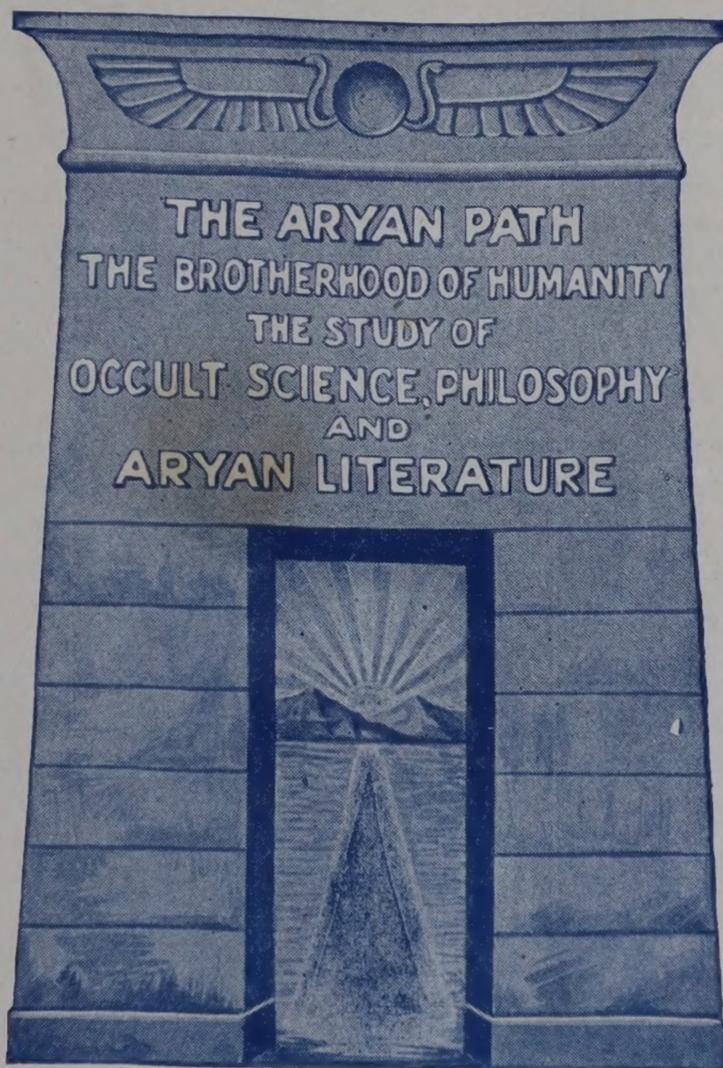




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XV No. 9

July 17, 1945

Theosophy has to inculcate ethics ; it has to purify the soul, if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary. It is not by studying Occultism for selfish ends, for the gratification of one's personal ambition, pride, or vanity, that one can ever reach the true goal: that of helping suffering mankind. Nor is it by studying one single branch of the esoteric philosophy that a man becomes an Occultist, but by studying, if not mastering, them all.

—H. P. BLAVATSKY

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th June 1945.

VOL. XV. No. 8.

CONTENTS

| | | | | | |
|---|----|----|----|----|-----|
| Theosophy in India.. | .. | .. | .. | .. | 111 |
| The Oriental Department: American Section—By W. Q. Judge: | .. | .. | .. | .. | 114 |
| Theosophy and Hinduism | .. | .. | .. | .. | 115 |
| The Theosophical Society as Related to Brahmanism and Buddhism: | | | | | |
| To the Brahmins of India—By W. Q. Judge | .. | .. | .. | .. | 116 |
| India: A Trumpet Call at a Crisis—By W. Q. Judge | .. | .. | .. | .. | 118 |
| Mr. Judge's Books—A Study: | | | | | |
| III.—Echoes from the Orient | .. | .. | .. | .. | 121 |
| In the Light of Theosophy | .. | .. | .. | .. | 123 |

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1945.

VOL. XV. No. 9

THEOSOPHY IN INDIA

The Benares Hindu University published a few months ago a large volume of some 700 pages by Rao Bahadur Prof. D. S. Sarma: *The Renaissance of Hinduism*. It presents a lucid picture of the influence on Hinduism and on India of Ram Mohan Roy, Mr. Justice Ranade, Swami Dayanand, Annie Besant, Ramakrishna and Vivekananda, Shri Aurobindo, Rabindranath Tagore, Gandhiji and Sarvepalli Radhakrishnan. It is no secret that Professor Sarma inclines to offer the palm to Gandhiji whose contribution to the Hindu renaissance is considered unique; his title page bears the words of J. H. Holmes of the U. S. A.—“The Mahatma of India, by his unique example, has made Hinduism the noblest religion of our time.” Most discerning students of Theosophy will agree with this opinion.

Professor Sarma has taken pains in amassing his material. His views are balanced; he has maintained the necessary detachment; without hiding the inclinations of his own mind he has not allowed them to warp his judgments; and if he has erred at all it is on the side of forbearance and charity—he enhances the merits and overlooks the faults or foibles of the leaders about whom he writes.

**

Here we are concerned only with his fifth chapter—“Annie Besant and the Theosophical Society.” It is evident that Professor Sarma has not familiarized himself with non-Indian sources—both European and American—in writing these pages. He does not seem to be aware of the existence of a very important and great volume of over 700 pages, *The Theosophical Movement: 1875-1925—A History and a Survey*, published by the responsible firm of Messrs. E. P. Dutton and

Co. of New York. Again, if he had consulted the first ten volumes of *The Path* edited by W. Q. Judge he would have found material which would have served his purpose well. The achievements of H. P. B. herself receive hardly any attention. He omits to chronicle the labours of her great colleague W. Q. Judge in the cause of Hinduism. The lectures Mr. Judge delivered during his visit to India in 1884-5 and especially the efforts he made to dispel the ignorance of his countrymen about the religions of India and Hinduism on the one hand, and of those Hindus who erroneously looked upon the Theosophical Movement as Buddhistic and anti-Hindu, appears not to be known to the author of *The Renaissance of Hinduism*. These are important links; they are some of the missing links of this chapter. Elsewhere will be found some reprints of historical value to all, and more than that to the Theosophical student. (pp. 114, 116 and 118)

Professor Sarma may not have thought it necessary to dig in the soil in which Mrs. Besant's work in India took root; but for the student of the subject with which Professor Sarma deals, and especially for the Theosophical student, we think it necessary to refer to it, however cursorily.

**

Professor Sarma, like hundreds of educated Indians, does not know of Mr. Judge's endeavour to uphold the honour of India and of Hinduism in the U. S. A. Calling the Lodge he founded in New York the “Aryan Lodge,” he used the pages of his *Path* to bring to the notice of the United States public the great worth of Oriental religions, especially Hinduism. In the very first editorial (April 1886) Mr. Judge, writing for himself and his colleagues, states:—

From their present standpoint it appears to them that the true path lies in the way pointed out by our Aryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is now Kali Yuga, or the age of darkness.

The solution of the problem, "What and Where is the Path to Happiness," has been discovered by those of old time. They thought it was in the pursuit of Raja Yoga, which is the highest science and the highest religion—a union of both. In elaborating this, they wrote much more than we can hope to master in the lifetime of this journal. . . .

True occultism is clearly set forth in the *Bhagavat-Gita* and *Light on the Path*, where sufficient stress is laid upon practical occultism, but after all, Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

The editorial closes thus:—

What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful"; it is the death of selfishness.

The first article immediately following the editorial is entitled "AUM!" and is by Mr. Judge himself. The second number of *The Path* (May 1886) opens with "Studies in the Upanishads" by Mr. Judge, and so on month after month and year after year the cause of ancient Indian culture was served. In passing it might be mentioned that Islam and Sufism also received attention and Mr. Judge published half a dozen articles on the subject in that very first volume of *The Path*.

In the second volume Mr. Judge commenced writing his very valuable *Notes on the Bhagavad-Gita*. Further Mr. Judge's rendition of Patanjali's *Yoga-Sutras* and the *Gita* were published in 1889 and 1890 respectively.

Still more. Mr. Judge established in January 1891—during the lifetime of H. P. Blavatsky—"The Oriental Department." Elsewhere (p. 114) we reprint the intimation of its establishment

from *The Path* (Vol. V, p. 359, for February 1891). Every month papers on Oriental topics, mostly Hinduism, were published and were given wide circulation throughout the U. S. A. In our January 1945 issue (p. 28) will be found the reprint of Mr. Judge's thought-provoking appeal to his Indian brothers seeking their moral support and cultural aid for this Department, written late in December 1890.

The Path, the books, and the Oriental Papers were all printed on the Aryan Press, especially set up by Mr. Judge and his friends.

It must be remembered that all this was from 1886 to 1891. In what measure Mr. Judge's work in the U. S. A. paved the way for the conception and the holding of the famous Parliament of Religions in Chicago in 1893 has never been chronicled.

* * *

Annie Besant's love for Hinduism was strong; her strenuous industry in the cause of Hindu renaissance was sustained. For many years she laboured in the service of India, using her tongue, her pen, her purse. And in justice to her as well as to Theosophy we must state the fact that it was as a Hindu and not as a Theosophist that she felt for, thought of and laboured for India. Professor Sarma is correct in saying "that Mrs. Besant possessed a Hindu heart beneath her European skin." Comparisons are often invidious; Colonel Olcott had deep love for Buddhism and his services to that religion in Ceylon, Burma and Japan were great, but he never lost his Theosophical cosmopolitanism and though he took the Pancha Shila he remained a Theosophist; but Mrs. Besant was Hindu first and Theosophist in the next place. This is no adverse criticism. It is not generally recognised that the history of the Theosophical Movement in India would have been very different if Mrs. Besant had *mastered* the teachings of Theosophy as given out by H. P. Blavatsky ere she set foot on Indian soil. Having joined the Society in 1889—only two years prior to the passing of H. P. Blavatsky—being always busy, temperamentally more a propagandist than a student, Mrs. Besant had not the time to digest and to assimilate the teachings of Theosophy. She tried to learn Theosophy while lecturing and

writing and travelling. Soon after the death of Mme. Blavatsky she met her tests : one false step led to another and before she had time to recognise it she was a "passionate pilgrim" to the shrines alternately of lower psychism in London and of orthodox Brahmanism in Benares. Mrs. Besant's career in India must be divided into two parts, from 1894 to 1907 and then from 1907 to 1933. For over a decade she worked splendidly for Hindu renaissance in particular, putting that large community under a debt of profound gratitude. During this period, though she played with lower psychism during her visits to the West, the influence of her Hindu friends prevailed ; Mr. Sarma truly points out that

there is no doubt that her best work on behalf of Hinduism was done when she was in Benares. (p. 203)

And who can doubt its stupendous influence on India ?

From 1907 onwards she was dominated by psychic forces ; she broke with her Benares friends and started to walk the declivity of psychism. She never checked her moves by the pure Teachings of Theosophy whose inspiration had brought her out of atheism. Pledged to a way of soul-life and spiritual discipline, unconsciously to herself she slipped away from her chosen Path, claimed for herself the position of the Successor of H. P. Blavatsky (forgetting her own words penned at the time of the passing of her Guru). Later on she fancied herself superior to that Guru. Professor Sarma repeats the mistake made by hundreds when he writes :—

And when Madame Blavatsky died in 1891, her apt pupil in these occult matters, became the head of its E. S. (p. 200)

What actually happened after H.P.B.'s death in connection with that E. S. T. is accurately detailed in *The Theosophical Movement—A History and a Survey* (pp. 293-301). The subsequent developments in Mrs. Besant's career very clearly prove how, misled by misguided psychic friends, she misled hundreds of her followers. Her political career was tarnished by non-theosophical forces—but that is still another story. Every effort to draw her back to the original Theosophical Programme was in vain. Thus, for example, in the conduct of her E. S. T. she strayed

away far and farther from the programme and the policy of H.P.B. In her public Theosophical work also she made extravagant claims and pronouncements of which Professor Sarma writes and which in the passage of time have proven how wrong she was. Relying almost entirely on the "clairvoyance" of another, she prophesied the coming of the world-teacher, etc., those several bubbles have already burst. All this, alas ! brought disgrace on the name of Theosophy ; and the Indian public, even today, is blissfully ignorant of the fact that Mrs. Besant's *Ancient Wisdom* and other books contain teachings different from and contrary to those of H. P. B.'s *Isis Unveiled*, *Secret Doctrine* and *Key to Theosophy*. There is some justification for Professor Sarma's conjecture that the Theosophy of Annie Besant is "taken from Hinduism and Buddhism and modified in the light (or twilight) of occult knowledge derived from various sources." But this is not true of Theosophy. Professor Sarma will agree that if he wants to learn about the Teachings of Krishna he must go to the *Gita*, if of Jesus he must go to the *New Testament* ; similarly if he or any one else desires to know what Theosophy is, let him go to H. P. B.'s *Isis Unveiled*, her *Secret Doctrine* and her *Key to Theosophy*.

* * *

It might be asked—"What was wrong with Mrs. Besant's work at Benares ? Does Theosophy not favour service of Hinduism ?" It is a Theosophical mission to serve all religions, all states, all societies, as these are but channels of soul evolution. Mr. W. Q. Judge himself, copying the example of his Guru and colleague H. P. B., advocated that special effort should be made to effect a spiritual renaissance in India, but not along sectarian lines. Theosophy advocates proceeding from Universals to Particulars ; Mrs. Besant reversed the method by working for a sect, a creed, hoping to serve India. Instead of spiritualizing and theosophizing Hinduism, she materialized and Brahmanized Theosophy. She could have unified India by maintaining a truly Theosophical stand-point.

Mrs. Besant's was a wonderful mirror-mind ; she reflected the views and the thoughts of those who played upon her pride or for whom her

emotions were aroused; and in that psychological phenomenon is locked up the clue to her character. If as a humble disciple of H. P. B. she had taken to heart and remembered but two remarks of her Guru, she would have saved herself much suffering which, alas! was hers in the last years of her life and, what is more, she would have sustained the influence of pure Theosophy in India.

First, she herself records how H. P. B. remarked that Mrs. Besant was as proud as Lucifer.

Second, introducing her to Mr. Judge in a letter dated 27th March 1891 which Mrs. Besant carried to New York, H. P. B. wrote that Mrs. Besant was "not psychic or spiritual in the least—all intellect."

If she had freed herself from pride, and if she had spiritualized her intellect, developing the powers of the Higher Psychism, what a different place India would be today! She would have served the Panchama of her time, called Harijan today, as well as the Muslims and the caste Hindus, with a superior knowledge and a different power. She could speak, she could write, she could work—as it is given to very few to do. Her place is assured in history as a giant who contributed substantially to the renaissance of Brahmanism in particular and the awakening of India in general. But the Cause of Theosophy is the poorer and has suffered most in India for not having received at the hands of Annie Besant the benefits of pure Theosophy. And, what is worse, her failure has made most difficult the effort of those who aspire to hold aloft the Light which shines in the Message of H. P. Blavatsky.

* * *

Students of Theosophy, especially in India, will do well to peruse Professor Sarma's *Renaissance of Hinduism*. It is a useful publication, despite some minor slips and despite his unfamiliarity with the Teachings of pure Theosophy. The story is well told; the links between the chapters are well brought out. Those who want to understand and serve India will profit by possessing a copy. We thank its author for the work.

THE ORIENTAL DEPARTMENT AMERICAN SECTION

[Reprinted from *The Path*, Vol. V, p. 359, for February 1891.—EDS.]

The year 1891 is to mark an era in the Theosophical Society. The General Secretary desires to announce that with the consent of the Executive Committee he will begin this month the work of the ORIENTAL DEPARTMENT in order to carry out more effectually than ever before the second object of the Society—the *investigation of Aryan and other religions, sciences, and literature*. It is purposed to procure articles or translations relating to eastern religions, philosophies, literature, folk-lore, social customs and observances from competent Hindus, Parsees, and other Asiatic members and persons. These will be issued in pamphlet form monthly or oftener as funds allow, and will be distributed free to all Branches and members-at-large in good standing.

An extension of this scheme includes the employment of pandits—scholars—in India and elsewhere as soon as the funds come to hand. It is obvious to anyone who will inspect the cash book that our funds will not now permit of the enlargement of this scheme, but it could be put into extensive operation at once if members would give more than the small fee required by the Constitution. Through this Department the General Secretary hopes to be able to furnish a fund of valuable and interesting information such as cannot be otherwise obtained except at great expense for books and other means of study. It is certain that what little has been said to our people by interested missionaries and travellers has been very wide of truth in respect to the people of Asia, their manners, customs, literature, and social life. Indeed, but little can be got from Asiatics by such agents, and it is believed that only through our Society the real truth may be reached. Such a general and correct knowledge of distant people, all brothers of the human family, will do much to enlarge the boundaries of our thoughts, to abate race prejudice, and in all ways tend to strengthen the feeling of brotherhood which it is the aim of the Theosophical Society to arouse. Nor is there any reason why

the T. S. should not be a great Asiatic investigating Society.

Any one desiring to aid the Society in this work can do so by making donations to the General Treasury, as the Executive Committee has passed an order that the general fund may be used for this purpose in addition to the items of rent, clerk hire, *Forum* and Branch paper printing to which it is now devoted.

WILLIAM Q. JUDGE,
General Secretary.

THEOSOPHY AND HINDUISM

In the above article on "Theosophy in India" some reprints of historical value are referred to. They are as follows:—

The first, printed above, entitled "The Oriental Department," deals with the inaugurating in 1891 of a special department in New York referred to on pages 112 and 114.

The second and the third, printed below, need a short introduction. In the London *Lucifer* (Vol. XI, p. 28) for September 1892 appeared an account of a very interesting gathering in Darjeeling from the pen of F. H. Müller under the caption—"Tibetan and Cingalese Buddhists." H. Dharmapala and Pandit Sarat Chandra Das met some Lamas from Tibet at a gathering at which a Sikhim prince officiated, surrounded by temporal and religious dignitaries. In his speech Pandit Sarat Chandra Das made some remarks about the teachings of Buddhism and Hinduism to which our esteemed friend, the late Rai B. K. Laheri, an Associate of the U. L. T., took exception in an article he contributed to *Lucifer* (Vol. XI, p. 492) for February 1893 under the heading "Buddhism and Hinduism," from which we extract:—

I would have passed his remarks by unnoticed, had it not been that mischief lies in them. Already in

India there have been symptoms of doubt gradually beginning to show themselves in Hindû minds regarding Buddhism. There are many people both in and out of the Theosophical Society who have asked me personally whether Theosophy means Buddhism or not, and whether the object of the T. S. is to convert the Hindûs to Buddhism? In the Annual Convention of 1891, of the Indian Section, when Colonel Olcott stated publicly from the Theosophical platform that Madame Blavatsky openly announced herself as a "Buddhist," I observed the long faces that all the Hindû members wore on hearing this from the President of the Theosophical Society, and Mr. Bertram Keightley, the General Secretary of the Indian Section, had to qualify the statement of the President-Founder there and then by remarking that Madame Blavatsky never announced herself as particularly belonging to one religion or the other; to her all religions were the same, because she was a follower of the Universal Religion of Truth....

We have a most onerous duty to perform, and we are irrevocably pledged to its performance. The magnitude and enormity of this difficult task will be a thousand-fold increased if we forget the first lesson that we have learned at the feet of our Guru, that we should not speak disparagingly of any religion by giving preference to another.

Meantime Mr. Judge had heard "from trustworthy sources that many Brahmins in India are raising objections to the T. S. on the ground that it is a Buddhist Society" (*The Path*, April 1893, p. 30). Therefore he thought it necessary to pen two articles, one in *Lucifer* (Vol. XII, p. 143) for April 1893 and the other in his own *Path* (Vol. VIII, p. 52) for May 1893. These two are reprinted below. Subsequent developments arising out of these two contributions have their own importance and value, but their narration is not essential to the lines of thought presented in the review of Professor Sarma's chapter. We will only mention them—Mr. Judge's letter in *The Theosophist* for September 1893 and his review-article in *The Path* for March 1894. Only one remark need be added—Mrs. Annie Besant landed in India in November 1893, *i. e.*, in the midst of the discussions then going on.

THE THEOSOPHICAL SOCIETY AS RELATED TO BRAHMANISM AND BUDDHISM

[Reprinted from *The Path*, Vol. VIII, p. 52, for May 1893.—EDS.]

[The subjoined circular has been sent by me to as many Brahmins as I could reach. I have purposely used the words "Brahmins of India" in the title because I hold to the view of the *Vedas* and the ancient laws that the Brahmin is not merely he who is born of a Brahmin father. In America lack of accurate knowledge respecting Indian religions causes a good deal of misapprehension about Brahmanism and Buddhism, as very many think Buddhism to be India's religion, whereas in fact it is not, but, on the contrary, the prevailing form of belief in India is Brahmanism. This necessary distinction should be remembered and false notions upon the subject dissipated as much as possible. Buddhism does not prevail in India, but in countries outside it, such as Burmah, Japan, Ceylon and others. The misconception by so many Americans about the true home of Buddhism if not corrected may tend to cause the Brahmins to suppose that the T. S. here spreads abroad the wrong notion; and no form of religion should be preferred in the T. S. above another.—W. Q. J.]

TO THE BRAHMINS OF INDIA

144 MADISON AVE, NEW YORK, *April 5, 1893.*

My Friends:—

In the English Theosophical magazine, *Lucifer*, for the month of February, 1893, is an admirable article by Rai B. K. Laheri of Ludhiana, Punjab, in which he asks his fellow Theosophists to remember that no religious form of belief should be prominently brought forward or disparaged by members of the Theosophical Society, and his words appeared at the very time I was contemplating a fraternal letter to you to show you that that Society is not engaged in any attempt to bring forward the Buddhist religion. I was the pupil and intimate friend of H. P. Blavatsky who founded the Theosophical Society; I took part with her in its first organization; I was conversant with her sleepless devotion and untiring zeal in the work she wanted that Society to do, which was to follow out the plan laid down for it by some of your own Indian Rishees, the Mahâtmas who were her Gurus; I was told by her in the very beginning of that work that her object as

directed by her Guru was to bring to the attention of the West the great truths of philosophy contained in the old books and thought of India; I know that her first friends in the work in your country, even before she left this one, were Indians, Brahmins, sons of Aryavarta: hence my sensitiveness to any misapprehension by you of its purposes or of its supporters can be easily understood by you. I am not a Christian nor a member of any religious body; as I was born out of India in this incarnation I could not be a Brahmin under your present laws; but if I am anything I am a follower of and believer in the *Vedas*; I have therefore a peculiarly deep interest in the philosophic and religious literature of the Indian Aryans, am in strong sympathy with its convictions and spiritual quality, and have in all ways, but especially for the last seven years in my own magazine, the *Path*, laboured constantly to bring its treasures to the attention of students in this Western World.

Having, then, this triple devotion,—to the teaching of Indian sages, the ideals of the Messenger of your own Rishees, and the welfare of the Theosophical Society, it will be evident to you why the evil so strongly felt by my honoured Brahmin co-worker, Bro. Laheri, and by myself should lead me, as an individual and as Vice-President of the T. S., to address as many of you as these words can reach. The evil is this: that a suspicion is spreading through the Brahmin community that the Theosophical Society is losing its impartial character as the equal friend to all religions and is becoming distinctly Buddhistic in its sympathies and affiliations. And the evil is not a mere mistake as to fact: it is evolving the practical consequence that interest in the Society diminishes among its natural friends in Brahminism, that they hesitate to enter its membership or coöperate in its work, and that they withhold the aid without which the priceless treasures of their literature, so indispensable to the efforts we Theosophists are making to throw light upon the great problems of existence now agitating the Western mind, and thus unite East and West, cannot be used in the spiritual mission the ancient Rishees have approved. In brief, Brahmins will not sustain the Theosophical Society if they believe it a Buddhistic propaganda; nor can they

be expected to. No more could Christians, Mahommedans, or Parsees.

Although, as I am unreservedly convinced, this evil is due to misapprehension, it must none the less have had some cause to originate it. I believe this cause to have been threefold. First, the name *Esoteric Buddhism* given to one of our books. This book, as many of you know, was the first important attempt to bring the truths of real Indian spiritual philosophy to the knowledge of Europe and America. But it was not Buddhism. It was first named *Fragments of Occult Truth*, and might just as properly have been published with the title *Esoteric Brahmanism*. Its enormous circulation and influence, both on a constant increase, show the readiness of the Western mind for just this teaching. But its title, adopted from lack of a more accurate term at the time, has naturally led many to suppose it an exposition of mere Buddhism, although its author, Mr. Sinnett, has been at pains to explain the contrary and Madame Blavatsky has also pointed out the mistake.

Second, the well-known membership in the Buddhist Church of Col. Olcott, President of the Theosophical Society, and his earnest efforts to unite the two schools of Buddhism, as well as to popularize their teachings and to restore the temple at Buddha-Gaya. And yet you must remember that Col. Olcott was himself invested by Brahmin authorities with the Brahminical thread, the highest possible evidence of confidence in his character, and that he has recently lectured with enthusiasm on the essential unity of the inner teachings of Buddha with your own religion. Nor should any of us forget that any personal predilections for his own faith are as much the right of the President as of any private member of the Society; and that the very Constitution of that Society, the Constitution he himself was active in shaping, forbids the identification of the Society by any officer or member with his personal beliefs in either politics or religion. Those of you who know Col. Olcott must be aware how utterly he would repudiate any wish, or even willingness, to thus abuse his official station.

Third, the incautious remarks of Buddhist members of the Society. No doubt such have at

times been made, and in the warmth of personal zeal or in momentary forgetfulness of the scrupulous impartiality a true Theosophist owes to all other lovers of truth, our Buddhist friends have occasionally used comparisons which were unwise. Yet even here we need remembrance that absolute fidelity to the highest ideal, ceaseless prudence in speech and pen, total faultlessness as to tact and wisdom, are not vouchsafed to any body of religionists or to any individual of them. In this, as in other departments of human conduct, there will be lapses of discretion, and it would be unfair to refuse to an inconsistent F. T. S. the allowance we concede to an inconsistent moralist. Certainly it would be unfair to antagonize the Society because some of its members proved defective in its spirit.

It is my conviction, then, that the suspicion which has thus interfered with the Society's work and impaired your own interest in it has no real basis. And I think you will share it if you recall such additional facts as these:—the explicit statements of the Society in its Constitution; the absolutely unsectarian spirit and proclamations of its great Head, Madame Blavatsky; the total freedom from sectarian affiliation exhibited in the actual conduct of the Society; the whole-souled devotion to its mission of many, both in East and West, who are not Buddhists in belief; the eager effort by many after all the light and truth your invaluable literature contains; the unqualified welcome given by Western Theosophists to such of your co-believers as they have been privileged to meet in their own lands. And possibly you may give weight to the unreserved assurance from myself, who have been close to Madame Blavatsky from the first and in constant conference and coöperation with her, an active worker in the Society and familiar with its history and genius, that it has not been, is not, and is most unlikely to become the organ of any sect or faith, the thing essential to its operations, nay, even to its existence, being the most absolute catholicity of thought and sympathy and respect. And I may go further, assuring you also that no one would more immediately, sternly, uncompromisingly, ceaselessly resist the contrary policy than would I. I use these words in their fullest

significance.

And so the purpose of this letter is to invite a revival of your confidence in the Theosophical Society. In many of you it has never declined. Where it has done so I would restore it. In my own country and in Europe the interest in the work of the Theosophical Society and in Indian philosophy and thought has had an expansion in the last few years which is simply amazing. I can hardly give you adequate idea of the change in the press, in public sentiment, in private study. The Society itself is growing steadily. In America we have seventy-three Branches and shall have seventy-five before this reaches you. Only one is really moribund. This means an increasing zeal for Oriental truth. More expositions of Eastern philosophy are demanded. The three editions I myself published of the *Bhagavad-Gita* have been exhausted, and a fourth is just coming out. Ancient Aryan ideas and views of life are permeating the land and moulding the convictions of its people. We need help to increase and fix them. Much of this can come only from yourselves and others in India. By your own identification with the Society you can strengthen it for its local work, aiding it to dissolve the barriers between religions and sects and to enliven fraternal feeling through all, assisting in the attempt to uplift higher ideals among your countrymen. And if you cannot join the Society, you can help it by countenancing its work. On our behalf you can transmit those valued treatises which throw light on the great problems of destiny which concern us and you alike, and can thus take part in the truly philanthropic work of giving truth to those who need and ask it. We who are, with you, fellow-seekers after light and aspirants after progress know the joy of sharing our treasures with the sincere, and we invite you to give us more towards such sharing. Like you we are workers in the Rishees' cause, and we seek the most efficient aids in that work. If you do not give this aid or if you continue to rest under the wrong impression I have spoken of above, you will interfere with a work that is for the direct benefit of India and of your religion. For our work is meant also to bring the attention of the West to the philosophical and religious truths of the

Sacred Books of India, to the end that India may be helped to lift itself up once more to spiritual heights of power and thus in its turn benefit the whole race of man. It is only by teaching the West the soul-satisfying philosophy of the ancient Aryans that we can lead them on as parts of the human family, and as, indeed, perhaps the very nations where some of you may be drawn by Karma to incarnation in some future life. By having a wrong impression of the work of the Society you will be led to speak against it and to throw your powerful influence in the scale opposite to it, and thus very materially hold it back.

I invite you to communicate freely with me in answer to this letter, and to give the letter itself the widest circulation possible among Brahmins. I shall arrange for its translation into a native tongue. And so with respect and sympathy and fraternal spirit, and with the hope that these words may avail to correct an error which has distressed and alarmed me, I am

Your friend, however distant,

WILLIAM Q. JUDGE

INDIA

A TRUMPET CALL AT A CRISIS

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From the facts that I am now the General Secretary of the American Section of the T. S. and its Vice-President, and was one of those who participated at the very first meeting of the Society in 1875, and for many years was intimately acquainted with H. P. Blavatsky and also with Col. Olcott, what I have to say on the subject of this article should have a weight it could not have if I were a new member, or unacquainted with its history, its real aims, and the aims and purposes of those who, greater than I, were and are so long in the front of its ranks. I ask for these few remarks, therefore, a serious consideration by our members in all countries, and also by such persons in India, not members, who may read this article.

Is there a crisis, and if so what is it and what does it amount to? There is a crisis not noticeable on the top of our historical wave, and which will not be perceived by those among us who are

much interested in the work in their own particular Section. In some places there is no cause for any alarm, as interest is great and work goes forward. But the T. S. is not a national body; it is international; it has an object that embraces the entire race; causes at work in any one part of it may react on all with force when the time comes. We must, for that reason, look over the whole field from time to time, and not confine our estimate to what goes on merely in our own Section or Branch.

The critical spot is in India, the land where at the present time the Masters live in person, and from where went out the real impulse for our foundation and work. If India is of no consequence in our movement, then discussion is useless, for to bother about a place of no importance would be waste of time. If Western members are so enamoured of Western culture, civilization, and religion, as to look on Indian thought and philosophy as more or less fantastic, any consideration of the present would be out of place; to all such members I say, do not read this. But those who know that our forms of thought are really Indian, coloured a little by our own short lives as nations; those who realize how important in the great family of nations the Indian race is; those who see that no part of the great human mind can be left out—all those will be able to appreciate the nature of the crisis, and then will act as discreetly as possible to the end that danger may be averted.

Centuries before the West had grown out of its savagery the mighty East had grappled with all the problems that vex the men of the Western world and the nineteenth century. The solutions of these were recorded and preserved among the people of the East. This preservation has been in many ways. In stone of monuments, in books of various materials, in the arrangement of cities, in customs of the people, and last, but not least, in the very beliefs of the common people, looked on by our great men—whom many follow like sheep—as superstition and folly, and often degrading. The monuments and temples need to be read in the light of symbolism; the books are cast in a mould not quite the same as the idioms of the West, and have to be read with that in

view as well as holding in the mind the fact that those who wrote them knew more of the Occult machinery of the Kosmos than we now know; they are not to be thrown on one side as folly or phantasy, but should be studied with serious care and with the help of the Hindûs of to-day, who must naturally have some inkling of the hidden meaning. The philosophy in these books is the grandest known to man; the true religion there will be found, when the dust is cleared away, to be, as it says, the religion of Brahma, and hence the first. It will turn out to be the foundation for which the members of the T. S. are looking. But this does not mean to say that that true core and centre is just what this, that, or the other school of Vedântins say it is, for it might turn out to be different. It is hence of the highest importance that our Society should not, at any time, needlessly bring into the minds of Brâhmans the idea or belief that the T. S. is engaged covertly or openly in bringing forward any other religion, or any particular religion or philosophy. And if by accident or fortuitous circumstance Brâhmans in general acquire such an idea or belief, then it is the duty of our members to show how that is a mistake and to induce the others to alter their attitude.

But some may say that it is not of much consequence what some or many Brâhmans who do not enter the T. S. may say or think on the matter. It is of consequence, for the reason that the Brâhman in India is the natural priest, the one who is supposed to preserve the truth as to religion and religious books; and as the whole country so far as Brâhmanism is concerned moves on by and through religion, a false attitude on the part of the Brâhmans is very serious, and should be done away with if possible, by all right means and arguments. If they in their own circle, having a false idea of our movement, preach against us, we shall find a silent, subtle, untouchable influence negating all our work. On the other hand, these teachers of the Hindû can do much work if they have a mind, as they have shown in the past. As an illustration I may cite the *Ârya Samâj*, which rose up from the efforts of one Brâhman, but obtained the support of many more, and learned ones also, when it was seen that the

object in view was necessary.

Now, then, the crisis is that the Brâhmans in general all over India are beginning to get the idea and belief that the T. S. is merely an engine for the propagation of Buddhism. They are therefore starting an opposition by means of their own power and influence, and the consequence may be that they will keep many worthy men there from coming into the T. S., or from giving it any encouragement whatever. They are not making a new Society, but are privately arguing against the T. S., and that is more subtle than public effort, because no counter argument is possible.

It is true they are not supported by the real facts, but to some extent they have arguments from appearances. A famous book in our list is called *Esoteric Buddhism*, while, in fact, it is not Buddhism at all distinctively, but is distinctively Brâhmanical. Its entitlement was due perhaps to enthusiasm about the Guru of the writer. Col. Olcott has declared himself officially and privately to be a Buddhist duly admitted by the high priest, and has written a Buddhist Catechism, a great and useful work which has the approval of the same high priest. The Colonel also is now going about a strictly Buddhist work, which has not so much to do with religious or philosophical opinion as it has with mere questions relating to a theological foundation, a temple and its appurtenances in the heart of India. If these Brâhmans were able to gauge public opinion in America they would have more arguments from the outer look of things, because here everything in respect to Indian religion is called by the generic name of "Buddhism," as the people are too hurried to distinguish between that and Hindûism, and have been accustomed to the *Light of Asia* and other works bringing forward the name of the religion of the Buddha. So much is this the case that all newspaper matter on this subject is labelled with the one name, and very often people when speaking of a Hindû will say, "Of course he is a Buddhist."

Our crisis is, then, that all our efforts may be hindered in India, and we may be deprived of the very necessary help of the Brâhmans in the attempt to bring forward to the world the great truths of the Wisdom Religion. What then is the

remedy? Is any one to blame?

No one is to blame. Col. Olcott's efforts are right and proper, as he could not be rightfully asked to give up one form of his general work just for the sake of one religion or system. We all know very well that he is not engaged in trying to make the T. S. an engine for the propagation of Buddhism. For many years he laboured for Hindûism to almost the exclusion of the other system. Mr. Sinnett is not to be censured either, for his book really teaches Brâhmanism. Besides, all the work of Col. Olcott and of the book named must end in giving to the West a greater light on the subject of the Hindû religion, and in deepening the effect on the Western mind of ancient philosophy as found in the Wisdom Religion. In consequence of that, every day, more and more, the West will look for the treasures of the East, if these are not deliberately hidden away.

The remedy is for all the members who take the right view in this matter to persistently show to the Brâhman how he is mistaken, and how, in fact, the T. S. is the very best and strongest engine for the preservation of the truths of the Vedas. If the Brâhman non-member is convinced of this, he will then encourage the community to help the T. S., and the young men under his influence to enter its ranks; he will try to discover hidden manuscripts of value and give them to us. We should also show that in the course of progress and the cycles, the time has come now when the Brâhman can no more remain isolated and the sole possessor of valuable treatises, for the West is beginning to drag these from his hands, while at the same time it is doing much to spoil the ideals of the younger generations of India, by the mechanical and material glitter of our Western civilization. Waked up fully to this he will see how necessary it is for him to seek the help of the only organization in the world broad and free enough to help him, and to give all that equal field without favour where the Truth must at last prevail.

We should all rise then at this call and do whatever we can at every opportunity to avert the danger by applying the remedy. The sincere Hindû members of the T. S., especially, should take note and act in accordance with this, and with the facts they know of their own observation, warrant, and demand.

WILLIAM Q. JUDGE

MR. JUDGE'S BOOKS—A STUDY

III.—ECHOES FROM THE ORIENT

The key-note of the *Echoes from the Orient* is struck on the first page. There we learn not only that man is a soul, learning through reincarnation, but that evolution has a twofold purpose: (1) The soul must arrive at such "perfect knowledge through repeated experience as to enable one to assume a body fit to be the dwelling-place of a Mahâtma or perfected soul" and (2) man must become "a spiritual helper to mankind."

Here we have the reason given for the importance of the study and application of the philosophy. Mr. Judge points out (p. 8, Indian Ed.), that the knowledge of the "pre-natal and post-mortem states" are "of vital interest," not only "because knowledge or ignorance concerning them alters man's thought and action while an actor on the stage," but, more important still, "it is necessary for him to know in order that he may so live as to aid in the grand upward sweep of the evolutionary wave." This "grand upward sweep" of evolution takes on a new meaning as we study it in connection with the Adepts and Dhyan Chohans, and see our relationship with them in their work, for, if the Dhyan Chohans are "men perfected and become what to us are gods" through the same evolutionary progress "in prior periods of energy and action," if they have "aided in countless evolutions in the eternal past," and if such "is the great goal for a human soul to strive after" (p. 15), then we must begin to look for signs of how to help in this Work now.

It is difficult for us to see the real link between the God-created and ruled Universe, and the apparently automatically acting laws of the Universe of matter, but here we are again helped.

Although

the Theosophical philosophy does not postulate a personal God, whether extra- or intra-cosmic, it cannot admit that Nature is left unaided in her work, but asserts that Dhyan Chohans aid her, and are constantly occupied in directing the all-pervading life in its evolutionary movement. (p. 13)

Even this may seem vague to the student, but the following sentences bring it nearer to his understanding:—

Doing their will among men on this earth are the Adepts—the Mahâtmas. (p. 13)

By using their natural powers, they every day influence the world, not only among the rich and poor of Europe and America, but in every other land, so that what does come about in our lives is better than it would have been had they not had part therein. (p. 26)

Still further down the scale,

through the agency of the disciples of Adepts many effects are brought about in human thought and affairs. (p. 29)

All this must not be looked upon as "interference," or a personal, however high, disregard for Law, for we are reminded that

the harmony of the spheres is the voice of the Law, and that voice is obeyed alike by the Dhyan Chôhan and the Mahâtma—on their part with willingness, because they are the law; on the part of men and creatures because they are bound by the adamant chains of the law which they do not understand. (p. 13)

The path from men who obey the Law because they are bound (or disobey it), to the Mahatmas or Dhyan Chohans who obey the Law with willingness and intelligence, leads through the discipleship stage, and we learn much of the inter-relationship subsisting between the Mahatma and the disciple. Speaking, though he himself never mentions the fact, from the stand-point of a chela of many years' standing, Mr. Judge tells us that

under the protection and assistance and guidance of this Society of Adepts are the disciples of each one of its members. (p. 29)

Hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts. They have no diplomas, but there resides in them a consciousness of constant help and a clear knowledge of the true Lodge. (p. 33)

Though, as mentioned in the introductory article of this series the aim is "self-dependence with perfect calmness and clearness," and to develop this the disciple is "made to stand alone," (p. 32), yet he is constantly assisted. Assistance comes not only from the Mahatma direct, but disciples are themselves divided into "different degrees, corresponding to the various stages of development," and "the least developed" are

“assisted by those who are in advance of them,” and so on until the “grade of disciple is reached where direct intercourse with the Adepts is possible.” (p. 29) The stages of development depend upon the whole nature of the disciple corresponding to that development or stage and nothing can be or ever is obtained by favour. Not in favour even of those who are in direct relations with some Adept can the law be infringed. (p. 16) But all through the long process “each Adept keeps a supervisory eye upon all his disciples.” (p. 29)

If it is the whole nature of the disciple that needs changing for further development, then it must be within himself and his nature that each must begin to search. If the aim is to make him more able to carry out the Divine Will in the world of men, then he must learn how to do this. One fundamental and practical fact is brought out:—

All men are—as a scientific and dynamic fact—united... Each nation suffers, on the moral as well as the physical plane, from the faults of all other nations, and receives benefit from the others also even against its will. This is due to the existence of an imponderable,

tenuous medium which interpenetrates the entire globe, and in which all the acts and thoughts of every man are felt and impressed, to be afterward reflected again. Hence, say the Adepts, the thoughts or the doctrines and beliefs of men are of the highest importance, because those that prevail among people of a low character are just as much and as easily reflected upon the earth as are the thoughts and beliefs of persons occupying a higher plane of culture. (p. 5)

A knowledge of the Astral Light becomes necessary, and Mr. Judge explains its powers and functions. The last paragraph of the *Echoes* gives us the practical importance of this knowledge:—

This light can... be impressed with evil or good pictures, and these are reflected into the subconscious mind of every human being. If you fill the astral light with bad pictures, just such as the present century is adept at creating, it will be our devil and destroyer, but if by the example of even a few good men and women a new and purer sort of events are limned upon this eternal canvas, it will become our Divine Uplifter. (p. 56)

The workings of the Astral Light are further explained in the *Epitome*, to which we shall next turn.

ANCIENT SCRIPTURES

“Recluse” in his Bandra Diary in *The Indian Social Reformer* for 9th June writes:—

It is my firm conviction that all the scriptures of the world are fundamentally sound and rational. They are written in a sort of code the key to which we have lost. When the key is found, as it will be some day, their meaning will be plain and their guidance will be of invaluable help to mankind in solving the problems they have to face. The Genesis story which appears childish now will then stand revealed in its true meaning.

This is the true Theosophical position and reminiscent of H. P. B.'s words in *The Secret Doctrine* (I. 336):—

There is more wisdom concealed under the exoteric *fables* of Purânas and Bible than in all the exoteric *facts* and science in the literature of the world, and more occult true Science, than there is of exact knowledge in all the academies. Or, in plainer and stronger language, there is as much esoteric wisdom in some portions of the exoteric Purânas and Pentateuch, as there is of nonsense and of designed childish fancy in it, when read only in the dead-letter murderous interpretations of great dogmatic religions, and especially of sects.

IN THE LIGHT OF THEOSOPHY

In accepting the offer of the Bimala Churn Law Gold Medal, Albert Einstein hoped "that in a not too far future intellectual curiosity and striving for truth will become stronger forces in humanity than political passions" (*Science and Culture* for May). Every true philanthropist and philosopher will say "Amen." The grand aspiration to find truth needs for its realization intellectual honesty, the strength born of dispassion and the spirit of universal altruism which includes reverence for Nature.

Political passions are raging and even scientific minds are swayed by and drowned in them. These passions are rooted in greed and pride and fostered by the sense of false patriotism. The quest for Truth unites human minds; political passions feed, as perhaps nothing else does, the dire heresy of separateness. Real and lasting peace will not come to the world if only politicians are looked upon as leaders and even saviours of mankind. Men and women free from the curse of political passions, with the aspiration to serve the Goddess of Truth (who never doth bless exclusively any caste, creed, nation or race), must come to power to enlighten the minds of mortals.

The religion of the politician as of the priest is Exploitation; that of the true philosopher, scientist and artist is Altruism. Many are the men and women who call themselves, or are called, philosophers, scientists and artists, but who are devoid of a burning love for "Orphan Humanity" and so ought not to be valued as such. Wisdom and Beauty, like ignorance and ugliness, are universal—to be found expressed in every country and community. Those who strive to rise above the distinctions of religion, class and colour are best fitted to evolve in themselves the real intellectual curiosity necessary for the quest of Truth and its service. Albert Einstein himself is an example.

Arguments implicit in the above explain the growing dogmatism of modern scientists. Are they not going the way of the sectarian religionists who in the name of their creedal God support the

Devil of Hatred? History is full of the expressions of this hatred rooted in sectarianism, and one more instance of it is to be found in an un-Christian utterance of the Archbishop of York which is reported by Reuter:—

The Archbishop of York, Dr. C. F. Garbett, told the Convocation of York today that just as there could be no fraternization at present between Allied troops and German people, so there should be no fraternization with German pastors and congregations until more was known of their attitude towards the Nazi régime.

The Archbishop is looking out for "repentance and to the Christian way of life" among the followers of the German Pastors; are these the characteristics of the congregations of his own church? In mosques and temples, in synagogues and churches, political passions rage and flourish, and intellectual curiosity and striving for truth are at a very low ebb. Religionists take it for granted that their own sectarianism is an expression of the whole truth; they never suspect how ignorance and superstition have become entrenched in organized religions, which, as a result, side with the powers of pride and tyranny and darkness.

Students of Theosophy have a lesson in all this. H. P. B. inaugurated the Movement with a view to the real quest of Truth, *i. e.*, Wisdom—universal and impersonal; she raised her voice for spiritual freedom and pleaded for enfranchisement from all tyranny, whether of Science or Theology. She did not write to secure blind believers as followers, but students who with philanthropy as motive and intellectual honesty as method would become seekers of Truth, controlling their sense-life, disciplining their emotional urges, overcoming their mental inertia. Apposite are these words of Master K. H. written to Mr. Sinnett; students of Theosophy should try to become Zetetics and its servers to become whole-hearted. As long as we make compromises with our own personal nature so long will we be communal, creedal, national or racial in our service and not Theosophical, *i. e.*, not dedicated to the betterment of the whole of mankind. Here is the passage:—

One has to get a knowledge of spiritual facts by personal experience and from actual observation, for as Tyndall puts it "facts looked directly at are vital, when they pass into words half the sap is taken out of them." And because you recognise this great principle of personal observation, and are not slow to put into practice what you have acquired in the way of useful information, is perhaps the reason why the hitherto implacable Chohan my Master has finally permitted me to devote to a certain extent a portion of my time to the progress of the Eclectic. But I am but *one* and you are many, and none of my Fellow Brothers with the exception of M. will help me in this work, not even our semi-European Greek Brother who but a few days back remarked that when "every one of the Eclectics on the Hill will have become a Zetetic then he will see what he can do for them." And as you are aware there is very little hope for this. Men seek after knowledge until they weary themselves to death, but even they do not feel very impatient to help their neighbour with their knowledge; hence there arises a coldness, a mutual indifference which renders *him who knows* inconsistent with himself and unharmonious with his surroundings. Viewed from our stand-point the evil is far greater on the spiritual than on the material side of man: hence my sincere thanks to you and desire to urge your attention to such a course as shall aid a true progression and achieve wider results by turning your knowledge into a permanent teaching in the form of articles and pamphlets.

In April last the National Union of Teachers in England held a conference at which a resolution was passed deploring "the harmful effect of the cinema upon the youth of the country." One speaker stated that the cinema "in many cases has definitely led to delinquency"; "films depicting murders, gangsters and sex life" could hardly be expected to produce another result. The establishing of children's cinemas and theatres was called for, as also the provision of projectors in schools to provide a counter attraction. We understand that in some countries, Switzerland for example,

children are not allowed to accompany their elders to cinema shows and special films are provided for their entertainment and education. In India a very strict supervision over children going to cinemas, and even becoming film fans, is necessary. Who is not aware of the evil wrought by these promiscuous visits, in numerous cases very regular, to cinema theatres? They have become instruments of serious demoralization with their sensual and sensuous appeals.

While on the one hand this man-made form of recreation is encouraged our educational institutions do little to foster a sense of appreciation of the beautiful in Nature or in the common objects which surround us. Stella Gibbons, the well-known novelist, in an interview published in *The Leader* (a London weekly, 28th April) has brought out this point in a striking manner:—

Another continuing interest for Miss Gibbons is the beauty and meaning in an everyday object: a loaf, a bed, the stones in a building. (By "meaning," she means their tradition and place in the human heart.) She likes to try to describe ordinary things, places, and people so that other people will see them as beautiful. In the modern world so few people have time or opportunity to see unmarred beauty. Stella Gibbons wants to help them to see it in everyday things about them. In her later books she has included a number of descriptions of *natural* beauty because nothing has such a refreshing effect on herself, during the war, as natural beauty and she feels that thousands of people must be the same.

This she calls "a moral point of view" and it is. Let alone the children, most adults miss much of comfort, joy and inspiration in life, made sordid by past Karma, and from this Nature would rescue them if they only would allow her to do her compassionate acts.

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Theosophy — Los Angeles XXXIIIrd volume

The Aryan Path — Bombay XVIth "

The Theosophical Movement ,, XVth "

Prices may be had on application to the United Lodge of Theosophists.

The United Lodge of Theosophists

DECLARATION

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 signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

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| SAN FRANCISCO (3), CALIFORNIA, U. S. A..... | 860 Pacific Bldg., 4th and Market Streets |
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