

सत्यान्नास्ति परो धर्मः।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August, 1932.

VOL. II. No. 10.

## Experiment and Experience

The spiritualist, the psychical researcher, the "healer," the "yogi," and the "occultist" point out the weakness of Theosophy because it discourages experiments with the unknown laws of nature and experiencing the invisible. This cry is echoed by not a few who call themselves Theosophists, and they ask—"What is wrong with observing in a practical way the third object of the Movement and develop our own hidden powers?"

Before even an answer is attempted the actual words of the Third Object must be examined; it does not advocate or advise development of hidden powers; but—

The investigation of the unexplained laws of Nature and the psychical powers latent in man.

The investigation of the laws of Nature which are not explained by modern science and thus to further the very cause of that science along right lines; similarly, the Third Object does not call upon the student to develop his latent psychical powers, but once again to investigate the laws governing them. The safe way pointed out by Theosophy is the way which is used by us in acquiring ordinary knowledge: theory before practice; theoretical knowledge is followed by the knowledge of how to make an experiment, and then only the actual experiment is made.

The lure of the invisible, the sense of the marvellous are romantic and attract not a few natures. They have many opportunities and ample scope to satisfy themselves in a healthy and legitimate way. Below we give no less than fourteen subject-objects of experimentation; let the student

who romances about his latent psychical powers experience:

- (1) The existence of his own kama, passion-power.
- (2) That that passion has a life and a will of its own.
- (3) That bodily purity is of two kinds—(a) skin-deep and (b) magnetic.
- (4) That vital or energetic action is of two kinds—(a) aesthetic and (b) spiritual.
- (5) That thoughts wander.
- (6) That the Controller of thoughts is superior to them and exists.
- (7) That using thought that Controller modifies feelings.
- (8) That using thought that Controller modifies pranic currents.
- (9) That using thought that Controller modifies bodily health.
- (10) That the Controller has an Inspirer.
- (11) That impulses are not intuitions and hunches are not premonitions.
- (12) That all symbolic dreams are not prophetic and that every nightmare is a tale-teller.
- (13) That "sitting for meditation" and "going into the silence" mean more than just "sitting" and more than mere "silence".
- (14) That the Universe within projects a shadow which men call the Natural Universe.

The Theosophist unlike the Spiritualist must note the spook within, the ghost within himself, the return of the dead to his living head and heart, and chase them all out of himself.

The Theosophist unlike the Psychical Researcher deals with laws and not with phenomena; thus he goes straight to the heart of truth while the Psychical Researcher goes round and round.

The Theosophist, unlike the "healer" recognizes that ills and evils do exist, and uses counter-action on the plane of the ailment itself. Thus he does not transplant disease-germs for future use, but takes his time to eradicate the disease, root and branch.

The Theosophist, unlike the "yogi"-claimant does not try to run away from the world of the flesh and the devil, but subdues these within himself, and then bears the yoke of true Service for the good of all.

The Theosophist, unlike the "occultist"-boaster does not try to become a sky-walker, a clairvoyant, a kundalini-waker, but labours for the Souls of men in secrecy and silence and helps by wisdom and purity, giving with his right hand what his left does not detect.

All these five types (and there are others) have their own ways and modes whose places and prices are known in Theosophy. They all pertain to side issues, and the work Theosophists have on hand and the end they keep in view are too absorbing and too lofty to leave them time or inclination to take part in side issues.

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### FROM AN UNPUBLISHED LETTER

Do not look for catastrophies; nor be always in a mood "ready to fight" and on the guard "ready to resist". That takes away from the inner strength. Our business is to live our own life—in a positive fashion, neither offensive, nor defensive. Go on *living*; praise or attacks may come; exultation or depression may set in; lightness of body and mind or heaviness of heart and soul may alternate; opinions and criticisms, favourable and adverse, may be hurled at us or gently presented; all these may, nay will come, but, all that comes departs.

Neither doubt nor despair should be allowed to influence our inner life or interfere with the hidden laws of the Life of Reality. It is therefore a positive attitude which is necessary. When you impress others with your life, *more than by your work*, then only will you achieve that which you desire. The mark of that spiritual life is Joy and not hilarity, Equipoise and not rigidity, Power which is at once meek and irresistible, magnetically all embracing.

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### THEOSOPHISTS AND WAR

J. B., a French gentleman of cosmopolitan outlook whose burning desire is to see the cause of peace and universal brotherhood triumph writes "A Plea for Intolerance" in the August *Aryan Path* in which he says:—

It is not always unprofitable to ponder over what might have been. The responsibility of Theosophists in the last war is small (*it will be greater the next time*); even if unwilling to adjust an unhappy karma by a worse one, they could not have changed the course of events. But the Christian Churches? If they had enforced the commandment "Thou shalt do no murder" and their adepts to choose between soldiering and communion, what might not have happened? . . . . . Christianity proved a miserable failure in the crucial moment; it stands condemned once for all, and it should be done away with, for it bars the way to better things. *Conscientious objectors, not Christian monks, are the saints of the twentieth century.*

Appropriately we might quote from the letter of Mr. Pekka Ervast (see p. 79) his views about the position of Theosophists in the last War to which J. B. makes a reference:—

I remember a dream I had some years ago. I dreamt that in case of war the Theosophical Society would stand as one man for peace, that all members of the T. S. would be followers of Christ and Buddha, that they would proclaim and preach brotherhood in the midst of warfare and be citizens of the world instead of nationalists and chauvinists. I dreamt that all theosophists would refuse to carry arms to use violence to kill and murder. I dreamt that Masters of H. P. B. had meant it to be thus. This was only a dream, of course, and I had to awaken to reality. But it seemed to me that such a course on the part of the theosophists would have been a tremendous spiritual help to the world—even in case we should have been all killed (which was not probable).

This dream of mine was too beautiful to be true on the physical plane, and so we theosophists got immersed in the war, killed and were killed on the field of worldly honour. We did our duty as citizens, and the gap between the theosophists of different nationalities got ever wider.

And to-day nations are still at war, revolutions are everywhere pending, there is yet no peace in the world.

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## SMALL PLAIN DUTIES

The test of life to be met and passed continuously is through actions; the hourly routine of work and play tests the sincerity and the earnestness of the student; often the mistake is made and some special tasks only are named Theosophical service; that in the discharge of the Small Plain Duties of Life real growth takes place is shown by the following extract of a letter of one of the Great Mahatmas:—

Does it seem to you a small thing that the past year has been spent only in your "family duties"? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my "pupil," the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity. What better path towards the enlightenment you are striving after than the daily conquest of self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane. Be not discouraged that your practice falls below your aspirations, yet be not content with *admitting* this, since you clearly recognise that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own. Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is *in itself* more important than its realization by your physical plane consciousness. I will not now enter into other subjects since this is but a line of sympathetic recognition of your efforts, and of earnest encouragement to hold a calm and brave spirit toward outward events in the present, and a hopeful spirit for the future on *all* planes.

Keep up your courage, faith and charity. Those who can to any extent assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in its work. . . . . Bear up, firm heart, be strong, be bold and kind, and spread your strength and boldness.

*Letters That Have Helped Me*, p. 122

## QUESTIONS ANSWERED

"Let us compare all things, and, putting aside all 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 चिञ्चनसंशयाः ॥

"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. In *The Aryan Path* (August p. 515) the primitives of Africa are referred to; their belief in the Personal extra-cosmic God and in His representatives on earth is similar to that of the followers of the so-called mono-theistic religions; and yet they are said to be more moral and living in what seem to be happier conditions. What is the Theosophical explanation? Logically speaking they ought to be in greater degradation and immorality.

Ans. Turn to *The Secret Doctrine* Vol. II, p. 168:—

Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest specimens of humanity (the "narrow-brained" savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favoured brethren in intelligence had*. The former are spinning out Karma only now; the latter are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries*.

## How to Reach Masters

### V.—ON GETTING READY

In work or play, in business as in sport, men prepare themselves by constant practice. The student-server of Theosophy also realizes that he has to prepare for growth, and perceives the fact that growth is through service. In gaining this perception and in practising he makes mistakes. The ways of the higher life are so different, the mode of inner unfoldment at such variance with the methods of what is called modern progress that invariably there ensues waste of time—the most costly of all commodities in any market.

It is necessary to seize certain ideas which facilitate our endeavours at preparation. The very first of these is like a mirror in which we can measure the stature of our growing inner nature. The spiritual life is not one of subtle rest but of increasing creative activity which begets real joy. Do we feel the zest of life, and contentment in work? In all things and at all times do we feel uplifted naturally, that is without any effort? This is the test. We are apt to judge ourselves from the praise or blame which others bestow; we often value our work entirely in the light of the reputation which it evokes; this is not the test. Spirit-unfoldment registers its strength in light to the mind, repose to the ever-active consciousness. If our thoughts and deeds enlighten our own minds, bring peace and joy to our own hearts, they are the natural expressions of the inner light. Discontent proceeds from absence of bliss, Ananda, which is the very nature of Buddhi.

The affinity subsisting between our inner and outer natures provides the second of the rules for our consideration. Reliance on Atma grows with the denial of Ahankara. In that word "denial" lies one of the main practices of the life of the warrior-soul. The life of the senses gives birth to Egotism. The powers and forces of mind are prostituted for the gratification of desire in all the relations of life. The marital tie, sacred and beneficent, subsists between mind-powers and the human Spirit, divine in nature. What happens in modern society is symptomatic of what takes place in the life of many a student of Wisdom. The debasing of the marriage life so rampant in our civilization flows from the same archetype whence emerge the divisions in individual life whereby live we, in turns, the lower animal and the higher divine lives. Between the two, however, hidden or obscure, there exists a sure relationship which is expressed in the second rule we are examining.

In preparing ourselves for the Path of Holiness we have to practise denial of ahankara-egotism by a constant appeal to Atma, the God within. Thus

Self-reliance grows. Atma is altruistic, in the small man as in the large universe. It is everywhere because of its altruistic nature. To rely on It is to see in true proportion the multitudinous effusions of ahankara-soul, the lower self. The light of Atma enables us to determine the real values of the different component parts of the lower self.

Hence contemplation on Atma becomes necessary; the pure Heart pervades not only heaven but hell. The descent of Jesus into the nether regions is a dramatized version of the psychological experiences every neophyte goes through. In the conquest of flesh, in the holy crusade, the Jihad of the Muslim, pure Atmic altruism, pervading the field of battle, subdues both good and evil, heaven and hell, and rises superior to both. One of the pair of opposites, pleasure is often mistaken for Bliss for the same reason that the lower self and ahankara is mistaken for the higher self and Atma. In getting ready, the Light of Atma which is Bliss, the Love of Atma which is Wisdom, the Labour of Atma which is Sacrifice have to be seen as superior to the pleasure, the knowledge, and the activity of the lower self. With this perception comes the strength to "slay" that is, regenerate the animal-man.

The alchemical power to transform the baser metal of the lower self into the gold of the higher abides in the Heart of man. This mighty Shakti-Power lies dormant and asleep—a coiled Dragon of Wisdom. Elsewhere in the human constitution is the venomous snake of self, that eternal foe of every aspirant to Wisdom and Altruism. But snake and Dragon are of the same species and so the injunction—"be merciful to the foe; against its treacheries be on guard." To subdue the lower but avoid irritation to it is skilful action. The two characteristics necessary for this enterprise are a sense of humour for the foibles of the lower self, and a never failing watchfulness over its insidious ways.

In this holy war of regeneration the purifying power of knowledge has to be used. This is where Theosophy, as a body of knowledge, sure and infallible, founded and reared on the accumulated experience of the sages proves useful. Every decent-minded individual wants to better his life; many an enthusiast is willing to practise rules of conduct which will bring success to him. But very few indeed study the science of the soul, even theoretically, for the law of reliance on Atma by the denial of ahankara frightens or discourages them. Those who mentally understand the teaching often lapse into old ways and modes of denial of Atma and reliance on ahankara. Time is not allowed, such is the rushing nature of our

## RE-INCARNATION OF ANIMALS

Very little has been said on the question whether or not the theory of Reincarnation applies to animals in the same way as to man. Doubtless if Brahman members well acquainted with Sanskrit works on the general subject were to publish their views, we should at least have a large mass of material for thought and find many clues to the matter in the Hindu theories and allegories. Even Hindu folklore would suggest much. Under all popular "superstitions" a large element of truth can be found hidden away when the vulgar notion is examined in the light of the Wisdom-Religion. A good instance of this on the material plane is to be found in the new treatment proposed for small-pox. The old superstition was that all patients with that disease must be treated and kept in darkness. But the practice was given up by modern doctors. Recently, however, some one had the usual "flash" and decided that perhaps the chemical rays of the sun had something to do with the matter, and began to try red glass for all windows where small-pox patients were. Success was reported, the theory being that the disease was one where the chemical rays injured the skin and health just as they do in ordinary sun-burn. Here we see, if the new plan be found right, that the old superstition was based

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race, for the assimilation of what is studied. The spontaneous generation of the Dragon of Wisdom in the cave of the Heart can take place only in the passage of time. If in that period we are disturbed by events or are wearied to disgust with things, we identify ourselves with those events and things. "Kāla (time) alone survives Yama (death)—Atma (Self) is made of Kāla (time)."

To be the better able to help and teach others we should use time to study, and let time use us for the process of assimilation. Thus yoga with Time is achieved.

Knowledge in the passage of time will purify the lower self of its dross and give birth to compassion by the aid of which others can be truly helped. Compassion replaces Knowledge with Wisdom, makes all actions sacrificial, all existence blissful. Thus yoga with Space is attained.

By study of Theosophy we acquire Wisdom; by the practice of Theosophy we acquire Compassion; these two lead to the attainment and realization of the Bliss of the inner Life. To be blissful, to be compassionate, to be discerning—these constitute the eternal triad of preparation for the life of Spiritual service. In this attempt, speaks the Teaching, "Beware of settled security; it leads to sloth, or to presumption".

on a law of nature. In the same way the folk-lore of such an ancient people as the Hindu deserves scrutiny with the object of discovering the buried truth. If they are possessed of such notions regarding the fate of animals, careful analysis might give valuable suggestion.

Looking at the question in the light of Theosophical theories, we see that a wide distinction exists between man and animals. Man reincarnates as man because he has got to the top of the present scale of evolution. He cannot go back, for Manas is too much developed. He has a *Devachan* because he is a conscious thinker. Animals cannot have *Manas* so much developed, and so cannot be self-conscious in the sense that man is. Besides all this, the animal kingdom, being lower, has the impulse still to rise to higher forms. But here we have the distinct statement by the Adepts through H. P. B. that while possibly animals may rise higher in their own kingdom they cannot in this evolution rise to the human stage, as we have reached the middle or turning-point in the fourth round. On this point H. P. B. has, in the second volume of the *Secret Doctrine* (first ed.) at p. 196, a foot-note as follows :

"In calling the animal "soulless" it is not depriving the beast, from the humblest to the highest species, of a "soul" but only of a conscious surviving Ego-soul, *i.e.*, that principle which survives after a man and reincarnates in a like man.

The animal has an astral body that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself; but they are latent."

Here the distinction above adverted to is made. It is due to the Ego-Soul, that is, to *Manas* with *Buddhi* and *Atma*. Those principles being latent in the animal, and the door to the human kingdom being closed, they may rise to higher species but not to the man stage. Of course also it is not meant that no dog or other animal ever reincarnates as dog, but that the monad has tendency to rise to a higher species, whatever that be, whenever it has passed beyond the necessity for further experience as "dog". Under the position the author assumes it would be natural to suppose that the astral form of the animal did not last long, as she says, and hence that astral appearances or apparitions of animals were not common. Such is the fact. I have heard of a few, but very few, cases where a favourite animal made an apparitional appearance after death, but even the prolific field of spiritualism has not many instances of the kind. And those who have learned about the astral world know that human beings assume in that world the form of animal or other things which they in character

most resemble, and that this sort of apparition is not confined to the dead but is more common among the living. It is by such signs that clairvoyants know the very life and thought of the person before them. It was under the operation of this law that Swedenborg saw so many curious things in his time.

The objection based on the immense number of animals, both alive and dead, as calling for a supply of monads in that stage can be met in this way. While it is stated that no more animal monads can enter on the man stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe. There is nothing impossible in it, and it will supply the answer to the question: Where do the new animal monads come from, supposing that all the present ones have exhausted the whole number of higher species possible here? It is quite possible also that the animal monads may be carried on to other members of the earth-chain in advance of man for the purpose of necessary development, and this would lessen the number of their appearances here. For what keeps man here so long is that the power of his thought is so great as to make a *Devachan* for all lasting some fifteen centuries—with exceptions—and for a number who desire "heaven" a *Devachan* of enormous length. The animals, however, being devoid of developed *Manas*, have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. They will have lost nothing, but, on the contrary, will be the gainers.

WILLIAM BREHON [W. Q. Judge]  
(*Path*, April 1894, p. 3)

If animals do not reincarnate how do they receive a just reparation for the life of suffering which some have to endure?

The answer is easy. They do reincarnate, but that which from them goes forth to reincarnation is not similar to the reincarnating principle of the human being. Were we to suppose that the monads now going through the present animal life were reincarnating in a haphazard way, then surely law disappears, our philosophy tumbles to the ground, and a reign of terror in the scheme of evolution ensues.

W. Q. J. (*Vahan*, May 1892, p. 4)

## 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 Wednesday study class at the Bombay U. L. T. will take up *Universal Applications of Doctrine* by W. Q. Judge (U.L.T. Pamphlet No. 3) commencing 24th August.

The following is from the July Number of *Theosophy* (Los Angeles):—

The United Lodge of Theosophists was founded and is carried on by a very simple principle and in a very simple faith. It was inaugurated by the principle and faith that a seed, sown in the spring-time, by autumn will become a viable *organism*. The seed was simple Theosophical truth watered by the stimulus of an unflinching sacrifice. It was held that a sufficiency of individuals would be drawn to a living center by natural Karmic affinity, and in turn would draw others by contact, precept, example—and birth. It was held that each component would find his place, his natural relation with his predecessors, by degrees, by slow and natural aggregation, selection, and fusion. It was held that in course of time a *natural* organism would grow up in which every cell was there by individual consent and natural aptitude; moreover that by this process, affiliation being possible only through labour and loyalty, it would be impossible for any dead wood, any inactive or self-seeking units to be included in the fiber of the plant. All stimuli toward weedy growth were excluded by the rigid principle of so-called "anonymity," and of adherence to plain straight-forward exposition without flamboyance, invention, or sensation. Tendency toward a codified organization is excluded by distribution of work, and by incessant self-watchfulness against the incipient formation of cliques or personal preferences—always the groundwork for the erection of formal and personal "leaders" or "teachers".

The mark of the true "U. L. T. 'er" is not kept on the membership rolls; it is carried in the attitude of the member himself; and what he carries there is the criterion of the responsibilities he becomes entrusted with, and of his place in the living body.

*The Laws of Healing* is a pamphlet (25 cents) published by Theosophy Co., Los Angeles which will prove very useful in U. S. A. where multifarious healing cults greatly flourish.

Much has been recently heard of fraternization among theosophists of various and varied affiliations. A Scandinavian correspondent draws our attention to a sincere attempt made so far back as 1921 by Mr. Pekka Ervast, once a general secretary of the Adyar T. S. in Finland. In "an open letter to Theosophists the world over" he said:—

"Did we live up to our ideal?"

If so, why have we been divided into several different societies? Why has there been, from time to time a secession and a building up of a new society with the old beliefs, but with a new name? Why have there sprung up the Judge Society, the Temple, the Universal Brotherhood, the Hartmann Society, the Independent T. S. of America, the Anthroposophical Society, the Order of Christian Mystics, the Rosicrucian Fellowship etc? . . . .

The world does not see the humour of it, but asks, "if you believe in tolerance why don't you extend tolerance to your brother theosophists?"

Don't say, this is not the fault of the original T. S., but of these other people who seceded. Do you really mean to say that these secessionists did not believe in tolerance, that they were not unsectarian seekers after truth? And if you do, remember, that is your standpoint, but not necessarily theirs.

On the contrary, we may take it for granted that the secessionists, Judgeites and Tingleyites and Steinerites etc. firmly believe and still believe themselves to be genuine seekers after truth, aye and tolerant and broadminded too . . . .

We need—not a new society in addition to the old ones, but—a new league of the existing societies, a common platform, where all can meet.

*Let us form a Universal Federation or League of Theosophical and kindred Societies* with its international Bureau, its international Bulletin, and its regularly recurring world Congresses. . . . .

I propose that the matter be discussed at the Theosophical Congress in Paris July 23-26: this year." (1921).

The Theosophical Congress was organized by the Adyar Society and our correspondent informs us that Mr. Pekka Ervast's letter was not discussed.

## DECLARATION OF THE U. L. T.

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

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

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

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

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

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

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

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

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

Correspondence should be addressed to:

UNITED LODGE OF THEOSOPHISTS

51 Esplanade Road

BOMBAY

THEOSOPHICAL PUBLICATIONS

AUTHENTIC TEXTS

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

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

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

By H. P. BLAVATSKY

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