

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December 1932.

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Self-Righteousness and Self-Pity

When the self-righteous student falls he indulges in self-pity. These two weaknesses make a pair; and it is most easy to pass on from the one to the other. They both can be overcome by a single effort. Their common factor is the desire to think and to talk about oneself. "I am righteous, I am doing this, I am not doing that, and who knows what I may not be accomplishing!" After such folly the inevitable fall; and then: "Oh! I am to be so pitied; who has to suffer as I have to; I did err but how was I to know? Why was I not told?"

The modesty and humility are false and assumed and are but the legitimate children of the boasting attitude towards one's own duties in life. The student cannot afford to forget that he should not look out for and expect reward and recognition for the right performance of his own duties and obligations and undertakings. We are not putting the Law of Karma under an obligation by behaving as we should; nor are we favouring the Cause of Theosophy by our endeavours; nor are we putting the Great Ones into a debt by devoted service of humanity, of which we ourselves are a part. Because One of Them has said that ingratitude is not one of Their vices, the self-righteous student thinks he has a claim upon Their gratitude—such is the maya of personal thinking.

When the folly brings the fall, the self-pitying student will not look at the root-cause of his trouble but asks for forgiveness (this only shows how poor has been his understanding of the Law of Karma)

from one person or another. "Forgive and forget" is one of those evil *mantrams* coined by the blind believers in the Personal God. Karma compensates through adjustment; it does not and it cannot forgive. Forgiveness of sin is a demoniacal doctrine, for it tends to perpetuate people's weaknesses and sins. When our self-pitying student asks for forgiveness, all he wants is that his chastisement should be relieved and he be given a chance—to err again. Much time is wasted even by well-meaning and earnest individuals who look for charity while all they need to do is to seek and find work to do. They will not forget their own petty selves.

No, Karma neither forgives, nor forgets, and it is high mercy that this is so. For, according to this doctrine a man can save himself and is not dependent upon any priest or prophet. A quiet reflection on two Aphorisms on Karma will help:

"The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects."

"Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted." (U. L. T. Pamphlet No. 21, pp. 6, 7.)

The United Lodge of Theosophists

ITS PROGRAMME AND POLICY EXPLAINED

[Below we print the stenographic report of the speech delivered at the meeting held on Thursday 17th November to celebrate the Third anniversary of the Bombay U. L. T.]

Before the meeting rises and we have an opportunity to fraternize and greet one another, let us consider together the practical question often asked—What is the relationship of this Lodge to the city of Bombay and the country of India? Part of the answer lies in including with our city and our country the wide world at large. The true import and significance of our work here will never be understood if we do not stress its international and humanitarian aspects. To be citizens of the world, to be true members, brothers and sisters, in the great human family is an ideal worth keeping constantly in mind, worth striving for with all our might. It does not mean that we lack a civic sense, it does not mean that we love India less, but it does mean that in loving our city and our country we introduce in our love an understanding which brings that love nearer to divine love. Just as our philosophy of Theosophy enables us to understand our own family the better, just as its teachings help us to co-operate with our servants and our friends, to labour for our elders and to lean on the youth, and in every sphere to sacrifice with justice and with care, so also Theosophy brings to our civic sense and to our patriotism, the universality of the blue sky which arches over every land, the divine impersonality of the kind earth which gives room to every man and woman. Stronger than blood tie, mightier than the bond of patriotism, is the link forged by Theosophy which says: "Nature is the Mother from whose womb have come forth our brothers and sisters. Humanity is one, indivisible. Humanity is the Heavenly Man, Adam Kadmon of the Hebrews, Uttama-Purusha of the Hindus." And this great and grand idea is not a mere poetic image, my friends, it is a stern, scientific fact. A little pin prick on our finger tip thrills and reverberates through our whole body, and every little pain suffered by any member of the human race anywhere is felt by us all. You will rightly ask "But we do not feel it. If it were true, then surely we would know it?" Theosophy may shock you, perhaps, through its answer. "No, you do not feel it; and why? Because, you are drunk with the opium of sense pleasure, with the *bhang* of egotism, with the *hashish* of selfishness." Do we not know, my brothers, men and women who have no heart even for the members of their own family? Do we not know of those whose pride and concern for their own city is nil? Do we not know that there are people who can-

not respond to the note of patriotism even for a land like India—the country of Krishna and Shankara, of Buddha and Asoka, of Akbar and Shivaji, of Nanak and Kabir? Why do the selfish people not hear the call of love and feel divine throbbing at least for those who are close and near to them? Because they are drunk with the *toddy* of self-centredness. There is astral and psychic intoxication as well as physical drunkenness. And many men and women there are who are so immersed in their own personal pleasures and pains that the cry of Orphan Humanity never reaches their ears. And it is only when that cry of pain is heard and registered that we seek for an explanation of the misery of the world, and in seeking we find the Voice of the Elder Brothers, of the Guides and Friends of the Human Race. It is to awaken men and women of Bombay, at least a few of them to the cry of human agony, and to tell them that the remedy exists and can be found, that this Lodge primarily labours. Our minds and hearts must be attuned to Humanity's great pain, we must thrill in response to every sigh and thought of all that lives and breathes.

And this brings us to the next point. Those who have awakened, those who have heard the groan of human pain, are trying to give up selfishness, to get out of their self-centredness. They strive to gather knowledge, they endeavour to fit themselves to become the better able to help and to teach others. Such, however few and however weak, are trying to come together, to labour together, for as you heard read in that wonderful Message of H. P. B. to the American Theosophists, union is strength, solidarity means power. Coming together, seeking their own humble place in that growing band of student-servers, they try to practise brotherhood in an attempt to form a true nucleus of Universal Brotherhood. They are trying. It does not mean that they succeed; it only means that they are trying, and their very efforts reveal how inadequate is their power successfully to practise brotherhood. Here you might ask—"But are not others in the world likewise practising brotherhood?" Yes, of course there are. There are many many whose efforts are unscientific attempts in the dark. Without a plan, without a map or a chart, they are trying to climb a mountain. Then there are those who try to practise brotherhood according to some philosophy. There are some whose brotherhood is

confined to physical things, like those who dispense food or medicine—all honour to their splendid efforts. There are those whose practice of brotherhood touches the minds of men—all glory to their noble hopes. And there are those who try to touch the Soul in man, and all those, whatever their name, who endeavour to practise brotherhood not only of body, not only of body and mind, but of body, mind and soul, may be called Theosophists, wherever they may be and however they may be situated. Theosophical service is true spiritual service on the basis of Universal Brotherhood. In this Lodge we stress the study of the Philosophy which has come down the ages and is recorded for us in the writings of Madame H. P. Blavatsky. We emphasize the necessity of acquiring true knowledge of that immemorial Wisdom-Religion, because we are convinced that in its teachings our students will find the right chart of life. Our Philosophy provides all that we need to fit ourselves for the true service of others.

How often has not this U. L. T. been charged with being narrow and dogmatic. Again and again the question is asked—"Why study only the philosophy of H. P. Blavatsky? Why confine yourselves to one teacher only?" This is a straightforward question and the answer must be as straightforward. First, it is perfectly true that this Lodge has chosen as its work the study, the application and the promulgation of the Philosophy of Theosophy as recorded by Madame Blavatsky. Is it narrowness? Is it dogmatism? No, friends, it is neither. The reason is that in and through the books of H. P. Blavatsky the promoters of this Lodge saw the Light. H. P. B. it was who taught us to love and venerate the *Gita* and the *Upanishads*; to appreciate and understand the *Dhammapada* and the *Suttanipatta*; she it was who aroused in us respect for the Sufis as for the Kabalists; she who awakened in us that real love for India, the fountain-head of spirituality; she it was who lighted in our hearts the light by which we were able to catch a glimpse of the profound Mystery of Mahadeva, dancing His dance in the burning ground of passion and pelf. Shall we prove false now that we have known, and teach something different, or teach the same things in other terms of other books? Can we forget for one second that it is from her we have learnt, from her sacrifice and devotion that we have benefited? Ingratitude is a base thing. No, it is not dogmatism, it is not narrowness. It is first and foremost, gratitude. And then it is conviction, not blind loyalty and blind faith, but innermost conviction based on knowledge and understanding. For if through her we have found the old, old Path, we also know that through her others can find it. In loving our beloved teacher, in reverencing our blessed guru, H. P. B., we have never belittled

other lights of other teachers; far from it, for by the torch of her Wisdom we are able to recognize and appreciate teachers of many grades and many kinds. We wish success to true efforts, nay more, as individuals we give whenever we can, our share of co-operation to other movements dedicated to the service of humanity, but as students of this Lodge, our path is chosen, our work is planned, and on that path we must walk, and for that cause we must labour; and we cannot turn either to the right or to the left. The service of this city, of our beloved India, of human souls everywhere, is performed by us in our own way, with the aid of the light of Theosophy which H. P. B. gave us both as a blessing and a mantram,—a powerful blessing and a living singing mantram.

But whence H. P. B.'s light and word? Who showed her the Way to Life Eternal? Who taught her to unveil Isis, to teach the Secret Doctrine—Gupta-Vidya? Her Gurus. And because she is our chosen visible teacher, They are our Lords, Lords of Wisdom, of Compassion and of Sacrifice, by whose lives we live, by whose strength we labour, by whose divine compassion we love. Unknown to most, unrecognized by most, but serving all, in diverse ways and through many eras, are those Immortal Ones whose strong Feet have climbed the mountain top of evolution. To follow those Feet, to worship those Feet, with the aid of the guidance They gave, and the knowledge They offered through Their accredited Messenger, H. P. B.—that is the task of this Lodge. Under Their instruction she showed the Path, and started the present Theosophical Movement 57 years ago, in 1875. And it is to Them, the Glorious Ones, the Blessed Gurus, the Living Rishis, and to H. P. B. Their last visible messenger, that the work of this Lodge is consecrated. They work under Law. They have promised, and They will ever be true to that promise: "Take one step in our direction, and we will take one in yours." "If you want to know us study our Philosophy, if you want to serve us serve our Humanity." Study of the Great Immemorial and Ancient Philosophy, service of the Great Orphan Humanity, are the two wings of the bird named Chela, in whose heart the Name of the Guru ever and ever sings, and His Living Image always and always radiates. May many of you, nay, may all of you succeed through study and service to waft to the World of the Great Jnyanis, the Living Gurus, and thus know for yourselves the peace of wisdom, the power of sacrifice, the benediction of compassion. And, friends, what is there in this great vast and desolate world to be compared to the bliss of earning for ourselves the right to worship Their Lotus Feet? What is there greater and nobler than the Living Guru? For is not the Living Guru higher

than Brahma, higher than Vishnu, higher than Mahadeva, higher even than Parabrahm? Salutations to the Glorious Gurus!

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

THE DIRE DISEASE OF EGOTISM

In a million forms human vanity, pride, conceit, manifest themselves. Just as the One Self is in every form of matter, so also is *Ahankara*—Egotism, in every human form. The very conception of I-ness or egoity is fundamental to human life: no egoity, no self-consciousness, no man. Like *Atma*, *Ahankara* also is a protean power; but while the former is the unifying force, the latter is destructive in dividing, in separating. *Atma* is life, *Ahankara* is death.

Metaphysically and philosophically every student of Theosophy knows this. He is on his guard against the obvious and the blatant forms of egotism; but often he is ignorant of the subtle ways in which egotism, like smallpox, bursts all over him, and even when curbed leaves unmistakable marks on his nature. The first weakness to manifest, it is the last vice to die.

Our desire to grow in the soul-life develops in us, albeit unconsciously to ourselves, the tendency to compare ourselves to our superiors in knowledge or power of service, and in our desire to become like them we fancy that our ailments are similar to theirs, our experiences likewise similar to theirs. There is an amusing and instructive story of a would-be chela who, seeing how his *guru* could go into self-induced trance, bought some dry herbs, and inhaled their smoke and fainted. Then later on he reported that at last he was like the teacher and had experienced self-induced trance!

Another variant of this species of egotism expresses itself as rivalry for co-students, co-workers, and co-disciples. Instead of recognizing that "harmony does not come through likeness," that "fingers on the one hand to be really useful have to be different," the neophyte blunders trying to do some one else's job, rather than engage himself in his own duty.

Then, there is the noble ideal of helpfulness and service of others which also our egotism exploits: we often fail in rendering aid because we ourselves

are crippled; we are willing to prescribe medicine from the printed book, which we ourselves have not taken. The subtle egotism in the shape of desire to help has been the unmaking of not a few; to *play* the *guru* to others is a sure sign of coming failure: he who plays the *guru* talks, shows himself, hustles here and bustles there unlike the true *Guru* whose marks are very different and are not known in the world.

Many are the remedies suggested for killing *abhimān* pride and *ahankāra* egotism. Knowledge helps, meditation helps, good works performed and duties discharged help, but none of these are sure remedies. There is only one sure remedy—Devotion, *Bhakti*. It is true devotion which brings to birth that Faith, *Shraddha*, which knows that the Universe is governed by Law, and nothing but uttermost justice continually prevails. Putting on of airs, bluffing, mystification, and all such expressions cannot succeed in the life of the Soul. The Soul cannot grow over-night any more than the infant body, though the infant might intensely wish that, and might even play "I-am-the-grown-up" game!

It is easy when we have seen the glory of the Sun to worship it; but what when the Master has not been ever glimpsed? How can the feeling of devotion for Him even arise? As that is beyond our reach, then let us at least endeavour to keep within the ray of some lesser star so that its silvery light may penetrate the murky darkness, through which the stony path of life treads onwards; for without this divine radiance we risk losing more than we imagine.

The remedy, the only remedy for the disease of egotism is to develop the true devotion that kills doubt and hypocrisy, the two unpardonable sins in Occultism. Can we be a grain of incense which the Masters can use in their task of purifying the world? Can we be a small flower which They can use to beautify the world? Are we content to be servant of Their servants? If we can burn up like incense and not feel that we are *non est*, if we are prepared to be thrown away like a dead flower and not feel that we are useless, if we are content to serve Their servants and not feel that progress is not achieved, ah! then the death of egotism is near at hand.

"Oh square thyself for use, a stone that may
Fit in the wall, is left not in the way."

THE THEOSOPHICAL ATTITUDE

[The following is extracted from an article in *The Vahan* (London) of December 1890.—Eds.]

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend, to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to; (a) to warn his brother of any danger the latter may fail to see; and (b) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

Now, though we are painfully aware that a good number of members have joined the T. S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest "working members," as they are called. Therefore, we say to-day to all: "If you would really help the noble cause—you must do so now"

Verily, of philanthropical, political, and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly *universal*, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Asoka? "When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest-House, let its doors be thrown open to men of all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends." None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise—and which calls them all "Brothers," regardless of their religion, race, colour, or station in life.

To all these we now say: As "there is no religion higher than Truth," no deity greater than the

latter, no duty nobler than self-sacrifice, and that the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

H. P. B.

QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

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

Q. Since family life is important, what is one's duty when accused of "breaking up" the family because of time and energy given to Theosophical work?

Ans. Here, as always, we need to take the long view. Ask yourself which will help the family, the love which circumscribes its activities *within* that family, or that love which, rooted in knowledge, and powerful to help, sees the family as *souls*, an aspect of the Great Family which is mankind as a whole?

Yet it needs time and energy to develop that greater and wiser love, and none of us can afford to fritter away our forces in activities, however pleasant, that will not further that development. We need not, must not run away from the family group; but if we can find ways of showing our love for it other than that of mere social intercourse, we shall raise the nature of our own love, and may, in some measure, avoid the antagonism that naturally arises when one member begins to climb above the common level. It is wise to avoid forcing our own view-point on others, lest they take it as "self-righteous" condemnation of theirs. But if we *can* find out where their view-point, their interests are wider, more universal, we can strengthen those, with all the tact at our command. That cannot be a set task,—they have not asked us to instruct them but by keeping the idea at the back of our mind, we may be ready to take any opportunity that comes,

Meanwhile we can express our love in all possible ways that will leave us still the necessary time and energy for Theosophical work, balancing our duty to them with justice to ourselves.

And when difficulties and oppositions do arise, then, knowing that all troubles come and go in the course of time, we can "try out" the strength, the knowledge and the equal-mindedness that we have gained from our contact with, and our work for, Theosophy. Remember, if the family can only see the negative aspect of the change and the "breaking up," we have the vision to know that, on the positive side, regeneration is taking place; that, by our own effort to learn and live aright, we may weld the family into a nobler unity, based, not on the things that die and pass, but on the eternal verities.

HIT THE MARK

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend,—the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness."

MUNDAKA UPANISHAD

Archery has always been in vogue, whether in nations civilized or among people of barbarous manners. We find Arjuna, prince of India, the possessor of a wonderful bow called Gandiva, the gift of the gods. None but its owner could string it, and in war it spread terror in the ranks of the enemy. Arjuna was a wonderful archer too. He could use Gandiva as well with his right as with his left hand and so was once addressed by Krishna in the *Bhagavad Gita* dialogue as "thou both-handed". The bow figures in the lives of the Greek heroes, and just now the novelist Louis Stevenson is publishing a book in which he sings the praises of a bow, the bow of war possessed by Ulysses; when war was at hand it sang its own peculiar, shrill, clear song, and the arrows shot from it hit the mark.

Archery is a practice that symbolizes concentration. There is the archer, the arrow, the bow, and the target to be hit. To reach the mark it is necessary to concentrate the mind, the eye, and the body upon many points at once, while at the same time the string must be let go without disturbing the aim. The draw of the string with the arrow must be even and steady on the line of sight, and when grasp, draw, aim, and line are perfected, the arrow must be loosed smoothly at the moment of the full draw, so that by the bow's recoil it may be

carried straight to the mark. So those who truly seek wisdom are archers trying to hit the mark. This is spiritual archery, and it is to this sort that the verse from the Mundaka Upanishad refers.

In archery among men a firm position must be assumed, and in the pursuit of truth this firm position must be taken up and not relaxed, if the object in view is to be ever attained. The eye must not wander from the target, for if it does, the arrow will fly wide or fall short of its goal. So if we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again.

The quality of the bow makes a great difference in the results attained by the archer. If it is not a good bow of strong texture and with a good spring to it, the missiles will not fly straight or with sufficient force to do the work required; and so with the man himself who is his own bow, if he has not the sort of nature that enables him to meet all the requirements, his work as a spiritual archer will fall that much short. But even as the bow made of wood or steel is subject to alterations of state, so we are encouraged by the thought that the laws of Karma and reincarnation show us that in other lives and new bodies we may do better work. The archer says too that the bow often seems to alter with the weather or other earthly changes, and will on some days do much better work than others. The same thing is found by the observing theosophist, who comes to know that he too is subject from time to time to changes in his nature which enable him to accomplish more and to be nearer the spiritual condition. But the string of the bow must always be strung tight; and this, in spiritual archery, is the fixed determination to always strive for the goal.

When the arrow is aimed and loosed it must be slightly raised to allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite as high as the aim, but have to thus allow for the trajectory that comes about from the limitations of our nature; the trajectory of the arrow is due to the force of gravity acting on it, and our aspirations have the same curve in consequence of the calls of the senses, hereditary defects, and wrong habits that never permit us to do as much as we would wish to do.

Let us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of.

WILLIAM BREHON

[The Path for September, 1890.] WAT

OUR PROGRAMME

SUNDAYS

Public Lectures

On various phases of Theosophy.

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

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.

FRIDAYS

Study Class

No one ever succeeded in shaping his life without acquiring real knowledge. This is not possible through mere listening to talks or only by asking questions; these two invariably lead the honest mind to study. The text-book at present studied is *The Key to Theosophy* by H. P. Blavatsky.

These meetings commence punctually at 6-15 p.m.

THEOSOPHY SCHOOL

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

Theosophical education endeavours to deal with each child as a unit, and to educate it so as to produce a harmonious and equal unfoldment of its powers, in order that its special aptitudes shall find their full natural development. It aims at creating free, and above all things, unselfish men and women.

At the same time there is a class for adults.

READING ROOM & LIBRARY

These are kept open on every weekday from 9-30 to 8 p. m. "Silence" is the only rule to be observed.

Neither for the Meetings, nor for Theosophy School nor for the use of Library is any fee charged. The Lodge and all its activities are founded on Sacrifice, reared on Sacrifice, and maintained by Sacrifice.

Those desirous of joining the U. L. T. are requested to study carefully the Declaration which follows,

DECLARATION OF THE U. L. T.

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

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