

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th September, 1932.

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DISCIPLINE

Bikkhus, even a finger-size of dung has an evil smell. I do not favour becoming evil for the lasting of a finger-snap.

Bikkhus, in whomsoever, the crookedness of body, speech and mind is abandoned—such are firm-set in the Dhamma-Discipline.

Bikkhus, train yourselves: abandon the faults and flaws of body; abandon the crookedness of speech and mind. Train yourselves, O Bikkhus.

Such are the Sayings of the Buddha.

Those who undertake to shed the fetters of personal life and to live as an impersonal individuality are called fortune's favoured soldiers. Karma has smiled on such because through noble desires in the past they have created opportunities in the present. The success of a soldier depends on the observance of his discipline. Not only when he is on active service, but also in time of peace; not only at the barracks, but also when he is out on leave has his discipline to be kept.

Thus too with the student of Theosophy. Discipline is not compartmental. Rules affecting every movement in life are there to be observed. His rank and stature are not determined by Masters from the way he teaches from the platform, or from his behaviour at a Lodge gathering, or from his attitude towards Themselves in his hour of meditation, though these all are important factors; in the performance of all the small plain duties of life does the student make or mar his career.

As hard as the stone of the mango to his own weaknesses, he deliberately practises charity as luscious as the golden pulp of the fruit for the sins

of others; willing to endure the burning rays of life he always makes room in the shade for others; in others' ignorance he is like the sun that dispels darkness; in others' woes like the first showers of the monsoon that assuage the thirst of the parched soil; in the company of non-theosophists like the Moon that bathes all in soft radiance; in the company of co-students like Hesperus that sheds a ray of light to walk the jungle-path of life; in the presence of enquirers like Lucifer, the herald of the dawn; in that of cynics and doubters like Mercury, fugitive and rare to sight; with the dreamy "faithful," satisfied with life, like Bṛhaspati (Jupiter) the god of ritual and rite; with the sly, the cunning and the double-faced like Saturn; with the avowed evil-doer like Mars, the god of war; with the depressed and the downcast like the blue hills in the distance which instil hope and whence sweet breezes come; with all—scattering flowers that please and fruits that nourish.

This is discipline—to live moment by moment as they make the hour, to strive hour by hour as they weave the month, the year, the decade, till in self-energization and service of others time loses its battle and the disciple stands triumphant in the Eternal Now.

How to Reach Masters

VI.—HELP THE WORK

There are various motives which prompt students to serve the Cause of Theosophy. The nature and extent of that service are according to the motive. The avenues of service are definite and limited just as the motives of service are. Some students are moved to service by the desire of self-growth; others are inspired to be altruistic by the compassionate longing to better the lot of their fellow-men. Some serve to work out the surplus energy of their natures; others energize themselves so that service may result.

Whatever the starting point, a little study reveals a supreme fact—service of Theosophy, irrespective of time, place, circumstance, as well as friends, relatives and strangers is imperative, not only for growth but for very existence.

Students of Theosophy prepare themselves by study and otherwise to serve humanity; they seriously endeavour to fit themselves to be better able to help and teach others. Theosophists do not make propaganda for the purposes of gaining power, popularity and prosperity for Theosophy, but for bettering men and women, for enlightening human souls and leading them on to peace and wisdom. Our philosophy discourages proselytism and advocates the inner conversion of each by himself.

When by dint of study an individual has re-made himself he is, in a sense, as one who is newly born. *The great Initiations of the Ancient Mysteries have their projections in the hearts of mortals.* As we learn to be born again and again we come nearer to the Great Birth of the *Dwija*, the Twice-Born, the Initiate. Just as daily bathing of the body is the reflection of the Baptism by Water, so is seasonal renovation of the mind and heart a symbol of the Baptism by Fire. For the health of the body elimination of waste matter is a necessity, and there is a corresponding elimination of the moral and mental dregs of our consciousness.

Service of Theosophy is the avenue whereby students of Theosophy are re-born. It is the great clearing house of energies and ideas—eliminator of false notions and retainer of the true. Thus students of Theosophy do not confer any benefit on the philosophy or on the Movement by their service; they oblige and benefit themselves. Columbus did not confer any benefit on America by his discovery; he and his fellows have been bettered thereby. America, undiscovered, would have continued to live on, till human necessity compelled some Columbus to discover it. So with Theosophy. Let us rid ourselves of the idea that by our helping the Cause we are obliging Theosophy. We are helping

ourselves. Further, that helping is a necessity of existence, of our own existence.

All of us have three great possessions—Energy to create, Wealth to sustain, and Time to renew ourselves. These are our three jewels. We make ourselves by work, we preserve ourselves with wealth and we better ourselves in time. Work, Wealth, Time are interdependent. In time work begets wealth; wealth in due season energizes us to labour; time compels us to work so that we may enrich ourselves; work whiles away time and time checks the destructive and wearing power of toil. One without the other two, nay, even two without the third would end in man's ruin and annihilation.

In the service of Theosophy, Time, Wealth and Work—all three are necessary. We must create ourselves by Study; we must grow through regeneration, in the passage of time. Under the Law of Periodicity, as cycles run their rounds, Wisdom and Wise Men work to preserve Themselves in Their Ever-Green Nature, by perpetual renovation. Nature labours and is born; her bounties sing of her existence; her ever continuing changes are indication of her subservience to the God of Time—*Kāla*.

The Theosophical Movement, in all eras and climes, is created by the Work of the Masters, is sustained by the Wealth of Their Wisdom, and is regenerated from corruption, century by century and cycle by cycle. The Movement never dies because this threefold process is kept up by the Great Ones and Their faithful servants. The visible and organic incarnation of the Immemorial Movement decays and perishes because its work, wealth and time through friction come to a close. When those who belong to that visible expression of the Movement cease to work, poverty overtakes them, famished, they cease to exist. When they labour and toil but fail to share their earnings with the body through which they enriched themselves, they perish and the body with them. When they create by work and nourish by wealth, they sometimes fail to renew friendship with the Ever-Green Source and suit themselves to the Motion of the Stars and then they live on, corpses or shells, while the Life creates elsewhere the body of Truth.

Minor cycles are but replica of major ones. The Law of Correspondence and Analogy works perfectly everywhere and all the time. What is true of previous ages and other bodies is true of this and the Lodge to which we belong. As a voluntary association of students we exist not for the glorification of that body, nor of ourselves who

belong to it. We exist to serve the Cause and are responsible to keep it going as the visible incarnation of the Invisible Movement. This can be done by Work, Wealth and Time and in no other way.

Work which creates for the self is selfish; that which creates for Self is sacrifice.

Wealth which preserves the self causes poverty; that which preserves the Self leads to Wisdom.

Time which renews the self begets pain; that which renews the Self is Bliss.

Therefore we must obtain the where-withal for creative work, for preserving wealth, for regenerating time. These consist of the Faculty of Sacrifice, the Possession of Wisdom and the Energy of Bliss.

We must gain the faculty of sacrifice on the plane of action, of labour, of work. This means that we should toil for the Great Sacrifice, exert ourselves by the power of the Great Actor. We must come to possess the wealth of Wisdom on the plane of mind, of study, of contemplation. This means that we must teach and instruct and inspire by the Power of the Great Teacher, offer the boon and the blessing of the Great Contemplation. We must obtain the energy of Bliss on the plane of life, of heart, of being. This means that we should grow by giving, giving by the power of the Great Renovator, thus bestowing the Joy of the Great Birth. Thus Sacrifice builds, Wisdom sustains and Bliss renovates life for ever and ever. The sacrifice of all we have, the wisdom of all we are, the bliss which is our Self—this is the triple offering which every student of Theosophy should make on the altar of the Sacred Movement.

We create ourselves theosophically by work which is Sacrifice. *Egotism is the one source from which spring the many excuses which keep us from being theosophically born.* Often the desire to work is wrongly identified with the capacity to serve. The latter really belongs to the second aspect: wealth. Most students fail to work not because of the lack of capacity but the absence of desire to serve and help. *The one sure sign of Theosophical birth is the Will to Work*, which seeks out "him who knows still less than thou". *Ahankara*-Egotism manifests sometimes as conceit, at others as mock modesty. This false humility is more subtle and therefore more insidious. It was not through lack of capacity that Arjuna cried, "I shall not fight, O Govinda," but because of the lack of Will to serve both the Pandus and the Kurus. He who in the daily affairs of life loves and sacrifices gains the great opportunity to enter the Path of Compassion, the Way of Altruism. To be born is to manifest

the power of the Inner Ruler—however restricted in scope and small in quantity. "Doing the King's work all the dim day long" is dependent on the previous recognition of the King in Chamber of the Heart.

It is only when we desire to serve and begin to work that lack of knowledge is truly perceived. When people complain of their lack of knowledge or their poor capabilities and refuse to work on that score, they are not really aware of either. *Only when we begin to teach do we truly find out what we have to learn*; only when we lift a weight do we know what burdens we cannot bear; it is only by expressing what we do know that we become aware of what we do not. It is work, the first aspect, that brings to us our wealth of wisdom, by revealing to us how very poor we are. When the spirit of service encounters the fact that we are poverty-stricken it sets about accumulating wealth.

Everyone possesses, however poor he be, the threefold wealth of Heart, Head and Hands, the last of which has a double aspect of bodily health and money. If each of us made the right and adequate use of what we have of (1) money, (2) health, (3) knowledge and (4) devotion we would get more of these and the Cause of Theosophy would flourish. Spiritual poverty is the cause of all poverty. Poverty and impurity go hand in hand and work side by side, and there is a very close connection and interdependence between (1) bodily ill-health, (2) vital impurity, (3) emotional deformity and (4) mental weakness. Once again we actually know how poor we are only when we have found out how rich we are.

Lack of time is a very general complaint and as an excuse is very commonly offered. But there is an universal saying to the effect that he who is the busiest has time always at hand. *Time and laziness are enemies and he who uses time is ever the friend of Time.* It is when our time is not used to the best of our strength that stagnation sets in and death results. Time, the third aspect, is the initiating-power which brings to birth new and newer aspects of the God within, the Inner Ruler immortal. "Every man is an impossibility, until he is born." By the offering of Time on the altar of Theosophical Service we manifest the radiance of Joy, we live and multiply ourselves till we find ourselves a loved and loving member of the human family.

Thus work which is sacrifice creates the wealth which is the capacity to serve wisely, and thus serving all the time we radiate joy for all, and help in establishing the Kingdom of God, of Righteousness, of Theosophy.

ENQUIRERS

[Based on H. P. Blavatsky's article "Thoughts on Karma and Reincarnation," in *Lucifer*, April 1889.]

"JUDGE of a man by his questions rather than by his answers," teaches the wily Voltaire. The advice stops half-way in our case. To become complete and cover the whole ground, we have to add, "ascertain the motive which prompts the questioner". A man may offer a query from a sincere impulse to learn and to know. Another person will ask eternal questions, with no better motive than a desire of cavilling and proving his adversary in the wrong.

Not a few among the "inquirers into Theosophy," as they introduce themselves, belong to this later category. We have found in it Materialists and Spiritualists, Agnostics and Christians. Some of them, though rarely, are "open to conviction"—as they say; others, thinking with Cicero that no liberal, truth-seeking man should ever impute a charge of unsteadiness to anyone for having changed his opinions—become *really* converted and join our ranks. But there are those also—and these form the majority—who, while representing themselves as *inquirers*, are in truth *carpers*. Whether owing to narrowness of mind or foolhardiness they intrench themselves behind their own preconceived and not unseldom shallow beliefs and opinions, and will not budge from them. Such a "seeker" is hopeless, as his desire to investigate the truth is a pretext, not even a fearless mask, but simply a *false nose*. He has neither the open determination of an avowed materialist, nor the serene coolness of a "Sir Oracle". But—

"You may as well
Forbid the sea for to obey the moon,
As, or by oath remove, or counsel shake,
The fabric of his folly . . ."

Therefore, a "seeker after truth" of this kind had better be severely left alone. He is intractable, because he is either a skin-deep sciolist, a self-opinionated theorist or a fool.

The list of queer "investigators" is by no means exhausted with these amiable *seekers*. There are two other classes—orthodox religionists and Spiritualists. The former from birth believe in the Holy Book—Bible, Quran or Puran—and supernatural "miracles," and rely on some *authority*; but some are forced to yield to the first-hand testimony of their own reason and senses; such are amenable to reason and conviction.

They had formed *a priori* opinions and got crystallized in them as a fly in a piece of amber. But that amber has cracked, and, as one of the signs of the times, they have bethought themselves of a

somewhat tardy still sincere search to either justify their early opinions, or else part company with them for good. Having found out that *their* religion—like that of the great majority of their fellowmen—had been founded on *human* not *divine* respect, they come to us as they would to surgical operators, believing that theosophists can remove all the old cobwebs from their bewildered brains. Sometimes it does so happen; once made to see the fallacy of first accepting and identifying themselves with any form of belief, and then only seeking, years later, for reasons to justify it, they very naturally try to avoid falling again into the same mistake. They had once to content themselves with such interpretations of their time-honoured dogmas as the fallacy and often the absurdity of the latter would afford; but now, they seek to learn and understand before they believe.

This is the right and purely theosophical state of mind, and is quite consistent with the precept of Lord Buddha, who taught never to believe merely on authority but to test the latter by means of our personal reason and highest intuition. It is only such seekers after the eternal truth who can profit by the lessons of old Eastern Wisdom.

It is our duty, therefore, to help them to defend their new ideals by furnishing them with the most adequate and far-reaching weapons. For they will have to encounter, not only Materialists and Spiritualists, but also to break a lance with their ex-coreligionists. These will bring to bear upon them the whole of their arsenal, composed of the pop-guns of religious casuistry and interpretations based on the dead-letter texts and the disingenuous translation of *pseudo* revelation. They have to be prepared.

Then turn to Spiritualists. These often object to one or other of our Theosophical tenets on the highly philosophical ground that "it is *simply impossible*." Why? Because their own "spirits" have declared otherwise. This also is a species of creedal casuistry.

The Theosophist has to meet every class above mentioned. But let us not err in responding with cock-sureness to the tenacious beliefs of those who approach us. Let us not even make a hasty use of our own cherished convictions. Knowledge and knowledge alone counts. Quiet and dignified presentation of our teachings must be undertaken not to convince or convert the enquirer but for his own consideration. Let us not expect honesty of motive and purpose in the enquirer when our own minds are not clear and when we believe in our holy books and miracles! As each student *learns* and acquires knowledge he becomes a magnet which draws honest seekers of truth.

THE SILENT HELPERS

There are very few persons in this country, who being in search of the ancient Aryan Philosophy, have obtained control over the bodily passions which trouble ordinary men beyond measure. Fewer still who like one now living in India, whom I dare not mention, are known. Almost all who have thoroughly studied or are studying that ennobling philosophy, keep themselves out of the public view in compliance with wise and inexorable rules. It is not through selfishness, as too many imagine. Though unseen, they none the less are continually working for the good of humanity. In thousands of cases what they effect is ascribed to Providence. And whenever they find anyone who, like themselves, has an ambition above the mere pleasures of this world, and is in search of that Vidya which alone can make man wise in this as well and happy in the next, they stand ready by his side, take him up in their hands as soon as he shows his worthiness, and put in his way the opportunities to learn that philosophy, the study of which has made them masters of themselves, of nature's forces, and of this world.

—D. K. M. in *The Theosophist*, Vol. I, p. 91.

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 editorial in the September *Aryan Path* "Fifty Years of Psychical Research" contains the following letter dated 15th May 1930 from Mr. W. H. Salter, Hon. Secretary of the S. P. R. It is an answer to the suggestion that the Society should withdraw the infamous Report against H. P. B.:—

"Sir Lawrence Jones has shown to the Council of this Society your letter to him of the 28th April, concerning Madame Blavatsky and the report published by the Society with regard to her in 1884-5.

I think you are under some misapprehension as to the nature of the reports published by the Society in its *Proceedings*. In every Volume of the Society's *Proceedings* is printed a note to the

effect that 'the responsibility for both the facts and the reasonings in papers published in the *Proceedings* rests entirely with their authors'. The criticisms therefore of Madame Blavatsky which were printed by the Society do not rest on the corporate authority of the Society, but on that of the individual investigator, in the particular case the late Dr. Hodgson.

Any action therefore of the kind you suggest would imply that the Society had accepted a responsibility for Dr. Hodgson's criticisms which it has never in fact accepted. This seems to be one of the many cases in which the best course is to await the verdict of posterity which, in arriving at a decision, will take into account not only adverse criticisms made of Madame Blavatsky during her life, but also any evidence which may have come to light since of a contrary kind."

"Arraignment of Modern Science" is the title of a valuable discussion to appear in the October *Aryan Path*. Three seriousminded men, Henry Pratt Fairchild, C. E. M. Joad, and Pramathanath Mukhopadhyaya, separated in space by oceans and in time by racial culture in which the roots of their thinking are hidden, raise their voices against the ways of modern science. To the student of Theosophy these will come as echoes of familiar sounds. Dr. Henry Pratt Fairchild points out that science "when exalted into the rôle of a guide or mentor immediately becomes fraught with danger and disaster". Professor C. E. M. Joad feels that "confusion of modern thought is in large measure due to science". Mr. Pramathanath Mukhopadhyaya concludes his article with a query which has significance for the Theosophists: "Will modern science undergo an inner conversion and accept the inspiration of the ancient Brahma-Vidya?"

"What are the Theosophists" by H. P. Blavatsky, and a Letter from A Master of Wisdom entitled "Some Words on Daily Life" are reprinted in one pamphlet, No. 22 of the U. L. T. Pamphlet Series.

The London U. L. T. Bulletin for July has the following reprint from Mr. W. Q. Judge:—

"If you find friction between yourself and another or others, never stop to think where they are wrong. Everybody is always wrong somewhere; and, apart from that, it would be easy enough to find their errors in your own imagination. Their errors, real or imaginary, are no concern of yours, are not your duty, and need not and should not be considered by you. For you to do so would be to

make an occult "break". What concerns you and what is your duty is to discover wherein you have been at fault. If, on finding friction of any sort, you will look back over your past thoughts and words and deeds, you will surely find you have erred, either directly or indirectly, by leaving something undone or unsaid. By living that way you will learn a good deal about yourself, while by looking for and noting the possible faults of others—no matter how greatly they have sinned, in your opinion—you will learn nothing and will merely prove yourself an ass."

The following is from *Theosophy* (Los Angeles) for August:—

"Union—real union—is going on steadily all the time within the Theosophical Movement. A real fraternity, unknown and unsuspected to the pretender, the faint-hearted, and the foolish, is gaining headway with ever-growing momentum. It is a fraternization of true Theosophists, and rests, not upon organizations, claims, or revelations, but upon a common aim, purpose and teaching. This Union numbers already more active and devoted Students than have ever hitherto existed. It has but one definition of the true Theosophist—"Theosophist is who Theosophy does." Those in it are not interested in spurious psychism, spurious teachings, spurious fraternization movements, or spurious Theosophical societies. Those in it see in all these frantic efforts to attract attention the catalytic power of pure Theosophy, the separation of the sheep from the goats throughout the Theosophical world. The one and the other represent the most encouraging sign of the cycle that the Theosophical Movement of our times has as yet witnessed, the most hopeful augury of the actual, not putative, formation of a Nucleus of Universal Brotherhood after the Master's own heart."

The July *Theosophical Quarterly* contains report of the annual convention of the T. S. (Headquarters New York; not affiliated either to Adyar or Point Loma) and the following is taken from the speech of Mr. H. B. Mitchell:—

"There is no claiming of powers but by conquest; and no conquest without conflict. That conflict must be against the evil in oneself, before it can be successful against the evil in others. Consider all against which H.P.B. hurled herself, single handed and undaunted, in the early days of our Movement: the dogmatism of religion, the materialism of science, the prejudices of ignorance and superstition, the provincialism of society and caste. Church, state, science, entrenched custom,—nothing of falsity, nothing of evil, nothing that

trammelled the spirit of man, was free from her attack. . .

There is a four-fold description of Theosophy which has become very familiar to many, since it was given us years ago: "Intellectually an attitude, practically a method, ethically a spirit, religiously a life." Sometimes it has been thought that the "life" was not so much part of the Society itself as of that to which the Society led, so that if one were talking of the T. S. as such one might properly confine oneself to the first three—the attitude, method, and spirit. I do not think that view can be wisely held to-day."

The Theosophist (Adyar) for August is called "Olcott Centenary Number" and reprints historical data of use to the student of the history of the Theosophical Movement.

BOMBAY U. L. T. PROGRAMME

"Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of the Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race."—W. Q. JUDGE

The opening meeting of the new season will be held on the day of the autumnal equinox, Wednesday 21st September 1932. There will be a special programme for the occasion.

FRIDAYS

Study Class

Commences on 23rd September, pp. 103–106 from the *The Key to Theosophy* "What is Memory according to Theosophical Teaching?"

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.

SUNDAYS

Public Lectures

DECLARATION OF THE U. L. T.

On various phases of Theosophy.

Commencing on 25th September :

"What can Theosophy do for India ?"

These are meant for enquirers as well as to inform students, old and new, about the fundamental teachings and principles, a knowledge of which is of practical benefit to every mind and soul.

WEDNESDAYS

Questions & Answers

Commencing on 28th September :

"Why Theosophy ?"

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.

THEOSOPHY SCHOOL

SATURDAYS 2-30 TO 3-30. P. M.

Commencing on 24th September.

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.

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance given to Associates in their studies and in efforts to form local lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to:

UNITED LODGE OF THEOSOPHISTS

51 Esplanade Road

BOMBAY

THEOSOPHICAL PUBLICATIONS

AUTHENTIC TEXTS

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

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

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

By H. P. BLAVATSKY

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* 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.

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