

सत्यान्नास्ति परो धर्मः।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th March, 1932.

VOL. II. No. 5.

WILLIAM QUAN JUDGE

Some are born great, some achieve greatness, and some have greatness thrust upon 'em.

—SHAKESPEARE.

H. P. B. was born great; W. Q. Judge achieved greatness. The one was the teacher, to whom the other came as a pupil, to learn the Divine Discipline, to be shown the Single File, which every aspirant must walk, till the Journey ends. In 1888 that teacher wrote of the pupil's relation not only to herself but to the invisible, great Gurus, to One of whom Mr. Judge was Chela for thirteen years. In his heart, said H. P. B., lived pre-eminently the presence of the Masters; and that to such an extent, that in 1889 she said that W. Q. Judge was the "Link between the two Manas (es) the American thought and the Indian or rather the trans-Himalayan esoteric knowledge." In this there is food for meditation for the student-server of Theosophy, in West and East alike.

What is greatness from the occult point of view? Who is the truly great according to Theosophy? He who is self-luminous, of Diamond Soul—Vajrasattva; he who is the master of his mind and his mercy, and acts as the Mediator between the occult world and this one of mortals. The Jivan-Muktas, the Emancipated, are the truly great.

Who achieves greatness? He who kindles in his heart the Tathagata Light—the Light of the Buddhas; he in whose mind are reflected, as pure images, the Truths which are ageless, the Laws which are raceless, the Ideas which are

deathless. The Chelas who achieve greatness are those who are humble in their confidence—who make themselves faithful transmitters of their Gurus' lore.

In our Theosophical Movement, during the last fifty years greatness has been thrust upon numerous individuals; there have been some on whom faithful 'devotees' and personal followers have thrust greatness; there have been others who have thrust greatness upon themselves—by claims to occult knowledge, abnormal powers, and what not. W. Q. Judge was not one of these. He did not show the audacity of writing original books on Theosophy and Occultism; nor the conceit of improving upon the recorded writings of the Messenger—H. P. B.; nor did he issue "revised" editions of his superior's books. He faithfully translated H. P. B.'s writings in language more understandable to the race-mind, without additions or accretions. He was a *transmitter*—correctly following in the foot-steps of Predecessors. This any student can verify for himself by studying his few books and numerous articles.

After H. P. B.'s passing the spirit of envy and the desire to lead personally became manifest, and the warrior in Mr. Judge arose. When his persuasion to bring humility to pride, and reasoned perception to hard-headedness failed, he waged war against those vices, seeking guidance from

the *Gita*—the book he loved deeply and treasured vastly. Before the battle ended he sacrificed his body on the altar of the Cause; he died on 21st of March 1896. For twenty one years he laboured as a Chela—three periods of seven years each; he did not leave the Movement till he sufficiently leavened it with his knowledge of the Great Science, and the method of the Great Service—till what was to be transmitted had been given to the Theosophical world.

He has been greatly wronged. Many false things have been and are being said about him. If H. P. B.'s enemies were outside the Theosophical Movement, those of her Pupil were within the fold. Any honest enquirer can, and every man calling himself Theosophist should, approach his writings which alone contain the key to the mind and heart of William Quan Judge.

WHAT IS TRUE PRAYER ?

[In our last issue we extracted from the lecture on "The Science of Prayer" delivered at the Bombay U. L. T. which showed the dangers from the false conception of Deity and of congregational worship. Below we extract from the same lecture a rational exposition about true prayer.—EDS.]

There are three voices in man: the voice of fleshly desires, the voice of conscience and the voice of the Soul . . . In each one of us there are three voices clamouring . . . We can reduce the study of our subject of prayer to order by examining it in connection with these three voices. For there is a prayer to be performed in reference to our desires, another in reference to our conscience, and a third in reference to our Soul.

Repentance and penance are prayers for freeing ourselves from the Satan of desires.

Self-examination is prayer for the right execution of the injunctions given by conscience.

Contemplation is prayer for aspiring to touch the Soul, and to hear its "still, small voice".

The first will help us to avoid the temptations of the voice of flesh; the second to unfold and strengthen the voice of conscience; the third to awaken the God within. All three practices, penance, self-examination, and contemplation, are now corrupted and degraded, and we must try and restore the correct method of the threefold prayer in our own individual lives. As more men and women understand and apply the truth about prayer, not only they individually, but also their community and country, will feel the uplift of their wisdom. As in other matters, so in this, real reform will come as individual after individual gives up the false and adopts the true method of prayer.

Let us understand then the first type of prayer, which all of us need,—repentance when we have done wrong. The first truth to grasp is that no outside force, no outside power can master us if we do not wish and do not will it to master us. Our difficulty does not lie with the tempter without, but ourselves who respond from within. Make no mistake about it, there are forces of evil, of passion, of greed, which alas! surround humanity. Theosophy teaches the existence of the Astral Light which, like a poisonous snake, coils round human-kind. What this Astral light is, is fully explained in our books, but we have no time to go into it to-day. Note this, however: if within your own nature there is no food for that snake it will not affect you. . . .

People, carried away by their passions and desires, do fall, do make mistakes, and then it is that the power of the first kind of prayer must be used. Repentance is not confession or absolution. No priest, no one however high, has the power to absolve; no Pope can take away your sins from you. Similarly no hocus-pocus of incantation, of muttering Sanskrit, or Avesta or Latin will absolve you either. What, then, is right penance? A clear perception of the blunder committed, a courageous and honest acceptance to ourselves that we committed it, and then an intelligent step to counteract the effects already generated. It is no confession to a religious authority, but to ourselves, and to the one whom we may have involved in our evil deed. Take a simple example. You deceive somebody by telling a false story. You come home and your conscience pricks you. You confess to yourself—that is all right. But what next? Prayer offered to some god somewhere will not help. Even your resolve not to tell untrue stories again is not sufficient. These are but false or incomplete methods of prayer. What is correct? Having noted your blunder, ask why you committed it; examine your motive; then go and confess to the friend to whom you told the story, expose your low motive to him, and finally, take the necessary step to speak the truth on the matter. The prayer of penance, generated by true repentance and true confession, is opposite action to the mistake made. If we merely feel sorry, regret, and do nothing about it, next time we will do greater evil; in our example we will tell a bigger falsehood. Of course it is difficult to admit we told a lie to our friend, also difficult to give him the correct story; and it will hurt our pride, but if we want to offer true penance it must be done.

[Next month we will extract the explanation about the second kind of Prayer—self-examination.—EDS.]

PROGRESS OR SERVICE ?—BOTH

[In the *Lucifer* for March 1889 H. P. Blavatsky answered a correspondent who asked "How can one practise altruism and philanthropy, when one devotes one's life to the cultivation of the inner spiritual being and the attainment of total indifference to the physical world?.....If, by a firm conviction in one's spiritual immortality, and complete indifference to all practical benefit in this world, a certain calmness of mind, can be attained, but through moral suffering, has one a right to impose it upon others?".....Because of lack of space we only extract these two questions which form the central idea of the letter; we reprint Madame Blavatsky's answer in full.—Eds.]

The questions asked and the difficulties propounded in the foregoing letter arise mainly from an imperfect acquaintance with the philosophical teachings of Theosophy. They are a most striking proof of the wisdom of those who have repeatedly urged Theosophists to devote their energies to mastering, at least, the outlines of the metaphysical system upon which our Ethics are based.

Now it is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call "self" is but the illusionary reflection of the ONE SELF in the heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite "selves" with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy,—for the individual is an inseparable part of the Whole.

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the the wider consciousness of the unity of Mankind,

This shows also that no blind submission to the commands of another can be demanded, or would be of any use. Each individual must learn for himself, through trial and suffering, to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, *i. e.*, conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self for which there is neither Past nor Future, but only an eternal Now.

Again, were there no "poor," far from the "benefits of civilization being lost," a state of the highest culture and civilisation would be attained, of which we cannot now form the faintest conception. Similarly, from a conviction of the impermanence of material happiness would result a striving after that joy which is eternal, and in which all men can share. Throughout the whole letter of our esteemed correspondent there runs the tacit assumption that happiness in material, physical life is all-important; which is untrue. So far from being the most important, happiness in this life of matter is of as little importance in relation to the bliss of true spiritual life as are the few years of each human cycle on earth in proportion to the millions and millions of years which each human being spends in the subjective spheres, during the course of every great cycle of the activity of our globe.

With regard to faculties and talents, the answer is simple. They should be developed and cultivated for the service of Humanity, of which we are all parts, and to which we owe our full and ungrudging service.

WILL YOU NOT TRY ?

Great man is he who is strongest in the exercise of patience. Look around you, my friend: All the "three poisons" raging within the heart of man—anger, greed, delusion; and the five obscurities—envy, passion, vacillation, sloth and unbelief, ever preventing them seeing truth. They will never get rid of the pollution of their vain, wicked hearts, nor perceive the spiritual portion of themselves. Will you not try?

—MAHATMA K. H.

* * *

The pathway through earth-life leads through many conflicts and trials, but he who does nought to conquer can expect no triumph.

—MAHATMA M.

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. Does Theosophy support Socialism?

Ans. What kind of Socialism? There are numerous schools of Socialists, and there is everywhere, especially among the youth of to-day, a great deal of idle talk which shows a distinct lack of study and reflection. Theosophy exists to promulgate, by precept and example, the doctrine of *Universal Brotherhood*.

To realize in one's own life the power and virtue which flows from that doctrine is the high aim of every Theosophist.

It however does not hold that all men are born equal; nor that all men, now and here, can be made equal by a legal statute. Theosophy teaches Karma *i.e.* Exertion, and says that it is not only laudable but necessary that every human soul should exert himself to better the surrounding conditions. Theosophy may well be defined as the Philosophy of Exertion; for, its pivotal doctrine is that each human soul progresses by self-devised effort, and that therefore each human soul must become self-energised and follow the religion of self-reliance and responsibility.

Next, Theosophy teaches that man is not only a bundle of flesh, blood and grey matter generating consciousness. Man is triple—man *is* a soul or self-conscious Intelligence, and *has* a mind and a body. Therefore *Universal Brotherhood* does not only expand width-wise embracing classes and communities, but also extends depth-wise touching man's mind and man himself—the soul.

Self-improvement through the disciplined life of many individuals in a single community will beget a Social Order which honours the rights of man through a proper discharge by men of their duties. The aim of such discipline would be the eradication of avarice and of the spirit of competition; also, the cultivation of love and of the spirit

of service. Such discipline would control the tendency to harm others not only in trade but also in morals; it would demand the power to create wealth not only for one's own bread and butter, but also such wealth as will help and give joy to the minds and characters of others. Above all, this inner discipline, starting at the centre of the Soul, would not neglect one's family and home, any more than one's country. Such a Social Order, among a single community or country, would expand and encircle other races and lands. Such a Social Order implies that each kingdom and nation has a message to give to the world for the edification of sister kingdoms and nations, and in giving that message each earns for itself the privilege of learning from others.

H. P. Blavatsky says in *The Key to Theosophy*, (pp. 65-6, Indian Edition) that neither the teachings of the Buddha nor those of the Christ have been rightly understood and adds that they were preached with the same object in view. She writes:—

"Both reformers [Buddha and Jesus] were ardent philanthropists and practical *altruists*—preaching most unmistakably *Socialism* of the noblest and highest type, self-sacrifice to the bitter end. "Let the sins of the whole world fall upon me that I may relieve man's misery and suffering!" cries Buddha; ... "I would not let one cry whom I could save!" exclaims the Prince-beggar, clad in the refuse rags of the burial-grounds. "Come unto me all ye that labour and are heavy laden and I will give you rest," is the appeal to the poor and the disinherited made by the "Man of Sorrows," who hath not where to lay his head. The teachings of both are boundless love for humanity, charity, forgiveness of injury, forgetfulness of self, and pity for the deluded masses; both show the same contempt for riches, and make no difference between *meum* and *tuum*. Their desire was, without revealing to *all* the sacred mysteries of initiation, to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and an inkling into the truth sufficient to support them in their heaviest hours. But the object of both Reformers was frustrated, owing to excess of zeal of their later followers. The words of the Masters having been misunderstood and misinterpreted, behold the consequences!"

What Should Theosophists

NOT TALK ABOUT

BEGIN by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolise the conversation. Keep in the background. If someone begins to tell you about himself and his doings, do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself".—W. Q. JUDGE, *Letters That Have Helped Me* (p. 123)

For the love of heaven do not take any tales or informations from any person to any other. The man who brought news to the king was sometimes killed. The surest way to make trouble out of nothing is to tell about it from one to another. Construe the words of the *Gîtâ* about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters, as you will have enough to do to look out for your own duty...—W. Q. JUDGE, *Letters That Have Helped Me* (p. 136.)

Say, look here, never growl at anything you have to do.—W. Q. JUDGE (*Letters That Have Helped Me* (p. 138)

TALK ABOUT

When two or three or more Theosophists meet together socially, what should they talk about in the absence of uninterested strangers? It may be said that they should talk like any other people, but this ought not to be the case. The usual worldly custom is to bring up for conversation unimportant matters, often in regard to persons, not infrequently to their detriment, or in regard to transient events, and to discuss these without relating them to permanent and basic principles. Many people talk for the sake of talking, as others read for the sake of reading, regardless of results. But those who know that a "single word may ruin a whole city or put the spirit of a lion into a dead fox," will be more careful of their words. Apart from that aspect of the question, it should be evident that for people who profess to be interested in Theosophy to meet together without discussing it is to fritter away their time and opportunity. To babble out words does not help on the evolution of humanity or inspire any other idea but the natural one that such conversation borders on the idiotic. Nor is there any reason why conversation should not be at once interesting and instructive. It can easily be led into such channels by anyone present. No one has a right to excuse himself on the ground that "the others" would talk gossip, or about clothes or games or similar things; for a few words and, more important still, a proper attitude of mind will at once lead the conversation into the proper channel. And here again any extreme should be avoided. There is a right time and a wrong time for the discussion of games, clothes, food, and so forth, and there is a decided limit to the usefulness of such discussion. Other topics should be dealt with when fellow students are so fortunate as to meet together. They at least should never part without conversing on some ennobling and uplifting subject that will help them in their work and study. To make that a rule would not only insure much positive good; it would insure against much positive harm.—*Theosophy*, April, 1896.

Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech.—THE BHAGAVAD-GITA, xvii. 15.

Enlightening one another and constantly speaking of Me, the wise are full of enjoyment and satisfaction.—THE BHAGAVAD-GITA, x. 9.

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 but 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.

We learn of the passing of a good student of Theosophy William Mulliss, Editor of the well-established daily, *The Spectator*, of Hamilton, Canada. He made good use of his position and influence as a publicist and a journalist to spread broadcast the ideas of our great philosophy. Mr. Mulliss tried his best to promulgate the teachings of the Masters of H. P. B. in the Canadian section of the Adyar T. S. The measuring rod of true Theosophical progress, according to Mr. Mulliss, was to be found in the writings of H. P. B. and her Masters; and "the greater recognition of H. P. B." was his appeal to fellow-students and co-workers. Some months ago, referring to this, he wrote to us—"It is significant to note that the index of the first volume of the Canadian magazine contained only one quotation from H.P.B. In the eleventh volume there were one hundred and fifty-five quotations mentioned in the index."

Overcoming Karma is No. 21 of the U. L. T. pamphlet series and contains an article by Mr. Judge on "Environment," and the famous and most practical Aphorisms on Karma originally published by him in the *Path*, and which were given to him by H. P. B. and Others. There are thirty-one aphorisms, the last of which is thus:

Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world.

Dr. C. J. S. Thompson, a well-known authority in the world of Medicine writes on "Magic and Occultism" in the March *Aryan Path*. Taking advantage of the publication of the one volume edition of *Isis Unveiled* he examines the work of H. P. B. in the field of magic.

The Bombay U. L. T. continues its service of the second object of the Theosophical Movement

through appropriate public lectures depicting the universal and spiritual meaning of different religious festivals. Thus—

Asceticism—	Message of Ramzan
Birth of the Soul—	Message of Mahashivaratri
Rite of Spring—	Message of Jamshed-i-Navroz
Crucified Humanity—	Message of Easter.

W. B. Pease has issued a leaflet *Man and the Animals* which energetically protests against the cruel treatment of animals, and makes some practical suggestions. Copies can be obtained from him at 2840 Cadboro Bay Road, Victoria, B. C., Canada.

H. P. B.'s great services for Buddhism were gratefully mentioned by *The Buddhist* of Colombo, Ceylon in its February issue. Referring to her Centenary it says:—

Madame Blavatsky and Col. Olcott were admitted to Buddhist faith at Galle and their activities in connection with the revival of Buddhism in Ceylon are well known. Before the present generation of Buddhists was born, this great personality had passed away in 1891. The whole Buddhist world now reaps what she sowed. She was one of the great pioneers to popularise Buddhism in the West, and she publicly declared that "no amount of Western pride and prejudice will ever prevent the truths which Buddha taught from coming home to the hearts of the most intelligent thinkers of the West." Truly, *The Buddhist*, on the 15th May, 1891, editorially said that Buddhism lost in her death "its most faithful friend and fearless advocate." This journal, now in its 45th year, owes its origin to the disciples of H. P. B. The Buddhist educational activities in this island of ours are deeply indebted to the great founders of the Theosophical Society. It is with gratitude therefore that we remember her and pay our respects to her revered memory.

The following is extracted from a review of the English edition of Mrs. Annie Besant's life—*The Passionate Pilgrim*, appearing in *The Times Literary Supplement* of London 11th February:—

Once holding up all the rites and shows of religion to bitter mockery, she [Mrs. Besant] more than any other single person stands responsible for the ritualization of Theosophy. . . .

She [the biographer] brings her story right upto 1930, when she was writing just in time to record the secession of Krishnamurti, probably the severest blow sustained by Mrs. Besant for many years. . . . The Liberal Catholic Church is in no more happy state than the Theosophical Society, and the schemes of World Education, World Religion and so forth, would appear to have been abandoned, at any rate for the time being. In California the plans for a nucleus for the New Civilization are similarly at a standstill. It is just possible that time may bring about a complete undoing of Mrs. Besant's constructive labours. The T. S., as some Theosophists have long urged, may have to turn right aside from her developments to get back to the unadulterated teaching of Mme. Blavatsky, still the profoundest and most imposing mind associated with Theosophy.

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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The following magazines are published under the influence of different Associates of the United Lodge of Theosophists:—

<i>Theosophy</i> (English)—Los Angeles now in its	XXth volume
<i>Théosophie</i> (French)—Paris	VIIIth "
<i>De Theosoof</i> (Dutch)—Amsterdam	IIIrd "
<i>The Aryan Path</i> (English)—Bombay	IIIrd "

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.

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 10 A. M. 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.

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