

सत्यान्नास्ति परो धर्मः।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November, 1931.

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THE SECOND YEAR

Work for the shedding of light upon other minds through yours.—MAHATMA M.

Learn first our laws and educate your perception.—MAHATMA K. H.

The wider and more generally diffused Movement of Theosophy in the world is fed and nourished by the direct action of the genuine Theosophists, whatever their organizational affiliation. Such look upon H. P. B. as their guide and guru, which means that they constantly study and practise without compromise the teachings she recorded. The fair name of Theosophy, now so grossly besmirched by people also calling themselves Theosophists, can be and has to be cleansed by those, however few and however poor, who remain true to themselves and to the Masters' Programme, which is to be found in the Message of H. P. Blavatsky.

This small bulletin-journal aspiring to take its place and to contribute its quota in the regenerating work of rescuing Theosophy from the grip of pseudo-theosophy, and of promulgating the genuine Teachings of the Sacred Science, commenced its career this day last year. It has gained encouragement and appreciation from many quarters. Some helpful suggestions have been made; some promises of practical help have been offered; and there has been one criticism to the effect that its name is too ambitious for so small a venture. This last has energized us to double the size of the bulletin. In announcing this change we would remind all to recognize that it is not the size of a magazine that

really determines its worth, but its programme and policy. THE THEOSOPHICAL MOVEMENT will continue to serve the Cause of Theosophy, to act as a channel, however humble, of the Original Impulse and the Original Programme of H. P. B.'s Movement.

Consecrated as this journal is to the ideals embodied in the Declaration of the U. L. T., its first obligation is the dissemination of the Fundamental Principles of the philosophy of Theosophy as recorded in the writings of H. P. B., and in such others as stand the test of conformity with them, e. g. those of W. Q. Judge. The method of such promulgation also is according to certain principles about which we print elsewhere extracts from a letter of Robert Crosbie, which need to be studied by all interested and concerned, and in them some will find inspiration as we have.

What is most needed, pressingly and urgently needed, is Theosophical education. Mr. Judge once wrote that it is Theosophical education which "gives that judgment and wisdom needed to properly direct energy and zeal" (*Path*, June 1891, p. 79). The great task before us all is to increase our energy and to purify our zeal to serve Theosophy, not any Theosophical organization, nor any Theosophical leader. Study of the great philosophy is the first and foremost task, for such study alone

will change the manas and the buddhi of each and prepare him to participate in the grand task of changing the manas and the buddhi of the race.

Ardent and persevering servers are few indeed, but the present cycle is bound to produce its crop. Those who aspire to make sacrifices in time, money and work for the benefit of the Great Cause must act up to the injunction of H. P. B.—“In real Theosophy it is always the least who becomes the greatest.” H.P.B. describes the “victorious disciples” as those who “stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translation of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple.” (*The Path*, October 1889, p. 219)

Theosophical education purifies the mind and enlightens the heart; it sends spiritual Prana circulating through our whole constitution; then only the glow of true devotion comes to birth, and it is devotion which ensures real success to the Work of those Immortal Masters who are ever intent on the welfare of the world. Of Them the ancient text speaks:—

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षं जनानहेतुनान्यानपि तारयन्तः ॥
अयं स्वभावः स्वत एव यत्परश्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेषः स्वयमर्ककेशप्रभाभितप्तमवति क्षितिं किल ॥

The great and peaceful Ones live regenerating the world like the coming of spring; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the Sun.

HOW TO REACH MASTERS*

The existence of Soul, which is, in fact, the Real Man, leads us to accept the fact of its unfoldment. The growth of the Soul naturally leads us to the fact of the existence of the Masters—*Mahatmas*, Great Souls, who unveil the Glory of Greater Souls in ever-ascending scale—the ladder above, as also the ladder of souls descending which has its base in the lower kingdoms of nature. Then

comes the realization of Brotherhood of all Souls.

In the work-a-day world of commerce, business, profit, pain, many forget the Soul vision; a few earnestly materialize that vision, and often they enquire about the Great Souls so that they may feel Their nearness. Masters are essential facts in our soul-evolution, and unless the conviction is born in us that without Their aid and intermediation we as human souls cannot realize our identity with the Universal Soul, we do not make practical effort at hastening our evolution.

Many are the questions asked about the Masters. It is often forgotten that we cannot find Them by merely asking about Them, nor by geographically travelling to where They live in Their physical bodies. They must be found by an altogether different process. Nor are They to be found by the comparative study of philosophy, religion, and science, which takes us into the intellectual world, for Their habitat is not the intellectual world, either. But we can purify our intellectual nature and control our desires, and if we consecrate this body of ours so that it becomes a Temple of the Living God we are, then we shall be able to know the Masters.

Complete self-abnegation is necessary—the giving of ourselves to the Masters who exist and who live in a world of Their own—the world of Spirit. The method is that of *Self-realization*. Therefore, all our studies, all that we do, all our life must be put in its entirety at the feet of the Masters that They may make use of it, as They alone know how to do. Do not think that because we have weaknesses and demerits we cannot be made use of. Masters are great alchemists. They know how to transform seeming evils into powers for good. So, we must offer Them not what we have but—all we are. People are willing to give part or the whole of what they have, but there are very few who are courageous enough to give *themselves* to the Masters. Fearlessness is required. That fearlessness comes when we believe ourselves to be immortal, and not mortal, not as people coming and going, living and dying, but as gods in the making—gods who are unfolding their powers slowly and steadily, but—surely.

When we have gained an unshakeable belief in our own powers, then we shall have that first necessary virtue—fearlessness. At the present moment, mentally, morally, and physically, we are all afraid of what may come to us from without. That is so because the warrior within has not been recognized. When we see ourselves as gods, willing to fight all evil, then we will not be afraid of what comes from without, but remain steady in the midst of great storms. Therefore, we must believe in *ourselves*, not in someone else; we must know

* Extract from a stenographic report of a talk to Theosophical students in Le Havre, France, in 1921.

ourselves, and remember that knowledge comes from within, that peace and power abide within. It is the Inner Power that we need—the Power that “fears no more the heat of sun, nor the furious winter’s rage”.

Those who have lived according to the teachings of Theosophy have realised some of the glories of the divine life of the Masters; and they living by the power of the Masters are able to bring others the sunshine of peace and strength and wisdom so that minds become illuminated, hearts purified, and we know—if only for a moment—that we are immortals of the world of souls.

We are to study the teachings of Theosophy while trying to live the *life*, thus making continuous, not spasmodic, effort at every hour of the day to keep the Masters and Their Messengers alive in our minds till we ourselves become disciples possessed of the ardour of the Messenger. Such is the high destiny that awaits every son of man. But it means acting like a man, by the control of our lower nature and the showing forth of the glory of the higher. That serious attempt makes it possible for the Masters to show Themselves to us; but They will come into our life on the one condition—that we fit ourselves to be able to reveal this Life to others. For unless we have made ourselves channels for Their Life in order to help others we cannot touch that Life for ourselves. One quality of the Masters’ Life is its power of motion, its capacity to move on and on. If we do not become channels through which the Life can pass on to others, then that Life cannot flow into us; if it did, it would break us. The Masters are the Masters of Compassion, and They give the gift of Their Life to enrich and not to disturb our existence. And They speak to us through all men; They also speak to others through us. As we walk the streets, as we greet our friends, as we do our common task and go our daily round, as we read, as we write, as we speak, They act through us, if we will only let Them.

The Masters Themselves are channels of Divine Power inherent in that Sourceless Source named in Ancient India *Maha Vishnu*. Our own spiritual strength and bliss flows therefrom. They are Great Souls as we are lesser souls—but both are souls. To live as souls, to help as souls, to toil as souls, to serve as souls other souls, is to recognize the Soul of Souls in all places and at all times. Thus rivers and streams and oceans reveal the splendour of the Soul; flowering shrub speaks its own message as the giant mountain its; small and great lose themselves in the identity of the One Spirit. The peace and power of realization arises in the knowledge that Masters live and work and help by the Way of that Love which is Compassion,

THEOSOPHY AND THEOSOPHICAL ORGANIZATIONS

We refer to this extract from a letter of Robert Crosbie in the opening editorial. It is taken from *Theosophy* (Los Angeles) for February 1920:—

We base our devotion and our efforts upon the nature of Those who gave the Message, and accept as safe, good, true and what is necessary, the lines that are to be found laid down in Their writings. Those who think that way, will work that way, and there is a solid basis for united effort in that position; any other position can but lead to differences, to assumptions, to authorities. It is UNITY that the Movement needs among all who are attracted by the Message; that which will best bring it about is the true way, no matter what any one says. Neither Jesus nor H. P. B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers. So we have to hold to that which eliminates differences, not to pander to any form of religion near or far.

H.P.B. once used a phrase that reads like this—have not the exact words—“A Theosophist who understands Theosophy in his own bigoted sectarian way.” I was wondering if our organizational friends might not call us that kind, in view of the fact that we do question their methods and practice. But do we question their methods and practice? I think not any methods whatever used for the promulgation of Theosophy, but only those that tend to obscure it. We also point out the untheosophical nature of exclusive claims for persons and organizations. This charge will doubtless be made sometime against us by some one. We have a sound and effective reply. We are in sympathy with every movement made to promulgate the message of Theosophy—as such, and with every endeavour to apply that philosophy. While it is true that the principles of Theosophy are just as good and effective under any other name, yet the name is an indication of the source and true embodiment of those principles, and cannot be obscured or changed without some person or system of thought in the way of the seeker after truth. What can be the motive for this? Many, perhaps. Some person desires to be the exponent *par excellence*, knowing well that he will find those who will accede to his claims.

Some organizations claim to be the spiritual organ of Theosophy. These embody separateness, cannot make for unity, and are foreign to the spirit and genius of Theosophy. Theosophy is a Message; should be made accessible to all without intermediaries or would-be interpreters; should be presented as delivered, and its existence as an all-inclusive philosophy continually held forth. Societies who do not do this, should assume a name which would be indicative of their particular effort, in the interest of justice to Theosophy and to those who seek to know it. What do we object to? Titles which present interpretations as the Thing itself, and which by the fact are misleading. No one objects to the use of Theosophical principles as admixtures in any system of thought whatever; it won’t hurt them; it may break them; but such use, while it might be courtesy to call it Theosophical—is not teaching what Theosophy is.

THE BLAVATSKY TRADITION

Mr. R. A. V. Morris of London defined in our last number what he meant by "groups faithful to the Blavatsky Tradition". He said that those theosophists are faithful who propagate without addition or alteration the Theosophical teachings as embodied in the writings of H. P. Blavatsky and her Masters. This provides a good impersonal measure to determine the place and position of individuals and groups of individuals. Hundreds of books have been published purporting to give Theosophical instruction; if their contents were to be calmly and judiciously examined by the light of the teachings of Theosophy as recorded in the writings of H. P. Blavatsky, any one would be able to evaluate the book and its author. H. P. B. herself set an example by an impartial analysis of some mistaken and misunderstood teachings expounded in *Esoteric Buddhism* by Mr. A. P. Sinnett. Why should not her pupils follow her lead, and with calmness ever present analyse every book put forward as Theosophical?

There is another factor: Is the necessity for writing and publishing new books, of such a nature as to outweigh the grievous harm that results? The injury already done by authors who have pushed their own writings, and through them their own personality, obscuring ever so little, or for ever so short a while the Message and the Messenger, is stupendous indeed! Should not the very first concern of a genuine Theosophist be to present not his own interpretation of Theosophy but the instruction recorded in the message of H. P. B.? Again, for the purpose of consolidation of the work of the Movement, should not ardent students study, compare, and produce a list of books and articles which are in conformity with the teachings of H. P. B.? We are not overlooking the fact that good reasons can be advanced in support of new books suitable to present generations of enquirers and doubters. But the experience of the past has a valuable lesson—obscuration of the pure teachings was well nigh complete only a very few years ago, and even the authentic texts of H. P. B.'s books were not available, and her many articles were not known. The task of making these writings available is not finished; therefore should not one's first care and attention be devoted to publishing H. P. B.'s writings before one's own?

The well-meant but ill-conceived movement for fraternization among Theosophists of differing schools has not made any substantial progress because the basis of union has not been considered and evolved. The mere desire to unite has proved barren. There are false as well as fictional ways of uniting—thieves and robbers unite to rob the innocent: youths full of enthusiasm but also of

ignorance unite to change the face of the world; interested politicians and priests unite to further their own schemes, and do not mind exploiting patriotic or religious hearts. Such unions are harmful and dangerous, and those who call themselves Theosophists must take great care not to slip into adventitious fraternization. The ground must be cleared; the right basis must be found.

BOMBAY U. L. T.

On Friday 2nd October, the Bombay U. L. T. moved into its more spacious quarters. At the first meeting held on that day a welcome was given to all members, to non-member lovers and helpers of the Lodge, to enquirers and even to visiting doubters and sceptics. The Declaration of the U. L. T. was given. Telegrams of greetings and good wishes were read out from the U. L. T. in Amsterdam, London, Los Angeles, Paris and Washington D. C., from U. L. T. companions in Bangalore, Brussels, Lahore, and Poona and from *The Aryan Path* office of New York. Letters of greetings and suggestions came from Indian members in Ahmedabad, Bangalore, Bhopal, and Udaipur, as one from Hattem (Holland). In the closing speech a reference was made to the bond of union subsisting between U. L. T. students everywhere:—

All of them think of our efforts in this country as symbolizing something more than merely a local group of students. The very fact that ours is the privilege to labour for Theosophy in India makes our work a symbol for all earnest brethren who value the significance of this country as a spiritual asset. Just think of our Theosophical family: you heard the messages from brothers in distant lands who were unknown to most of you, but you were able to feel the unity of their thoughts with ours, their aspirations with ours, the merging of their desire for the growth of the work with ours, because the work everywhere is one, is dedicated to the same ideal—the Service of the Masters. In every family there are differences and varieties. There is not a single human family where all the members are identically the same, although in all the same blood stream flows. Just so, in our Theosophical family. We have different races, different nationalities, different previous religious associations, but all these differences cease to affect when we place ourselves on the summit of soul-vision and soul-aspiration. The differences fall away, or should fall away, and all Theosophical Lodges remain united as a family, because the common fluid of Masters' Blessings currents through all who are faithful to Their Programme.

PANDIT BHAVANI SHANKAR

Under the auspices of the Bombay U. L. T. the veteran and venerated Theosophist Pandit Bhavani Shankar gave a series of heart-stirring talks on the *Bhagavad-Gita*. "Principles of Cosmos" "Principles of the Solar System" "Principles of Man" and "Raja Vidya or Theosophy" were the subjects of the four lectures: a fifth evening was set apart for answering questions.

Pandit Bhavani Shankar rallied round the flag of H. P. B. in Bombay in 1880, and gave himself to the Cause of pure Theosophy as taught by her and her Masters. For forty years he has gone up and down the vast territory of his beloved India, preaching the Theosophic gospel of the *Bhagavad-Gita*. His consecrated life of a bhakta or devotee has been a channel of uplift for many souls. He was one of those few who saw, at an early hour, the degeneration that had begun to corrupt and kill the Adyar T. S., and did what he could to save it from the decay caused by psychism and spiritual degradation. For some years past he has been unable to do public lecturing work on account of old age and other causes; it was a happy occasion to see him once again ascend the lecture platform to serve the new generation of true students of Theosophy whose spiritual home is the Bombay U. L. T.

INDIAN FESTIVALS

"Kingship of the Soul—the Message of Dasara, the Festival of Victory" was the title of the lecture delivered at the Bombay U.L.T. on October 18th. In the main it dealt with the message of the day, according to the Hindu Calendar, Sarasvati Puja. From the stenographic report we extract:—

Perhaps in no other country is there a possibility of the revival of ancient knowledge of Soul Science through festivals as in our loved country of India. The Nationalists of to-day should begin to recognize and feel proud—not proud from a selfish point of view, but proud through a realization of the principle of brotherhood and unity of all in Nature,—of their native customs, native traditions, native rites and ceremonies, and the first step is to discard the silly habit of offence taken, because one is called a native of India. Indian Nationalism will cut beautiful and fertilizing canals of thought and ideals if it uses the power locked up in native festivals. I am saying all this because one of the functions of this Lodge is to draw the minds of the people to facts of soul-life enshrined in festivals, and so we need the help and the co-operation of those who can and should use the form side of festivals by their proper observance, their due restoration from the obscurity into which they have fallen.

QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

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

Q. Hinduism is based on caste; caste is the greatest foe of Brotherhood; should not Theosophy fight to overthrow Hinduism?

Ans. No religion has escaped corruption, and Hinduism as practised to-day is full of corruption. Next, Hinduism is a vague name and within its fold are to be found fetish worshippers and Upanishad philosophers. If we define Hinduism as the religion based on the Vedas, Upanishads, Brahma-Sutras, we have a basis for discussing the question. Just as in the Christian churches there are millions who are non-Christians judged by the light of the Sermon on the Mount, so among professing Hindus there are millions who are outcastes judged by the principles advanced in the Vedas, Upanishads, and Brahma-Sutras.

The institution of caste or varna wrongly observed militates against Hinduism, but as expounded for example in the *Gita* (IV, 13 and XVIII, 41-45) the caste concept clarifies the very doctrine of Brotherhood which is often mistaken for equality. The noblest contribution of Hinduism to world-thought is the solidarity of all men—Advaitism—the One Self shining in every atom. The pure teachings of the Vedas and Upanishads do not militate against Brotherhood; on the contrary they explain and make practical the grand idea. Therefore in pure Hinduism Theosophy has a very great ally.

The wrong and limiting notions of corrupt Hinduism are well-exposed and a remedy suggested in the excellent pamphlet *Castes in India* by Damodar K. Mavalankar (U.L.T. Pamphlet No.4). Once Mr. Judge said (*Vahan*, June 1892)

Brâhmanical faith is not the same as the Brâhmanical law of caste, now only a perversion of the actual and eternal divisions among men. Rightly understood and practised, the real, the pure Brahmanical faith increases universal brotherhood and furnishes for Egos the right stream of heredity for future true progress. But nowadays it is corrupted and hence fulfils not its objects,

THEOSOPHICAL ACTIVITIES

Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal and ambitious—Theosophists. The former are greater in numbers than you may think, and they prevailed, as you in America will prevail if you only remain staunch to the Master's programme and true to yourselves. And last night I saw . . . and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few true ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness.

H. P. B. to W. Q. Judge, *Lucifer*, VIII, 291.

Under the title of *Raja-Yoga or Occultism* is published this month a book containing twelve articles from the pen of H. P. Blavatsky. These articles are culled from *The Theosophist*, *Lucifer* and *The Path*, and should be of extraordinary value to the student, for they give him a comprehensive ideal of what Raja-Yoga really is. It is fitting in this centenary year of the birth of H. P. B. that effort should be exerted to make the esoteric aspect of her message better known. The volume will prove a veritable bridge between the exoteric world and the esoteric Hall of Wisdom where the Masters live.

"A Heterodox Centenary" is the title of an article on H. P. B. in the *Hamilton (Canada) Herald* of 11th August from which we extract:—

She came to Canada on the first of a tour of investigation of the ancient traditions and wisdom lore of primitive nations in the year 1851, at the behest, she said, of one who was known to her as her Master. . . .

It is forty years since she died and she is better known than ever, her traducers are forgotten, though a new crop turns up with every generation. But her books are appearing in multiplied editions and more people are reading them to-day than had heard of her in 1875.

K. S. L. writes in the November *Aryan Path*:—

I would like to draw your attention to an error that occurs both in the American and the Indian editions of *The Ocean of Theosophy* (p. 36) where Mr. Judge writing of Naimittika Pralaya says "The ancients clearly perceived this, for they elaborated a doctrine called Naimittika Pralaya, or the continual change in material things, the continual destruction". Here Mr. Judge uses the Sanskrit term Naimittika to mean continuous or occurring all the time, in opposition to occasional or discontinuous. A reference to pages 370–371 Vol. 1 of *The Secret Doctrine* shows that Madame Blavatsky has used the term Naimittika in a sense contrary to Mr. Judge. Writing about the four different kinds of

pralayas viz Naimittika, Prakritika, Atyantika and Nitya she speaks of the first and last as follows:—

The first is called NAIMITTIKA "occasional" or "incidental," caused by the intervals of "Brahmá's Days;" it is the destruction of creatures, of all that lives and has a form, but not of the substance which remains in *statu quo* till the new DAWN in that "Night". . . . The *Bhagavata* (XII. iv. 35) speaks of a fourth kind of pralaya, the Nitya or constant dissolution, and explains it as the change which takes place imperceptibly in everything in this Universe from the globe down to the atom—without cessation. It is growth and decay (life and death).

From what Mr. Judge refers to in the *Ocean* the Sanskrit term Nitya should be substituted for Naimittika to make the meaning clear.

The U. L. T. Pamphlet, No. 18, which was published last month, contains two articles by Mr. Judge, viz., "Occultism; What Is It?" and "Culture of Concentration". They are treatises on Raja Yoga which every beginner and enquirer will do well to study in preparation for the more arduous instructions to be found in the writings of H. P. Blavatsky.

Numerous books and brochures supposed to be on the subject of the ancient Science of Occultism or Raja Yoga are obtaining wide publicity, not only in the West, but also here in India where people ought to know better, with the result that many an ardent but ignorant and undiscerning aspirant is falling prey to mystifying theories and risky practices. Pseudo-theosophy has contributed its quota, by no means negligible, and in the name of our sane and profound science much is taught which is harmless nonsense, and some so-called "esoteric" practices are advocated which, to say the least, are injurious. Travelling in astral bodies, serving as invisible helpers, making and seeing thought-forms, and such like are written about and read—distorted and degraded shadows of undigested facts and unexperienced phenomena. There are also those aspirants who, rightly recoiling from such things, shelter themselves in ordinary decent living—for which no blame and much praise attaches to them. But there are those daring souls who will not give up the search because of the instinctive feeling that ancient Guhya-Vidya, esoteric, hidden, or occult science exists. That this is a fact Theosophy does not deny. One of the missions of H. P. Blavatsky was to draw attention to it so that daring and determined aspirants may not go astray. Shall truth of the Kingly Science be not proclaimed because there are frauds and dupes, claimants and their gullible followers, mystificators and their credulous believers? Much of H. P. B.'s Esoteric Instruction has suffered at numerous hands; but for all that the nuggets of wisdom are available.

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 Immortal Philosophy. This meeting is not meant for debate, but is a gathering of earnest enquirers, seeking knowledge of eternal principles underlying their own lives and problems.

FRIDAYS

Study Class

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

These meetings commence punctually at 6-15 P. M.

THEOSOPHY SCHOOL

SATURDAYS 2-30 TO 3-30.

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

At the same time there is a class for adults.

READING ROOM & LIBRARY

These are kept open on every weekday from 9-30 to 5-30, and further on Saturdays from 5-30 to 8 P. M. "Silence" is the only rule to be observed.

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

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

DECLARATION OF THE U. L. T.

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

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

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

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

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

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

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

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

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

Correspondence should be addressed to:

UNITED LODGE OF THEOSOPHISTS

51, Esplanade Road

BOMBAY

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