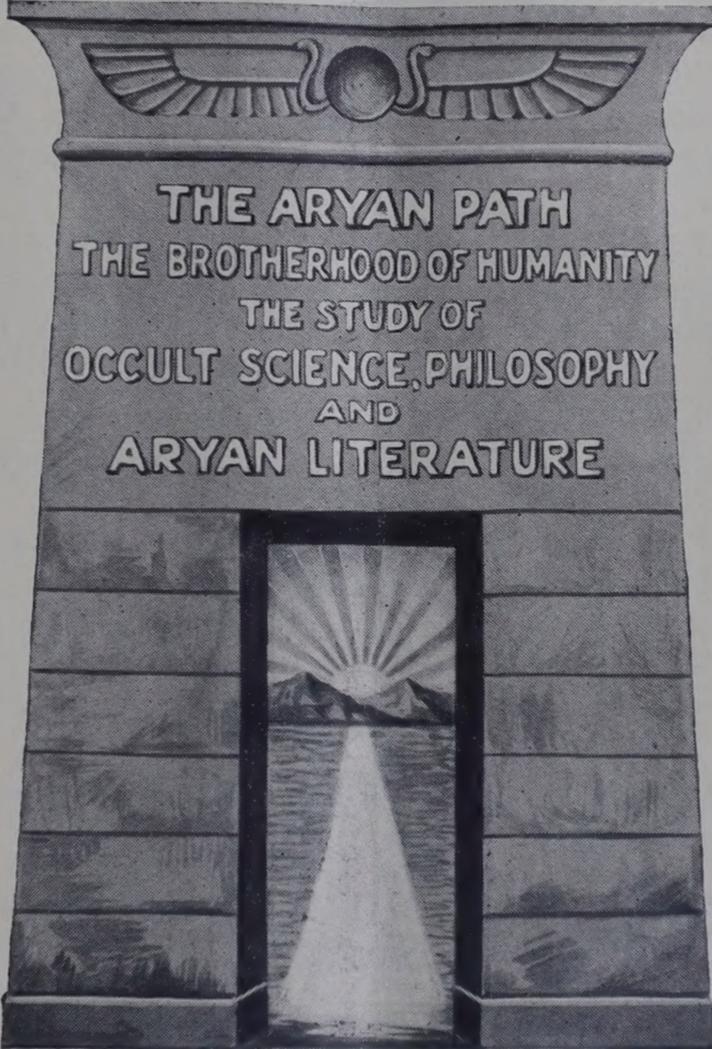




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. VII No. 10

August 17, 1937

The path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; that every new step in it leading to the final goal, is surrounded by pit-falls and cruel thorns; that the pilgrim who ventures upon it is made first to confront and *conquer* the thousand and one furies who keep watch over the adamantine gates and entrance—furies called Doubt, Skepticism, Scorn, Ridicule, Envy and finally Temptation—especially the latter; and that he who would see beyond had to first destroy this living wall; that he must be possessed of a heart and soul clad in steel, and of an iron, never failing determination and yet be meek and gentle, humble and have shut out from his heart every human passion, that leads to evil. Are you all this?

MAHATMA K. H.

PUBLISHERS' ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Esplanade Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, 50 cents, 2s., Re. 1, per annum, post free.

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to **THEOSOPHY COMPANY (INDIA), LTD.**, which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

BOMBAY, 17th August 1937

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1937.

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THE GRACIOUS GURU

Every step made by one in our direction will force us to make one toward him.—
Mahatma K. H.

The Masters do not have to hunt up recruits in special lodges, nor drill them through mystical non-commissioned officers : time and space are no barriers between them and the aspirant ; where thought can pass they can come.—H. P. B.

During this month of August the Hindu festival of Gokul Ashtami or Janma Ashtami takes place. It is also known as Krishna Jayanti—the Natal Day of Shri Krishna, the Great Avatara. On the eighth day, in the second half of the month of Shravana, exactly at Midnight, in the city of Mathura, He entered the darkness of this world with His Light Supernal.

In many aspects, as Divine Babe, as the Shepherd Boy, as Sage Warrior, as Peerless Teacher, Krishna is adored and worshipped by millions in India ; and now in the Occident, thanks chiefly to the work of the Theosophical Movement, His words are read and His wisdom is practised by a growing number of people.

Krishna may be looked upon as the Ideal Guru or Master. His wisdom is as profound as His compassion is widespread. For every stage of evolution He has offered instruction. In the *Mahabharata* and other books of Hindu tradition a thousand and one gems of precept are to be found ; also example set in almost every conceivable situation of human life. As son or playmate, as husband or adviser, as general or diplomat, He acted with consummate skill, with a sense of humour and of proportion, with insight and discrimination which are not only to be admired but also to be imitated in practice.

On this occasion we shall take an incident from the *Mahabharata*, narrated in the Rajadharmanushasana Parva of the *Shanti Parva*. It has a highly important occult significance. It reveals how a devoted disciple could fulfil his pure heart's yearning to seek guidance from his Master. Between Guru and Chela there is not only a bond sanctified by a pledge, but also a bridge of constant communication, provided the disciple knows how to cross that bridge. All this comes out in the incident we

narrate below and which is described at length in Sections 46 to 50 of the above-mentioned Parva of the great epic.

The Great War was over. Yudhishtira and his brothers were victorious. Order was restored by them in the kingdom and peace reigned supreme. Having gratified everybody, including the citizens, Yudhishtira found himself free and decided to pay a visit to Krishna, his benefactor and his friend.

Meanwhile, on the field of Kurukshetra surrounded by many, stretched on his bed of arrows, Bhishma with pure heart and joined palms was concentrating on Krishna. With a strong and joyous voice he was hymning the praise of the Slayer of Madhu, the Master of Yoga, the Lord of Lords.

Aware by his yoga-power of the devotion of Bhishma, Krishna Himself plunged in responsive meditation. Through this response the Master poured into his devotee Bhishma heavenly Knowledge, compassing the past, the present, the future.

When Yudhishtira approached the Great Presence he found Krishna rapt in this responsive meditation. What did he see ?

Krishna of the hue of a dark blue cloud was seated on a sofa adorned with gold and gems. Attired in yellow robes of silk, decked with many celestial ornaments, his person blazed with splendour. His bosom adorned with the Kaustubha gem, he looked like the Udaya Mountain bathed by the rising sun. Beauty incarnate for which there is no simile in the three worlds.

Bewildered, Yudhishtira after a while addressed Krishna.

“ We have won back our kingdom, O divine Lord, through your grace and have not fallen away from the duties of our order. Is all well with you, O refuge of the three worlds ? ”

But Krishna said not a word for he was rapt in meditation.

After a while, once again the king said : " How wonderful that you, the Lord of the Universe, are plunged in such meditation. Is all well with the three worlds, O Lord ? O Illustrious One, you are as still as the flame of a lamp burning in a place where there is no wind. You are as firm as the unshakable rock of ages. If I am fit to hear, if it is no secret of yours, I beg of you and solicit it as a favour. Why should you, foremost in righteousness and knowledge, perform this yoga ? "

Krishna opened his eyes and softly spoke, almost in a whisper :—

" Bhishma, lying on a bed of arrows, who is like unto a fire that is about to go out, is thinking of me. Hence my mind also became concentrated on him. Collecting all his senses, concentrating his mind by the aid of his understanding, Bhishma sought my refuge in his meditation. It was for this that I had centred my mind upon him."

Krishna proceeds to detail the acts and exploits of the redoubtable Bhishma, which had been taken as subjects for meditation by the Master.

Further He said to Yudhishtira, " When Bhishma disappears from the world every kind of knowledge will disappear with him. Go to him now, question him about whatever you may desire to learn."

" If your heart be inclined to be gracious, then we, all of us, shall go to Bhishma with yourself as our leader."

" Let my car be yoked," ordered Krishna.

Nearing the spot, on the Oghavati, Krishna and his friends saw Bhishma resembling in splendour the setting sun. They drew close and sat down among the many who surrounded Bhishma. Krishna felt a rather cheerless heart within him, observing Bhishma looking like a fire about to die out.

" I hope your perceptions are clear, your understanding unclouded. Give to this assembly the gift of your great knowledge, ere it disappears with you. Speak words of truth, especially for Yudhishtira whose mind has been clouded by grief on account of the slaughter of his kinsmen."

" How, O Krishna, when you are here, can I speak—a disciple in the presence of the Master ? "

Thereupon Krishna blessed Bhishma.

" Endued with the Eye of Knowledge, behold all forms of Life in the great universe like fishes in a limpid stream. Having seen everything in the inward light pass it on to others."

" Why, O Holy One, do you not yourself discourse upon all that is good ? "

" I am the root of fame and of everything that leads to beneficence. Who will wonder if the Moon be said to be of cool rays ? Who will won-

der if I be described as one possessed of the full measure of knowledge which leads to recognition ? I have just inspired you with celestial intelligence, so that you, like a sire unto his sons may discourse to them about high morality."

Then Bhishma, waiting for the auspicious moment for passing away from the earth, spoke the grand discourse to be found in the *Shanti Parva*.

THE MESSENGER

BIRTH AT MIDNIGHT

H. P. B. was born at Ekaterinoslaw in the south of Russia in 1831. It was midnight, between July 30 and 31 according to the Russian Calendar *i.e.*, between August 12 and 13 in the year 1831.

A VERY WONDERFUL FLOWER

[The following is reprinted from *Lucifer*, Vol. V, p. 186, for November 1889.—EDS.]

" A French paper, *Les Mondes*, gives a fascinating account of a newly-discovered flower, of which rumours have from time to time reached the ears of floriculturists. It is called the snow flower, and is said to have been discovered by Count Anthoskoff in the most northern portion of Siberia, where the ground is continually covered with frost. This wonderful object shoots forth from the frozen soil only on the first day of each succeeding year. It shines for about a single day, and then resolves to its original elements. The leaves are three in number, and each about three inches in diameter. They are developed only on that side of the stem toward the north, and each seems covered with microscopic crystals of snow. The flower, when it opens, is star-shaped, its petals of the same length as the leaves, and about half-an-inch in width. On the third day the extremities of the anthers, which are five in number, show minute glistening specks like diamonds about the size of a pin's head, which are the seeds of this wonderful flower. Anthoskoff collected some of these seeds and carried them with him to St. Petersburg. They were placed in a pot of snow, where they remained for some time. On the 1st of the following January the miraculous snow flower burst through its icy covering, and displayed its beauties to the wondering Russian Royalty."—*Sheffield Independent*.

(Concluded on page 158)

A BONE THAT SCARED A KNIGHT

A story that recalls the mysterious deaths of Lord Carnarvon and fourteen others following the opening of the tomb of Tut-Ankh-Amen was recently recounted by Sir Alexander Seton in *News Chronicle*. He and his wife brought back last year as a souvenir of their Egyptian holiday a bone obtained from a tomb "of the pre-mummy era," situated in the desert behind the Great Pyramid. A dragoman begged Lady Seton not to take the bone back with her but to leave it where it was or to replace it. But the bone, later identified as a female sacrum, was taken to the Setons' Edinburgh home and ensconced in a small glass case on the drawing-room table.

One night a child visitor who knew nothing of the bone was terrified by seeing a strange figure walk across the landing into the drawing-room. A lady who was a guest in the house also saw a figure, and her description tallied with the child's. First Sir Alexander fell ill, then his wife, their child, the nurse and the maid. Alone in the house one night Sir Alexander suffered from a feeling of such frightful and inexplicable panic, "the dread of knowing one was not alone," that he left the house next day and stayed with friends.

Sir Alexander packed the bone for posting to Egypt. He went out and on his return found the parcel had been damaged by a fall, caused conceivably by the cat; none of the family had been at home. He restored the bone to its glass case on the table. "It was from that moment that we began hearing things, feeling things."

Three witnesses saw the bone in its usual place at two o'clock on the afternoon of the final act of the drama. Perhaps half an hour later when Sir Alexander opened the closed door of the empty drawing-room he found on the thick pile carpet a clear two or three feet from the table the half-pound plinth on which the glass case had stood and the case itself, with its four sides and the bone completely shattered. He concludes:—

I can only assume that the old story that the Egyptians particularly had powers of cursing any one who disturbed their earthly remains had something in it.

Theosophy affirms that there is indeed "something in" many a folk belief branded by the sophisticated as superstition; not only affirms but explains.

One aspect of it is explained in "A Night of Many Wonders" printed elsewhere.

A PERSISTING GHOST

An eerie story for which Theosophy alone has a clear and rational explanation was recounted in *Kaiser-i-Hind* for 30th May 1937. The story is told by Mr. Walter Holdsworth of Whitley Bay, who, with Mr. J. Harrison, a quarry manager described as "one of the most level-headed men living," was driving along the Ingleton-Lancaster Road.

We had just left Ingleton, when I saw a man wearing a navy-blue suit start to cross the road in front of us. I knew Mr. Harrison could not avoid hitting him, and I jerked myself back ready for the shock. Then the man disappeared. There was no bumping of the car to indicate we had hit anything. I said nothing until a few minutes later, when Mr. Harrison asked me: "Did you see that man?"

I replied that I had seen the man three times on that road since a pedestrian was killed at that point three weeks ago.

This story is particularly interesting in the light of a statement attributed to H. P. B. that the last thought of one who has died a violent death, lingering on the scene, may be so strong that the tragedy may be reënacted a thousand times before the thought fades out. (See the reprint—"A Night of Many Wonders"). The rationale of this phenomenon is plain from certain other statements in the teachings, if we consider what anguished intensity of thought there may be in a man who sees a car bearing down inexorably upon him.

We read in "A Master's Letter" (*U. L. T. Pamphlet No. 29*, p. 5):—

Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it.

In a footnote in *Theosophist* III, p. 100, January 1882, H. P. B. mentions that a thought once generated and sent out has become independent of the brain and mind which gave it birth and will live upon its own energy. Another statement which bears directly on this case we find in *Raja-Yoga*, p. 106:—

Each thought has a shape which borrows the appearance of the man engaged in the action of which he thought.

Here is the reprint; we take it from *The Theosophist*, Vol. V, p. 167, for April 1884:—

A NIGHT OF MANY WONDERS

(At second hand in "the Eighth Avenue Lamasery.")

The Science of Apparitions made clear—Magic Rites
in far off Eastern Deserts.

(The following article appeared some years ago in the *N. Y. World*. It is an account given by Mme. Lydia de Paschkoff, a well-known Russian lady and a great traveller, of an event that took place in the Desert. Written by a fellow of the Theosophical Society, in days when Theosophy had hardly loomed upon the horizon of America and published in a daily paper, that would have refused to receive anything of the kind except in a spirit of fun, the narrative was, of course, viewed as a humoristic production, but its humour takes away nothing from the substantial veracity of the story itself. "The Eighth Avenue Lamasery" was the name by which the Headquarters of our Society were generally known in New York, ever since the name was given to it by the writer—one of the wittiest and cleverest reporters of New York.)

"Well, it may not have been a ghost," said Hierophant Olcott, "but all the same, it may." Then a silence fell on the little party that sat smoking in one of the inner chambers of the Lamasery at 302, West Forty-seventh street, at the corner of Eighth Avenue. It was rather a reflective calm that resembled that of the miniature sphinx on the mantel piece of the mysterious Egyptian chamber. Besides the divans on which the party reclined, there was little furniture in the room, but a huge crystal ball was held suspended in the centre by an invisible cord. From the interior of this globe gleamed strange pictures of deserts and pyramids and things fixed there by some cunning art that, for all the reporter knows, may have been magic. The walls were sombre, but the hall was luminous and filled the room with a sort of pale twilight. Tea, talk and tobacco from Arabia entertained the group, and the fragrant blue clouds grew into phantoms as the weird conversation grew gruesome.

Madame Blavatsky was entertaining, in better than royal style, a friend and compatriot, like herself a traveller in strange lands, like herself a firm believer in the occult, and a Russian Countess, Madame P———, whose card, blazoned with her ancestral arms, bears three legends and a tantalizing "&c." in delicate type, is in her way as wonderful a woman as her hostess. According to one of these legends she is "Member of the Geographical Society of France." Another tells that she is a correspondent of the *Figaro*, and a third that she is corresponding member of the *Tour du Monde*. She has spent years in the East, and was the guest in Egypt of the Khedive, whose mother presented her with a rare souvenir of friendship at parting. It is an immense pearl that now hangs from the Countess's breast-pin in shape and size not unlike the largest molar tooth of Barnum's giant. Other jewels, dis-

tinguished among them her black eyes, gleamed as she half reclined in gorgeous raiment on a divan, pretending to smoke a cigarette. Besides those named, there were a French diplomatist, the reporter and another and far profounder journalist. Two others should be mentioned, a Turk, who smoked his own nargileh and drank coffee, and a table servant who passed around tea, tobacco, and sweetmeats. The one a picture of the automatic chess-player was ornamental: the other the counterfeit of a Nubian god was useful. Neither spoke.

"A ghost, yes. Why not?" said Mme. Blavatsky, presently. "I have seen many ghosts. It is not a question of whether there are ghosts, but of whether they are seen. Doubtless the ghost of old Shep was there. The only doubt is whether the officer really saw him as he says he did. I believe he did."

The Turk opened his mouth as if to speak.

"What, then, is a ghost?" asked the diplomate. The Turk nodded slowly and closed his lips on his amber mouthpiece.

"There are ghosts and ghosts," replied the occultist. "The air that we breathe is permeated by a subtler fluid that corresponds to it as the soul corresponds to the body of man. It is the astral fluid and in it are the thoughts of all men, the possibilities of all acts—as on the photographer's plate are images that remain unseen until revealed by chemical action. So the last dying thought of any person, if it be intense enough, becomes objective, and under favourable conditions is very apt to be seen. Only a little while ago the newspapers of this city reported the case of a man who committed suicide in his bathroom. A friend ran for a doctor, against the remonstrance of the dying man. On the way he was startled at seeing for a moment the image of the dying man, clad only in his nightshirt, grasping his pistol and bleeding from his death wound. It was at a considerable distance from the house. The apparition disappeared almost instantly.* It was the intense desire to stop his friend that became objective, as the astral man left the physical. So it is with many other apparitions. In haunted houses the last thought of the victim of a crime may remain, and the tragedy be re-enacted perhaps thousands of times before it fades away. It is likely that in the case of old Shep, the watchman, he does not know that he is dead, and his last thought was probably that he was going on his rounds. Until that thought fades away, and under certain conditions

* A fact corroborated by many eye-witnesses at the time, and which happened in a town on the Hudson River in 1876.—*Ed.*

he will be visible to the physical eyes of those around him.”*

“Pardon me,” said the elder journalist, “did you say that perhaps he did not know he was dead?”

“It is recorded,” said the Hierophant gravely, “that many persons do not know when they are dead, and that they go around afterwards in great perplexity, because no one pays attention to them. They feel as well as ever, and talk to their friends, and are almost frantic at not being able to get replies.”

Then there was another silence.

“I have many times hunted ghosts,” said the reporter, plaintively after a time, “but I was never lucky enough to shoot one. They are very shy birds.”

“In America, yes,” said Mme. Blavatsky. “But in the northern countries and in the East it is different. The conditions are different.” Then she turned to the Countess Paschkoff and spoke rapidly to her, presumably in Russian.

While the two ladies conversed, Hierophant Olcott waxed encyclopædic. “The theory of crime being propagated by invisible seeds as disease is, and epidemics of crime devastating countries was first supposed to be a mere figure of speech. Many writers have spoken of it.” (Here he quoted many writers.) “But it has its foundation on fact. The astral crimes remain and influence all those who come in contact with them. Thus, it happens that the air and the very ground become saturated with sin in some communities. I have been told that—”

“I remember,” said Mme. Blavatsky suddenly in English “a governess I had when I was a child. She had a passion for keeping fruit until it rotted away and she had her bureau full of it. She was an elderly woman, and she fell sick. While she lay abed, my aunt, in whose house I was, had the bureau cleaned out and the rotten fruit thrown away. Suddenly, the sick woman, when at the point of death, asked for one of her nice *ripe* apples. They knew she meant a rotten one, and they were at their wits’ end to know what to do, for there were none in the house. My aunt went herself to the servant’s room to send for a rotten apple, and while she was there, they came running to say that the old woman was dead. My aunt ran upstairs, and I and some of the servants followed her. As we passed the door of the room where the bureau was my aunt shrieked with horror. We looked in, and

there was the old woman eating an apple. She disappeared at once, and we rushed into the bed room. There she lay dead on the bed, and the nurse was with her (having never left her one minute for the last hour†). It was her last thought made objective.”

The Countess Paschkoff understands a little English but does not speak it. She had listened attentively, but without any manifest surprise, and now she spoke. It is perhaps to be regretted that the only record of her talk the reporter has, is derived from Col. Olcott’s running translation. This, notwithstanding the Hierophant’s enormous linguistic ability, can hardly be supposed to be literal. The lady spoke rapidly, vivaciously, musically, and, throwing away her cigarette, gesticulated gracefully. The Hierophant spoke sententiously, dropping into the vernacular frequently and using no gesture, excepting when he stroked his ample beard. Thus ran the American end of the duo :

“In the North there are many apparitions. In the East there is much magic. I have seen both apparitions and magic scores of times. In St. Petersburg there is standing at the present time a house that was built by one of the male friends of the Empress Catherine. I hired this house, and the day after people began to tell me I was foolish. They said it was haunted. But I went to live there. I was brave enough till I was really in the house and then I got frightened. The principal salon of the house was an immense room with marble pillars. On the wall was a picture of the soldier‡ who built the house. He was all rigged out with crosses and diamonds and ribbons and sich on his breast. They said he walked around at night. So we all sat up waiting for him the first night, and at 12 o’clock we looked for him. All was still. Our hearts jumped up and down. Suddenly the clock struck 12. We looked at the picture, and then we looked out into the hall. We saw nothing.

“Another night and another we looked. We saw nothing. We were all afraid. I had a maid to sleep in my room.

“Many nights we slept thus. At length one night, just after 12, a lackey came running upstairs. He was pale. ‘Come, come,’ he whispered, ‘the ghost walks.’ We threw on something or other (I can’t make out the name of it), and all went downstairs to the grand hall. The soldier was walking up and down. We watched him. He had all his diamonds and things on his coat. They sparkled in the faint light of the hall lamp. He walked to the door

* This was written in 1877 ; and it proves that the Theosophists taught at the time the same doctrines as they do now, notwithstanding assertions to the contrary.—*Ed.*

† A perfectly true story, a fact witnessed by myself in 1843. But then the woman had just died, and even her *spirit* could make itself consciously objective ;—*H.P.B.*

‡ Count Orloff.

of the salon, which was closed. He walked through without opening it. We opened it and followed. He was walking up and down the room. We looked for the picture. It was not there. Where it had been the wall was black. He went to the middle of the room. Suddenly, he stopped. He shuddered. He was no longer there. We looked at the wall. The picture was in its place. *Voilà!*"

"It is nothing," said Mme. Blavatsky. "There are many such houses in Russia. In Pavlovsk, stood a house that no one would enter, for the windows were all broken out and there were noises there at night. It was in the time of the Emperor Nicholas I. He said he would stop the foolish stories, and he had new windows put in and surrounded the house with troops. At midnight a crash was heard and the windows were broken out from the inside. The Emperor entered. There was no one there. Many nights he did this, and it was the same. This is historical."

The Countess Paschkoff spoke again and again. Col. Olcott translated for the reporter: "I have seen the procession that goes every year to the shrine between Cairo and Alexandria. The dervishes go on camels and horses and ride over the people that throw themselves down to make a road for them. Little children and men and women lie, and the beasts walk over them, and no one is hurt. Then there are the dancing dervishes that spin around, till they go up in the air, and it takes three or four men to pull them down. And some of them stick knives through their legs and through their throats. The points of the knives come out on the other side. Blood runs down. They pull out the knives. They pass their hands over the wound. It is healed. There is not even a scar. Hoopla! I mean *Voilà!*"

"Superstition," muttered the elder journalist, not meaning to be heard. The Turk opened his mouth to speak.

"It is no more superstitious," said the interpreter (for the Countess had caught the word and was talking again) "than the practices of our Christians. I have seen an image of the Virgin that was worshipped. It is the custom to take it on certain days, in a procession from house to house. The women and children who want to be learned take school-books in their aprons and allow the image to be carried over them, and they think that as it passes all the knowledge in the books passes into their heads." The Turk shut his lips—

"I was once travelling between Baalbec and the river Orontes," continued the two speakers, "and in the desert I saw a caravan. It was Mme.

Blavatsky's. We camped together. There was a great monument standing there near the village of El Maroun. It was between the Lebanus and the Anti-Lebanus. On the monument were inscriptions that no one could ever read. Mme. Blavatsky could do strange things with the 'spirits,' as I knew, and I asked her to find out what the monument was. We waited until night. She drew a circle and we went in it.* We built a fire and put much incense on it. Then she (rather he—*Ed.*) said many spells. Then we put on more incense. Then she pointed with her wand (something she never had—*Ed.*) at the monument and we saw a great ball of white flame on it. There was a sycamore tree near by. We saw many little white flames on it. The jackals came and howled in the darkness a little way off. We put on more incense. Then Mme. Blavatsky commanded the spirit of the person to whom the monument was reared to appear.† Soon a cloud of vapour arose and obscured the little moonlight there was. We put on more incense. The cloud took the indistinct shape of an old man with a beard, and a voice came as it seemed from a great distance through the image. He said that the monument was once the altar of a temple that had long since disappeared. It was reared to a god that had long since gone to another world. 'Who are you?' said Mme. Blavatsky? 'I am * * * one of the priests of the temple,' said the voice. Then Mme. Blavatsky commanded him to show us the place as it was when the temple stood. He bowed, and for one instant we had a glimpse of the temple and of a vast city filling the plain as far as the eye could reach. Then it was gone, and the image faded away. Then we built up big fires to keep off the jackals and went to sleep."

"Yes, and she was finely scared, I can tell you," said Mme. Blavatsky, laughing.

The Countess then told many merry tales that were of the true Arabian Nights' style about the adventures of Mme. Blavatsky and herself as they went around together, the former, summoning spirits at will and doing magical feats out of pure fun, and finished with one about going into the great pyramid at night and performing incantations in the Queen's chamber.

D. A. C. (F. T. S.)

* Not so. It was the person—a Syrian who accompanied Mme. Blavatsky who drew the circle, not she, and the strange things he did do!—*Ed.*

† Mme. Blavatsky never did anything of the kind. It was the Syrian ascetic again, who produced these wonders, and far more extraordinary were the phenomena than given by the humorous writer.—*Ed.*

THE STATUS OF JESUS

Dr. Mathilde Ludendorff, wife of the German general and, like him, an advocate of a return to the Teutonic racial religion, published in 1935 her *Erlösung von Jesu Christo*, which was reviewed recently in No. 50 of the "Friends of Europe" publications under the title, "Getting Rid of Jesus Christ." "Deliverance from Jesus Christ" would be a more literal translation.

General and Mrs. Ludendorff have built up an influential psychic-religious movement in Germany which has now been recognized by the Nazis headed by Hitler. It aims at establishing a specifically German Religion, and therefore attacks every kind of Christianity, and would attack every other religion if any tried to gain ground in Germany. The philosophy of Theosophy would also be found unacceptable by this creed of "Return home to our Racial Religion."

We should have no quarrel with Dr. Ludendorff if she had confined her arraignment to Christian orthodoxy, which has done even more mischief than she avers. Students of comparative religion will recognize, too, the justice of her charge, which she proves by parallel citations, that the Evangelists drew largely upon Indian sources for the incidents which they ascribe to the life of Jesus, though they must deplore her gratuitous and unjust strictures upon the Indian religions.

But when Dr. Ludendorff refers to "the dangers which lie in the imitation of the moral example of the Jewish Saviour," no student of the Wisdom Religion will concede her point. Before turning to what Theosophy says about Jesus we may cite two of Dr. Ludendorff's charges against him:—

Jesus of Nazareth... never emphasizes that He is introducing a new conception of God, a new doctrine of Hell, of original sin and of world salvation, but He assumes all this to be known by his contemporaries... This state of affairs is monstrous, an unparalleled absurdity. If a Son of God changes the fundamentals of world faith (*Weltanschauung*) He ought to demonstrate this impressively to the people to whom He presents these new conceptions.

No teacher worthy of the name has ever come forth as a revealer of new and hitherto unheard-of facts, but each in turn has re-stated part of the unchanging Truth. Far from being a valid indictment, therefore, this charge itself confirms the *bona fides* of Jesus.

Another count upon which Dr. Ludendorff is very severe upon Jesus is that he withheld from the masses the deeper meaning of his teachings.

The inner teachings of Jesus were identical with the *Gupta Vidya*, the secret doctrines of the Magi

and of the Egyptian hierophants, as with the truths elsewhere imparted in the once universally diffused Mysteries. Among them all, what great teacher ever revealed his highest spiritual doctrines to the crowd? There are cogent reasons for this silence:—

Firstly, the perversity of average human nature and its selfishness, always tending to the gratification of *personal* desires to the detriment of neighbours and next of kin. Such people could never be entrusted with *divine* secrets. *Secondly*, their unreliability to keep the sacred and divine knowledge from desecration. (*The Key to Theosophy*, p. 10)

When Dr. Ludendorff explains the "Kingdom" of the Lord's Prayer as meaning "Jewish world dominion under the Messiah, as the sovereign of this world," she not only reveals the pitiful twist which anti-Jewish propaganda has given to the German mind but further betrays her complete lack of intuitive perception of the spirit of Jesus's teachings.

What says Theosophy about Jesus? In answer to the question, "What is the exact position given to Jesus, by the Mahatmas, in the sacred order of adepts departed from the earth?" which appeared in the Correspondence columns of *The Theosophist*, IV, 261 (July 1883) the following reply is given:—

The position THEY give to Jesus, *as far* as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birth-right of man—*absolute* Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that, of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year of our vulgar, so-called, Christian era.

In *Isis Unveiled* II, 150, H.P.B. declared:—

As an incarnated God there is no single record of him on this earth capable of withstanding the critical examination of science; as one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history.

And in the Correspondence columns of *Lucifer* I, 327, in a note signed "Ed." we find:—

Whether the Jesus of the New Testament ever lived or not, whether he existed as an historical personage, or was simply a lay figure around which the Bible allegories clustered—the Jesus of Nazareth of Matthew and John, is the ideal for every would-be sage and Western candidate Theosophist to follow. That such an one as he, was a "Son of God," is as undeniable as that he was neither the *only* "Son of God," nor the first one, nor even the last who closed the series of the "Sons of God," or the children of Divine Wisdom, on this earth.

FEEL FOR THE CAUSE

Are we just to our grand philosophy? How many among us take due care to pay our debt to Theosophy? We speak of it as the most beneficent influence in our lives and the more we speak of it and the more we proclaim ourselves devoted students, the more we are apt to draw to ourselves the observing eye and the pointing finger of the non-theosophist. Adverse criticism, because of a proper observance of our principles in our daily living, there is bound to be; we are not referring to that. But how often are our slips and errors, in speech and in action, permitted to cast their dark shadows on the Movement that we say we love and desire to serve? While no student of Theosophy need worry about the opinions of the worldly, and while he should constantly endeavour to judge himself by the light of the Inner Self, it is well to remember the advice of a Master:—

Do not despise the opinion of the world,
nor provoke it uselessly to unjust criticism.
(U. L. T. Pamphlet No. 22, p. 10)

Do we always take precautions not to give a just handle to non-theosophists and anti-theosophists to speak against our philosophy because of some non-theosophical action of ours?

On the other hand do we really have the good of the Cause at heart? Do we *feel* for it? We say we do. But how often are our mistakes proofs positive that such a feeling does not exist? Do we always think of the Cause when we act—within or outside the precincts of the Lodge? Are we not trying to get as much as we can from Theosophy and its body, the United Lodge of Theosophists, rather than to give as much as we can? To use them rather than to use ourselves in their behalf?

“To feel for the Cause”—make that the subject of reflection. To give time, money and work for the Cause is excellent; but these without right feeling are not vital and alive. The mother who loves her child does not have to make conscious effort—very naturally and appropriately she does for her babe whatever is to be done and does not think of how she is helping it to grow and of what sacrifices she is making in its behalf. Right motherly feeling enables her to do this. When one feels for the Cause, one does not stop to consider oneself; there is no thought-effort or action-effort; whatever has to be done gets done, without calculations and without ado.

It is necessary then, to develop this right *feeling* for the Cause, which is as impersonal as it

is universal.

Impersonality is not a negative quality; it is a positive virtue and its sure growth brings a cosmopolitan outlook. Centred in the personality we cannot practise Universal Brotherhood; and unless our mind and heart become impersonal we cannot become cosmopolitan. To abolish in ourselves the five distinctions of race, creed, sex, caste and colour, mentioned in the first of our three objects, is to become impersonal and cosmopolitan. Right feeling for the impersonal and universal Cause cannot arise unless we ourselves become real cosmopolitans, but trying to feel correctly for the Cause will help the much-needed impersonality and cosmopolitanism to grow. And when the right feeling is born in us we shall not speak or act in a manner which would injure the Cause. We say we love the Cause, but let us make sure that we do.

How to become a real cosmopolitan? By freeing the mind from the notions, opinions and ideas which stick to it like barnacles to a ship. The lower mind attracts its knowledge, information, and memory-pictures from outside. In this its action is exactly the opposite of the higher mind which ideates creatively from within without. The lower mind—like a newspaper reporter—is on the lookout for something to happen and according to his personal tastes and requirements of the day boils down or writes up an event; and irrespective of fact and verity swears by his own write-up. The higher mind is a creative poet and sees in the ephemeral and transitory forms of matter the power and potency of Spirit; for the poet forms of matter symbolize aspects of Life and Deity. Our Personality, the false-I, is a bundle of notions acquired at school, of habits acquired at home, of customs acquired from community, of manners acquired at the club and so on. We acquire them fancying they are right and we fancy that they are correct because others have adopted them—teachers and parents and kinsmen and friends. The first step is in questioning our beliefs, our habits, our customs. “In our home it is this way,” “in our community we do not do this but only that,” “in our country we eat in this way which is the right way—not as you do”—these and like expressions are children of the lower mind. The Ego does not belong to any particular class, creed, community or country; it does not even wholly belong to this humanity. It has One Divine Feeling—Compassion which it derives from Alaya's Self. Real compassion understands and is at home in every country, appreciates every aspect of life. To be a cosmopolitan we must have real compassion and then we will feel for the Cause of Theosophy which is impersonal and exists because of and through compassion,

H. P. B. AND REINCARNATION

In *reality*, there is no contradiction between that passage in *Isis* and our later teaching.—Mahatma K. H.

A few weeks ago a correspondent to a daily paper in Bombay repeated the mistake an English correspondent repeated in *The Aryan Path* for March 1937, and to whom the reviewer N.K. gave a suitable rejoinder.

It is not so much the fault of these and such correspondents that there is this foolish talk that H.P.B. did not teach in *Isis Unveiled* the doctrine of Reincarnation. It is entirely due to certain students of Theosophy in the very early days of the Theosophical Movement; they, not understanding what *Isis Unveiled* taught, raised this issue, so far back as the eighties of the last century. Col. H. S. Olcott who saw how these students erred said nothing during the primary controversy. Later on, when his pride over-ruled his devotion to the Cause of Theosophy, and *after* the passing of H.P.B. in 1891, in his *Old Diary Leaves* (which by the way is *not* the history of the Movement as he claimed, but his own autobiography) he revived the silly story that H.P.B. did not teach Reincarnation in *Isis Unveiled*.

Now, even if H.P.B. had not taught the doctrine in her first publication it would be quite understandable. No real Messenger, and she was one, gives out *in toto* all He knows, and this explains the remark of Master K.H. about *Isis*—"for its incompleteness no one but we, her inspirers, are responsible." Reincarnation, however, *is* taught in *Isis Unveiled*. Careful students of the whole philosophy of Theosophy have no difficulty whatsoever in perceiving this fact, although it may be difficult for non-students or hasty readers to do so.

For the sake of earnest and honest students of the present generation, and especially those in India, we reprint with a few additional quotations, an article which originally appeared in *Theosophy* (Los Angeles) for November 1924, under the captions

"THE CYCLE MOVETH"

"ISIS UNVEILED"

We are in the 50th year since the Original Impulse was given to the Theosophical Movement of our time. In the last quarter of 1877, *Isis Unveiled* was published. Its two volumes were dedicated, "To the Theosophical Society, which was founded at New York A.D. 1875 to study the subjects on which they treat."

No Theosophical book has undergone such vicissitudes as *Isis*. It has faced onslaughts from materialistic scientists and spiritualists, both of whom have appropriated and misused some of its teachings, concepts, and even words and terms. It has withstood the far worse treatment meted out to it by the members of the Society for whose use it was produced and who ought to have known better.

Many a battle has been fought in Theosophical circles round *Isis*. During the life-time of H.P.B. herself the authenticity and accuracy of *Isis* were many times questioned. Since her death those who failed during her life-time to see the real plan of H.P.B. and her Masters have relegated both *Isis* and its author to the limbo of inaccuracies and unimportance. Discard *Isis*, disregard its teachings, and there is no escape from putting aside H.P.B. and her Masters, for the Message and the Messenger cannot be separated.

The very opening sentence of the Preface to the first volume ought to enable any student of insight and intuition to accord to the first instalment

of the Message its rightful place: "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern Adepts and study of their science." That *Isis* was the first part of the Message of the Great Lodge becomes clear to any unbiased reader of the work itself. The Preface, the closing pages in the preliminary section entitled "Before the Veil," and innumerable hints clearly show this to be the case. The method of handling the subjects treated, the way in which this portion of the Message was delivered, was somewhat unique. In July 1881, the Mahatma K.H. writing to Mr. Sinnett said: "The author was made to hint and point out the true direction, to say what things *are not*, not what they are."

To the student of the long history of the Theosophical Movement, from the far-off past to the present, the mode of impartation of knowledge adopted by the Adept Fraternity is known. The Custodians of the Wisdom act in accordance with the Law of Cycles. Their Message is delivered at appropriate times in a highly practical way. They do not work at random but invariably begin by exposing the corruption of the age for which Their Message is meant. This gives Their opening Message at once a practical foundation for the vested interests to attack. The two sides presented give the thoughtful and the impartial, opportunity to compare and choose by the power of their own will and intelligence. That is why all true cyclic Messengers like the Buddha and Jesus begin Their work as *Kshatriya*-Protestants. Both began their mission by showing that the ignorance and superstition of

the people made them an easy prey to exploiting vested interests of priests and temples. The mission of *Isis* was similar to this: the dogmatism of Theology, the materialism of Science, the danger of Spiritualism, and the ignorance of all three, had to be laid bare. A complete, codified and seriatim exposition of the true philosophy would have done no good in the beginning. The blind votaries of each class would have gone on following their old leaders, and a fourth group would have arisen to accept unintelligently and believe blindly what the new message put forward. The attacking of the citadels of corruption is an essential factor in the programme of the Masters now, as in the days of the Buddha and the Christ.

We are not here concerned with the attacks and derision which *Isis* met at the hands of the general public. With the return of the Theosophical Cycle as we near 1925 we are intimately concerned with the relation which *Isis* has with the student of Theosophy. This first book of H.P.B. has been attacked by several who were prominent members of the Society. In every case, from the first attack of Mr. Stainton Moses ("M.A., Oxon.") in 1881, down to that of Colonel H. S. Olcott, President-Founder of the Society, who threw discredit on it in his *Old Diary Leaves* written after the death of H.P.B., *Isis* has been made the target of attacks really aimed at the position and place of H.P.B. as the Messenger of the Masters. Also in every case the attack on *Isis* was rooted in some personal and psychological turmoil in the attacker, as those who have traced these attacks on *Isis* to their true sources have no difficulty in perceiving. Personal attacks on H.P.B.'s character, selflessness, philanthropy, altruism, devotion to Masters and to humanity, could not be made by any one who had intimate dealings with her work, as Mr. Sinnett, Colonel Olcott and others had. Such personal attacks were the work of occult ignoramuses like Hodgson, the mercenaries and the parasites of the press, and angered and disappointed embodiments of occult viciousness like Solovioff. To those who were her pupils and co-workers, *Isis* afforded the necessary target for the species of disappointed occult ambitions caused by their very contact with H.P.B. and all she represented. Herein will be found the *raison d'être* for her own friends and followers indulging in folly worse than crime by impugning the philosophy of the Masters Themselves.

The first attack on *Isis Unveiled* by a member of the Society was made by Stainton Moses ("M. A., Oxon.") in *Light* in 1881. Mr. Moses was a highly educated Spiritualist, an extraordinary medium, and Editor of *Light*, a leading Spiritualist publication. He and his close friend C. C. Massey, also a Spiritualist and a man of great learning and

ability, were at the time the best known members of the British Theosophical Society, which they had been instrumental in organizing. Mr. Moses charged in his article, "The Claims of Occultism," that *Isis Unveiled* needed "reducing to order," that many of its statements required "elucidation," and "some, perhaps, limitation." There were, he declared "difficulties on every hand," and, above all, the need for "some more tangible hold on the history and pretensions of the mysterious Brotherhood for whom the author made such tremendous claims."

With this H.P.B. dealt in *The Theosophist* for September, 1881, pp. 258-260, thus:

It is not the first time that the *just* reproach is *unjustly* laid at *my* door. It is but too true, that "the material sadly needed reducing to order," but it never was *my* province to do so. . . . It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world and its sages that I could find—as an evidence to corroborate my conclusions. I did the best I could, and knew how. If the critics of *Isis Unveiled* but consider that (1) its author had never studied the English language, and after learning it in her childhood *colloquially* had not spoken it before coming to America half-a-dozen of times during a period of many years; (2) that most of the doctrines (or shall we say hypotheses?) given, had to be translated from an Asiatic language; and (3) that most, if not all of the quotations from, and references to, other works—some of these out of print, and many inaccessible but to the few, and which the author personally had never read or seen. . . . then my friends would perhaps feel less critically inclined.

In the following year, 1882, in the June *Theosophist* at p. 225, "Caledonian Theosophist" (Mr. Massey) wrote about "seeming 'Discrepancies'" between the teachings of *Isis* and those in the *Fragments of Occult Truth* which were then appearing in the pages of *The Theosophist*. "Caledonian Theosophist" thought he detected a contradiction or difference in the teaching on the subject of "communications" with disembodied "spirits." To this H.P.B. replied that both *Isis* and *Fragments* were misunderstood by her correspondent and that the teachings contained no "discrepancies." She closed her reply:

We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in "Isis" and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS.

And so writes Master K.H.:

To make her (H.P.B.) say—as she was made by me to say—that the passage criticized was "incomplete, chaotic, vague . . . clumsy as many more passages in that work" was a sufficiently "frank admission" I should think, to satisfy the most crotchety critic. To

admit "that the passage was wrong," on the other hand, would have amounted to a useless falsehood, for I maintain that it is *not* wrong; since if it conceals the *whole* truth, it does not distort it in the fragments of that truth as given in *Isis*.

Not satisfied with the explanations offered by H.P.B.—because her teachings were opposed to Spiritualism—Mr. Massey, who previously had been defending H.P.B. and *Isis*, opened fire in *Light*. He tried to prove that what was taught in *Isis* on the subject of Reincarnation was contrary to what was being given out in *Fragments*. Once again with her usual promptitude H.P.B. took up the cudgels in *The Theosophist* for August, 1882, reconciled the seeming discrepancies as any intelligent reader can perceive, and significantly remarked that "while writing *Isis* we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded."

This strange notion that when writing *Isis* H.P.B. was ignorant of the teaching of Reincarnation still persists in certain circles which are known as Theosophical. It began with Mr. Moses and Mr. Massey; in spite of H.P.B.'s answer, the charge was renewed *sub rosa* in 1886 and 1891; on both occasions respectively H.P.B. replied at length in the *Path** and *Lucifer*† in unmistakable language. After her death Mr. A. P. Sinnett and Colonel Olcott revived this ridiculous charge with others. *Old Diary Leaves* made it authoritative on account of Colonel Olcott's unique position as President-Founder of the Theosophical Society. It is generally believed in by thousands even to-day and no effort has been made by those who succeeded to his sovereignty at Adyar to dispel the illusion about H.P.B.'s "ignorance" and "mistakes." In his *Old Diary Leaves* Colonel Olcott, despite H.P.B.'s explanations quoted from and referred to in the foregoing, argues at length in Chapter XVII "how infinitely far away from believing in Reincarnation H.P.B. and I were then."

These and similar statements have influenced thousands to the wrong belief that H.P.B. was ignorant of the elementary and fundamental teaching of Reincarnation. How very wrong is Colonel Olcott and everyone who holds a similar view, becomes apparent from the lately published Letters of the Masters‡ Themselves, written in 1880-1884, the contents of which were familiar to Mr. Sinnett, Mrs.

* "Theories About Reincarnation and Spirits," *The Path*, November, 1886, and January, 1887. Reprinted in *THEOSOPHY*, April, 1914.

† "My Books," *Lucifer*, May, 1891. Reprinted in *THEOSOPHY*, June, 1914.

‡ *The Mahatma Letters to A. P. Sinnett*: London, T. Fisher Unwin, Ltd., 1923; New York, Frederick A. Stokes Co., 1924.

Besant, and others all these years for they all had manuscript copies of these Mahatma Letters dealing with H.P.B. and *Isis*. These Letters refer to the "clumsily expressed" ideas of *Isis*, and refer particularly to the very quotations (page 351 *et circa*) which Colonel Olcott quotes in Chapter XVII of *Old Diary Leaves* to prove his contention of H.P.B.'s ignorance and misstatements.

The Master M. writes to Mr. Sinnett in January, 1882, (*Mahatma Letters*, p. 75): "By-the-bye I'll re-write for you pages 345 to 357, vol. I., of *Isis*—*much jumbled, and confused by Olcott, who thought he was improving it!*"

In another *Letter* referring to Mr. Massey's strictures, the Master K.H. writes (*Mahatma Letters*, p. 289): "*In reality, there is no contradiction between that passage in Isis and our later teaching 'you will write so and so, give so far, and no more'*—she was constantly told by us, when writing her book."

Mr. Massey had argued there were "contradictions" in *Isis*; Colonel Olcott, as we have seen, argued that H.P.B. was "ignorant." On this, the Master K.H. writes (p. 182) of her "ambiguous style" and her "ignorance of *English, not her ignorance of the subject.*" On page 173 he says of *Isis*: "for its incompleteness no one but we, her inspirers, are responsible." Finally, page 121, the Mahatma K.H. writes:

"*Isis*" was *not* unveiled but rents sufficiently large were made to afford flitting glances to be completed by the student's own intuition. In this curry of quotations from various philosophies and esoteric truths purposely veiled, *behold our doctrine. . . .*

And again—

Don't you see that everything you find in *Isis* is delineated, hardly sketched—nothing completed or fully revealed.

These facts, which were known to Mr. Sinnett and to Colonel Olcott—who, let it be noted, never objected to the remarks and explanations of H.P.B. in *The Theosophist*, and was her collaborator in editing the magazine—were *not* known to the students at large, for only in this last year have they become public property. However, what was contained in these letters is exactly what H.P.B. said over and over again. In reply to an English F.T.S. in 1883 a very significant remark was made which ought to have put the then students on their guard:

"*Isis Unveiled*" may appear very puzzling and contradictory to those who know nothing of Occult Sciences. To the Occultist it is correct, and while perhaps left purposely sinning (for it was the first cautious

attempt to let into the West a faint streak of Eastern esoteric light), it reveals more facts than were ever given before its appearance. (*Five Years of Theosophy*, p. 338-9.)

This also explains the statement of Master K.H. :

By-the-bye you must not trust *Isis* literally. The book is but a tentative effort to divert the attention of the Spiritualists from their preconceptions to the true state of things. The author was made to hint and point out the true direction, to say what things *are not*, not what they are. Proof reader helping, a few real mistakes have crept in as on page 1, chapter 1, volume 1, where divine Essence is made emanating from Adam instead of the reverse.

The above has been written to justify the position that *Isis* is a portion of the Message of the Masters delivered by and through H.P.B. ; not to throw discredit on those who have belittled H.P.B., belittled the book she wrote, and Those who helped her to produce it. It becomes the duty of the present day student to familiarize himself with the story of the war over *Isis*. To enable him to do this effectually we have given brief extracts from the important references he should consult *in extenso*, and purposely refrain from referring to articles in THEOSOPHY published from time to time to show that *Isis* is part of the Message ; that it contains no mistakes ; that its incompleteness was with a purpose ; that it is a gross mistake to conjecture that H.P.B. was unaware of the doctrine of Reincarnation, etc. Let the student go to the original sources and examine them in the light of the quotations made from the letters of the Masters Themselves in this article.

Isis was described by an American author as "a book with a revolution in it." For every new reader, as for every old student, its power to transform and cause a revolution in him still persists, but makes way for a better foundation. Subsequent presentations of the Masters' teachings are built upon it and from it, and without a fair acquaintance with *Isis* H.P.B.'s other books and articles cannot be fully comprehended.

This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. (*Occult World*, p. 138)

So said Mahatma K.H. at the end of the first septenary cycle of the Movement. We are at the end of the seventh septenary and the forces of sacer-

dotalism have assumed a quasi-scientific and psychic form. Once again this is the moment to offer knowledge on the obscure problems of the human mind and the psychic nature. Ignorance and superstition have darkened the vision of intellect ; the spiritual faculty of intuition receives scant attention, while a hundred variants of its antithesis the psychic faculty of Kama, are unconsciously and alas ! often consciously developed. The subconscious is mistaken for the superconscious, the path of psychic mediumship for that of active Adeptship. The study of true philosophy has been neglected and its place usurped by cheap manuals which impart a smug and comfortable feeling of self-satisfaction. Just so genuine modern science suffers at the hand of pseudo-science—psycho-analysis, new psychology, new thought, Christian science, etc., etc. A clear presentation of the teachings of *Isis* intelligently applied to modern conditions will throw a wonderful light into the dark chambers of the human constitution, and show many misguided individuals the error of their ways and modes in undertaking the great work of self-correction and self-purification.

Every human soul, at one time or another, wakes up to the perception of its ignorance. *Isis Unveiled* is the book *par excellence* to give guidance in this awakening. Man suffers from false theological notions, or from an unintelligent belief in partial and incomplete scientific propositions, or from the results of some misunderstood psychic and psychological experience, especially in connection with the very common one of Death. On all these subjects *Isis* gives adequate and satisfactory answers. The words of 1877 are true for to-day. With them we close this article and appeal to our readers and all Theosophical students and workers to accord to *Isis* its legitimate place of dignity and prominence not so much for its sake as for the sake of our own civilization.

Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavour has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY. (I, XLV.)

SUFFERING OF ANIMALS

I have read with much interest the article appearing under "Cruelty" in the March issue of your much valued journal. In the course of his article the writer states with regard to the question of justice to animals that suffer torture: "*Suffering, moreover, is the cause of knowledge*, so that the incarnating entity gains experience, although the organism is tortured to death." This contribution to the solution of the question of injustice seems to me to suggest a possible line of defence for those who are eager to find plausible excuses for the practice of such cruelties as vivisection, fur-trapping, training animals for shows or hunting. Moreover, logically considered, would it not afford relief from "the awful pangs of remorse that sooner or later will seize" vivisectionists and other doers of cruel deeds to believe that they had benefited their victims by giving them an experience that, by causing knowledge, compensated them for the suffering endured? For my part, I am inclined to question whether animals, with their undeveloped mental faculties and without memory are capable of gaining any real knowledge.

Another question that puzzles me arises from the statement: "Animals again are almost immediately reincarnated in higher animal organisms." I do not doubt H.P.B.'s authority for giving us this information; but I cannot understand *how* all the animals can be provided with higher organisms for every rebirth. I understand that animals retain their astral forms for a short time after physical death and that then the atoms and principles of which they were composed join and merge into those of the deva or "group soul" to which they belong; and that it is from this deva that every member of its species or variety receives its instincts and modes of behaviour. Of course all groups of animals are slowly evolving higher organisms—but how slowly! Their forms and habits remain practically the same for thousands of years—hardly fast enough one would think to warrant the expression quoted above. Moreover domestic animals—at least many of them—are physically deteriorating under the hand of their breeders: pigs run more and more grossly to fat, dogs get more grotesque, some have such long hair over their eyes that they can hardly see, others are cursed with such ugly mugs they can hardly breathe. When one comes to think of it, one finds that we are told very little about the hidden side of animal life and evolution, and presumably it is not important for us to know any more than that little. But we do know that cruelty is wicked, and its Karmic effects very certain and terrible.

I have not asked these questions in any spirit of carping criticism but because I should be very much interested in the opinions of other students on subjects which have puzzled me for a long time.

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Our correspondent's difficulty rests upon a mistaken assumption.

Animals have only the latent germ of the highest immortal soul in them [which] will develop only after a series of countless evolutions. (*The Secret Doctrine*, I, 196-7)

Though the lower animals, from the amœba to man, received *their* monads, in which all the higher qualities are potential, all have to remain dormant till each reaches its human form, before which stage *manas* (mind) has no development in them. In the animals every principle is paralysed, and in a fœtus-like state, save the second (vital) and the third (the astral), and the rudiments of the fourth (*Kama*, which is desire, instinct) whose intensity and development varies and changes with the species. (*Ibid.*, II, 255)

(Not, however, according to the "group-soul" hypothesis of pseudo-theosophy, a fancy foreign to the teachings of H.P.B.)

H.P.B. wrote in *Isis Unveiled*, I, 330-331:—

If there is a developed immortal spirit in man, it must be in every thing else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed. What gross injustice it would be for an impenitent criminal man, the perpetrator of a brutal murder when in the exercise of his free will, to have an immortal spirit which in time may be washed clean of sin, and enjoying perfect happiness, while a poor horse, innocent of all crime, should toil and suffer under the merciless torture of his master's whip during a whole life, and then be annihilated at death? Such a belief implies a brutal injustice, and is only possible among people taught in the dogma that everything is created for man, and he alone is the sovereign of the universe.

Animals lack the "I-am-I" consciousness. H.P.B. has written elsewhere:—

Western Science, of course, as a rule, holds that animals have no conscious Ego, but this we know to be erroneous; they possess no spiritual, but they *do* possess an animal, consciousness. Could men communicate with them, they would discover not only this, but also that many of the anthropoid apes possess an intelligence,

consciousness, etc., little inferior to that of lunatics and madmen, and some desperately wicked and depraved men who have, in fact, become animals, through the loss, temporary or permanent, of their sixth and seventh principles, even while the combination of the other five principles is still intact, *i.e.*, even during life.

In short, the brute "lives an animal life of sensation just as the first human would have lived, when attaining physical development in the Third Race, had it not been for the Agnishwatta and the *Manasa Pitris*." (*The Secret Doctrine*, II, 525, footnote)

It may be mentioned that the statement from *Lucifer* VI, p. 336, to which our correspondent refers, was signed "Eds.," so H.P.B. herself vouched for it. She has said virtually the same elsewhere.

We too believe in "future states" for the animal from the highest down to the *infusoria*—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in *evolution* in the fullest sense of the word. (*The Theosophist*, Vol. VII, p. 350, footnote, March, 1886)

And again :—

In calling the animal "Soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only a conscious surviving *Ego-soul*, *i.e.*, that principle which survives after a man, and reincarnates in a like man. The animal has an astral body, that survives the physical form for a short period; but its (animal) Monad does not re-incarnate in the same, but in a higher species, and has no "Devachan" of course. (*The Secret Doctrine*, II, 196, footnote)

And one of the Masters has written :—

Nature has an antidote for every poison and her laws a reward for every suffering. The butterfly devoured by a bird becomes that bird, and the little bird killed by an animal goes into a higher form.

While it is apparent from the above references that the consciousness of the animal is different in kind and not only in degree from that of man, it does not follow that the former on its own level of consciousness is incapable of gaining experience and evolving. The development of instinct is the proof of the animal's capacity in this direction. The animal does not, as our correspondent suggests, lack the power to remember, though in waking consciousness he needs some stimulus from without to make him exercise the faculty; *e.g.*, the sight of a stick will make him recall a beating received. In fact, H.P.B. defines memory as "that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light, and there behold the images of past

sensations and incidents." (*Isis Unveiled*, Vol. I, pp. 178-9)

The process of education does not begin with the human or self-conscious stage. H.P.B. has written :—

"Evolution starts to mould future humanities within the lowest scales of being. Therefore, by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature—Man;" and to this the student of occult philosophy may say "Amen," and add that it not only retards the evolution of that entity, but arrests that of the next succeeding human and more perfect race to come. (*The Theosophist*, Vol. VII, p. 245, January, 1886)

H.P.B. refers to "the great criminality of taking—especially in sport and vivisection—animal life." (*The Theosophist*, Vol. VII, p. 249, January 1886) And she closes her article, "Have Animals Souls?" which appeared in that issue and the two following ones, with these words :—

For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves; vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

In regard to the evolution of animal forms, the questioner will find valuable hints in the second volume of *The Secret Doctrine* (pp. 120, 648-9 *et passim*) and in *Transactions of the Blavatsky Lodge*, (pp. 129-132). Man can either "help Nature and work on with her" or, by tampering with the evolutionary forces for selfish ends, can cause them to deviate from their course and produce monsters.

(Concluded from page 146)

It is interesting to note that one of these wonderful snow flowers is mentioned in the *Voice of the Silence*, p. 39. [Ind. Ed., p. 42] The passage runs as follows :—

"Arhans are born at midnight hour, together with the sacred plant of nine and seven stalks, the holy flower that opes and blooms in darkness, out of the pure dew and on the frozen bed of snow-capped heights, heights that are trodden by no sinful foot."

Tradition adds that the flower blooms *fully* only when an Arhan is born.

IN THE LIGHT OF THEOSOPHY

A SIGNIFICANT EVENT IN INDIA

The great event of last month in India was the acceptance of the political power by the sons of the Motherland. In the last elections, the voice of the electorate, under the new Government of India Act of three crores (30,000,000) of men and women, had been heard : in six provinces the Indian National Congress had gained victory. After months of negotiations carried on openly, with the public as the audience, Gandhiji has succeeded in obtaining a satisfactory pronouncement from the Viceroy of India about the practical working position of the Indians if they assumed the heavy responsibility of testing the new Act which is "universally regarded as wholly unsatisfactory for achieving India's freedom." This open discussion in public is a great advance over private and confidential diplomatic negotiations of former days which kept the general public in ignorance of what was happening.

Next : an unmistakable proof has been given to the world that Gandhiji's hold on India, including the political India, is as strong as ever—a distinct sign that spiritual idealism which has triumphed continues to energize the country. Those, who like ourselves are both eager and anxious to see modern India grow after the pattern of ancient Aryavarta, rejoice at the victory Gandhiji has achieved. In the *Harijan* for 17th July outlining the programme which Indians now in power can adopt, he writes of what to us is a much more important factor even than attempts at sundry reforms—the attitude of the Indians in power, which must be that of Gandhiji, a purely spiritual one.

If the ministers will simply refrain from copying the Governors and the secured Civil Service, they will have shown the marked contrast that exists between the Congress mentality and theirs. Truly there can be no partnership between them and us even as there can be none between a giant and a dwarf.

We would comment on the last clause, however, that those who adopt spiritual ways of life are the real giants in comparison to the dwarfs, who are generally but an object of observation by the innocent children or the prying curious.

Again Gandhiji brings out the importance of right attitude :

If the Englishmen or Anglicized Indians can but see the Indian which is the Congress view point, the battle is won by the Congress and Complete Independ-

ence will come to us without shedding a drop of blood. This is what I call the non-violent approach.

That this attitude exists, if not fully at least in some measure, is already evident. C. Rajagopalachariar, the Prime Minister of Madras, issued a statement in which he gave expression to a noble and forgiving sentiment while he appealed to the Civil Service also to forget the past and create in itself a new attitude, and "look on me as a friend and a brother in common enterprise" :—

I shall be unworthy of the culture of this land and false to the faith and principles that I have professed if I give room to rancour or prejudice against any group or class or individuals for anything done or suffered in the past.

A piece of real Theosophical advice is given by Gandhiji. Let the Indians now in power show that

they know no distinction between Hindu, Muslim, Christian or Sikh or Parsi. Nor will they know any distinction between high caste and low caste Hindu. They will demonstrate in every action of theirs that with them all are the sons of the soil among whom there is no one low and no one high. Poverty and climate are common to all without distinction.

Again Indian women are gaining full recognition from their brothers. In Madras Srimati Rukmini Lakshmi pathi is the Deputy Speaker and the first lady to attain minister rank is Srimati Vijaya-lakshmi Pandit, in the United Provinces.

One of the first measures which the Congress Ministers in various provinces are adopting evinces a spirit of sacrifice. Every Minister's, including the Prime Minister's monthly salary is to be Rs. 500 only,—a fraction of the salaries of their predecessors.

This act of self-discipline, involving sacrifice on the part of many among them, raises an important issue anticipated by Gandhiji so far back as July 1931. He made an appeal to

the businessmen and professional classes, that they should anticipate the future and remodel their lives so as to make it easy for all, when the burden of administration is taken over by the people, to *take to the new life*. It would be wrong to entertain the idea, that whilst the

public services would be paid in accordance with the natural condition of the country, professional and businessmen would continue a mode of life out of all correspondence with their surroundings. *They must voluntarily lead the way and set the example.*—(Italics ours.—EDS.)

The ARYAN PATH commented on the above in September of the same year :—

This is a very Theosophical view. Those who at present, under stress of circumstances and pressure of habit and custom are living according to a standard not quite natural to the country must train themselves "to take to the new life." It is the way of evolution which will prevent the upheavals of revolution. For example, if the Russia of the Czars had brought about a changed mentality in the rich classes so that they sacrificed intelligently on all planes by an adequate re-shaping of life "in accordance with the natural condition of the country," there would have been no revolution. Unless the monied classes are educated and made to realize the truth of Gandhiji's statement his noble scheme to benefit the starving millions of India cannot succeed. Gods sacrifice for men, teaches the *Gita*, and following their example more evolved intelligences of the human kingdom must sacrifice for the betterment of the less evolved ; all those who have earned or inherited wealth must recognize their obligation to the masses of the starving poor. The educated classes must serve the large masses by freeing themselves from the bondage of the glamour of sense-life. They must enrich life by raising their own *mental* standards and by adopting frugal ways in daily living. They must plan and attempt not to lower their own mode of life—the prevailing cheap Western imitative one is not the proper standard, by any means—but to raise that of the peasant and the villager, so that India may set an example to other countries in right living.

We have gone out of our routine and used these columns to write about the political event, because it has an important bearing on matters Theosophical. Not only India's but the whole world's near future depends on the success or failure of Gandhiji's stupendous experiment. Vast masses of people in whose bones and blood the culture of Rama and Krishna, Buddha and Shankara, Asoka and Akbar, Aboobaker and Omar, is working are to be set a worthy example of spiritual and moral idealism by a few who come to power not as rulers but as servants of the people. Their programme of service has for its foundation the principle of Universal Brotherhood, and further it recognizes that every man is an immortal soul, that life is the training ground of that soul and that infallible Law rules the universe not only of matter but also of morals and of minds.

We are not expecting a sudden flowering of spiritual democracy in the India of to-day. Many struggles will have to be gone through for many pitfalls confront the new Ministers ; the clash of two cultures—Western materialism and Eastern

idealism—will continue and the new rulers will need not only patience and tact but real knowledge and spiritual insight. Let them give up the notion that from the West will come light and guidance. If they will but turn to the Eastern Wisdom, unsectarian, undogmatic, uplifting, they will soon find what there is of value—and unquestionably there is—in Occidental culture. But, day by day, in serving the people let them remember and repeat :

May the Ever-New Light of the Ancient East guide us all to serve our people so that they may serve the World.

Just as the mind has power, acting through the astral body and the desire nature, to injure its physical body, so it has most remarkable power to heal. Some striking instances of such healing were assembled by Mr. J. D. Beresford, whose "Faith-Healing" was abstracted in *The Magazine Digest* for March 1937.

John Traynor of Liverpool, a war casualty with a hole in his skull and a silver plate to protect his brain, and with four other wounds partially paralyzing his right arm and leg, went to Lourdes. After the "Blessing of the Sick" he announced himself cured. A few minutes later he was able to walk and within two days he had the use of his arms and legs. The hole in his skull was closed so that he no longer had to wear the silver plate over it. He is reported to be still alive and active.

Dr. Jackson of Bexhill is cited as eye-witness of another cure. He was acting as anæsthetist at an operation on a young woman for a congenital malformation of the foot. The malformation was unquestionably there when she was put on the table but when she was anæsthetized and her foot uncovered it was found to be completely normal. "In the course of something less than five minutes, and more probably in the course of a few seconds, there had been complete rearrangement and reformation of the nerve, muscle and bone cells." Dr. Jackson told Mr. Beresford that he and the surgeon were staggered. What says Theosophy about such cures ?

With expectancy supplemented by faith, one can cure himself of almost any morbid condition. The tomb of a saint ; a holy relic ; a talisman ; a bit of paper or a garment that has been handled by the supposed healer ; a nostrum ; a penance, or a ceremonial ; the laying on of hands, or a few words impressively pronounced—either will do. It is a question of temperament, imagination, self-cure. In thousands of instances, the doctor, the priest, or the relic has had credit for healings that were solely and simply due to the patient's unconscious will. . . . The influence of mind over the body is so powerful that it has effected miracles at all ages. (*Isis Unveiled*, I. 216).

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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.

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*"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.

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