

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th November 1932.

VOL. III. No. 1.

Our Third Volume

"May the Blessed Masters guide us to the everlasting Truth! May we tread the small old path on which the sages walk who know Brahman! May we all pass beyond the sea of darkness! Hari! Om!"—W. Q. JUDGE

Mr. Judge wrote these words closing his short opening editorial in the first number of volume third of his *Path*. And what better prayer can we offer as this small monthly reaches its third volume, the first number of which the reader has in his hand? Also, like the *Path*, while we are not sectarian we have a definite object in view—to spread a knowledge of the Wisdom-Religion or Theosophy; like the *Path* this monthly also aspires to fulfil the wishes of the Masters, who are always intent on leading men to study and service of the immemorial doctrines of that Wisdom-Religion, once widespread and now preserved in Tibet to be given to the world as it becomes ready to receive.

Turning from Mr. Judge to his *Guru* H. P. B. we would like to quote some words she wrote in the opening editorial of the first number of the third volume of her *Lucifer* :—

"If there is one thing that *Lucifer* proposes

to preach and enforce throughout the next year, more than any other subject, it is—CHARITY; unrelenting charity toward the shortcomings of one's neighbour, untiring charity with regard to the wants of one poorer than oneself. Charity is the scope of all theosophical teachings, the synthesis of all and every virtue."

These words were written in September 1888; previously in October 1881 closing the editorial of the first number of the third volume of *The Theosophist* H. P. B. wrote this appeal and with it we greet our readers :—

"And now is it too much to ask those who have written us enthusiastically about the good we are doing—to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber."

"It is men not ceremony-masters, we seek; devotion, not mere observance." —MAHATMA K. H.

INDIAN SPIRITUAL AROUSAL

[Nine years ago in November 1923 the following article made its appearance in *Theosophy* (Los Angeles). Its contents are useful and valuable in the crises of this year, and we therefore reprint it.—EDS.]

The student of Theosophy should be interested in India. This is mainly due to some significant statements contained in letters from the Masters received in the days of H. P. Blavatsky. The intimate connection of the Masters with India, ancient but also of the future, and the place her philosophy and mysticism occupies in Their eclectic system, the Wisdom-Religion, have very naturally aroused the ardour of not a few among the genuine students of Theosophy. The early efforts of H. P. Blavatsky produced some very tangible results in that ancient land, but since her departure in 1885, the course of Theosophy has not run smooth. Her Masters' message, which she delivered to the world, remains still to be truthfully presented to the India of to-day.* During these forty years India has gone forward on her own path of progress, but as yet she has not succeeded to her own spiritual self-realization. In consequence she is not able to fulfil her legitimate mission in the world. Her political dependence is *not* the cause thereof; that is an *effect* of her spiritual condition. Lack of moral strength, of spiritual practice and of wise intelligence show themselves in superstition and non-solidarity among her peoples. Her culture, founded on Religion and permeated through and through with its forces, affects to-day as it affected in the past her politico-social polity. As a fact this has been recognized, but little thought has been bestowed to find ways and means for a practical application.

Though a strong feeling it is not a matter of faith with the Indians that spirituality is the basis of their innate culture. They are not convinced that a spiritual awakening is their first need and that cultural and political readjustment would naturally follow such awakening. It is not difficult to comprehend why the prevailing sentiment favours the idea that politically free India would soon and easily regain her lost spirituality. This seems to us a mistaken view. Politically free nations are not spiritual. They are compelled to be absorbed with their state business and in the struggle for existence each Nation-State has to compete with others. Such political units have scant opportunity to find their own souls. Nations, like men, live identified with and in terms of their bodies and minds. The difference between ancient and modern peoples is that the soul of the former is more grown through the passage of experience than that of the latter. Once the soul of a people has incarnated into its body-politic, it comes

under a process analogous to reincarnation in the case of the human individual. This is known as the rise and decline of civilizations. India has been under the influence of that cyclic process for long centuries. Her present condition and status is precedent to a new incarnation of the ancient soul. What kind of incarnation it will be, what type of manifestation will take place, depends on the body which is now quickening in the womb of regeneration. Her patriots and poets, saints and sages, her manhood and womanhood of to-day are the parents responsible for the new body into which that immemorial soul will descend.

Towards this consummation H. P. B. and those who truly supported her work, toiled and laboured. They were not alone, for her wisdom and insight enabled her and her movement to take their legitimate place in Indian affairs. In political struggle, in social reformation, in religious renaissance, interested parties, *i. e.*, Indians themselves and Englishmen like Mr. A. O. Hume, whose Karma and Dharma gave them the opportunities, were left free, encouraged and inspired by her and her colleagues. She and her movement were the Atma of the three upadhis of politics, sociology and religion. When after her departure lack of true perspective, insight and understanding of the situation sold this spiritual birthright for a mess of pottage, the influence and power, real and spiritual of Theosophy waned. Instead of giving the needed inspiration to patriots in their political work, the needed direction to reformers in their task of social emancipation, the needed knowledge to those who were purifiers of religious creeds while themselves remaining students and servants of Theosophy and its Masters, members of the Theosophical Society themselves turned politicians and priests. Instead of endeavouring to teach by life most of them began teaching by lips. Instead of studying their conditions and beliefs in the light of the philosophy of Theosophy, they began to examine Theosophy in the light of worn-out creeds, superstitious customs and manners and the rising tide of political feeling.

A few earnest and devoted men attempted under very difficult circumstances to theosophize their own lives and labours with a view to pour the waters of life into the empty vessels of once glorious religion. They studied their ancient scriptures in the light of Theosophy. The influence of such men, however restricted and unrecognized, takes form and shape, now and then.

In recent years a great change has been taking place in that ancient land. Political emancipation, due to the labours for self-purification of the people by Mr. Gandhi, has precipitated a very natural

* The Bombay U. L. T. has been endeavouring to fulfil this mission since 1929—EDS., T. M.

manifestation; defects and weaknesses inherent in the nation have become apparent to the nation. As time goes by, the *inwardness* of Mr. Gandhi's programme of *Satyagraha* begins to show its real strength and glory. It is not altogether just to judge any movement by its defects and failures, and especially in the light of spiritual science the outburst of defects and demerits, faults and vices have to be reckoned on a different basis.

These thoughts occur because of a document issued by an old-time Theosophist, Babu Bhagavan Das, whose services to the cause are now rendered on the political field. One of the main defects which has now become fully patent to all Indians, under the process referred to above, is the sad fact of disunion and dis-unity among the different castes and creeds of India. Many are the ways and means suggested to overcome this vice. Among them some religious programmes have been put forward, *e. g.* to unite Hindus, Muslims, and Parsis on the platform of Sufism, which at once emphasizes "the intellectual aspects of Sufism along with the culture of the heart". But in Babu Bhagavan Das's project is a truer and surer remedy. It is a noble appeal to his countrymen. He proposes that the Indian National Congress should approach the nation with a more fundamental and more basic call for unity. Space forbids our reprinting the document in full, but we give some extracts.

The leaders of the Congress have been telling the Indian People of many creeds to cease from mutual strife, to make peace with each other, to promote Hindu-Muslim unity. But they are not succeeding. Why are they not succeeding?

I urge that they are not succeeding *because they are not* telling the People the real secret of such unity. They are telling them only that unless they so unite, they will not be able to fight successfully against the Bureaucracy. But a unity gained by a mere spirit of opposition to a common enemy is false, fragile, and very temporary unity. It is bound to break up as soon as the opposition either fails, or even succeeds. History is full of instances.

The Congress should take its moral courage in both its hands, and proclaim to the men of the various creeds, that *yari* (friendship) is necessary *because all religions are one at heart, because all human beings are one in divine essence*. The wisest Hindus and the wisest Muslims declare it to be so.

In every living religion this essential truth is plainly writ. Only the *khudi* (the selfishness) of the custodians has hidden the Face of *Khuda* (the Supreme Self) with thick veils of words and formalisms, which divide man from brother man, and promote strife instead of the Peace of God.

Spirituality is the very essence of common sense. It is because the Inner *Spirit* is *Common* to all living beings, that it becomes possible *for sense to be common, i. e., for understanding to be mutual*. This spirituality, which consists in the active, living, recognition of the commonness, the universality of the One Spirit, is the most practical of all practical measures which common sense makes a speciality of devising. This fact should be brought home to us all by the glaring, staring, difficulty of bringing about a real unity

of Hindu-Muslim-Buddhist-Christian-Parsi-Sikh-Jain-Jew and the others. This unity is a very PRACTICAL *sine qua non* to secure, if we would succeed in the nation's struggle for freedom. The creation and establishment of it is more necessary, more potent for the nation's successful rising to self-government, than even khaddar and panchayats and national schools and civil disobedience; for it is the foundation of them all.

HASTE IS WASTE

"Where's your hurry!" is an American expression and is more honoured in the breach than the observance in that land of rush. In the quickest processes of Nature (like in the growth of tropical vegetation after a stormy day of rain) there is never hurry; there is method, order, rhythm. In human nature impulses hurry and hasten; instincts in animals have a wonderful time-sense; so also have intuitions which are rationalized instincts. There are times in the life of every soul when quickened processes occur, but on such occasions the lessons acquired in the slow growth come to the rescue, and like in Nature there is method, order, rhythm.

Quick thinking, quick speaking, quick action, are mostly born of personal impulses. A man who thinks quickly often misses the inspiration of his own Inner Ego, or that of the beneficent forces with which the Great Ones people space. If the word "Try" is engraved on one pillar of the entrance of every old Temple, the word "Stop" is on the other; these two are the Boaz and Jachin of the student and practitioner of Soul-Science. "Try" without "stop" lands one in quagmires; "stop" without "try" takes one nowhere; what then to do? The Door of the Temples is made of three stone slabs, two pillars and one which horizontally connects them; on this joining slab is engraved the word "Wisdom". Stop to enquire of Wisdom and *then try*; do not try without consulting Wisdom, do not stop after consulting her; such is the way.

For some candidates for Initiation in the Temple the test comes through the word "stop"—these are impulsive whose activity in action, whose lure for to do, to do, is their undoing; for others the test comes through the word "try"—these are mentally lazy, waiting to be fed, waiting to be told, and who keep waiting when months and seasons glide by. When each seeks Wisdom the impulsive learns by stopping, the indolent by trying. Make haste slowly, and yet do not wait; for "it is always wiser to work and force the current of events than to wait for time—a habit which has demoralised the Hindus and degenerated the country". The West hastens, the East waits—the Theosophist must do neither, he must act with "calmness ever present".

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 वदतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिञ्चलसंशयाः ॥

"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."

Ques. Where is the necessity for knowing and therefore studying all the metaphysical principles and details of Theosophy? All that is really needed by anyone is *good* living. Knowledge might make us great, but will it make us good?

Ans. *Real* knowledge will. And without it no one can be actively good and virtuous. To begin with: *What is a good life?* A man lying on the roadside fully drunk and oblivious of all around him is doing no harm to anybody! His counterpart in society is the "religious" man, who is astrally intoxicated. Every organized religion, encourages resignation, passivity and subtle pride in one shape or another. The priesthood sees to that. Such goodness as is displayed by the priest-propitiating "good man" is conservatism incarnate; his is *tamo-gunam* inertia-nature. Such "goodness" is devitalizing and demoralizing to the man and causes national and racial degeneration.

Real goodness is *Sattvic*, rhythmic: its acts are rooted in understanding. A really good man tries to conform himself to the Rhythm of Nature. The sectarian, even when tolerant, is self-righteous a very different thing from being righteous. The man who says "my God will look after me," and then tries to bargain with him through prayer, is not in rhythm with Nature whose whole procession is the result of Law, unerring and infallible. The perception of that Impersonal Law which can neither be propitiated or prayed to must be obtained. The self-righteous, conservative, good man, sooner or later, meets with disappointments and is forced to admit that neither god nor priest matter. Then he swings to the other extreme and in dethroning his god and priest rejects everything and says, "seeing is believing"—still caught up in the meshes of *belief*; self-righteousness gives way to sophistication.

God as Law is partly understood, and its major operations, because invisible, remain non-existent. Theosophy as a philosophy offers, even in its recorded exoteric literature, a very complete set of details which inform and explain. That Universal Law in its relation to the human individual shows how we ourselves can and should become good. Re-incarnation and Karma are the main factors and their true understanding energizes us to mould our own lives to real goodness. The Law of Cycles reveals the practical method which we can utilize to cure moral and other ills. The Law of Unity and Brotherhood shows that waves of moral uplift as outbreaks of moral epidemics are due to the collectivity of human actions, and individuals possessing knowledge can become contributory causes for the former and can check the latter.

Astronomical knowledge yields the calendar in daily use; Theosophical science offers to the hand of intelligent man rules and laws which enable him to guide himself to supreme virtue, without which real greatness does not exist. Day by day man toils and moils, complicating his existence, getting more and more entangled, and finds that "it is no easy job to be good". Virtue is born of intelligent heart, and Theosophy is the power that brings it to birth.

"Our practice to assume that the East is so thoroughly diverse from the West in its attitude towards life and its religious ideals and practices arises only through our ignorance of the philosophy and the religions of the East—an ignorance, as I have already pointed out, in which we have deliberately cloaked ourselves, or, to be more exact, an ignorance in which our clergy have deliberately cloaked us just, perhaps, as the East has cloaked itself in ignorance of the ideals and the spiritual values of the West." Thus Mr. Joseph Gaer in the November *Aryan Path*.

Mr. A. A. W. Mason, the novelist, has made the following "confession" about his latest novel *The Three Gentlemen*:

"To express my belief that we have lived before and carry into each new character what we have learned in the earlier lives. Thus discipline and passion for his country which Attilius Scourus learned in Roman Britain are the chief qualities of Anthony Scan the Elizabethan and Adrian Shard the Modern. To reproduce in the three lives something of a nation's as well as individual's continuity. To point to certain resemblances between the Roman Era when it had begun to go downhill and our own, a danger-signal no more. To write a story of love really triumphant,"

SOMETHING NEW!

[The following is extracted from *Lucifer* for July 1889]

"It is, indeed, shorter and easier to proceed from ignorance to knowledge than from error," says Jerdan. But who in our age of religions gnashing their teeth at one another, of sects innumerable, of "isms" and "ists" performing a wild *fandango* on the top of each other's head to the rhythmical accompaniment of tongues, instead of castanets, clapping invectives—who will confess to his error? Nevertheless, all cannot be true. Nor can it be made true by any method of reasoning, why should men on the one hand hold so tenaciously to opinions which most of them have *adopted*, not *begotten*, while they feel so savagely inimical to other sets of opinions, generated by somebody else!

Of this truth the past history of Theosophy and the Theosophical Society is a striking illustration. It is not that men do not desire novelty, or that progress and growth of thought are not welcomed. Our age is as greedy to set up new idols as it is to overthrow the old gods; as ready to give lavish hospitality to new ideas, as to kick out most unceremoniously theories that now seem to them effete. These new ideas may be as stupid as green cucumbers in a hot milk soup, as unwelcome to the majority as a fly in communion wine. Suffice it, however, that they emanate from a scientific brain, a recognized "authority," for them to be welcomed with open arms by the fanatics of science. In this our century, as all know, every one in society, whether intellectual or scientific, dull or ignorant, is ceaselessly running after some new thing. More so even, in truth, than the Athenian of Paul's day. Unfortunately, the new crazes men run after, now as then, are not *truths*—much as modern Society prides itself on living in an age of facts—but simply corroborations of men's hobbies, whether religious or scientific. Facts, indeed, are eagerly sought after, by all—from the solemn conclaves of Science who seem to hang the destinies of the human race on the correct definition of the anatomy of a mosquito's *proboscis*, down to half-starved penny-a-liner on the war-path after sensational news. But, it is only *such* facts as serve to pander to one or another of the prejudices and preconceptions, which are the ruling forces in the modern mind that are sure of their welcome."

Anything outside of such facts; any new or old idea unpopular and distasteful, for some mysterious reason or other, to the prevailing *ismical* authorities, will very soon be made to feel its unpopularity. Regarded askance, at first, with unlifted eyebrows and in wonderment, it will begin by being solemnly and almost *à priori* tabooed and thence

refused *per seculum seculorum* even a dispassionate hearing. People will begin to comment upon it each faction in the light of its own prejudice and special craze. Then, each will proceed to distort it—the mutually inimical factions even clubbing their inventions, so as to slay the intruder with the more certainty, until each and all will be running amuck at it.

H. P. BLAVATSKY

MANIPULATIONS

It is a hard lesson, but one which every student has to learn, that human contrivances do not defeat Karma. It is a common saying among Theosophists, who ever and anon repeat, "work with the Law"; it is years of effort that reveal its true meaning. Often the saying is exploited to mean—"Let the Law act as I desire". Manipulating circumstances, pulling a friend here, pushing a stranger there, ignoring, with a hard glance, an enemy in the third place, people wish to have their own way in small affairs and great. This is fatal for the person who has resolved to act as one "newly born".

Wisdom in action follows assimilation of the principles of Soul-Science. The student who has chosen the great Masters as his goal, must learn to depend on the Law which the Masters serve. If his goal is chosen intelligently then he must walk by Trust and Faith. Every time he looks for help and inspiration elsewhere than in the Great Trinity of Law, Masters and the Inner Ruler he errs. The manifestations of Law in our world are in our Theosophical books; those of Masters in the great chain named Guruparampara; those of the Inner Ruler in the student's first vision, first response, first resolve, in his acts of mercy, in his deeds of sacrifice, in his expression of Impersonality.

Let the student remember by constant meditation his Goal, the Trinity of Silence and the Trinity of expression; the two Trinities are like interlaced triangles and the Goal like the Centre; the serpent of Life, both good and evil, encircles them all. When a student remains loyal to the Centre, and the Interlaced triangles, the Dragon of Wisdom is his life.

No pulling and pushing of people and events is possible; self-pulling away from evil, self pushing in the direction of the Occult World, adjusting not events to one's self, but one's Self to events;—such is the course of him who on "nothing dependeth".

HYPOCRISY OR IGNORANCE

There are some members of the Theosophical Society who expose themselves to the charge of indulging in hypocrisy or being ignorant about their own failings and shortcomings. They are those who having studied the literature of the movement and accepted most of its doctrines, then talk either to fellow-members or to outsiders as if the goal of renunciation and universal knowledge had been reached in their case, when a very slight observation reveals them as quite ordinary human beings.

If one accepts the doctrine of Universal Brotherhood, which is based on the essential unity of all human beings, there is a long distance yet intervening between that acceptance and its realization, even in those who have adopted the doctrine. It is just the difference between intellectual assent to a moral, philosophical, or occult law, and its perfect development in one's being so that it has become an actual part of ourselves. So when we hear a theosophist say that he could see his children, wife or parents die and not feel anything whatever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before us a monster who is incapable of any feeling whatever, selfishness being over-dominant.

The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart, of every human feeling. Indeed, that is an impossibility, one would think, seeing that the feelings are an integral part of the constitution of man, for in the principle called *Kama*—the desires and feelings—we have the basis of all our emotions, and if it is prematurely cut out of any being death or worse must result. It is very true that theosophy as well as all ethical systems demand that the being who has conscience and will, such as are found in man, shall control this principle of *Kama* and not be carried away by it nor be under its sway. This is self-control, mastery of the human body, steadiness in the face of affliction, but it is not extirpation of the feelings which one has to control. If any theosophical book deals with this subject it is the *Bhagavad-Gita*, and in that Krishna is constantly engaged in enforcing the doctrine that all the emotions are to be controlled, that one is not to grieve over the inevitable—such as death, nor to be unduly elated at success, nor to be cast down by failure, but to maintain an equal mind in every event, whatever it may be, satisfied and assured that the qualities move in the body in their own sphere. In no place does he say that we are to attempt the impossible task of cutting out of the inner man an integral part of himself.

But, unlike most other systems of ethics, theosophy is scientific as well, and this science is not

attained just when one approaching it for the first time in this incarnation hears of and intellectually agrees to these high doctrines. For one cannot pretend to have reached the perfection and detachment from human affairs involved in the pretentious statement referred to, when even as the words are uttered the hearer perceives remaining in the speaker all the peculiarities of family, not to speak of those pertaining to nation, including education, and to the race in which he was born. And this scientific part of theosophy, beginning and ending with universal brotherhood, insists upon such an intense and ever-present thought upon the subject, coupled with a constant watch over all faults of mind and speech, that in time an actual change is produced in the material person, as well as in the immaterial one within who is the mediator or way between the purely corporal lower man and his Higher divine self. This change, it is very obvious, cannot come about at once nor in the course of years of effort.

The charge of pretension and ignorance is more grave still in the case of those theosophists guilty of the fault, who happen to believe—as so many do—that even in those disciples whose duties in the world are *nil* from the very beginning, and who have devoted themselves to self-renunciation and self-study so long that they are immeasurably beyond the members of our Society, the defects due to family, tribal, and national inheritance are now and then observable.

It seems to be time, then, that no theosophist shall ever be guilty of making pretension to any one that he or she has attained to the high place which now and then some assume to have reached. Much better is it to be conscious of our defects and weaknesses, always ready to acknowledge the truth that, being human, we are not able to always or quickly reach the goal of effort.

EUSEBIO URBAN

[*The Path* December, 1891]

“Theosophy” of Los Angeles has commenced its twenty-first volume this month. Our congratulations on its coming of age.

The Bulletin of the London U. L. T. finishes its 50th number also this month.

An interesting review by R. A. V. Morris throwing Theosophical light on the subject of memory appears in the November *Aryan Path*.

A new U. L. T. Pamphlet No. 23 has been published entitled *Christmas*. It contains two articles of H. P. B.—“Christmas Then and Christmas Now” and “The Origin of the Christmas Tree”.

OUR PROGRAMME

SUNDAYS

Public Lectures

On various phases of Theosophy.

These are meant for enquirers as well as to inform students, old and new, about the fundamental teachings and principles, a knowledge of which is of practical benefit to every mind and soul.

WEDNESDAYS

Questions & Answers

Theosophy rejects blind belief and stimulates every one to seek courageously and question searchingly. Questions from new-comers, enquirers, as well as students are welcome. The answers given are not the opinions of any person but are the teachings of the Immemorial Philosophy. This meeting is not meant for debate, but is a gathering of earnest enquirers, seeking knowledge of eternal principles underlying their own lives and problems.

FRIDAYS

Study Class

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

These meetings commence punctually at 6-15 p. m.

THEOSOPHY SCHOOL

SATURDAYS 2-30 TO 3-30. P. M.

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

At the same time there is a class for adults.

READING ROOM & LIBRARY

These are kept open on every weekday from 9-30 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 pro-founder conviction of Universal Brotherhood.

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

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

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

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

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

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

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

Correspondence should be addressed to:

UNITED LODGE OF THEOSOPHISTS

51 Esplanade Road

BOMBAY

THEOSOPHICAL PUBLICATIONS

AUTHENTIC TEXTS

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

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

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

By H. P. BLAVATSKY

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* These are costly American editions for which special prices are conceded to U. L. T. Students in India.

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

- Theosophy* (English)—Los Angeles now in its XX1st volume
- Théosophie* (French)—Paris " " VIIIth "
- De Theosoof* (Dutch)—Amsterdam " " IVth "
- The Aryan Path* (English)—Bombay " " IIIrd "

TRUTH AND OUR CIVILIZATION

The following is extracted from a leaderette in *The Times*, "Rigid and Naked Truth," and among other things teaches us how we must "look out for a whopper" when somebody is going to be "perfectly frank".

More than one correspondent has asked us to explain the phrase, "the rigid and naked truth." There is no difficulty about "naked truth." Everybody knows that Truth is naked. Not to mention HORACE, she has been called naked in Great Britain at least since the sixteenth century; and she will be called so, no doubt, until nicety prefers that she be nude. That is why she lives at the bottom of a well. But, being naked, can she also be rigid? That is what seems to puzzle the inquirers. A little stiffness, surely, would be only natural in one who lived naked at the bottom of a well. The conjunction of epithets is indeed, unusual, but not unparalleled, since BISHOP BERKELEY himself, writer of pure and beautiful English, spoke of "the naked and precise truth." But what both the idealist philosopher and our correspondent meant was the very truth—what used to be called the absolute truth until those wicked jesting Pilates, the pragmatists, and then those Maskelynian wonder-workers, the relativity men, came and set us all doubting that there was any such thing. And in days like these, when the laws of Nature are believed to be only her habits, and even the pure doctrine of Liberalism has "turned" and gone sour, there is no doubt about what "the flexible and clothed truth" must be. In a recent public lecture a learned man has spoken of "the truths which are beloved of liars, because they serve so well the cause of falsehood." Truth that can be bent to the utterer's will, Truth so dressed-up as to conceal her proper shape—that is the sort of truth that we can buy every day for a penny.

So it is with the phrase, "the true facts," which another correspondent rightly holds to be tautological. But when humanity dare no longer trust the truth without assurance that it is the real, the absolute truth, there is small chance for the unsupported, unattended "fact." The word is as suspect as "frank." When the House, or Your Ludship, or the assembled Gentlemen hear a speaker announce that he "will be perfectly frank" with them they look out for a whopper. And a modern dramatist has made the words, "The fact is," a sure sign that a lie is coming. In the clumsy and pompous phrase, "in spite of the fact that," and by other unpleasant means, the horrid little word has so thrust itself into modern writing that it has ceased to have any force alone. We must be assured by reading of the "true facts," just as in this shifting world any decision must be called a "definite decision" if it is not to be mistaken for no more than a new device for exploring avenues in search of constructive formulas.

Theosophists will read with interest H. P. B.'s comments on the subject in the U. L. T. Pamphlet No. 17—*Truth in Modern Life*.

Attention is drawn to two very theosophical articles, one written by a Hindu, the other by a Parsi in the August *Aryan Path* under the caption "From Religions to Religion".

Mr. Basil de Selincourt reviewing the new book of Sir Oliver Lodge pleads for definite words for definite things. H. P. B. always recommended students to try and define the meaning of words in common use; Mr. Judge recommended the use of the dictionary more than only as a book of reference. Here is the plea from the London *Observer* (25th June 1933):—

What is the spiritual, what is the material? What is infinity, what is eternity, what is the everlasting? Because different people attach different ideas to all these words, strange combinations of thought are frequently resorted to, in the course of which we take first one meaning and then another, to suit our argument, and try to convince ourselves that the world we live in is all that we wish it to be. A good deal of mixed thinking of this kind is, I am sure, mistaken for religion.

Take the word "Body": what a collection of definitions throwing light on modern scientific culture could be presented! And if side by side with the definitions of the human body given by the chemist, the physiologist, the biologist, we were to print the Theosophical definition! There is a description of it in Buddhistic texts and there is the famous definition of it in the *Bhagavad Gita* (XIII, 5-6). Meantime, here is an admission by Mr. de Selincourt:—

But we do not know what the body is nor whether what appears to be the whole of it is really the whole. A little while ago we thought we knew what matter was, but the more our knowledge increases, the more inadequate we find it.

Sir Norman Angell writes in *Time and Tide* (London) of July 1st:—

For generations those who held power in the capitalist order of society nurtured nationalism by every instrument at their command: the school, the university, "society," the newspaper, the Church, literature, poetry, music, the theatre, pageantry, ceremonial—all went to swell the idea of the nation as the ultimate unit of society as the sole sovereign. Loyalty to it came first. "My country" came before religion, before truth, before justice, before mercy. Distrust of the foreigner was deliberately bred. To do the foreigner injury, to ruin his trade, to damage his prosperity, was something that had no importance. International co-operation was disparaged; its purposes derided. Yet all this time capitalism was creating an international world: investment was world-wide, trade spun a web over the world. The money and credit device, by which alone commerce and industry could be carried on, had become an international thing. Dissolve its international element and it failed to function, the whole commercial and industrial apparatus put hopelessly out of gear.

This is one expression of the unavoidable Law of Unity or Brotherhood. But the financiers are also breaking that Law in other directions, and must soon reap their punishment!

THE COMMON TOUCH

The group is the self of the altruist. The size of the group is his measure. The great man actually feels towards the group as the little man feels towards himself.

It is a truism that the genuinely great are simple and unpretentious in their dealings with their fellows. It is generally recognized that, almost without exception, a supercilious attitude bespeaks the Lilliputian. There is a tendency, however, to take a democratic spirit, a keen realization of our common humanity, as but the usual concomitant of greatness, instead of recognizing it as a major contributory factor. A limited community of interest is coming to be recognized to-day by larger and larger groups, and a movement with an avowedly separative aim would be termed anachronistic, but the realization of actual oneness with the whole is still the mark of the superman.

How is that realization to be gained? By education, say the intellectualists. Let a man broaden his horizon by compassing all he can of the knowledge to be found in books. Let him come into his inheritance as heir to the thought of the race, and so become a gentle man and just. Good though the formula may be in theory, experience has demonstrated that the educated man may have a mind and heart inaccessible to justice and compassion. He may be as thoroughly selfish as the illiterate, using the power that knowledge confers but for the advancement of his own ambitions.

Education is not the solution. Isolated facts are like bricks, in that they depend for their coherence in a serviceable structure upon the cement of understanding sympathy. The most that is to be gained from formal education is the recognition that the greatest good of the greatest number may not be consonant with personal self-seeking, but no amount of intellectual training will bring a man to act on that perception when the good of society conflicts with his own desires and aims.

It is only when he sees himself in the right perspective as a member of the group, as but a cell in the body of the race, that he knows that what is not for the good of the whole cannot permanently profit him. And with this self-compelling basis for right ethics comes inevitably sympathy and understanding for the units of humanity who are struggling on beside him.

An understanding sympathy with the needs and aspirations of men, a just appreciation of the difficulties in the way of meeting those needs and fulfilling those aspirations—these are conditioned

by the individual's ability to transcend the limits of his petty personality, which is a synonym for separateness, and to identify himself progressively with the family, the community, the nation, and the race of men, of which he is a part.

Each man's horizon is bounded by the periphery of the largest group of which he feels himself a constituent. The thorough egotist lives in the walled garden of his own personality, a prisoner unawares. For him the world beyond his circumscribing walls does not exist. There is no open sesame but service. As that is rendered to those nearest him, a man gradually overcomes the mental and spiritual myopia that limits his horizon. His circle of interest and sympathy widens, to take in successively his kin, his neighbours, his fellow-citizens, his fellow-men, his fellow-creatures of whatever stage.

For the man of superior qualifications to recognize himself as an inalienable part of humanity, a manifestation of the Universal Life, is to accept, albeit with humility, the obligation to work for the impuissant, to speak for the inarticulate, and to help the dull of intellect and those of undeveloped moral sense to grasp the rules of life and conduct whereby they all may steer a safer course to happiness.

Clifford Bax, in *Time and Tide* (London) of July 1st describes the unnecessary motions of modern civilization which not only fatigue the nerves but corrupt the mind:—

We live in a noisy, strenuous, distracting and disconcerting period, besieged on all sides by advertisements, by wireless programmes, by newspapers. Most of our strenuousness, and therefore most of our noise, is probably quite fruitless and unnecessary. It is, however, infectious, and people have actually become afraid of being silent or of doing nothing. The temper of the age has obsessed them so completely that rather than endure the torture of silence, they will fill the air with wireless entertainments to which they do not even listen.

The following is from *Theosophy* (Los Angeles):—

When one hasn't anything to say, it is wise and merciful to remain silent. This truism is easy to write, to read, and to approve—but difficult to adopt and follow. The nature of the race-mind is such just now that it is ever seeking expression; and what more natural to find this in words rather than thought? How much easier too! Yet there are those self-contained souls who can be sweet, companionable and ever-welcome in the company of others, for all they are so quiet. When they do speak their remarks are often worth hearing—thoughtful, useful, helpful—because they have something to say. What an example!

We take the following from *Theosophy* (Los Angeles) for July, describing the action of the U. L. T. there on the evening of the earthquake :—

More than one Theosophist, whose philosophy had penetrated deep enough and had been lived enough, became the rallying point for others. The regular Friday meeting of Los Angeles U. L. T. was held while the building was still rocking and creaking, while shock after shock occurred. It was not only well attended but one of the best meetings of the year. A certain pungency is lent to a discussion on the Karma of cataclysms if the audience is in the act of taking a fresh grip on the arms of his seat as the usual roar announces the approach of another shock !

SUMMER PROGRAMME

The Summer Programme of the Bombay U.L.T. consists of two regular meetings every week as follows :—

Every Wednesday

A Public Lecture followed by questions and answers.

Every Friday

A Study Class in *The Ocean of Theosophy*, by W. Q. Judge.

READING ROOM & LIBRARY

These are kept open on every week-day from 10 a. m. to 6 p. m., and on Sundays from 5 to 7-30 p. m. "Silence" is the only rule to be observed.

Neither for the Meetings, nor for the use of the 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.

THE BOMBAY U. L. T. NEW SEASON

With the autumnal equinox, the summer programme will come to an end. Details of the new season's programme will be given in our next issue.

DECLARATION OF THE U. L. T.

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

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

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

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and it welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

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

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

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

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

Correspondence should be addressed to:

UNITED LODGE OF THEOSOPHISTS
51, Esplanade Road
BOMBAY

THEOSOPHICAL PUBLICATIONS

AUTHENTIC TEXTS

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

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

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

By H. P. BLAVATSKY

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