

सत्यान्नास्ति परो धर्मः ।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April 1933.

VOL. III. No. 6.

H. P. B. \* \* \*

## A LION-HEARTED COLLEAGUE PASSES

"On the shore stood Hiawatha,  
Turned and waved his hand at parting ;  
On the clear and luminous water  
Launched his birch-canoe for sailing,  
From the pebbles of the margin  
Shoved it forth into the water ;  
Whispered to it, 'Westward ! westward !'  
And with speed it darted forward.  
And the evening sun descending  
Set the clouds on fire with redness,  
Burned the broad sky, like a prairie,  
Left upon the level water  
One long track and trail of splendour,  
Down whose stream, as down a river,  
Westward, westward Hiawatha  
Sailed into the fiery sunset,  
Sailed into the purple vapours,  
Sailed into the dusk of evening.

\* \* \*  
Thus departed Hiawatha,  
Hiawatha the Beloved, . . .  
To the Islands of the Blessed."

the shackles that enslave the human mind.

I met H. P. B. in 1875 in the city of New York where she was living in Irving Place. There she suggested the formation of the Theosophical Society, lending to its beginning the power of her individuality and giving to its President and those who have stood by it ever since the knowledge of the existence of the Blessed Masters. In 1877 she wrote *Isis Unveiled* in my presence, and helped in the proof reading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York publisher. When that document was signed she said to me in the street, "Now I must go to India".

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. There was then in London but one Branch of the Society—the London Lodge—the leaders of which thought it should work only with the upper and cultured classes. The effect of H.P.B.'s coming there was that Branches began to spring up, so that now they are in many English towns, in Scotland, and in Ireland. There she founded her magazine *Lucifer*, there worked night and day for the Society loved by the core of her heart, there wrote the *Secret Doctrine*, the *Key to Theosophy*, and

That which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless ; dwelling in numerous tenements of clay, it appears to come and go ; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago—the uplifting of humanity, the destruction of



the *Voice of the Silence*, and there passed away from a body that had been worn out by unselfish work for the good of the few of our century but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Parsees. She always said she would have to go to India as soon as the Society was under way here and *Isis* should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface—India, England, and America—should have active centres of Theosophical work. This determination was expressed to me before the attempt made by the Psychological Research Society on her reputation,—of which also I know a good deal to be used at a future time, as I was present in India before and after the alleged *exposé*—and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again re-journeyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being all fulfilled.

Much has been said about her "phenomena," some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world

thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of "miracles" which can not be proved to a skeptical public and which are not the aim of the Society, nor were they ever more than mere incidents in the life of H. P. Blavatsky.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts—however small itself might be—would inject into the thought of the day, the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against.

WILLIAM Q. JUDGE

The following is extracted from the February *Theosophical Scroll*, a new publication—"the monthly leaflet of the Hamilton Theosophical Society"—to which we offer a welcome:—

Throughout the life of H. P. Blavatsky, one trait stands forth impressively: her absolute and untiring devotion to Theosophy and the Theosophical movement, even over and above the Theosophical Society. Her letters cannot be read without this fact being driven home again and again—and many of her letters have been written in the very blood of her heart—that it was Theosophy as it had been taught to her by her Masters, and the Theosophical Movement, which she had been sent to inaugurate—which lay at the core of her work.

Theosophy does present many fascinating aspects for the purely intellectual adventurer, he who is looking for strange, new fields in which to wander, with mental enlargement for himself as result. But Theosophy is more than an intellectual stimulant, exercise or recreation. It is a serious, vital force, which taken into the individual's life holds within itself power to change the entire entity—physically, mentally and spiritually. It demands sacrifice: the bringing of the gift to the altar, the immolation of self, and then the going away to serve one's fellows. Here the failures begin. Mental laziness enwraps most folk, that comfortable lethargy which turns the individual away from hard concentrated thinking. Even when the mental torpor has been shaken off, and contact made with the great, hidden truths, these are accepted, too often, in a more or less easy-going fashion, as something to be talked about even thoughtfully, and then laid aside like other affairs of the day.

What would be the result in the community, if every Theosophist, honestly, simply, and whole-heartedly, sought as far as he was able, according to the light given him, to put into practice the principles of the Ancient Wisdom Religion as enunciated by H. P. Blavatsky on behalf of the Masters?



## The Path of The Masters

### III.—THE TESTS

Our fitness or otherwise to enter the Occult World and maintain our position therein is tested definitely at an early stage of our Inner Life. The test comes from the Great Law, Sifter of man's Dharma, on the Path of Woe. The significance of this process can be understood by a correct reading of a few verses in the Gospel of St. Luke (Chapter 9). To different types of aspirants Jesus gives different answers. He rejects one eager to "follow thee whithersoever thou goest" by a diplomatic answer that "the Son of man hath not where to lay his head". To a second he advises, "Let the dead bury their dead; but go thou and preach the kingdom of God". To the third he says, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Here are three definite situations and all of us should enquire if we belong to any of them. Are we only lip-professors, and is our earnestness rooted in selfishness or egotism, and our devotion energized by personal ends and personal motives? For us, then, there is no place in the Occult World. Or are we half-hearted, yet desirous of trafficking in the shades of the shadow world of the dead? Have we very definitely come out from among them? Or do we belong to the third type—having abandoned earthly possessions we regret our step and yet are attracted by the Ideal, possess a desire to be like Them, so that we might help Them?

This test has to be passed.

Occultism speaks of the neophyte passing the tests of the elementals of earth, water, air, fire, when he enters the world of the Spirit. The correct understanding of this mystery emblem is naturally beyond most of us. But let us try to understand as best we can what it implies.

In the composition of our being are the four elemental forces which, on their material side, are spoken of by the Ancients as Elements of Earth, Water, Air, Fire. The four temperaments phlegmatic, sanguinary, choleric and melancholic; the four types of Nature-spirits, gnomes, undines, sylphs and salamanders; and several other quartettes are related to and correspond with each other. For the purposes of our study, it will suffice for us to honestly ask and find answers in full and stern justice to these questions:—Are we of the earth earthy, so full of worldly belongings that we are thrown out by ourselves from the Occult World? Are we like unto that young man who "went away

sorrowful" (note, he was not sent away) "for he had great possessions"? Or are we watery people, sentimental, goody-goody, wishy-washy, desirous of observing customs and manners of the world of the dead? Or are we self-opinionated folk who must *air* our views in season and out of season and tell the world what we are doing or going to do, what we think and feel and who, like unto the third aspirant of Jesus, "first go to bid them farewell, which are at home, at my house" and incidentally tell them what we are going to do, righteously and virtuously follow the Lord, and air our views on the subject, and other matters besides? Or are we the fiery type—who can burn up earth and dry up water, and whose only enemy is the gale of fury which sometimes overpowers the weak flame and the young fire?

There are fires which cannot be extinguished and there is the Spiritual Fire, which so subdues the breeze and gale of *Ahamkara*, that it burns steady and bright. This Fire is the controller; it too is the manifester and expresser of its nature.

Young aspirants sometimes forget that self-control and self-expression are not two processes but two phases of but one process. The co-ordination of these two has to be achieved. To eliminate the earthy-rigidity of the senses, the watery-mobility of the emotions, the airy-velocity of the thoughts by proper, adequate and all-round control, and to use them as channels of the Fiery Soul which is our real Self, so that it can express itself in its true grandeur and glory is the double work of every aspirant. To make our body of senses and limbs the stately mansion which puts forth the majesty and tenderness of Mother Earth; to make our emotions start from the spring of Love, glide forth in the river of gentleness and empty themselves in the Ocean of Compassion; to make our thoughts harbingerers of good-will which like birds rise in the Æther of Space, singing their songs—joyous and clear and fresh; to transform ourselves into the steady-burning Flame of Nachiketas's Fire—symbol of the Disciple; that is the task that lies before us.

Self-made is the Path, Self-determined is the effort to tread it. Treading the Path we realize the Self. In Self-realization we become the Path. Thus the Truth, the Way, and the Life are one.



## ON H. P. B.

You may cut the Serpent of Wisdom in a hundred pieces ; so long as its heart which is in its head remains untouched, the serpent will join its bits and live again.—*An Asiatic Proverb.*

The Blessed Mahatma K. H. wrote about H. P. B. these words :—

“You can never know her as we do, therefore none of you will ever be able to judge her impartially or correctly. You see the surface of things ; and what you would term “virtue,” holding but to appearances, we judge but after having fathomed the object to its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H. P. B. is, at best, for those who like her despite herself—a quaint, strange woman, a psychological riddle : impulsive and kind-hearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working, common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly ; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines—H. P. B.’s mind—and thus learn to know her true *inner* Self.”

Rabindranath Tagore writes in *Visva Bharati News*, March 1933 :—

There has been related in one of our Bengali epics the legend of a merchant who was a devout worshipper of Shiva the Good, the Pure,—Shiva who represents the principle of renunciation and the power of self-control. This man was perpetually persecuted by a deity, the fierce snake-goddess, who in order to divert his allegiance to herself inflicted the endless power of her malignance upon her victim. Through a series of failures, deaths and disasters he was at last compelled to acknowledge the superior merit of the divinity of frightfulness. The tragedy does not lie in the external fact of the transfer of homage from one shrine to the other, but in the moral defeat implied in the ascribing of a higher value of truth to the goddess of success,—the personification of unscrupulous egotism—rather than to the god of moral perfection,

## INDIA

No doubt, life on the European Continent and in England possesses charms lacked by poor dull India. But the latter can, on the other hand, offer privileges and attractions undreamt of by the average mystic.—MAHATMA K. H.

We take the following from a speech delivered by Sir Mirza Ismail, Dewan of Mysore, when laying the foundation stone of a Hindu Temple at Chikmagalur. It is, indeed, a sign of the times—and a fitting reply to the communalists—that a Muslim should be invited to perform the sacred ceremony of laying the foundation stone of a Hindu place of worship. He said :—

I had the great pleasure and privilege of laying the foundation stone of a Christian Church not long ago in Bangalore, and now it is my good fortune to enjoy a similar privilege by invitation of my Hindu countrymen. I greatly value the honour they have conferred upon me by so directly associating me with a religious function of such importance to their community. I think that this act of theirs represents a just and noble view of religion . . . . We of different religions should entertain a brotherly feeling towards one another. Is it right even to like a man less, because his religion is not ours ? . . . . While firmly believing in your own religion, you have nothing but goodwill towards others. That to my mind is true religion—designate it as you like.

That a Muslim should recognize the liberality of Hinduism and remark that “tolerance has been a pre-eminent characteristic . . . . a striking attribute of your religion” is a sign of the times. The day of exclusive claims in religion is done ; tolerance of creeds leads to appreciation and study, and study must reveal that in truth and reality there is but One Religion and that “the world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other,” as H. P. B. wrote in 1877 in *Isis Unveiled* (II. 635) ; she added, “There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way ; *the pure in heart see God.*”

Speaking about the Anti-untouchability Movement the Mysore Dewan said :—

I should like, if I may, to say a word here about the Harijans, as Mahatma Gandhi prefers to call them. As you know, he is making noble efforts to secure for them a suitable position in the Hindu Community, and every one interested in the future of Hinduism and, therefore, I say of India, will wish him abundant success. It is really to my mind more a social than a religious problem and it should be handled as such. The spirit of the times is bringing about a silent revolution in this as in many other matters in the social and religious spheres and all it needs from us is some gentle assistance, some steady sustained pressure to bring about the desired result—no rude pulls, or sudden jerks.



## Consecration

*"Fight on, and to the charge return again and yet again."*

In preparation for White Lotus Day what better *Mantram* can there be than the one quoted above from *The Voice of the Silence*? Every genuine student-aspirant who endeavours to practise what he studies meets with failures; every earnest pupil-teacher who tries to pass on the acquired knowledge meets with failures; our own failures and those of comrades and companions affect us—dejection and despair tempt us to change the current of our thoughts, the course of our conduct. Why attempt the impossible, why not be as others are—eat healthily, drink temperately, be merry righteously, and when the hour strikes die, if not cheerfully, at least soberly? All of us, either beset with difficulties and failures of our own, or touched by those of our neighbours, need the strength which comes from a renewal of the resolve originally born of some perception, some vision.

In a consecrated life joys and sorrows, ups and downs, clear or befogged understanding, bring tests. Our minds and hearts do not remain consecrated in poise and strength and bliss; gentle breezes and strong gales disturb the poise, weaken the fibre, and corrode the peace and the joy. We need the stimulus of appropriate Holy Days when re-consecration of the polluted temple can be undertaken. For students of Theosophy White Lotus Day offers the best of opportunities. Fortunate are those who know of their own failures; sad indeed is the lot of those who live in the paradise of ignorance, who suspect not that their soul-fibre has been attacked by the germ of pride, or the plague of complacency. And worse off are those who feed on non-theosophical food thinking it to be wholesome Theosophy. Those who are awake to their failures can and should "fight on, and to the charge return again and yet again," but what about those who are in the torpor of self-satisfaction, and those who are in the heavy sleep of indigestion?

Let all make White Lotus Day the Day of Consecration. What is the best method to be employed for that purpose? Let each one of us, self-satisfied or self-tortured, ask his heart this question—have I been true and loyal and faithful to that first vision of Spirit which revealed Theosophy as the highest good? To each honest and earnest seeker has the vision been vouchsafed, vision of the nobility and the grandeur of Theosophy, compelling his allegiance and his homage. Have the allegiance and the homage weakened or grown strong? Is our one-pointedness to serve Theosophy the same to-day as at that hour when the Light of Theosophy bathed every portion of our

being? The sacredness of the universe seemed to find a focal point in us then; how is it now? A Holy Presence seemed to envelop us then; how is it now?

The Magic of Consecration consists in re-creating that focal point within us at which was gathered together the strength of the Presence and from which the forces may have become dispersed partly or wholly. The enemy is myriad-faced: some are tempted away from the Path and the Life by one thing, some by another and others by the millionth thing. "Theosophy first, and Theosophy last," said H. P. B., and we will succeed in reconsecrating ourselves if each of us asks the plain question and answers it honestly—Is Theosophy the one and only thing which matters to me? Am I prepared to lay down my life for it? Am I ready to live for it, sacrificing everything and all?

Let our answers be "Yes"—a triple Yes, and then—let us "Beware of change! For change is thy great foe."

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### ASTRAL BODY OR LINGA DEHA

In a broadcast talk last month, Sir Oliver Lodge gave publicity to a theory which he has built up on his interpretation of the testimony of the dead, as revealed at Spiritualistic séances, namely that they still have bodies. He said:—

"In amplification of the statement that they still have bodies, I make the hypothesis that they are in an etheric environment instead of a material one, and that their bodies are made of ether."

So we have an acknowledged scientist definitely and publicly suggesting the existence of an ethereal body. This in 1933; in 1888 H. P. Blavatsky wrote in her *Secret Doctrine* (II, 149):—

"The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter."

Is "profane science" about to take a deliberate step towards the Occult? It becomes a duty of the true student to present the real teaching, as pseudo-theosophy has greatly distorted the teaching about the Astral Body or *Linga Sharira*,



## WHY RACES DIE OUT

### A THEOSOPHIST'S REASON FOR IT

In our own time we have instances of the disappearance of races, and very often it is attributed to the influence of civilized vices. The Hottentots have entirely gone, and the decimation of the Hawaiian Islanders is about complete. Similarly the Red Indians of the Continents of North and South America have been surely, if slowly, passing away, so that now there is only a remnant of them left, and soon after the Spanish conquest the great masses of the aboriginal inhabitants had faded away.

The Hottentots had reached almost the acme of decline when we knew them, but the Aztecs, Toltecs, and other South Americans had not reached such a pitch when they encountered the Spanish. The Red Indians had gone down between the two, while the Hawaiians were still below the Indians. It has always seemed to me that the claim that these races were destroyed by taking up our vices is not well founded. It is pleasant, perhaps, to the pessimist who dislikes this civilization, but it will not agree with all the facts. The decrease of population in the Hawaiian Islands cannot be justly attributed to rum and social evils taken over from us, although a great deal of injury no doubt arose from those abuses. About the Hottentots we may feel pretty sure, because their degradation was almost complete when they were discovered, and the Mexicans and South American people had no time to adopt Spanish vices, nor did such exist in a degree to kill off the inhabitants.

The theory outlined by H. P. Blavatsky is that when the Egos inhabiting any race have reached the limit of experience possible in it, they begin to desert that race environment and seek for another, which, in the sure processes of nature's evolution, is certain to be in existence elsewhere on the globe. The Egos then having left the old families, the latter begin to die out through sterility attacking the females, so that fewer and fewer bodies are made for inhabitancy. This goes on from century to century *pari passu* with mental decay. And this mental deterioration arises from the fact that the small stock of what we might call the retarded Egos who come in during the process have not had the experience and training in that particular environment which had been gone through by those who have deserted to another race, and hence—on the theosophical theory that brain is not the producer of mind—the whole *personnel* of the old race rushes down in the scale, sooner or later presenting the sad spectacle of a dying race. Final extinction is the result when the process has gone far enough.

At the time when the first steps toward old age and decrepitude are taken by such a race, the

eternal cyclic laws that always bring about a universal correspondence between the affairs of man and the operations of cosmos cause cataclysms to happen, and even in the seeming height of a nation's power great numbers of bodies are destroyed. Some indications of this may be seen in our own day in the great destruction of human life that has begun to overtake the older portions of the Chinese nation. These are finger posts that declare the beginning of the exodus of the Egos who have had such a long experience in that race environment that they have begun to emigrate elsewhere because their experience has wrought in their character changes which unfit them for dealing with the old bodies, and those are left for the starting of other less progressed men. After the lapse of more years the natural cataclysms will increase in violence and extent, engulfing more and more millions of bodies and preparing for other cycles.

We may suppose that the Red Indian's predecessors went through similar experiences, for there are in the Americas evidences of great convulsions such as upheavals from below and overflowing by water that deposited great masses of mud. In one of the States there was lately found good evidence that animals had been thus buried for ages. The men, having reason to guide them, removed themselves to other parts to carry out the sad decrees of Karma which had ordered their demise. And under the suggestion made above, the egos untried in that environment only occupied the racial body for the sake of the experience which might be gained during the time that is left. Now our civilization with weapons and other means is completing the work, as it on its part fulfils the law by creating on the old soil an entirely new race in which the experience gained by the mind in prior cycles of existence may show itself forth.

This process is almost exactly that which happens in families. Reincarnating egos continue in families that suit their mental progress just so long as is needed; and if no more egos are in the cycle of rebirth exactly fitted to the physical, psychical, and mental state of the family, it begins to die out. And it even exhibits often in its own small way the phenomena of natural cataclysm, for we know that sudden ruin and quick extinction often carry off an entire family, leaving not even a descendant in the very remotest degree.

Hence I conclude that, like families, Races disappear when they are of no further use in the gaining of experience by the great pilgrim soul.

WILLIAM Q. JUDGE

(The foregoing article was first printed by Mr. Judge in *The Path* for October, 1891.)



## WHITE LOTUS DAY

8TH OF MAY

The United Lodge of Theosophists will hold a consecration meeting to commemorate the 42nd Anniversary of the Passing of Madame H. P. Blavatsky at 6-15 p. m. on Monday the 8th of May 1933.

The public is cordially invited.

It is requested that friends be in their seats at 6-10 p. m. at the latest, so that the meeting is not disturbed.

The following will be among the items of the programme :—

Readings from :—

The Bhagavad Gita—12th chapter

The Light of Asia, Book 6th  
From "Lo: the Dawn"  
to the end of the book.

The Voice of The Silence, Third fragment  
From p. 62 "For know, that  
the ETERNAL knows no  
change . . . ."  
to p. 64 " . . . . is almost  
spanned."

Short talk on the Mission of H. P. B.

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## 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.

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## READING ROOM & LIBRARY

These are kept open on every weekday 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."*

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

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

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

Correspondence should be addressed to:

UNITED LODGE OF THEOSOPHISTS

51 Esplanade Road

BOMBAY



THEOSOPHICAL PUBLICATIONS

AUTHENTIC TEXTS

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

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

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

By H. P. BLAVATSKY

- \* **Isis Unveiled**  
Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.
- \* **The Secret Doctrine**  
A photographic reprint of the original edition of 1888. Two volumes bound in one.
- \* **Theosophical Glossary**  
A photographic reprint of the original edition of 1892.
- \* **Transactions of the Blavatsky Lodge**
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