

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1933.

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“Well-Wishers But Weak Doers”

The Bombay U. L. T. and the Movement it represents and serves are fortunate in their many friends all over the world. In India the number of such friends is growing. They may be divided into two groups :—

I. Those who are not at all familiar with the philosophy of Theosophy but who appreciate and admire the principle of Brotherhood preached and practised; the justice and discrimination with which comparative study of religious philosophies is prosecuted and its results expounded; and, above all, the reiterated insistence on self-control and psychic restraint, on clean living and virtuous conduct, which has already affected lives of men and women for the better. This honest, deliberate, and persistent endeavour to uphold the three Objects of the Movement, born of the Original Impulse, by a careful study and promulgation of genuine Theosophical literature, has already resulted in making some of the public recognize the difference between Theosophy and pseudo-theosophy. This has just begun, and for several years yet the U. L. T. will have to keep on with the task of pointing out the fact that the genuine Theosophy of Krishna, Buddha, Jesus and others, which, once again, H. P. B. taught, is as different from pseudo- and neo-theosophy as organized religions are subversive of the pure and lofty teachings of the *Gita*, the *Dhammapada* and the *Sermon on the Mount*. But we do not speak here of this class of well-wishers among the public. We refer to the other class only—

II. Those who have familiarized themselves with our labours sufficiently to feel that a current of Living Wisdom sustains us in upholding and carrying on our threefold task, ever faithful to the Original Programme of the Theosophical Movement. We refer to those well-wishers who are readers of our literature, enquiring students, some of whom are actually our Associates, and a few of whom have even become volunteers willing to serve Theosophy. Among this second class of well-wishers there are those to whom the epithet of H. P. B. well applies—“well-wishers but weak doers.” Such weak doers, through lack of self-confidence or through mental laziness and moral inertia, fail to take advantage of opportunities to give help on the plane of deeds. The performance of *good* works, not necessarily great and heroic deeds, has a power of making life abundant and rich. Each good deed, however humble, is like a tiny cell which grows and multiplies itself. Good intentions, even holy resolves, beneficent in themselves, go to seed unless they are acted out. Deeds are the soil in which intentions, resolutions, and vows have to be sown, nourished, and made to grow. The water and light necessary for the task are to be found in the Theosophical philosophy. Curious at first contact seem the two following statements which show that good deeds are in a class by themselves and have to do with the small plain duties of life, with humble things and humble beginnings. The sacrifices Krishna asks are simple objects—a drop of water, a flower, a fruit. The effort *The Voice of the*

Silence recommends is to find some one a little more ignorant than ourselves and to let him hear not what we think, nor what we are about, but the Law, the Dharma, the Torah, the Holy Writ—the ever-living Wisdom of Theosophy.

So while we thank all our well-wishers, to those who are at present weak doers we say—Be up and doing. Not that they must rush madly or boldly out *to do, to do*, but do what they find to do by desiring ardently to do. Says Mr. Judge:—

Even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and suddenly you will find that done which you had longed to be the doer of.

Let these well-wishers but weak doers meditate on these two bits of Eastern Wisdom, which are capable of lighting up Manas in the Heart:—

I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit or water unto me. (Gita, IX, 26)

Seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the law.

(THE VOICE OF THE SILENCE)

GIVE US ONE FACT

[The following article appeared in *The Path*, Vol. II, pp. 373-375, March 1888, which was described as "especially remarkable" by *Lucifer* of April 1888.]

Since last I wrote for THE PATH, the most distinct call I have heard from many students in the West is found in the cry: "Give us one fact!"

They have acquired the desire to know the truth, but have lingered still around the market places of earth and the halls of those scientific leaders of the blind who are the prophets of materialism. They say that some "scientific" men, while talking of Theosophy, have asked why the Masters have not "given us one fact on which we may begin and from which a conclusion might be reached"; and they—these students—most earnestly ask for that fact themselves, even though they shall conceal it from the very men who have formulated the question.

Poor children. What are the facts ye desire? Is it some astounding thaumaturgical exhibitions that shall leave no room for doubt? If so, please say whether the feat is to be performed in the sight of thousands, or only in the presence of one postulant and his select circle? If the last, then ye are self-convicted of a desire to retain unto yourselves what belongeth to many. Or perhaps ye wish a statement of fact. But that would of course have to be supported by authority, and we, poor wanderers, have no force of authority in science or art: statements of facts coming from us would therefore be useless to you.

And I must tell you in confidence, as the

messengers have before this been directed to do and have not failed therein, that an exhibition of thaumaturgical skill in the presence of a multitude would subvert the very ends the perfected men have in view. Suppose that some of those who know were now to appear in the busy hum of American life, where the total sum of objects appears, at this distance, to be the gain of wealth, and like the two young princes of Buddha's time were to rise in the air unaided and there emit sheets of fire alternately from their heads and feet, or were to rise again and float off to a distance in plain sight of all; would that fact demonstrate anything to you? Perhaps in the breasts of some aspiring students might spring up the desire to acquire the power to do likewise. But pause and tell me what would the many do to whom such things are myths? I will tell you. Some would admit the possibility of a genuine phenomenon, seeking ways and means to do it too, so that they might exhibit it for an admission price. Others, and including your scientific fact-seekers, would begin by denying its truth, by ascribing it to delusion, and by charging those who did it, no matter how really spiritual those were, with deliberate fraud and imposture, while a certain section would deny the very happening of the matter and falsify the eye-knowledge of hundreds.* Still others would say "It is a God!" or — "It is a devil," with consequence to correspond. No, friends, the true teachers do not begin by laying the foundations for greater error and more fast-bound superstition than those we are trying to destroy.

Then I must tell you in all seriousness and truth that statements of the facts you really wish have been over and over again made in many places, books, and times. Not alone are they to be found in your new theosophical literature, but in that of older times. In every year for centuries past these facts have been given out,—even in English. They were told in the days of the German and English Alchemists, and by the Cabalists. But greed and wrong motive have ever formed the self-constructed barriers and obscurers.

The Alchemists of the pure school spoke of the gold they could make by means of their powders, and the salt, together with their mercury; and the Cabalists said that by pronouncing Jehovah's name not only was the gold formed, but power obtained in all worlds. Very true these statements. Are they not statements of fact? Did they satisfy the mass of seekers? So far from that, the result was to lead them into error. Many patiently sought for the powder and the proper combination of the salt or sulphur and mercury, so that they might

* We can agree with the writer, as we have seen just as wonderful things done by H. P. Blavatsky and next day heard accusations of fraud against her and charges of credulity against those who had seen.—[ED. of *The Path*]

make worthless gold metal, which to-day is exchangeable and to-morrow is useless, and which never could give peace of mind or open the door of the future. Then others went by themselves and tried various modulations of sound in pronouncing the supposed name of their Mighty God, until they to-day have some two-score sorts. What purblind ignorance this, for God is God and has not changed with the rise and fall of empires or the disappearance of languages: his name was once a different sound in ancient Egypt or India, in Lemuria, Atlantis or Copan. Where, then, are those many sounds of His Holy Name, or has that been altered?

"But where," ye say, "is the *fact* in the pronunciation of the name of God?" The answer is by asking "What and who is God?" He is the All; the earth, the sky, the stars in it; the heart of man; the elemental and organic world; the kingdoms of the universe; the realm of sound and the formless void. Is not the pronunciation of that Name to consist therefore in *Becoming* all those kingdoms, realms, and power, focussing in yourself the entire essence of them, each and all *at once*? Is this to be done by breathing forth "Jehovah" in one or many forms? You easily see it is not. And your minds will carry you on the next step to admit that before you can do this you must have passed through every one of those kingdoms, retaining perfect knowledge and memory of each, commander of each, before you can attempt the pronunciation of the whole. Is this a small task? Is it not the task Karma has set before you, compelling you like children to repeat parts of the word in the varied experiences of repeated lives spent on earth, bringing you back to the lesson until it is well learned?

And so we are brought to ourselves. Our Aryan ancestors have made the declaration, repeated by thousands since, that each man is himself a little universe. Through him pass *all* the threads of energy that ramify to all the worlds, and where any one of those lines crosses him is the door to the kingdom to which that thread belongs. Listen to the Chandogya Upanishad:

"There is this city of Brahman—the body—and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self here in the world, and whatever has been or will be, all that is contained within it."

Vain it is to make search without. No knowledge will reach you from anywhere but this small lotus of the heart. Just now ye are binding it so that it cannot burst open. It is with the delusions of the mind ye bind it in a knot. That knot ye must break. Break loose from scholastic error, make of your minds a still and placid surface on which the Lord of the palace in the heart can reflect pictures

of Truth, become as little children who are not hindered by preconceptions, and ye will have knowledge.

The only fact I have to offer you is—YOURSELVES.

NILAKANT.

ANNIE BESANT AND G. R. S. MEAD

Two old-time Theosophists have passed through the gate of death during the last days of September.

Annie Besant, President of the Adyar T. S., died at Adyar on 20th September mourned by the whole of India, which country she passionately loved and served. Her career brings to mind that of A. O. Hume who also contacted Theosophy and H. P. Blavatsky and who also loved and served India. But Dr. Besant not only served the land of her adoption politically; she laboured for Hinduism, its purification and revival, and thus, in one way, she paralleled the work of H. S. Olcott for Buddhism. She will be remembered in history more as a soldier of unpopular causes and as a champion for India's political freedom, than as a scholar, a mystic, or a Theosophist. When her innumerable pamphlets and books on many subjects will be forgotten, her memory as a strenuous labourer on behalf of India will live.

A very different type of person was G. R. S. Mead, who was for years a colleague of Dr. Besant in London, and who died in that city on September 28th. He was a scholar and a thinker, and served the cause of learning through the Quest Society which he founded, and the *Quest*, a quarterly review of which he was editor. To him the Second Object of the Theosophical Movement appealed, and the comparative study of religious philosophies was therefore his special field; while the First Object was the source of Mrs. Besant's inspiration for service. Many of Mr. Mead's writings possess value and will be used by successive generations of scholars.

Though both Dr. Besant and Mr. Mead did not directly carry on the Occult Traditions of H.P.B., both did in their respective fields and according to their own perceptions what they conceived would help the great work of the Teacher—H. P. B. These two were once co-pupils and co-workers; in the whirligig of time they separated, each to work on his own lot. "'Great Sifter' is the name of the 'Heart Doctrine,' O Disciple," says *The Voice of the Silence*; these two workers of an earlier generation have been tried and tested by the Heart Doctrine, and both have now completed their self-made record, which Theosophists of all affiliations can study and appraise for themselves.

THEOSOPHY DEFINED

[The following is extracted from "Philosophers and Philosophicules," the editorial in *Lucifer*, V, pp. 87-89, October, 1889.]

Theosophy is certainly not a philosophy, simply because it includes every philosophy as every science and religion. But before we prove it once more, it may be pertinent to ask how many of our critics are thoroughly posted about, say, even the true definition of the term coined by Pythagoras, that they should so flippantly deny it to a system of which they seem to know still less than they do about philosophy? Have they acquainted themselves with its best and latest definitions, or even with the views upon it, now regarded as antiquated, of Sir W. Hamilton? The answer would seem to be in the negative, since they fail to see that every such definition shows Theosophy to be the very synthesis of Philosophy in its widest abstract sense, as in its special qualifications. Let us try to give once more a clear and concise definition of Theosophy, and show it to be the very root and essence of all sciences and systems.

Theosophy is "divine" or "god-wisdom." Therefore, it must be the life-blood of that system (philosophy) which is defined as "the science of things divine and human and the causes in which they are contained" (*Sir W. Hamilton*), Theosophy alone possessing the keys to those "causes." Bearing in mind simply its most elementary division, we find that philosophy is the love of, and search after wisdom, "the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws." (*Encyclopedia*.) When applied to god or gods, it became in every country *theology*; when to material nature, it was called *physics* and *natural history*; concerned with man, it appeared as *anthropology* and *psychology*; and when raised to the higher regions it becomes known as *metaphysics*. Such is philosophy—"the science of effects by their causes"—the very spirit of the doctrine of *Karma*, the most important teaching under various names of every religious philosophy, and a theosophical tenet that belongs to no one religion but explains them all. Philosophy is also called "the science of things possible, inasmuch as they are possible." This applies directly to theosophical doctrines, inasmuch they *reject miracle*; but it can hardly apply to theology or any dogmatic religion, every one of which *enforces belief in things impossible*; nor the modern philosophical systems of the materialists who reject even the "possible," whenever the latter contradicts their assertions.

Theosophy claims to explain and to reconcile religion with science. We find G. H. Lewes (*History of Philosophy*, Vol. I., Prolegomena,

p. xviii) stating that "Philosophy, detaching its widest conceptions from both (Theology and Science), furnishes a doctrine which contains an *explanation of the world and human destiny*."

"The office of Philosophy is the systematisation of the conceptions furnished by Science . . . Science furnishes the knowledge, and Philosophy the doctrine" (*loc. cit.*). The latter can become complete only on condition of having that "knowledge" and that "doctrine" passed through the sieve of Divine Wisdom, or Theosophy.

Ueberweg (*History of Philosophy*) defines Philosophy as "the Science of Principles," which, as all our members know, is the claim of Theosophy in its branch-sciences of Alchemy, Astrology, and the occult sciences generally.

Hegel regards it as "the contemplation of the self-development of the ABSOLUTE," or in other words as "the representation of the Idea" (*Darstellung der Idee*).

The whole of the Secret Doctrine—of which the work bearing that name is but an atom—is such a contemplation and record, as far as finite language and limited thought can record the processes of the infinite.

Thus it becomes evident that Theosophy cannot be a "religion," still less "a sect," but it is indeed the quintessence of the highest *philosophy* in all and every one of its aspects. Having shown that it falls under, and answers fully, every description of philosophy, we may add to the above a few more of Sir W. Hamilton's definitions, and prove our statement by showing the pursuit of the same in Theosophical literature. This is a task easy enough indeed. For, does not "Theosophy" include "the science of things evidently deduced from first principles," as well as "the sciences of truths sensible and abstract"? Does it not preach "the applications of reason to its legitimate objects," and make it one of its "legitimate objects"—to inquire into "the science of the original form of the Ego, or mental self," as also to teach the secret of "the absolute indifference of the ideal and real"? All of which proves that according to every definition—old or new—of philosophy, he who studies Theosophy, studies *the highest transcendental philosophy*.

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man.

—H. P. BLAVATSKY, *Five Messages*, p. 9,

AN OFFER OF SACRIFICE

Self-Sacrifice has to be performed with discrimination; and such a self-abandonment, if made without justice, or blindly, regardless of subsequent results, may often prove not only made in vain, but harmful. One of the fundamental rules of Theosophy is, justice to oneself—viewed as a unit of collective humanity, not as a personal self-justice, not more but not less than to others; unless, indeed, by the sacrifice of the *one* self we can benefit the many.—H. P. BLAVATSKY, *The Key to Theosophy* pp. 199-200.

The News Chronicle, London, of 10th August, 1933, published an interview with a one-time missionary, who has offered his living body to be inoculated with diseases for experimental purposes. Debarred from active work by a disease the doctors cannot name or cure, he has yet been so stirred by the suffering, human and animal, around him, that he has made this offer, anonymously, and appeals for others also to act as volunteer subjects for research in cancer, sleepy sickness and other problem diseases. The offer is made in all sincerity and after deliberate thought, and the doctors concerned are said to be debating whether to make the matter official in order to press for legislation to permit such experimentation upon living human beings.

We cannot but reverence a spirit that chooses to suffer rather than to inflict pain on helpless beasts; that is glad, not merely to die for others, but to face a future of suffering to help them. At the same time, as the Buddha taught, right knowledge must precede even right motive.

For there are many factors involved in this case. First, is the basis of the research correct? As one reader of the paper wrote, "If the cause of cancer is unknown, how can the study of artificially induced disease solve the problem?" From the Theosophical point of view, most diseases originate on the planes of thought and feeling, and may be helped on their way out by natural, physical methods. These do not include the forcible injection of alien substances into the blood stream. The characteristic serumology of modern research will only lead—one might almost say, has only led—to fresh developments in disease.

"Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice." Each man has a duty to himself as a unit of life as a whole. His very body is a universe in miniature, composed of living units, for whose welfare he is responsible. And the torturing of the body, either by "severe self-mortification not enjoined in the Scriptures," to quote the *Gita*, or by self-immolation on the altar of vivisection, will actually weaken the power to help. Therefore it was that the Buddha gave up his ascetic practices that had well nigh

deprived him of his bodily instrument, in order to tread the Middle Road.

And the last point is the effect of the offer on others. If accepted, will it make the soul-deadened experimenters on animals one whit more compassionate, or will it only serve to whet their "scientific" eagerness for human "subjects" whether willing or unwilling? As for the patients themselves, the soul-stirring example may fire some of them to bear their own suffering more bravely. It cannot teach them how to think and live rightly so that they create no more cause for future pain. It cannot teach them that they are not the material body but in reality the soul, the living god within the shrine. Mankind needs help, yet in the long run each man must become his own doctor; as Mme. Blavatsky wrote, "Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored." In the awakening of others to that fact, both by precept and by example, lies "the true service of humanity".

LOOKING WITHIN

The following passage comes from the third leader of *The Times* for August 28, 1933, dealing with the summer drought:—

It is the law of human life that if a man is to hold anything dear he must be made to strive for it. He need not envy the lot of those to whom the lines seem to have fallen effortlessly in pleasant places. Their unearned increment means atrophy of "the wrestling thews that throw the world." Natives of the land flowing with milk and honey are always likely to go down before those who have done their share of wandering in the wilderness. One great advantage man has in his struggle with drought and desert in his inner life. He is dependent on no alien and distant supply of water. It is in every man to be his own irrigator. If he will dig deep enough, he may find in himself unfailing springs of courage and purpose which will transform his allotted strip of desert into a green and pleasant land. What dust there still must be is that of the arena, not of the wilderness triumphant.

But man must know how to dig wells, ere he can find the water in the desert. So, to find the sweet and refreshing waters of the inner life, a definite training must be gone through. *The Voice of the Silence* tells us to "seek in the Impersonal for the 'Eternal Man'," and indicates the discipline necessary. All the Great Teachers have sought to teach that the strength and beauty of life—a strength and beauty which is permanent—is within each one of us if we would but draw it forth. But it has to be sought for—or dug out. Theosophy points out the way, but each man must dig for himself.

A NOTE ON PET ANIMALS

Are pets an unrecognized danger? Mr. S. W. Cort (*Cancer: Is the Dog the Cause?*—John Bale, Sons & Danielsson, London. 3s. 6d.) claims that they are, and accuses the sanitary and welfare authorities of indifference to that danger. His view is that the dog is the chief culprit in polluting the streets and thus poisoning the dust and causing disease, but his evidence seems to be chiefly guesswork. One cannot make the dog a universal scapegoat: a general holocaust of family pets would no more remove dirt and disease than Prohibition has removed drunkenness. There still remains this important point, however, to which for sentimental reasons people remain blind, the fact that the keeping of pets entails danger from dirt and contagion, especially when there is the fondling and the kissing of the animals.

The case of Favell Lee Bevan cited in the centenary article (*Times* 27. 6. 33.)—a lady who "could not believe that it was good for her parrot never to rest its back, and when she took it to bed with her, compelled it with slaps to lie on its back"—still finds many a counterpart to-day in those who cruelly try to humanize their animals.

There is, moreover, a still greater danger than the purely physical one of germ infection. Occultism teaches that man is a compound of "lives"; and those that go to make up his corporeal nature are continually being taken in, impressed by him, and thrown off again to be used by other beings. The type of lives he attracts to himself and their destination after they leave him are determined by the character, noble or ignoble, of his thoughts and feelings. What happens then, in the foolish intimacy between human beings and pets? There is nothing wrong or evil *per se* in the animal; it is at a lower stage of evolution, that is all. What is wrong is the perverted connection between man and beast, bringing about an abnormal interchange of life-particles. The animal evolution is thereby unnaturally forced, and its proper task of developing pure instinct interfered with by the admixture of the human currents. On the other hand, what type of life-atoms are we attracting to ourselves by our so-called "loving" attachments to pets. Are we thereby mixing alien strains in our own systems? It *may* be one of the contributory causes of cancer cells acting against instead of with the body as a whole. In any case, when we link ourselves so intimately to the animal nature, we are holding back our own human evolution, "animalizing" our own character, and sowing the seed for much future suffering. This,

among others, must have been the reason for the strict rule of chelaship which states that "no pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes."

The cause of the trouble is ignorance, and the cure is right Knowledge of what and why Life is, and how it works. With that knowledge we can begin to give all beings what they need at their stage of development, even though it means the sacrifice of our own selfish pleasures. Then we shall treat our younger brethren, the animals, not as pets, created merely for our personal gratification and amusement, but as living souls, travelling like ourselves along the path of evolution, and towards whom, no less than to the living builders of our own bodies, we have verily a great responsibility.

"A mad world my masters!"—If there were such a personage as the brimstone devil of the theologians he would surely laugh sardonically at the crazy reasoning of his subjects. Here are two incidents, the first from London, the second from Warsaw.

"... a boy appeared on remand charged with breaking into a wireless works. ... The father, giving evidence at the previous hearing, mentioned that his son had invented a new gun. Yesterday he stated that a German firm had offered £500 for the invention, but the offer had been refused. ... Medical evidence was given that the boy was educationally deficient, but possessed talent in handicraft. He was placed on probation for three years, with the proviso that he should attend a technical school." (*Morning Post*, 15-8-33).

What will be the result of the further development of what is already over-developed at the expense of the rest of the nature? The second example is still more ironical.

"The last minute revelation of a model of a new anti-aircraft gun of his invention saved from execution a man upon whom sentence of death for murder had been passed. The man, who was doomed to die to-day, managed, through the prison governor, to interest War Office officials in his invention, and they, on recognising the efficiency of the weapon, immediately ordered the postponement of the execution." (*Morning Post*, 31-7-33).

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. Texts for study up to November 10th will be three U. L. T. Pamphlets:—No. 26, *The Origin of Evil*, No. 27, *The Fall of Ideals* and No. 4, *Castes in India*.

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 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 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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