

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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How to Reach Masters

VII.—ESOTERIC AND EXOTERIC

Soul builds body. The nature of the one is occult, as that of the other is phenomenal. Of unchanging reality is life, while form is but the evanescent *maya* that is non-existent in fact. From 1851 to 1871 Wisdom was energizing in the inner planes of being propelling towards the outer world. Then H. P. B. emerged from the Great Lodge for the service of our world and ever since, and especially after 1877 when her *Isis Unveiled* was published, certain hitherto unfamiliar words came into prominence. Among these were esoteric and esotericism, exoteric and exotericism.

She was the first since the days of the Alexandrian Neo-Platonists who unhesitatingly and emphatically declared that a secret body of Teaching and Teachers existed. From the very start she claimed a somewhat intimate acquaintance with both. She laboured in the Cause for which those Teachings and Teachers stood, for 20 years—from 1871 to 1891. Among the important missions entrusted to her was the drawing of the attention of the world to the existence of the Teaching and the Teachers; only a part of the former, under instructions from the latter, was put forward in discreet instalments. This process was affected by the growth or the hindrance, especially among the aspirants to Chelaship, in recognizing the truth of the esoteric nature of both the knowledge imparted and its Wise Custodians. It is apparent to the insight of the student of H. P. B.'s teaching that she tried to prepare a body of students wise enough to value silence and learn the art of assimilation of

the philosophy and through it of its Master-Proficients. H. P. B.'s mission was not only dissemination of knowledge to the world at large and the service of the century which opened with 1875. She also had to prepare a band of student-servers of the Sacred and Secret Wisdom, who were capable of transmitting the same Charge to succeeding generations and thus purify by life and labour the mind of the race till her successors in 1975 arrived before the public to complete that which she began.

Men's minds had to be prepared for the reception of the Teaching. Grades of students is what she aimed at; those knowing less, learning from the group who knew a little more, till there would be two or three who in direct contact with the perfected Adepts remained also in touch with the world through their co-workers and helpers. A veritable Antahkarana-Bridge was planned to be erected between the World of Masters and the world of mortals. For this purpose and towards this aim she advised that the esoteric nature of matter and man be truly recognized by her students and especially by her intimate pupils. The public which perused her writing was callous to her hints and suggestions in proportion as her intimate associates and students were heedless of her direct and unequivocal injunctions. Indiscretions about the esoteric nature of the Lodge of Masters and Its Wisdom among other things, led to the collapse of the almost complete Bridge. A very small end

of it which extended from the side of the Masters' World remained and will ever remain intact. As modern students purify themselves by the energy of study and ensoul themselves by the power of service, more of the Bridge will be restored. Devotion and intelligence which create are the necessary requisites and the few builders look, watch and exclaim—"Who is on our side? Who will help us?"

It is essential that students should intelligently recognize that Esotericism is a fact in Theosophy. Pythagoras termed it the gnosis of things that are and spoke of it in secrecy to his inner circle while Confucius refused to explain publicly his "Great Extreme". The Rishis of India, the Magians of Persia and Babylon, the Hierophants of Egypt and Arabia, the Prophets of Israel taught as Jesus did in these strange words to his elect:

"Unto you it is given to know the mystery of the Kingdom of God; but unto them that are without all these things are done in parables; that seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them."

Ammonius Saccas obligated his disciples by oath not to divulge his higher doctrines, except to those who had been "exercised". Our own H. P. B. following in the footsteps of her Predecessors warned: "Woe be to him who divulge unlawfully the words whispered into the ear of Manushi by the First Initiator." She affirmed, through hints, obscure yet broad, the intimate nature of Esoteric Wisdom to be practised, while she loudly proclaimed that Primeval Knowledge and the Heirs to the Ancient of the Days lived and laboured for mankind. She gathered in her writings the radiant jewels of the many mines—the diamond of India, the sapphire of Buddha-land, the ruby of Persia, the opal of Chaldea, the emerald of Egypt, the amethyst of Greece, the moon-stone of Judea and set them all in the exquisite platinum of our own era which she secured from her Masters. She made this necklace for the daughter of time named 19th-20th Century.

H. P. B. pointed out that the secret teachings of the Sanctuaries have not remained without witness. They have burst upon the world in hundreds of volumes full of the quaint phraseology of the Alchemists; they have flown like irrepressible cataracts of Occult-mystic lore from the pens of poets and bards. Whence did Ariosto, in his Orlando Furioso obtain his conception of that valley in the moon, where after death we can find the ideas and images of all that exists on earth? How came Dante to imagine the many descriptions given in his Inferno of his visit and communion with the souls of the seven spheres? The dark secrets of

the Wisdom were allowed to see the light of day as people learnt to use them with genuine discrimination, with self-less dispassion. It is personal selfishness that develops and urges man on to abuse of his knowledge and power. Thus during the last few centuries as human selfishness grew, the Light of Wisdom diminished and those few Elect whose inner natures had remained unaffected by the march of the world became the sole guardians of the Esoteric Knowledge, passing it only to those fit to receive it, and keep it inaccessible to others.

H. P. B. burst upon the world with her direct message. It was not poetical imagery, nor symbolic tales nor dramatised versions of Esoteric Truths. She wrote in the language of precision, simple and clear cut, as one having authority. She appealed to those around her to preserve inviolable secrecy in regard to certain information and teaching and await her cue from time to time to declare exoteric that which hitherto was given to the few to learn and assimilate. Her wise injunctions were disregarded; followed desecration of the sacred; that which was holy was given unto the dogs of the press and the pearls were cast before the swine of an egotistic, selfish public; press and public trampled them under their feet, turned on H. P. B. and rent her.

With the return of the Cycle the responsibility of her true students and followers assumes a grave proportion.

In this world of *maya*, Spirit and Matter are looked upon as two different things and so are Esoteric Wisdom and Exoteric Knowledge. Nature is one and so is Theosophy. The secret of Nature is in particles of dust and in constellations of stars and both are visible and yet—invisible. The writings of H. P. B. are at once exoteric and esoteric. Their occultism is perceived only by those whose inner natures have unfolded.

One of the qualifications unfolding that inner faculty which reveals the hidden side of the known phenomenal world is the power to keep inviolate the secrets entrusted to us by Nature or otherwise. Often in the enthusiasm to help and serve our fellows we scatter on the highway the seeds gathered from our study of Theosophy and our meditations on the facts of the philosophy. This is due to egotism, often of a very subtle type. To train them in the art of keeping secrets, many a wise teacher has devised ways and means whereby innocuous facts and fictions were given to students for the practice of keeping them private and learn how to avoid revealing them directly and indirectly in answering questions and in conversations.

It is a wise practice to impose on oneself the obligation of secrecy in reference to certain metaphysical and psychical teachings or spiritual and mystical practices. In doing so care must be taken that the student does not fall prey to the assuming

of a mysterious attitude, which is still another form of egotism. "What thou hast to do, do it in quietude though a multitude surroundeth thee; what thy right hand receiveth or what thy left hand giveth let only thy Hidden Heart know"—such is the aphorism of old and the rules of the spiritual Path are the same to-day as of yore.

Corpses exist, but a living body has always a soul. Corpses of knowledge exist, but the Science of Life has the Master-Soul behind. The mystery of the living body, the mysteries of the Science of Life, are esoteric; these mysteries show themselves mystically in the visible body, in the recorded Teachings of the Master-Souls. The esotericism of the *Gita* is within the eighteen discourses and there is no need to look for a nineteenth discourse. In the recorded message of H. P. B. all her Esoteric Wisdom lies buried. Her students and pupils will discover in her teachings that which is esoteric; silence and secrecy preserved will lead to further and nobler knowledge of the Inner Temple. To gain entrance every student has to become the Path which is Life Eternal. He has not only to find the Path but to make the Path. Between the student and the Golden Wisdom of the Masters which he is seeking there exists a gulf—the abyss of separation. He has to find that Antahkarana Bridge on which silently, secretly, faithfully, some may be building, building, building—who knows?

WHY YOGA PRACTICE IS DANGEROUS

A good deal has been said in Theosophical literature about the danger of pursuing Yoga practice, such as regulating the breathing, assuming certain postures of the body, etc., and several persons, not satisfied with simple declarations by such writers as H. P. B. that these practices are prejudicial, have frequently asked for reasons. Many of the reasons given in the *Path* and elsewhere have been merely further declarations. I have instituted some experiments for the purpose of showing what is the effect, if any, upon the physical system of a certain sort of breathing used in Hatha Yoga practices, and desire to record one for the benefit of inquirers.

The persons present were myself, a well-known physician whose name I can give, and the practitioner. The physician first took the person's pulse for three minutes and found it to be running at 96 beats per minute, and then the experiment began with the practice with the following result:

First minute. Pulse fell to 91 beats.
Second minute. Pulse fell to 81 beats.
Third minute. Pulse remained at 81 beats.

A delay of five minutes then occurred, when the practice was begun again for six minutes, with the following result:

First minute. Pulse running at 91 beats a minute.
Second minute. Pulse fell to 86 beats.
Third minute. Pulse remained at 86.
Fourth minute. Pulse fell to 76.
Fifth minute. Remained at 76.
Sixth minute. Remained at 76.

This shows a reduction in the pulse action of 20 beats in 14 minutes. It also shows that after the first three minutes the intermission of five minutes was not enough to enable the pulse to go back to 96 beats, at which it started. The first three minutes showed a fall of five beats in the first minute and ten in the next minute, making fifteen beats reduction for the three minutes.

It therefore appears that one of the accompaniments of this practice is a distinct effect upon the action of the heart, and as all the Hindu books invariably state that great caution should be used and that there are dangers, we can see here a very great danger found in an effect upon the heart's action, resulting in a reduction of pulse beats of twenty beats in fourteen minutes. The Hindu books to which I have referred, and which are the only works through which inquirers have heard about these practices, also say that a guide who is fully acquainted with the subject is necessary for each student, and that every one of these practices requires an antidote for its effects through other regulations tending to neutralize the bad physical effects. Students have been too anxious to try these experiments without paying any attention to the cautions given out, and I know of some cases in which, while well remembering that the cautions had been uttered, persons have pursued these practices by themselves without assistance. I hope that the above record will not only justify the cautionary remarks which have been so often made by sincere Theosophical writers, but will also serve to warn off Theosophical students from this dangerous ground.

WILLIAM Q. JUDGE (*The Path*, March 1891)

"We must give up the *idea* that we are poor, weak, miserable creatures who can never do anything for ourselves."

—ROBERT CROSBIE

THE FIRST TEST

Both in his own life, and in his efforts to serve his fellows the student is advised to regard Duty as the talisman.

If in the life of the ordinary man conflict of duties puzzles, in that of the student that conflict becomes acute, almost exasperating. Interests of human beings we contact are so varied, their outlooks and behaviours so divergent, that to plan to bring them to Duty seems a hopeless task.

The starting point is the student himself. He can bring himself to Duty. While he is trying to solve what might his duty be to this person or in that circumstance, his very earnestness arouses opposition from those who cannot or will not sympathize with his aspirations and longings. To say to him, "it is all under Karma," may lead him to repeat, "this is just what I desired," but mere repetition does not bring wisdom in action or in speech.

Much confusion, opposition and adverse criticism can be avoided, if the earnest beginner will take two facts into account.

First, those who oppose and criticise him may have a basis, and it is his duty to look at himself from their points of view. Often the new enthusiast assumes a superior air, is sure that he is acting up to principles which must disregard any and every personality, and he begins to preach while he refuses to be preached to. If he is wise he will not under-estimate the value of the mirror of adverse criticism in which he can and should see himself. His own humility should be greater than what he expects from others.

Secondly, if he traces the cause of his failure to draw to himself and his Theosophy sympathy and consideration, he will find that it is often his breaking of one of the fundamentals of his philosophy. Invariably, the outer observances, and bodily practices are adopted before the inner development has been attended to; and he is caught out. For example, he wants a quiet spot to sit for meditation, while he is not yet able to concentrate in the daily affairs of life; it is meditation, which can be performed anywhere, and not the place which is of primary importance. Or, change in diet: he becomes a vegetarian because he must practise compassion, and in eschewing flesh he gives way to flashes of anger, and in endeavouring to practise compassion he speaks cruel taunts. Now, what principle of the Divine Science is he actually breaking? He is neglecting the inner in paying atten-

tion to the outer; let him beware, for if he persists he will soon be a false pietist of bewildered soul.

The student, the aspirant, the chela is never the man of muscle and cerebration; his body and brain are but instruments; the entity to be trained is the man within who is caught up in the meshes of desires, and among them is the desire to be some one especial and different from the rest—the desire for growth not that he may serve, but priorly to outdo his fellows in the race of life. He forfeits the powers, peace and possessions he covets by such tendencies.

What should he do? Let him mind his own business. Let him meditate on—

Mind my own business

Mind my own business

Mind my own business.

He will not take long if his heart is really earnest, and his mind is truly honest to learn that the real way is the inner way. He will see the truth of a statement of H. P. B. with a deeper understanding. She was once presented a dilemma about a student who was a soldier in the army, and she said: "What is this about 'the soldier not being free'? Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think that it likes best."

He will also learn that it is unwise to unsettle the faith of another, even though our object be to bring him to Theosophy. Nor must he overlook that those who love and respect him are likely to copy his example, for his world will follow whatever example he sets. The more he grows, the greater his responsibility to others.

The test, the very first test, which the Esoteric Philosophy presents to every candidate is the test of his attitude towards himself and towards his fellows; this attitude reveals his conception of what Duty is. Let him move in the world as a man among men, but let him live in his Heart, a devotee to Wisdom and Its Masters. Let him purify his thoughts, and the obstacles on the path of his mind will be removed by the Law that never errs. Let him free his heart from the bonds of the personal self and the conflict of duties will disappear like mist before the rising sun, because of the Light that never fails.

UNTOUCHABILITY IN INDIA

True Theosophists will salute with gratitude Gandhiji, the high-souled leader whose philanthropic penance has been directly instrumental in removing to a considerable extent the age long curse of untouchability which orthodox Hinduism laid on nearly one-sixth of India's children, who by race, etc., belong to that religion. It is not only a relief that a precious life has been saved, it is also an inspiration that Piety and Will have won a grand victory over the forces of creedal and religious dogmatism. It is such self-sacrifice and determination which shape the future Bodhisattvas. We desire to express our deep appreciation to Gandhiji for the impetus he has given to the sacred Cause of Universal Brotherhood, and for one more example of working out of an inner conviction to its glorious fruition. Many hold convictions which are noble and grand but only a rare few possess the Karmic stamina and courage to live up to them.

QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q. The U. L. T. stresses the necessity for impersonality and claims to use impersonal methods in its work. What is impersonality and how can it apply to a Lodge which is necessarily made up of persons.

Ans. Impersonality is like selflessness: the self becomes selfish or selfless; selflessness does not mean annihilation of self; it is an attitude of the separated self towards the whole of Nature. Similarly, Impersonality does not mean that persons

cease to exist but that persons have an attitude of detachment to all persons and things. Attachment of a person for another person, or even an object, colours his vision and prevents him from seeing the truth about that other person or thing. Masters are persons but They are Impersonal, which means that They act without fear or favour in any and every circumstance. The Law of Karma is Impersonal, and it acts without fear or favour at every point of space and at every moment of time.

Students of Theosophy strive to become impersonal; not to attempt to cease to be persons, but cease to be personal. They try to cultivate an attitude of looking at all objects and events in their true perspective *i. e.* not according to their own likes and dislikes but by the light of the great Impersonal Philosophy which they are studying. Every object and every being has a legitimate place in the scheme of evolution, and each has its own intrinsic value and merit. To be impersonal means to have the right value and the exact merit of things and beings.

The U. L. T. is promoted by persons who have subdued, to some extent, the force of egotism or "I-ness"; they endeavour to promote the Cause of Universal Brotherhood adopting certain proven ways and methods taught in Theosophical philosophy. They eagerly look out for those who aspire to promote the same Cause. What are the requisites for becoming such impersonal promoters? —He who has an axe of his own to grind finds no room for his personal efforts, but he who has an offering to make of time, money, and work readily and easily finds room. He who desires to shine on the platform or to see his name advertised in papers as a Lodge speaker is bound to be disappointed; for him the Lodge has nothing; but if he aspires to learn so that he may teach, is anxious that Truth shall be allowed to speak for itself, through his own lips, he will find no bar to the U. L. T. platform. He who desires to rule finds that there is nothing over which he can rule, but if he aspires to serve he finds numerous avenues. He who is meticulous about his rights does not join the Lodge because no member has any rights, but he who is scrupulous about performing duties finds innumerable opportunities to discharge them. He who seeks privileges does not seek the U. L. T.; he who recognizes responsibility soon finds his own place in the ranks of impersonal labourers who form the soul of the Lodge.

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

Following the precedent he set last year Pandit Bhavani Shankar, the old veteran Theosophist, gave a series of four lectures this time on "Raja Yoga" under the auspices of the Bombay U. L. T. The ninth chapter of the *Gita* provided the basis for many illuminating ideas, and the atmosphere of inspiring devotion was breathed in by many among the audience.

The Bombay U. L. T. season opened on Wednesday the 21st of September with a special meeting; the first public lecture was given on Sunday the 25th of September and below we give the opening remarks from a stenographic report:—

When this particular subject, 'What Can Theosophy Do For India' was selected for the opening lecture of our new season we had no idea that we would be meeting under the dark shadow of a great national calamity. That calamity, however, there is good hope to-day will disperse. But we cannot begin without saluting with our hearts the pure and saintly personality who has been trying to offer a supreme sacrifice on the altar of that which is Truth to him. Friends, let us not argue, let us not be calculating people and ask if the sacrifice is going to produce real benefit, if the object is worth the sacrifice. No, let us remember that that man must be honoured who is prepared to die for that which is Truth to him; and for Gandhiji this sacrifice is the urge which comes from the innermost conviction of his heart, and all of us must bow before that. It is but natural that we should feel sad and dejected in the midst of such a calamity. But such sacrificers do not die; they pass on among the ranks of the Immortals who belong to the ages.

How can we all participate in this great sacrifice?

Let the people learn from this act of sacrifice, and in proportion as they learn the lesson of its inwardness they too will be purified of their transgressions. One thing we must not do—anger and hatred must not show their ugly heads. If angry we must be let us be angry with the untouchable

within ourselves; if hatred we must have let us hate communal pride in the flesh and bones of our own constitution. Thus shall we participate in the great sacrifice; it may reach its consummation in glorious Death, or it may not, but if we are wise we will, each one of us, avail ourselves of the opportunity that Gandhiji offers, to purify ourselves from the sin of religious pride and communal fanaticism.

The lecture was closed by a reading from an old letter from one of the Theosophical Masters who writing to a Britisher in 1882 said:—

There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth? These, you may say, are beautiful visions which were once realities on earth, but had flitted away like the light of a summer's evening. Yes; and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all? It is selfishness and exclusiveness that killed ours, and it is selfishness and exclusiveness that will kill yours—which has in addition some other defects which I will not name. The world has clouded the light of true knowledge and selfishness will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law.

In *The Canadian Theosophist* for August Mr. W. Kingsland writes:—

And so the present issue is quite clear. There can be no Unity in the Theosophical Movement so long as any Section or Organization in it is found to be fostering and favouring (a) the worship of personalities; (b) personal occult claims; (c) the establishment of a hierarchical system. All these are as clearly in evidence in the Point Loma Society as they have been in the Adyar Society, where their disastrous nature has been so fully demonstrated. In these respects, therefore, Point Loma is only a second edition of Adyar; and if Dr. Purucker and his henchmen cannot now see that their "methods and propaganda must inevitably fail to achieve any wide-spread Unity"—notwithstanding all their talk about "Fraternization" under which they camouflage their claims—then they are blind indeed to the requirements of the situation, and of the Blavatsky Tradition which they profess to be supporting.

THEOSOPHICAL PUBLICATIONS

AUTHENTIC TEXTS

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

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

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

By H. P. BLAVATSKY

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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.

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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 dissension 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 time or inclination to take part in side issues. The 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 Unity* 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 the 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 Associate of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature 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