

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1933.

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Is This Not True of To-day ?

[The following is "From the Note Book of an Unpopular Philosopher" in *Lucifer* III. p. 85 for September 1888. It is not only descriptive of that period but equally applies to our era. Note how it is true to-day as then that "every Christian nation is busy now with preparing guns and rifles superior to those possessed by its neighbours". Equally accurate is the picture of "high life" in the West which some shortsighted and foolish Indians wish to imitate.—EDS.]

THE AGE OF OVID OR HOSEA ?

The word of the "Lord" unto Hosea, the son of Beer, was surely addressed to our age of civilization. The latter is truly the reincarnation of the docile prophet, who, acting upon the advice of his God, loves "a woman beloved of her friends, yet an adulteress," looks to many gods and loves "flagons of wine."

What have we to envy in the "stiffnecked" people of Israel ? From its Sodom and Gomorrah, its worship of the Golden Calf, the innocent pastimes of King Solomon, down to the practice and policy of those whom the Christian Saviour addressed as the "generation of vipers," we are the worthy followers of the "chosen people". We have made of the "upper ten" our high places wherein we worship, and the symbology of modern society is of as concealing a nature as that of the Biblical writers. Their symbology pales before ours. The magic wand of our century transforms in its astuteness everything under the sun into something else in social, political and daily life. The hideous marks of moral leprosy are made to appear as glorious scars from wounds received on the battlefield of honour ; black tresses are changed into yellow hair, and the adipose tissue of carrion metamorphosed into the poor man's butter. We live in days of a moral (alias immoral) *féerie*, in

which every Mr. Hyde puts on the mask of Dr. Jekyll. It is the latter who is the symbolism of our age, and the former its ever more and more irrepressible tendency. Thus the cloak of esotericism, which modern society, the representative and key-note of the average population in every nation, throws over its sins of commission and omission, is as thick as Biblical symbolism. Only the two have changed and inverted their rôles ; it is the external cloak of ancient symbolism which has become the inner life and true aspirations of modern Mrs. Grundy.

THEN AND NOW

To the adept versed in the modern society-symbolism the allegories of old become like unto a transparent artifice of an innocent infant when confronted with and brought face to face with the Machiavelistic craft and cunning of what we know as Society-ways. The two symbols of modern culture respectively referred to as RELIGIOUS CANT and Drawing room PROPRIETY have reached a practical perfection under their mask, undreamt of by the Rebekahs and Jezebels, the Jacobs and even Solomons of old. They have become the two exotic, gigantic plants of modern culture. . . The modern revealer of the archaic "things of darkness" is too much coloured with the general tendency

of the age to be more than one-sided, and therefore he can hardly be correct in the interpretation of its symbolism. He sees in the smooth dark waters of these "Rivers" the reflection of his own century, when he does not actually mirror himself personally, in them. Hence, he perceives everywhere phallic worship; and primitive symbolism can represent to his distorted fancy nought but what he would find in it. Why give preference to imagined over real events? The Ahabs and Jezebels who kill the prophets are as plentiful in our day as in the days of old. The modern Mrs. Potiphar, finding no Joseph to offend her, expends her slanderous energies to the detriment of her best "lady friends". Sweet are her whispers into the greedy ear of Janus-faced Grundy, who, nodding her venerable head, listens to them drinking slander like heavenly dew. The modern Lot requires not to be made drunk with wine to give a mother to Moab; the XIXth century Epopees repeat on a grander scale the adventures of Helen and Sita. Only Homer and Valmiki have now made room for Zola, and the modern literature of the realistic school in France puts to blush by the sincerity of its language all the private dialogues of the "Lord" with his prophet Hosea. What have we to envy in the ancients?

WHERE ARE WE GOING TO?

Ahimé! We live in strange and weird times. Ours are the days of Sheffield plating on the moral plane. True silver has almost gone out of use and has fallen, like the Indian rupees, far below par. This is not a time for golden rules, for people prefer moral pinchbeck. Nature, as well as man, seems to crack on all her seven seams, and the universal screws have assuredly got loose somewhere, if not everywhere, on their hinges, after the fashion of this earth. Paradox flourishes and axioms are running to seed. Nature and man vie with each other in shams. The Lord God of our state religions is proclaimed a god of mercy, of peace and love, and at the same time he is a "man of war"; "the Lord our God" who "fights for Israel." "Thou shalt not kill," says the commandment; and on this principle improvements in murderous, man-killing engines are being invented by the "humble" servants of the said Power—for a consideration. Rev. F. Bosworth, a *man of God and peace*, has just been rewarded by the paternal Government with a premium of £2,000, for "the advancement of gunnery science."

Esoterically explained, this "advancement" means, I suppose, in political symbology a cannon possessing a ten-fold greater power and rapidity for killing the bodies of one's enemies, than the fulmination of Church canons for killing their

enemies' souls. Hence, the reward to ingenious parsons. Every Christian nation is busy now with preparing guns and rifles superior to those possessed by its neighbours. Duels fought between two nations seem to be judged by a different code of honour from those between two individuals. Battles won by *trickery*, are laid down to "military genius" and regarded as "the poetical and imaginative side of the war." (*Fortnightly Review*, Lord Wolseley). Trickery in commercial or private business is punished with hard labour. In the former case, the cunning and unexpected employment of weapons of superior murderousness and devilish cruelty are lauded and their successful use made to bring the highest military honours; whereas the private antagonist who uses an unequal weapon or takes an unfair advantage in any way is counted a murderer and a felon. So, statesmen who "lie for their country's good" and derive benefits for it by foul deception have promotion and honours; while their less culpable imitator who plays with marked cards and loaded dice, or "pulls" a race, is scourged out of decent company. So chronic and congenital is our obtuseness, that we have never yet been able to distinguish the one moral baseness from the other. But to a reflective philosopher, the difference between such a modern statesman or general and a modern blackleg and a coward is imperceptible.

STILL MORE PUZZLING

And what of the inventive and Reverend "Bosworths"? Have they become so familiarized with the Salvation Army motto of "blood and fire" as to be led to pass by an easy transition to their actual shedding and use on the physical plane? They pray and repent and glorify their Lord and therefore fear nought for themselves. They are the modern Ahabs of whom the word of the Lord came to Elijah, the Tishbite, saying:—"Seest thou how Ahab humbleth himself before me? *because of that, I will not bring the evil in his days: but in his (innocent) son's days will I bring the evil upon his house*". (1 Kings xxi. 29).

Therefore do the Reverend "Bosworths" snap their fingers at *Karma* and say:—"Après moi le deluge."

Why, then, should any one object to help toward the glory of one's country through human butchery and rivers of blood? What harm can befall any one through it, provided he only *humbles* himself before the "Lord" like Ahab? And do not both the belligerent armies pray? Does any such human slaughter on a battlefield begin without that Lord being almost simultaneously addressed and implored for help by both parties?

Query:—Does the kind and merciful Father in Heaven—one with Him, we are taught, who said

that "he who kills with the sword shall perish with the sword"—listen to both sides, or to one? And can even He, to whom all is possible, perform the miracle of sending victory to both his humble petitioners? To which of the two does the good God listen? Is it to the weakest of the two, or to the strongest? O, Problems of the Age! Who can solve them save his grace the Archbishop of Canterbury? But he will hardly pay any attention to an "unpopular philosopher" who is not even a conservative member of Parliament. What great general was it who said that Providence was always on the side of the heaviest battalions?

THE POWER OF THE IDEAL

Demosthenes once said to a rival orator:—"You make the people say 'How well he speaks!' But I make them say 'Let us march against Philip!'"

To-day, also, there are thousands who can "speak well" to one who can inspire; thousands who can write charmingly, brilliantly, learnedly, but few indeed whose sincerity and single-mindedness of purpose can awaken the slumbering ideals in men's hearts. Of what use are the word-spinners, the head-learners, the mock-teachers, to a world that is suffering and heart-sick? Cleverness will not dispel the fears and errors due to foolishness; cleverness will never fire one single human heart with the power of compassion; cleverness will never, never, rouse mankind to arm itself and "march against Philip," against the tyrant we have all to fight, the tyrannous selfishness of ignorance, the Ahamkaric pride by which each man sees himself as something separate from the rest.

What have *you* to offer, you who play with the power of words? Are you caught in the maze of your own capacities, chained to the rock of intellectual appreciation, as others are to gross, sensual, delights? Or does the fire of a steady ideal burn in your own heart, to flash in living words from soul to soul? Have you the power and the will to make yourself a pure channel for the ideal you serve? Such are the movers of the world. But it must be an ideal you serve, not a phantasy. The phantasy intoxicates, the phantasy will give the force to intoxicate others, but this is fanaticism and sorcery. Inspiration is true magic. The ideal inspires and transforms even the most commonplace of men into world-helpers. It is the power of the ideal in the true reformer that is his strength, not his intellectual and emotional capacities. Yet even ideals are tinged with the exaggeration of phantasy if not based on right knowledge. How, then, shall we know the true

ideals, that will light up men's hearts, transform men's lives? We can know them by their simplicity and universal nature.

First the ideal of the unity of life, that everything, human, animal, plant and stone, the very elements of Nature herself, fire, air, water, earth, even the seemingly empty points of space, *in its essence* is all ONE. If you work for the whole, you help yourselves, being part of that whole; but if you work for yourself as a separate unit, in disturbing that unity by which you live, you hurt yourself, as well as the whole. The power to rise from selfishness into selflessness lies within you, for God is that Unity at the heart of all beings, not a separate being or power outside. It is only the bodily form that you use, the mind that you use, the feelings that you use, which cramp you, bind you, because you identify yourself with them, and do not see yourself as the Real Self you are.

And the second ideal is the Law of Life, There is no chance, no God or Providence, and no injustice in the world. Life works down to the smallest detail under cyclic law and order, not imposed from without but inherent in every unit of life. "As a man sows so shall he reap" is scientific fact, for cause and effect, action and reaction, are not two separate things but one. We do not, despite all seeming, reap the results of others' sins or virtues. Each man sows thoughts, desires and feelings, words and deeds, the results of which circle back to him in time, as surely as time brings the round of the seasons. Blame no one, then, for your position and limitations, but study the working of Karma, trace out the rhythm of life that you may begin to resolve the disharmonies you yourself have created. Rely on and work with that law, for it is the law of your own spiritual nature.

And the third ideal is that of the Unfoldment of Life. It is one in its essence, but till that unity is realised by each unit for itself, it is like music unplayed, unsung, perfect only on the plane of abstraction. Therefore every soul is striving, in its own degree, to express the inherent divinity, unfolding its powers more fully at every step. The power of the human soul is the power of self-awareness, of self-responsibility. You can *choose* to do ill or well, can therefore suffer or enjoy, until by knowing both pain and pleasure, you can finally rise above them, and know yourself as the Great SELF, the Self of all beings. SELF-realization, SELF-expression does not come in one short life, the soul goes on from life to life. Reincarnation has to be looked at, not as a metaphysical proposition to be discussed, but as a vital factor to be considered in planning one's life, in understanding the life of others, each at his

own appropriate stage on the graduated scale of evolution. Above you, as man, are the Great Ones, below are man's "younger brethren," and the myriad links between are formed of those who are a little wiser than you are, and those who know less than you. You have to reach up to climb, but you have at the same time to lean down to help, for only so can you find the fulfilment, the peace of your real nature.

Such are the ideals that can inspire all types and ages, in fact all humanity alike.

Shall we serve those ideals, developing our powers of mind and heart only to strengthen the power of the message? Shall we come down from our pedestals, built up for displaying our mental possessions, and join the ranks of the nameless ones, the student-servers of the Wisdom Religion? Cry out to the dark corners of the earth where lie the prisoners and the laggard slaves, caught in the web of their own delusions, and bid them, by the power of the spirit within them,

"Arise! Awake! Seek out the Great Ones and get understanding!"

DOGMATISM AND CONVICTION

From time to time, we hear an echo of the old cry, that Theosophy and Theosophists are apt to be dogmatic in their views and teachings. One such remark appears in a Karachi Weekly, *The New Age*. In its issue of 14th May a single sentence serves as a review of *The Aryan Path*: "Good reading but inclined to be a little too Theosophically self-assertive." *The Aryan Path* is not afraid of its convictions but, in justice, its unusually broad platform ought not to have been overlooked, of which so great a journal of Liberalism as *The Manchester Guardian* said: "Probably there is not a magazine in any other country which covers a similar ground. A remarkable feature of it is the sincere attempt by those of a particular spiritual belief to welcome the co-operation of all progressive minds."

But for students of Theosophy this question of the dogmatism of Theosophical opinions is important. Some, extra-sensitive to the opinions of non-theosophical friends, are timid in explaining the Theosophical position or answering an enquiry. For them, and also for such as our above-mentioned critic, the following wise words of W. Q. Judge are reprinted here. They are from his closing speech as Chairman of the European Theosophical Convention held in London on 6th and 7th July, 1893:—

"The next point I would like you to consider is that of dogmatism. A great deal has been said about the fear of a dogmatic tendency and of the actual existence among us of dogmatism. This I consider to be all wrong and not sustainable by

facts. The best way for you to produce dogmatism is by continually fearing and talking about it, by waving about the charge of dogmatism on every occasion. In that way you will soon create it out of almost nothing.

"What is dogmatism? To my mind, it is the assertion of a tenet that others must accept. Is that what we do as a body? I think not. Certainly I do not do it. In my opinion, oft declared, anyone who asserts in our society that one must believe this or that theory or philosophy is no Theosophist, but an intolerant bigot.

"But those who have spoken of dogmatism, have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the Society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite strongly that those who accuse us of dogmatism have no fixed ideal of their own. Let no one therefore be so injudicious as to raise needless alarms and thus attract disaster. We are protected by our constitution-declarations, and it is sufficient for the purpose that now and then our officials promulgate a re-assertion of our undogmatic attitude."

"UNITY IN THE THEOSOPHICAL MOVEMENT"

Under this heading an article by William Kingsland appears in the May *Canadian Theosophist* from which we quote the following:—

There can be no Unity, therefore, in the Theosophical Movement until there is a common agreement as to what the teachings of Theosophy are in their broad fundamental principles; and it is those principles only which should be presented to the public.

In that connection how true are the words of a "Canadian Novelist" quoted in the same monthly:—

I must confess that frequently I am impressed with the belief that if the disputants were to spend more time in reading and studying *The Secret Doctrine* there would be less ground for argument.

In a third place in the same number Mr. Kingsland says:—

Let us get on with our job of presenting to the world pure Theosophy and leave these people to whatever satisfaction they may find in their attachment to personalities.

Psychism

THE INSIDIOUS FOE

There are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. . . . Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction.—H. P. B. *Five Messages*, p. 15.

As years roll by the prophetic vision of H. P. B. justifies itself. Numerous scientific discoveries, archæological finds, and political upheavals show how clearly she perceived the future, part of which is now the present. There are two factors connected with this phenomenon to which the attention of the modern Theosophical student has to be drawn. First, there is a general lack of enquiry on the subject of the mode and the method of her power to prophesy. Secondly, there is a curious neglect of all her many and unequivocal warnings on the subject of psychic powers, their lures and dangers, and their emergence on the surface of modern civilization under Karma and in accordance with cyclic law.

Recent developments in organizations named Theosophical and of individuals, who call themselves Theosophists and who claim inspiration from the Masters and the Companions of H. P. B., are but the signs of the working out of that Karmic and Cyclic Law. We find ourselves to-day surrounded by two classes of psychically deluded mortals—one which is aware of the existence of H. P. B.'s teachings and of the philosophy of Theosophy; and second, a large number of people who do not even know of the existence of what the Masters taught through her. In a very real sense there is little difference between these two classes, for neither know the teachings of H. P. B., though their respective moral responsibility is indeed different. The guilt of the former is vastly greater than that of the latter, who for one reason or another have not contacted the philosophy of Theosophy or any of the institutions that use the name of H. P. B., her Masters and Their Teachings, but who are false to all three.

The disease of our cycle is that of Psychism. The inner nature fecundated by cyclic processes unfolds itself, and because people are unaware of the laws of health and growth they fall prey to psychic disease. Among them are those people who belong to the first of the two classes, who calling themselves Theosophists and using Theosophical terms and terminology are breeders of a species of psychic germ which can be well compared to the deadly white ant of India. These creatures have all the semblance of the honest and busy bee; they work in community; they toil for their queen-leader; but while the bee gathers honey, sweet and nourishing, from fragrant flowers, flitting in the open sun-

light of a garden, the white ants work in darkness underground and live by destruction. The so-called Theosophists who take the names of H. P. B. and her Masters while preaching and practising contrary to what she and They taught are at once blasphemers and spreaders of psychic poison which destroys. The abuse of Sacred Names entailed in their claims is dangerous to ignorant but innocent men and women. These fall prey to the claims of egotists or exploiters or both. Such claimants, men and women, have not to be judged by their own claims, innuendoes, proclamations or messages transmitted by themselves in the name of H. P. B. and Those who stood behind her. These "successors" of H. P. B., these "revisers" of her *Secret Doctrine*, these claimants who deceive themselves and others by their boasts of contact with Thibetan or Syrian or what not "Masters," are a menace in the new era which the swing of the cycle is now opening. All of these have to be examined and judged in the light of the Immemorial Philosophy of Theosophy. H. P. B. herself advised her pupils to treat her own phenomena, teachings, and life activities thus. All true students and lovers of Wisdom must do likewise ere accepting new messages, teachings and claims.

H. P. B. has left her Will and Testament behind her—more precious because more enduring than her very physical presence when she lived in this world of mortality. By her Will and Testament the claims to her inheritance have to be examined. In this Will and Testament numerous statements on the nature of psychic pronouncements and pronouncers are to be found. All such remarks and hints and unequivocal directions should be heeded by enquirers. Those who even in ignorance support the propagation of psychic disease by aiding with money and otherwise these psychics incur a grave Karmic responsibility. Let such be warned in time lest they burn their fingers playing with "cosmic fire". For all such a clear direction was given in the early days by no less a Personage than the Mahatma M.:—

There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness. There is but one general law of life, but

innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and those who are *unwillingly*—blind. Mediums belong to the former, sensitives to the latter. Unless regularly initiated and trained—concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg and “Fern”—no self-tutored seer or clairaudient ever saw or heard *quite* correctly.

This is one of the most important and outstanding messages of the Mahatmic letters which unveil the Plan and Method of the work of the Lodge of Masters as a body. How many readers will perceive this? How many will truly apply the strictures of the Blessed Ones on religious and psychic practices and study of dubious subjects? How many will take note and follow in sincerity the ever-emerging injunction to leave tangential paths alone, and follow the *one strait Path*? Every psychic experience, every psychological vision, in church or at a séance in connection with the dead, is a serious pitfall; but how many will learn from the comments on Stainton Moses and Eglinton? People are apt to regard other people's invisible visitors as spooks, but their own as angels; when spooks appear at spiritualistic circles they are spoken of as the work of the Devil by the church, but spooks in cathedrals are angels of light from God Himself! The wave of psychic influence is working its havoc, but alas! how few they be who see it. This time last century Masters were preparing to fight the coming rage of mediumism. In this century we are now face to face with a more vital danger; for, individuals in large number are fast preparing themselves to become their own mediums. Automatic writing, planchette, slate-work, and a dozen other forms of psychism, and psycho-physiology are working havoc—and most know nothing about it! Psycho-analysis is waking to full power the dregs of sex-mania which have been lying fallow, and thus has been broken the wise rule—let sleeping dogs lie. Neo-psychology is producing quaint tests to measure the depth of Manas—in boys and girls and employees. Medicine is fast drifting into the old curse of magic which worked with blood and glands. Verily, what can save our humanity, but the consistent philosophy of H. P. B. and her Masters?

Our responsibility increases as the corrupting forces of psychism increase. The real students of Theosophy are few, and solidarity among them is very necessary. That unity can result only from similarity of aim and purpose for Theosophical service, and these in their turn depend upon identity of Teachings. Masters, whatever Their domicile, are practitioners of a *single* philosophy, of a precise science, of a unified system of knowledge, which is *not* growing or evolving. Its teachings are all fully codified, tabulated, arranged. H. P. B. laid stress on this.

The first step is to study the *recorded* message of H. P. B. and in its supernal light accept or reject claims and claimants. Said H. P. B., “You are like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake.”

Having struck this note of warning for the protection of the innocent, and indicated the way to be pursued by the enquirer and the beginner, let us make an earnest and a sincere appeal to those who knowingly or unconsciously blunder into abusing the names of the Great Teachers, Their Lodge and Their Holy Science. If they and their poor prey will but peruse and reflect on the section entitled “The Abuse of Sacred Names and Terms” in H. P. B.'s *Key to Theosophy* (pp. 251-3) they all will feel, if they do not yet perceive, that theirs can never be the Path that leadeth to the White Light of Occultism.

The Blavatsky Association of London are issuing *The Blavatsky Bibliography*—“A Reference book of works, letters, articles, etc., by or referring to Madame H. P. Blavatsky”. The price is to be 1 sh., and the prospectus announces that it is to be published annually. It also says “This Bibliography discloses in a manner astonishing even to students familiar with the subject the enormous interest which Madame Blavatsky aroused during her life-time and which she must continue to arouse in ever-growing degree.”

True words were spoken by Dr. Walter Carroll, Director of Music to the Manchester Education Committee as reported in *The Manchester Guardian* of 11th May:—

While white slavery has its White Paper and its place in the theatre; while sex problems are ventilated in the press and the cinema; while even the worn-out horse has, in Miss Cole, his publisher and champion, vivisection is silent, sinister, and secret. Upon its secrecy depends its very existence, for a single film depicting a week's dissection of a living animal would arouse a storm of public indignation against which even the supporters of vivisection would not be able to stand. But to expose the horrors of vivisection from pictures, pulpit, or Parliament would need moral courage of a high order—and moral courage is not a prominent asset in the public life of to-day.

What may correctly be described as a consideration of a strange law in Occultism will be found in an article entitled “Temptation” by the well-known novelist Claude Houghton in the July *Aryan Path*.

It will repay students of Theosophy, to read carefully three articles on the subject of sound and speech (*Nāda* and *Vāch*) published in the July *Aryan Path* under the caption “Living Messengers Called Words”.

THE TWO PATHS

"Would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly."

"Let the sins of the whole world fall on me, but let the world be saved!" was the cry from the great compassionate heart of Gautama the Buddha, echoed by every Great Soul down the ages. He who has deliberately set himself to the task of lifting the race of which he is a part is like an engine trying to draw a train of cars so long and so heavy that its advance on a steep grade must be at a snail's pace. And the road winds uphill all the way! Life after life he has to press doggedly forward, or the weight behind him will drag him back with a speed proportionate to the point he has reached on the grade.

Selfish aspirants, on the other hand, have as their first and most important aim their own release from the wheel of birth and death. These sever as they advance the cords that bind each to all men. Free from the dead weight of mankind's ignorance and woe they may sooner reach the heights, but to as little purpose as an engine with no load steams up a hill.

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.

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

* **Isis Unveiled**

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

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