

सत्यान्नास्ति परो धर्मः।



*There is no Religion Higher than Truth*

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th April, 1932.

VOL. II. No. 6.

## PROFESSIONS AND PRACTICE

There are occasions when students of Theosophy can take stock of their achievements; such an occasion is the White Lotus Day. The anniversary of the Teacher and the Inspirer, H. P. Blavatsky affords a fit opportunity to review the past and to forecast the future.

The one guage which H. P. B. used to measure her own aspirations and achievements, and which she insisted that her pupils should also utilize was the guage which measured the nature of one's practice of Theosophy with his professions. She deprecated lip-service devoid of life-exercises, for, that is the mother of hypocrisy. Nay, more, she warned in more than one place, that unless the study and intellectual appreciation of Theosophy are quickly and systematically translated into action, the learner would acquire false views and his reflections and visions would, without doubt, lead him astray.

Every year, round White Lotus Day, all students and servers of Theosophy should examine their professions in the light of their practice of Theosophy in daily life. Theosophical ethics are superior and more far reaching than ordinary religious ethics, as Theosophical philosophy is superior and

more penetrating than ordinary philosophy. *The Voice of the Silence* is the magical Wand which sincerely used will unveil to us in an unmistakable way how far our professions have squared with our practices.

How H. P. B. practised what she believed and knew to be true is clearly to be seen from the following extract from a letter written by no less a Personage than the Mahatma K. H.

"Under the garb of eccentricity and folly, we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working, common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines,—H. P. B.'s mind—and thus learn to know her true *inner* Self."

## How to Reach the Masters

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### I. THE LIVING POWER OF THEOSOPHY

One of the difficulties under which students of Theosophy labour is the practical and therefore one-sided or distorted view they take of the Wisdom-Religion. For some, Theosophy takes the place of an out-worn creed; for others it provides a better field for philosophic speculation; for a third class it is the interesting study of a new science which instructs where modern knowledge breaks down; for still others it affords, through the many and varied associations which exist in its name and for its sake, avenues of some altruistic expression. Only a few seem to recognize the synthetic character of Theosophy, viz., that it is the religion of the Spirit, free and immortal; that it is the Philosophy of the Heart, to be practised universally by us all the time; that it is the Science of Life which instructs us in the self-devised methods of never-dying energies moving in the direction of Universal Self-Consciousness; that it is the teacher of the Higher Altruism which calls for self-correction and growth from within, on the part of every being, resulting in the growth of all.

It is curious that the science of the Self is made applicable by many to every other thing but the Self and the operation of its laws is seen in all other beings but our own being. Every one lives by some power within himself, whose influence is so eclipsed and even obliterated that it remains non-recognizable. This takes place because in the sphere of deeds other people's will guides our organs of action; similarly on the plane of feelings our heart is energized by other people's emotions; our thinking too is done by proxy while our heads often are replete only with the thoughts of other men.

The student should recognize to the full two fundamental principles: that Theosophy is a great synthesis of religion, philosophy and science; and that it, as a synthesis, primarily concerns itself, touches and affects the causal forces of the Self producing as effects myriad forms; then his task will become less difficult.

Such a recognition will inevitably lead him to study every Theosophic truth from three points of view—spirit, mind, matter; also to apply every truth in three distinct spheres of heart, head, hands. Such study and practice will convince him very

soon that the synthesis is rooted in and proceeds from within his own spiritual Being, but affects through his actions the deeds of others; through his likes and dislikes, the pleasures and pains of others; through his thoughts, the minds of others; and that in turn he is so affected by others. If Theosophy in study reveals itself as a synthesis of religion, philosophy and science, in applying its tenets and doctrines we soon begin to sense that an additional or fourth factor exists—a kind of over-soul, which is the Higher Altruism.

Altruism is the Absolute whose three aspects are the religion to be lived, in terms of the philosophy to be learnt, and of the science to be practised. To practise, to learn, to live, for and as the ALL—is to manifest the Living Power of Theosophy.

This living power of Theosophy lies latent, buried deep down, in the heart of every man. Therefore every one who is not a Theosophist is a Theosophist in embryo. It ought to be clear to an intelligent student that his task, however difficult, is not complex. Theosophy advocates the simple life by insistently pointing out in a hundred ways that the power by which we live is of a simple character, both in its origin and in its operations. Men have strayed away from this simplicity and have assumed a million complexes by looking for knowledge outside of the Self, for divinity in other than the Self. Thus started on the incline plane of retrogression we see division where a solidarity exists—division between science and religion, between inanimate and animate, between secular and sacred. In place of "the immanence of God and solidarity of man" is proclaimed—God in the heaven and men the children of dust and worms on earth. This blunder and its correction which Theosophy puts forward has to be understood and applied by each student to himself in his own life. Unless this is done Theosophy will remain a religion, a philosophy, a science, a mode of charity, a method of philanthropy in contradistinction to other religions, philosophies, sciences, modes and methods of altruistic efforts.

H. P. Blavatsky has recorded her complaint in more than one place that solidarity in the ranks of Theosophists did not exist in spite of the fact that they were able to preach religious truths, and to

put before the scientific world wonderful information in an instructive way. The religion of Universal Spirit fails to inspire most of us when our feelings are hurt by a fellow-theosophist, or to give us courage to stand by him when he is unjustly attacked. Our philosophy of the One and Impartite Self evaporates into impracticality when we have to say that the moral leper, the intellectual prostitute, the psychically drunk, are our brothers. This will continue as long as the Synthesis of Theosophy is not applied by us to purify our lower nature and to create a higher perception of altruism.

The Living Power of Theosophy must become the power by which we live. As we have a material instrument and an energizing mind, and as we are in being spiritual, we must live as spiritual beings our Religion of Joyous Immortality which ensouls and illumines the mind. Aided by the philosophy of Theosophy we must let that mind energize our house of flesh, so that the latter is no more a palace of pleasure, but a Temple of the Living God, the Ruler who rules from within.

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## SELF-EXAMINATION IS PRAYER

[In our last issue extracts were given from a lecture delivered at the Bombay U. L. T. on "The Science of Prayer"; below we give what was defined as the second type of prayer—the first being penance.—EDS.]

We will save ourselves all the trouble in the world if we introduce into our lives the exercise of the second kind of prayer which cultivates conscience. Its name is self-examination. It is a very common phenomenon that people who go to churches and temples, or pray at home, regularly commit mistakes and are no better off than many who never go to a temple or never pray. Now why is this? Because they do not know of, or do not practise, self-examination. Whether vicious or virtuous, those who do not examine themselves, their motives and ideas, their methods and habits, are like animals. They may live like angry tigers or happy sparrows, but they do not grow, they do not progress. What is self-examination? It has first to do with conscience; secondly, it has to do with the Soul.

Let me first describe the practice. The most suitable time for it is at the end of the day. Nature compels us to examine the whole of our life at the time of death. We then see, in full detail, the pictures of our whole life-process. It is a phenomenon in Nature, and wise people adopt its lessons, in daily life. All soul teachers have taught and still teach this self-examination as a daily exercise or prayer. How do you perform that prayer? First, you must finish all that is to be done, get yourself ready for sleep, and

be alone. Then begin to review all that you have enacted during the day that is just closing. Survey all your activities; they fall, for all of us, into four compartments,—all our thoughts, all our feelings, all our words, and all our deeds. Some people begin with the first hour in the morning and proceed till they reach the last hour. Others reverse the process. They begin with the last act and go backwards. Others again do it in compartments, thoughts, feelings, words, and deeds. It does not matter what method you adopt, how you proceed to do your review of self-examination. The important thing is its observance. Examine yourself. Note your good points and your weak ones. Do not make excuses for your slips and blunders. Do not try to explain away your mistakes. Face the situation. Be true to yourself, be honest. Noting the wrongs which can be expiated, do repent and resolve to offer penance in the right way on the next day. On the other hand, do not be elated, but express humble thankfulness, that in some matters you did the right thing, spoke the truth, felt kindly, or thought nobly.

But there will be one more difficulty. In some cases we are not sure whether it was right or wrong that we did. It is comparatively easy to note the right, and to face the wrong, avoiding both elation and depression, but what shall we do when we are not sure, when we are in doubt? Even when we are sure of our position we often find later on that we were wrong! It is very necessary therefore that we always have good basis, a logical basis, a reasonable basis, to justify or to criticise ourselves. Do not be an advocate or a lawyer, do not try to get your client, your lower self, to escape the punishment of his misdeeds, nor to make excuses for him. Be a judge, impartial, wise, who decides—note now—not according to his feelings but according to Law. And that brings us to a most important point. To be a good judge, to deliver correct judgments, you must possess knowledge. It is here, at this place and juncture, that we see the great value, the uttermost necessity, of study. Our review, our self-examination, will be somewhat barren unless knowledge of the laws of life, of growth, of good and evil, are understood. Therefore the Buddha taught his Bikkhus to examine their conduct by the light of the Divine Paramitas, the Virtues inherent in Nature, which can be understood by a study of the Laws of Nature. Just as paying heed and attention to conscience and obeying its dictates saves us from falling prey to the voice of flesh, so on the other hand, putting our mind *en rapport* with great and noble ideas, and especially with the Laws of Nature, which are just, infallible, and unalterable, we are drawn towards the higher voice of our Heart, the voice of the Soul, the voice of the God within us.

## 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.

The London U. L. T. has moved into new and more spacious quarters; those interested should note the change of address—20 Grosvenor Place, London, S. W. I. The first meeting was held on Sunday the 27th of March. We congratulate our brothers on their labours and attainments.

The April *Aryan Path* contains a very telling answer to Mr. J. Middleton Murry's objection about H. P. Blavatsky's "endeavour to convince the public of the reality of occult powers". The answer is written by Mr. R. A. V. Morris. We take the following:—

In the East, the essential spiritual truth, which Mr. Murry so well summarises in the last paragraph on p. 61 of his article, has always been available to those who could grasp it; but even in the East much knowledge has been kept secret from the uninitiated for various reasons, among them being the indisputable fact that its publication might assist unscrupulous persons to acquire super-normal powers, which they would certainly misuse. Again, it is absolutely useless to publish knowledge which is far in advance of the cultural condition of the times. Do so, and people will either ignore it, or twist it into superstitious shapes.

The Bombay U. L. T. observed the anniversary of W. Q. Judge at a special meeting on Monday the 21st of March. Nineteen new members were welcomed.

True students of the Teachings of H. P. B. and her Masters are all preparing themselves to tread the Path of Renunciation as outlined in *The Voice of the Silence*. What this spiritual Renunciation means is described in a series of articles published in the French Monthly *Théosophie*, under the heading of "The Science of Renunciation". "The Divine Player" is the title of the fifth of the series which appears in the February issue, from which we quote the description of the awakening of the Resurrected Man—

It is like unto a Vision of the Spring, all singing a song of infinite joy; from all emanates a profound Peace, an unheard of delight; the fragrance of the Soul seems sweeter and more penetrating than that of the roses; our body seems lighter as if sustained by unsuspected forces; the friend becomes a part of ourselves, the enemy is our brother; and all throughout the day (as long as this state continues) we hear, without tiring, the divine melody which has awakened in our heart, the sublime Song of the flute of Shri Krishna, the Divine Player. It is indeed "like unto the nightingale's sweet voice chanting a song of parting to its mate" as it ascends towards the glorious summits of true Wisdom, towards the blessed regions of Hope and of Confidence, where stand the radiant Figures of Those who have conquered Themselves.

*Theosophy* (Los Angeles) for March contains the following, with which every genuine student of Theosophy will heartily agree:—

Are Theosophists to study the teachings of H. P. B., to emulate her example, to recognize that her status in the Movement is *sui generis*, as is the Theosophy she recorded? Or are they to study the writings and follow the example of those who came after her, who profess to speak in her name and in that of her Masters? What has been the cause of all the contradictions in doctrine, all the wandering in the wilderness, all the confusion and bewilderment which have afflicted the Movement since her death, and which prevail to-day? There is no room for compromise, no room for mental reservation, no room for reconciliation between the two paths. What other remedy is there than for Theosophists to turn and return to their duty? The destiny of the Movement depends to-day as it has ever depended, on the competency and credibility attached to H. P. B., her nature, her mission her message.

The March Bulletin of the London U. L. T. opens with an article on W. Q. Judge to whom, it says, "as to H. P. B., Theosophy was everything. Its organizational side was merely a means to an end." That such was Mr. Judge's own view is shown by extracts from his article entitled "The Theosophical Movement"; he wrote:—

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy, and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations....

Some members have worshipped the so-called 'Theosophical Society,' thinking it to be all in all and not properly perceiving its *de facto* and piecemeal character as an organization. . . . These worshippers think that there must be a continuance of the old form in order for the Society to have an international character. But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics.

## White Lotus Day Reminiscences

[ Sunday the 8th of May will mark the anniversary of the passing of H. P. B. Below we give from the pen of two gentlemen, who had the privilege of knowing her, some personal reminiscences about her.—EDS. ]

### I

H. P. B. came to England in May, 1887, and settled with some of her friends at Maycot, a villa in Upper Norwood near the Crystal Palace. I was in London for Indian Civil Service examinations, and was able to make arrangements through these friends to visit her. When I entered the room, she was sitting writing, with her back to the door. She turned to greet me, the powerful face lit up by a smile in the great blue eyes, her hair light golden brown, naturally waved or rippled, and parted and drawn back.

She was at work on the first volume of *The Secret Doctrine*, which came out at the end of 1888; we talked about some of the ideas it contained, and such was the immense generosity of her nature that she never made her visitor feel young, ignorant, inexperienced. There was an unconscious, whole-hearted humility about her, as rare as it was beautiful. One was always aware of the largeness and dignity of H. P. B.'s nature, yet there was nothing stilted or artificial about it. When at Lansdowne Road in the summer of 1888, whither she had moved from Maycot with her loyal friends, she stood behind my chair at lunch, stroking my hair and accusing me of using a tallow candle-end to keep it smooth,—there was not the least lapse from dignity: it was the humour of a good-natured Titan.

An immense feeling of power surrounded her; it was like being in a room with a tremendously active volcano, though eruptions—and there were eruptions—had less to do with that impression of power than had the steadily maintained force that was present in everything she did,—was present equally when she seemed to be doing nothing.

—CHARLES JOHNSTON in *Theosophical Quarterly* (New York)—July 1931.

### II

H. P. B. "trained" those she took an interest in rather drastically. She possessed an absolutely uncanny insight—clear and unerring—into the foibles, weaknesses, defects and faults of those about her. She watched her opportunity to drag such out into the light, to display them in all their unpleasantness to their victim, so that he or she might mark, learn, digest and inwardly strive to conquer and eliminate them. This she insistently

did—with me at least—at any or every moment of the day: but rather especially at those evening gatherings. For I believe that she saw that her lessons got more deeply driven home and impressed, when they were administered *coram publico*; literally so, for, as often as not, complete, absolute strangers would be present when she thus went to work. But now, looking back, I can never be grateful enough to her for those vitally important, practical lessons, exceedingly painful and disconcerting as they were.

Incidentally she often made me go through every drawer and paper she had, in search of some scrap or note she happened to want. And a stream of scolding, stinging comments on my work, laziness and general incompetence accompanied the search: on the basis that if any scrap or slip had gone astray I must be responsible, have taken it away, lost or destroyed it. So these hours were by no means dull; equally often too they were perfectly delightful and charming—when she was in that mood and her work was getting on as she wished.

One thing however was remarkable about H. P. B. She *never, never* bore malice, resented criticism in private, or made one feel that there remained even a trace of annoyance or disapproval in her mind, or even a shadow of feeling about anything past, however bitter, stinging, and—sometimes—well-deserved her caustic reproaches or complaints might have been. Everything was just wiped clean out and wholly forgotten once it was past. Never once did she show any trace of "bearing malice" or "remembering against one" at any time. And after a time, one learnt to realize that all her storming, "cussing" and general raising Cain over the smallest trifles was just a "put-up job" and also an outlet and safety-valve for the over-pressure of nervous energy which flowed in such an intense stream through her whole nature.

I well remember one incident that cut deep and taught me a lesson I never forgot. The work for some time had been heavy and anxious; in addition I had just then many personal worries and difficulties, so that my nerves got badly frayed. One day H. P. B. sent upstairs for me before breakfast and when I came to her she just let loose and abused, scolded and scarified me, hitting just every one of my weakest and tenderest spots, scarifying every weakness and fault, and "telling me off" till at last she "got my goat" and suddenly

I felt a surge of real red-hot anger rise within me. I may remark that the whole matter, about which H. P. B. was scolding and carrying on so angrily and almost viciously, was a matter with which I had nothing whatever to do, and of which even I knew absolutely nothing. But I could not get in a word of denial or explanation, even edgeways. Well, I felt my temper go and my eyes flash. On the moment, H. P. B., who seemed almost raving with fury, stopped dead-silent and absolutely quiet. There was not even a quiver or vibration of anger from H. P. B. in the air. She just looked me up and down and remarked coldly: "And you want to be an occultist." Then I saw and knew, and went off deeply ashamed: having learnt no small lesson.

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Reverting to little incidents in our life, one comes back to my mind somewhat curious in itself and also because it illustrates H. P. B.'s wonderful generosity and large-heartedness.

H. P. B. would never accept a penny from anyone; but supplied herself with her very frugal pocket money for tobacco and small personal things, by her writings for one of the leading Russian papers.

One evening we had just finished dinner and were gathered as usual round her, when the last evening post came in. There were several letters: one for her, which she opened and read. She just passed it over to me, rose and went to her work-room. The letter was from a person, a woman, of whom I knew that she had seriously and treacherously done H. P. B. great injury. The letter was a piteous appeal for help in the last extremity of distress.

H. P. B. came back with her purse, took out five gold sovereigns and asked the party whether any of us could give her a £5 note for the five sovereigns. None of us had one, there was none in the house, it was nearly ten and impossible at that hour to obtain one and it was Saturday night, with no post after midnight till Monday. It seemed hopeless. H. P. B. began to swear at us all for not helping her. I offered an open cheque; but H. P. B. laughed it to scorn as quite useless, which indeed I knew it must be, under the circumstances. While all this had been going on, H. P. B.'s Ceylon grass box of tobacco had wandered from one to another to the far end of our table. H. P. B. noted this and "cussed" us all for stealing even her tobacco. When the box came back she just raised the lid, made a cigarette, dropped the five sovereigns into the box and went on talking.

After a bit, I begged for a cigarette and she just pushed the box over to me. I opened it and began to roll a cigarette and noticing their absence, I said, "Hallo, H. P. B., what have you done with those five sovereigns, I thought you had put them in here; but they are not here." "I did so," she replied. But no sovereigns: only buried deep in the tobacco was a five pound note!! "So, H. P. B.," I said, "up to your little games again! Anyhow here is the fiver you wanted." She just smiled, took the note, sent me for her pen, ink, etc., and wrote off at once a kindly forgiving note enclosing the £5 to her suppliant, and I went out and posted it at a nearby pillar box in time for the midnight collection.

—BERTRAM KEIGHTLY in the *Theosophist*  
(Adyar)—September 1931.

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## FROM AN UNPUBLISHED LETTER

"I am sorry to hear of the difficult times through which you have passed, but recorded experiences of true students of Theosophy clearly show that times of hardship and difficulties and trials yield beneficial results. Friction always engenders fire, and while it is true that in the starting of a fire we are inconvenienced by the smoke, ultimately the warmth and the cheer of the fire proves of more lasting value than the passing phenomena of the smoke. We have in our philosophy an aid—a stick which enables us to climb the mountain of evolution, however steep it may be, and however narrow the foot-path. That selfsame foot-path has been made and kept by climbers who preceded us, and if we but keep to that track, we are sure of reaching the mountain top. That same mountain has been climbed partially and in some measure by all kinds of adventurers, sight-seers, pleasure-hunters and they have, regardless of the goal, naturally made by-ways and side-tracks, hunting for what they regarded as a quiet spot for their picnics and pleasure trips. Some of the serious students mistake these side-tracks and by-paths of casual travellers, and naturally find themselves on unexpected spots. Sometimes these students follow the tracks made by adventurers, and find themselves in perilous conditions which may have yielded a sensational and emotional thrill to the adventurer but which is death to the serious-minded man. However, all experiences, pleasurable and painful, if they would only bring us back to the point of our path where we missed it, so that we could keep on with our climbing onward, might be regarded as advantageous."

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## THE BOMBAY U. L. T.

### WHITE LOTUS DAY—1932

The forty-first anniversary of the passing of H. P. Blavatsky will be celebrated by the Bombay U. L. T. on Sunday the 8th of May. The meeting, as usual, will be open to the public and all are cordially invited.

### SUMMER PROGRAMME

The Bombay U. L. T. will hold one meeting regularly every week, commencing Wednesday 11th of May. It will be a study class which will take up a careful examination of the doctrines of

Reincarnation

Life after Death

The Law of Karma.

For details see special programme.

### THEOSOPHY SCHOOL

The school will close for summer Vacation from Saturday 30th April which will be the last gathering of the season. It will open after the Autumnal equinox, due notice of which will appear in our August issue.

### READING ROOM & LIBRARY

These are kept open on every weekday from 10 A. M. to 8 P. M. and on Sundays from 5 P. M. to 8 P. M. "Silence" is the only rule to be observed.

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

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

### RAMA-NAVAMI FESTIVAL

A special public lecture was delivered on Sunday the 10th of April in preparation for the Rama-Navami Festival (*i. e.*, the Birth-day of Ramachandra, the Divine King of Ancient India), which fell on Friday 15th of April.

## THEOSOPHICAL PUBLICATIONS

### AUTHENTIC TEXTS

"What I do believe in is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching."—H. P. B. in *Lucifer*, Vol. v, p. 157.

"The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy."—*The Key to Theosophy*, p. 7.

"We have no two beliefs or hypotheses on the same subject."—*The Key to Theosophy*, p. 72.

By H. P. BLAVATSKY

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3. London ... 20, Grosvenor Place, S. W. I. (1925)
4. Los Angeles ... 245 West 33rd Street (1909)
5. New York... 1 West 67th Street (1922)
6. Pacific Grove, Calif. Monterey Ave. (1931)
7. Paris... 14 Rue de l'Abbé de l'Epée (1928)
8. Philadelphia ... 1711 Walnut Street (1925)
9. Phoenix, Arizona 33 West Washington Street (1930)
10. San Diego, Calif. 6th & E Sreets (1931)
11. San Francisco... 946 Pacific Building (1910)
12. Washington D.C. 709 Hill Building, 17th Street (1923)

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

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

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