The reader will find one or two well authenticated cases of such power cited in Vol. I of *Isis Unveiled*.

It is of interest, also, to compare what Mme. Blavatsky wrote in that book with the statement of the Medical Correspondent of *The News Chronicle* (2nd Feb. 1933). The latter writes "No living thing is really dead until its machinery is so far damaged that it can never work again." *Isis Unveiled* (Vol. I, p. 483) mentions two phases of revival from death. First, suspended animation, from which the patient spontaneously recovers, for various reasons, the astral body being not yet parted from the physical. Second:—

But, in the case of what physiologists would call "real death," but which is not actually so, the astral body has withdrawn ; perhaps local decomposition has set in. How shall the man be brought to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter. The clock has run down, it must be wound. If death is absolute ; if the organs

have not only ceased to act, but have lost the susceptibility of renewed action, then the whole universe would have to be thrown into chaos to resuscitate the corpse—a miracle would be demanded. But, as we said before, the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition ; he is not dead when buried, nor afterward, until a certain point is reached. That point is, *when the vital organs have become so decomposed, that if reënimated they could not perform their customary functions* ; when the mainspring and cogs of the machine, so to speak, are so eaten away by rust, that they would snap upon the turning of the key. Until that point is reached, the astral body may be caused, without miracle, to reënter its former tabernacle, either by an effort of its own will, or under the resistless impulse of the will of one who knows the potencies of nature and how to direct them.

A great shock might, it is said, also produce the same effect. Would the injection of an animal substance such as the adrenalin used in the case under review produce such a shock?

As for the question of the non-existence of the soul, at first sight these cases seem to support the materialistic view of life as dependent on the physical body alone. But in reality they go to show the fact of the indwelling spirit. To the ordinary man death seems like the sudden shutting of a door. It is not. Like all natural processes it is gradual, day fading into twilight, twilight into night. The life energy itself continues, even in the disintegration of the body, but it works with the individual particles separately, since they now lack the synthesizing force that held them together as an organism. But if scientific instruments cannot determine whether that synthesizing force be extinct, or whether it may be aroused, how much less can they decide whether it be *ever* non-existent.

Forms come and go eternally, the process of the constant and gradual death of the body goes on all through life. The babe dies that the child may develop and only by dying as a youth does the being become a man, each stage overlapping the next. Yet through all these minor births and deaths the indwelling, synthesizing spirit remains the constant factor. So it is with the larger cycle of death. If we were not so utterly blind to "the spirit in the body" during the bodily changes of life, we should not be so incapable of perceiving it during the bodily changes after death, when the physical vehicle gradually gives place, not to another transformation of the physical, but to the ethereal vesture of the "heaven world." To look then for the presence of the Spirit in the body, as distinct and separate from its instruments of thought, feeling, name and form, is the first step to the victory over the fear of death, whether fear for ourselves or for those we love.

SAVING THE WORLD

On everybody's lips are the sincere words, prayerful or assertive or both—"We must save our world." It is neither lack of enthusiasm nor of earnestness from which we seem to be suffering. The spirit of good-will is abroad, however meagre, crude and even crooked may be its expression. We even do not seem to be suffering from the absence of diagnosis of our common disease. Everybody says that selfishness manifesting in vested interests of classes and castes, of nationalities and creeds divides and subdivides the human family, and causes all our woes.

Two things we seem to lack : first, the knowledge of the fact that *we*, our class, our nation, our creed, our trade, have *our* vested interests ; secondly, the will to dare and to do, to sacrifice and to achieve.

We are not willing to acknowledge in full measure that saving the world implies saving ourselves ; we have not yet raised the issue, "What is wrong with us ?"—but only ask, "What is wrong with the world ?" Therefore we hope and yearn to save the world—and begin at the wrong end.

What is true of individuals is true of nations. France asserts—"Germany is wrong ; she must be punished." England asks, "What is wrong with France ?" America sighs, "Poor Europe ! What can we do for her ?" Russia has a panacea for the world while her famished people are trying to exist ; farther East, Asiatic peoples glory in their ancient culture and hope to save the bastard civilization of the West, while superstition and spiritual slavery of their own minds express themselves in political servitude and social bondage.

Again, all individuals and all peoples offer the sure solution of brotherly co-operation to their neighbours. "Co-operate with me," says everybody ; how many of us with true determination affirm, "Let me co-operate with my neighbours" ? We are blind to the simple fact that it takes two to co-operate. Individualism and Nationalism, class-consciousness or race-feeling separates man from man. The spirit which unites and whose reflection is co-operation, through the primary and basic force in Nature, is not permitted by human intelligence to take its even course. We fail to cognize the Power that unites, the force that binds, the spirit that knits diversity and differentiation in a purposeful manner ; and because we fail to co-operate with the co-operating aspect of Nature, we lend ourselves to that material manifestation whose keynote is change and therefore divisibility productive of pain.

Nature is peaceful, joyous, and multiplies as she lives her peace and joy. We are blind to that great process, going on before our very eyes. We

only see her red in tooth and claw, her storms, her earthquakes, her blows that reduce to dust and ashes all things ; we only see the stronger beast preying on the weaker bird ; we only read the glory of Egypt in ancient mummies, of Chaldea in broken tiles, of China in stray fragments ; we speak of the Might of Nature which covers with her deserts of sands the wisdom of dead ages. All mystery is for us hidden, and to enable us to pursue it we pray that it might remain ever hidden. Children of mortality, we are friends of material forces and procreate ourselves in pain, learn to walk falling, and muddle through life with our eyes on the goal—Death. Live as best you can while you may, be kind, gentle and merciful, be good and be true, for there are the hell fires.

All humanity to-day is thinking of ends instead of beginnings. We speak of the end of war, but not many of the beginning of a new civilization. We live by the law of division and disintegration, value things in terms of their power of resistance against decay, disintegration and death. Our visions of the future are also based on and belong to the sphere of division—the next war, the next catastrophe. "What next ?"—we say, and look for a surprise which in the main is the reverse of agreeable.

Common sense is that sense of Nature which works universally, silently, always. It remains imperceptible because the perceiver is absent, is otherwise engaged, is looking at and for something which is not of the nature of the True. The recognition of our common disease will give birth in us to that common sense which unveils to us the purpose of Mother Nature—a harmonious and homogeneous whole ; it will also reveal the method whereby that grand purpose is effected—how day follows night, light supplements darkness, spring is born in winter, death precedes birth, how her phenomena never end but always and always begin ; further still it will show how that purpose and method have laboured in time and space and where the magic motion has brought us to-day—what the now and the here are, what they were and what they will be.

Nature is ever young, ever prolific and bountiful, ever begins. There are no ends, no nights, no deaths, only perpetual youth and evergreen joy. The birth of a new world, not the death of an old one, should be the cry of those who desire to save the world. Let death die in us, which means that disease and decay die in us. These die when their purpose and method is understood. To understand we need knowledge of the vested interests of our mortality and the will to give them up as sacrifices to the common interests of that whole, of which we are but parts.

QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिञ्चलसंशयाः ॥

"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. Theosophists say that it is by affirming the existence of the God within, and meditating on it, that one can begin to know it. But isn't it possible to hypnotise oneself into believing *anything*? How is one to make sure of not fooling oneself?

Ans. The two processes, meditation and self-hypnotism, are opposite to each other. Hypnotism means a passive attitude, while the other, which is the constant reminder of "Thou art That,"—*Tat Tvam Asi*—demands an absolute positivity of mind. Also, it is not a question of a few minutes mental repetition out of the whole day's activities, but the steadily held memory of one's real nature during all one's thinking, feeling and acting. From dwelling on THAT will come the sure conviction that no hypnotically imposed suggestion can ever give. We can always make a test. If we were to put our beliefs into practice we would soon find out whether we were fooling ourselves. Belief in God as a personal creator would soon be seen to be a hypnotically imposed suggestion, were people to *act* as the helpless irresponsible creatures they claim themselves to be. But the idea of the God within is otherwise; true meditation on that will unfold its powers in the person, since the powers are there. "As a man thinks, so he becomes."

The student of the Wisdom Religion has to put all doubt away,—doubt with regard to the philosophy, and what is still more common, doubt with regard to his or her own capacity for living the spiritual life. It is due, in every case, to the working of the lower nature, as Mr. Judge pointed out in *Letters That Have Helped Me* (p. 72).

Some too have doubt and darkness, the doubt mostly as to themselves. This should not be harboured, for it is a wile of the lower man striving to keep you back among the mediocre of the race. When you have lifted yourself up over

that level of the race, the enemy of man strikes and strives at all times to bring clouds of doubt and despair. You should know that all, everyone, down to the most obscure, who are working steadily, are as steadily creeping on to a change, yet on and on to other changes, and all steps to the Master. Do not allow discouragement to come in. Time is needed for all growth, and all change, and all development. Let time have her perfect work and do not stop it.

CREMATION

The prejudice against cremation seems to be dying rapidly in the western world. The 1932 Report of the Council of the Cremation Society in Great Britain tells of the addition of two new crematoria, bringing the total number up to 24. The number of cremations last year shows an increase of 21.56 per cent, and for the period of five years (since 1927) the increase is as great as 97 per cent. In 1932 in Great Britain 6,315 persons were cremated as against some 500,000 burials. But small as this proportion seems now, the practice of burning the dead is definitely growing. It must be remembered that much religious prejudice has still to be overcome; the Roman Church is against the practice, and in other directions there is a great deal of false sentiment about the matter. The first crematorium opened in Europe was at Gotha in Germany in 1879. In Great Britain, though efforts were made earlier and there were several powerful advocates of cremation, such as Millais the artist, Tenniel of *Punch* fame and Anthony Trollope, the novelist, it was not until 1885 that the Society was able to offer the use of the crematorium at Woking to the public. Cremation has always obtained among the Hindus, but amongst the Muhammadans there is a general objection to the practice. In neither Christianity nor Muhammadanism is there, it would appear, any *scriptural* veto, and in the Greek Church and the Church of England no objection is made. The fact that so well known a Churchman as the late Bishop Gore was cremated has not been without effect in making many orthodox Christians turn their sympathetic attention to this subject.

The Theosophical Society in its early days in America (1876) came into prominent notice by its support of the cremation of one of its members, Baron de Palm. This was the first cremation in the U. S. A., but it was six months after the Baron's death before the difficulties could be overcome and the body cremated.

Occultism for its own reasons favours cremation, but apart from these it is at one with all sensible opinion that cremation is the sanest and most hygienic method of the disposal of the dead.

THE ONE RELIGION

There is but ONE Eternal Truth, one universal, infinite and changeless Spirit of Love, Truth and Wisdom, impersonal, therefore bearing a different name with every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics, giving multi-coloured and various rays, which are yet caused by one and the same sun, so theologies and sacerdotal systems are many. But the Universal religion *can only be one*, if we accept the real, primitive meaning of the root of that word. We, Theosophists, so accept it; and therefore say, "We are all brothers—by the laws of Nature, of birth, and death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us, then, love, help, and mutually defend each other against this spirit of deception; and while holding to that which each of us accepts as his ideal of truth and reality—*i.e.*, to the religion which suits each of us best—let us unite ourselves to form a practical nucleus of a Universal Brotherhood of Humanity WITHOUT DISTINCTION OF RACE, CREED, OR COLOUR."

—H. P. BLAVATSKY (*Lucifer*, April 1888)

Mr. H. M. Tomlinson, writing in the London *Daily Herald* (March 10th) sees in a recent pronouncement of a speed king that "speed is progress" a menace to the spirit of true adventure. He considers that the spirit of adventure nowadays "has been refined down to petrol". He has no sympathy for the smashers of records.

Of course, youth is impatient, and ought to be; but when impatience mounts an aero-engine, putting its trust in explosions, small or great, sure they must be right, in the nature of explosions, then it seems to me that the good spirit of adventure is as horribly utilized as was every admirable human impulse in the war.

To the cry that we have conquered the elements, Mr. Tomlinson admits that "there is a track of motor grease over the poles, the oceans have been crossed by air; audacious young men will soon leave the mark of conquests on the highest glaciers of Asia"—but to what purpose?

Its [the earth's] material surface is all discovered, and much of it defiled with misuse. We have discovered where things and places are, but not what to do with them. We have not learned yet to what civilising purpose to put so much as an aero-engine; it has only added to our fears, chiefly.

"We want to discover the right way to live on earth," says Mr. Tomlinson, and the secret lies, if we understand him aright, in the service of one's fellow creatures without hope of approbation or reward. But how to change the mind of the race?

BRAHMANA PRIESTS

Commenting on the views of a correspondent in *Harijan* for 22nd April, Gandhiji writes:—

What he says about the ignorance of many priests and the show that they make of learning is unfortunately only too true. The remedy for it is a general levelling up of the character of the people and the spread of the right stamp of education, including a workable knowledge of Sanskrit. I believe in the great power which Vivekananda used to ascribe to Sanskrit. We are unnecessarily frightened by the difficulty of learning Sanskrit. For a persevering student it is no more difficult than any of the other languages. I do not mean that we can easily gain a knowledge of Sanskrit that would enable us to understand the intricacies of ancient texts, but I do suggest that to gain a workable knowledge of Sanskrit, to acquire the correct pronunciation, so as to be able to know whether the priest is performing his task correctly or whether a pandit is misleading us, is not a difficult task, certainly not one-tenth as difficult as it is to acquire an equivalent knowledge of English. And then it must not be forgotten that such a knowledge of Sanskrit gives one a master-key to the knowledge of the majority of Indian languages, not excluding the Southern group.

An honest orthodox priest has a place in the Hindu family. He is fast losing it by his own folly. He may be safe if he sheds his laziness, his ignorance, and, what is worse, his dishonesty. The present movement is indirectly intended to effect that reform. Seeing that the movement is one of internal purification, we shall never achieve it, unless there is a general sweeping up of all that is evil. Who can make the real beginning, if not he who calls himself a brahmin?

National Life, the organ of the League of National Life, which is devoted to combating the theory and practice of contraception (Birth Prevention), gives an extract from a lecture delivered before the Dundee Branch, British Medical Association by Dr. James Young, M. D., F. R. C. S. This address was printed in the *British Medical Journal* (February 11th). Theosophy has ever held in abhorrence the practice of birth prevention as unspiritual and unnatural. Now it would appear that Science is not quite so sure of its ground. Dr. Young says:—

Passing to the consideration of contraceptives we have to note that harm to the genital canal can be produced by such methods, and we have seen infective lesions in which there was clear evidence of such a causal agent. Moreover, it cannot be gainsaid that many of the minor inflammatory diseases of indeterminate ætiology which are common, especially in married women, may be induced in this way. On this subject there is urgent room for further study before we can pretend to speak with authority. The wide-spread commercial enterprise subsidized by birth control and the innumerable methods and materials placed upon the market witness to the extent and potency for evil of much that parades under its guise. It is true that we cannot, in the absence of an adequate analysis, speak regarding the safety of any individual method. Indeed, we are in the position of having allowed a gigantic and wealthy system, possessing much of danger to the national health, to grow up before our eyes almost entirely unheeded.

Will India take note and refrain from the evil?

KARMA AND FLOWERS

It would seem as if the perfume of the ordinary English flowers was gradually vanishing. Dr. Frederick Graves writes in *Chambers's Journal* that the rose, mignonette, sweet-briar and various other flowers do not seem "to exhale that strong and characteristic perfume" which they did in his childhood. He says:—

One can understand how the highly-cultivated and hybridised forms of the garden and greenhouse bloom have lost some of their properties, since it seems that Nature will not stand too much interference, and we must pay in some form for the extra size and colour, etc., of the show bloom and the gorgeous new varieties. But the humble wayside flowers of the country-side?

As there is solidarity in the human kingdom, so is there solidarity in the "flower kingdom," if we may call it so. What affects one, affects, however imperceptibly, all. The *Voice of the Silence* says: "Help Nature and work on with her, and Nature will regard thee as one of her creators and make obeisance." But the horticulturists are not "working on" with nature, because they are cultivating one aspect at the expense of another. The life side is being subordinated to the form side, and the natural equilibrium is disturbed. It is then perfectly possible that this disturbed equilibrium would result in a loss of perfume, not only in the specially cultivated blooms—where it is evident—but in the wayside flowers, gradually and slowly. We have heard from an old resident in Bombay that in the years gone by the beautiful pink roses that were sold in the market were full of sweet perfume. To-day the blooms are larger, and the perfume proportionately less. The Law of Karma works, and the Law of Brotherhood is a fact. If Dr. Graves be right in his statement, may it not be that it is man, and not nature, who is accountable for the loss of perfume in the flowers?

Our Civilization of Plenty!—"Sheep-breeders in the San Julian area of the Argentine have just slaughtered and burned the carcasses of 60,000 sheep for want of a market."—*The New English Weekly* (March 23rd).

"Boat-loads of sardines and herrings are thrown back into the sea off the coast of France, while to the people of France fish is an expensive luxury. America is 'seriously' contemplating the re-conversion of farms into pasture and forest. Portuguese wine is poured down the drains. French wine is being stored in huge concrete tanks in the hope of seven sunless years. In Denmark twenty-five thousand head of cattle have been cremated in the public destructors. A hundred thousand suck-

ing-pigs have been killed off in Holland because it would not pay to bring them up."—*The New English Weekly* (April 6th).

Fabian News of April contains the report of a speech made by Mr. Sidney Webb (Lord Passfield) on "What we saw in Soviet Russia". He had some very illuminating remarks to make on Communism as he observed its working there. He said in effect:—

Communism was in fact a religion. It had the two requisites of any religion; a metaphysic embodying a concept of the nature of the Universe and relation of mankind to the external world, and an ethic or rule of conduct, deduced therefrom. It is, in actual practice, very difficult to evolve or maintain an ethical standard without some theory of the universe and life on which to base the rules of conduct, and the Communist metaphysic—though Mr. Webb made clear that it is not his philosophy—seemed to him no more ridiculous than the Athenasian Creed, for example. And its ethics *were working*. People suffered hunger and privation and worked very hard; not only for their wages, but for honour and to the glory of the cause.

This emphasis on the value of ethics and impersonal sacrifice will appeal to every Theosophist; but it must not be overlooked that *any* religion which interferes with the freedom of the individual is to that extent irreligion. Therefore Communism as an organized religion is as evil as any other organized religion, e. g., Christianity, Judaism or Zoroastrianism.

Maulana Pir Motamiyan Saheb of the Gadi of Mangrol (near Surat), who is a very distinguished scholar, is an enthusiastic advocate of Hindu-Muslim unity, and in order to put an end to one of the vital points of difference between the two communities, he has evolved the following plan, as reported by *The Hindu* (Madras) for April 21st:—

His scheme for Hindu-Muslim unity is summed up by the slogan, "A cow for each Indian family". He feels convinced that Muslims, when they bring up cows in their own households would come to look on them with affection. "The sacrifice of the cow is not at all enjoined by the Koran. The custom has grown out of teachings by certain sections of the Muslim priesthood, encouraged by interested parties. When Muslims in Arabia or elsewhere can celebrate the festivals with sacrifice of some other animal and not a cow, why should Muslims in India insist on having a cow only? The Koran enjoined every Muslim to love his neighbour and respect his feeling. Should they not respect the feelings of the Hindus?"

The Pir Saheb started his work of inducing Indian families to harbour cows as early as 1920, and has since then persuaded "nearly a lakh of families" in Northern India to take to cow-rearing.

While as a step in the right direction we must praise this good effort, we must not forget the Theosophical principle that the killing of any species of animal in the name of religion is wrong.

The Chinese who are resident in the U. S. A. are privately handling their own unemployment problem in their own way, with far more success, it would appear, than the Government. Mr. Frank J. Taylor writes in *The Saturday Evening Post* of the Chinese method as explained to him by a Chinese Editor, who said: "When hard times come, American employers cut down help. That throws men on the street, makes times all the harder. Chinese employers hire a little more help, give everybody a job. That makes times better." Mr. Taylor goes on:—"This editor had two extra men in his plant, though he did not need them. But he gave them board, lodging, work, and a little money, until they could find more lucrative employment. All over the empire from New York to the Golden Gate, Chinese employers are doing likewise. In fact there is an unwritten law among the Chinese that a newcomer to any Chinatown may go to any employer and demand an opportunity to work in exchange for rice, tea and shelter. That is why there are no hungry, begging Chinese in the land." This is an example of Theosophical ethics put into practice.

SUMMER PROGRAMME

COMMENCING 10TH MAY

The Summer Programme of the Bombay U. L. T. will consist of two regular meetings every week as follows:—

Every Wednesday commencing 10th May

A Public Lecture followed by questions and answers.

Every Friday commencing 12th May

A Study Class in *The Ocean of Theosophy*, by W. Q. Judge.

READING ROOM & LIBRARY

These are kept open on every week-day from 10 a. m. to 6 p. m., and on Sundays from 5 to 7-30 p. m. "Silence" is the only rule to be observed.

Neither for the Meetings, nor for the use of the 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 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

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*

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