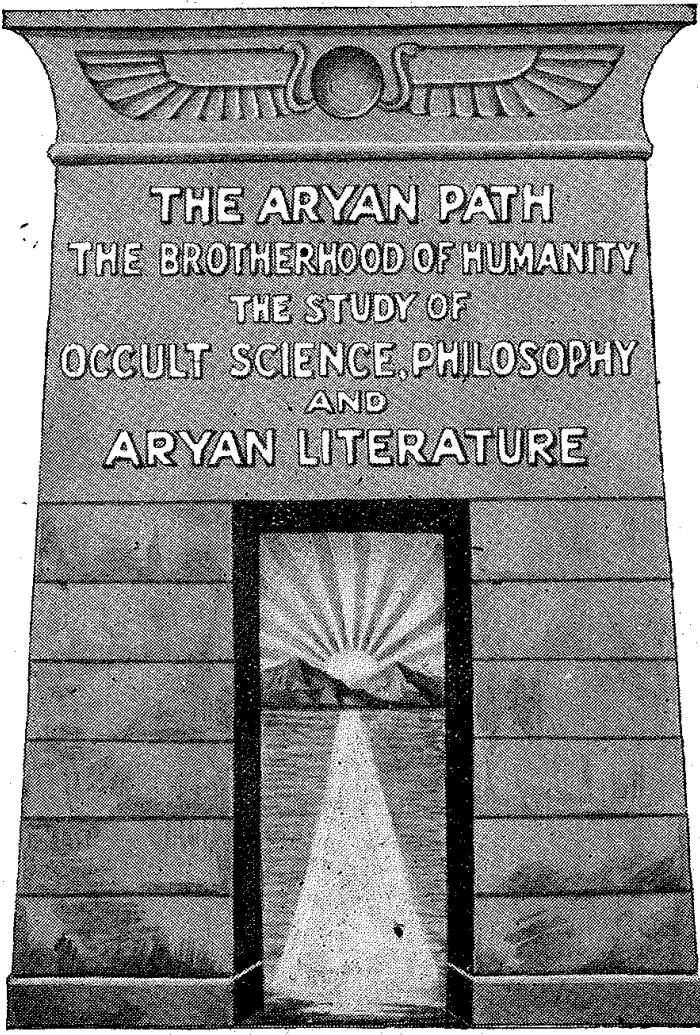


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THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

Vol. VIII No. 9

July 17, 1938

To all whether Chohan or Chela, who are obligated workers among us the first and last consideration is whether we can do good to our neighbour, no matter how humble he may be; and we do not permit ourselves to even think of the danger or any contumely, abuse or injustice visited upon ourselves. We are ready to be "spat upon and crucified" daily—not once—if real good to another can come of it.

MAHATMA K. H.

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (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 July, 1938

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1938.

VOL. VIII. No. 9.

OUR SPIRITUAL FAMILY

Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? And what communion hath light with darkness ?

And what concord hath Christ with Belial ? Or what part hath he that believeth with an infidel ?

And what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said I will dwell in them and walk in them ; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate.

—II, *Corinthians*, VI, 14-17.

The knowledge about our physical pedigree is difficult to obtain and modern science knows too little to give us any satisfactory explanation. But man is more than his body. Karma and evolution have

centred in our make such strange extremes !
From different Natures marvellously mixed.

Who among us knows all the links of heredity astral, psychic, spiritual ? And without possessing some knowledge of the subject how can we fulfil the injunction of the Oracle—Man know thyself ? If our body and personality have their own families, so our spiritual individuality has its own. Self-Knowledge is knowledge about this spiritual individuality. But that is possible to obtain only when we have known the self of matter, the personality with which we are almost completely identified, even when we are successful in separating ourselves for a while from it when in contemplation.

If we had to wait to know the pedigree of the Individuality till the lower personal self was fully conquered, we should be frustrated in our Theosophical undertaking in the process of time. Like so many other functions of Nature the conquest of the lower and recognition of the higher go hand in hand. As the lower is denied, the higher reveals itself. And the correct method is to try to realize the higher and make it act, an effort which weakens the lower. To fight the lower is often to stir up the muddy torrents of *Kamaloka* ; therefore let the lower sleeping dog lie, and if it is awake to mischief, pay no attention to it but get busy with the higher, *i.e.*, with the study of the Sacred Science and with con-

templation on the supreme and sublime fact that each human being is an incarnation of his God.

Similarly, to free ourselves from the web of family Karma which mainly and mostly pertains to the personality it is better to begin not by fighting it but by ignoring it, while centring all our thought and attention on the visible soul-family at hand. Just as, through a physical plane Guru, the aspirant comes to the spiritual Great Guru, so also through the proper and adequate recognition of our spiritual family on this visible and objective plane we come to realize the true spiritual pedigree to which our *Buddhi-Manas* belongs.

What is that visible spiritual family of the student of genuine Theosophy ?

Often the U.L.T. has been called our spiritual home : it constitutes our soul family. Within the ranks of the U.L.T. are to be found the true friends and kin of the student-soul. Each ardent and sincere Associate has to learn to identify himself more and more with the functions and the life of the spiritual family. This is primarily and chiefly a mental activity : our thoughts, our feelings and our whole attention change their focus. Before coming to Theosophy our attention was focused on this thing or that. Among the variety of foci for the worldly men and women, the family is one ; for many, naturally and rightly, the family in which the body is born plays a very vital part. But Theosophy, when taken seriously, changes the focus of attention and reveals, if the student is truly devoted, that the line of life-meditation is the service of Theosophy. The student feels within himself that the roots of

his being are in the soil of the Lodge, not in that of his family.

It is to such students that the advice is given in the words of the Initiate Paul :—

Come out from among them and be ye separate.

More striking are the words of Jesus :—

I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than me, is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me.

He that findeth his life, shall lose it, and he that loseth his life for my sake, shall find it.

Christ or Christos is our own Spirit, one with Deity, and we cannot know that Divinity within until and unless we abjure the ways and habits of the personal self, the mode and method of life acquired by that self from its own family. This does not mean that we shall fail to perform our congenital duties, or run away from the family. But it does mean that we shall not be personally attached to father or son, which attachment blinds us to their non-spiritual defects as to their spiritual qualities. It is not fully recognized that personal affection and attachment shut out the world of spirit from our vision in just the same way as personal dislike and personal hatred.

The first necessary step is to recognize that life in Spirit is *trans*-manasic, not *cis*-manasic. It is in the mind that the starting point of soul-life inheres. It is the mind that has to be freed from attachment to the lower principles and it is in and with the mind that we have first to overcome personal attractions and aversions. The family of the personality is an excellent gymnasium to develop the *Vairagya*-muscle. But how many students miss their opportunity, either by removing themselves from the family or by mistaking human personal affection for divine impersonal love !

Love belongs to the principle of Buddhi and is born in human consciousness only when personal affections-aversions, *raga-dvesha*, are overcome. That is what is most clearly and emphatically implied in the closing words of Jesus quoted above. Exactly the same teaching in almost identical words is given in *The Voice of the Silence* :—

Give up thy life, if thou would'st live.

A foot-note explains that the life of physical *personality* has to be given up. Those who try to give up the personal life at home slip into living that life in the Lodge ! They have changed the

field of existence, not the mode of living. Therefore the plane of the mind must be recognized whether we are fulfilling obligations at home, or earning our livelihood at office, or acquiring knowledge at the Lodge.

When mentally and within ourselves the knots of personal affection-aversion are cut, then the bonds of outer Karma become loose and ultimately fall away. To achieve this we must not wholly depend on the negative work at home, in the family of the personality, but mainly we should rely on the positive task at the Lodge, the visible family of the Soul. Not only should we acquire knowledge at the Lodge but also gather soul-force sufficiently to live as a student-practitioner when we are away from it.

The old custom of changing the name of the personality when the Hindu enters the life of the sannyasi is a true and graphic symbol. When we resolve to dedicate ourselves to the higher life, and to serve the Cause of the Masters of Life, we undertake to weaken the life of the personal form (*rupa*) to which a name (*nama*) is given. Our Name and Form are personal : it is easy to change the name, not so easy to change the form. The order of procedure is to change the form and then the name will change itself ! We do not become a sannyasi by wearing the bhagava-robe nor a swami by taking a new name.

It is at our spiritual home and in our soul-family that we undergo the transformation and acquire a new *rupa*. The process is long but the beginning must be made and it can be made to-day.

THE DECLARATION OF THE U. L. T.

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 remaining three clauses of the Declaration flow naturally from the first two. In so far as the Associates of the U.L.T. exemplify in practice

the principles of its philosophy—a truer realization of the SELF; a profounder conviction of Universal Brotherhood—to that extent will have been achieved a *spiritual* basis of union. This basis of union is “similarity of aim, purpose and teaching” and is therefore unassailable when preserved intact. Practically all the extant Theosophical bodies have been wrecked just because they have concerned themselves with dissensions or differences of individual opinion, circling in the majority of cases round prominent personalities.

In union and harmony alone lie the strength and power of any U.L.T. If the basis of union be kept intact, there is no need for an elaborate form-organization. Organization there must be to a certain extent on the physical plane, but officers, by-laws, committee meetings, etc., etc., are superfluous. The right people naturally gravitate to the right work to be done for the Lodge. Those who undertake the responsibility of forming a United Lodge must be responsible for its management, and be willing to sacrifice because of that responsibility. The spiritual urge which moves people to work for the cause of Theosophy, will burn ever more brightly as the work is conscientiously, continuously and *impersonally* performed. As to the conducting of a Lodge, some helpful remarks are quoted from an article “Fraternization among Students of Theosophy” (THE THEOSOPHICAL MOVEMENT, March 1937, p. 75.)

The U.L.T. is neither an autocracy, nor a democracy; it is patriarchal, *i.e.*, he or they who make sacrifices automatically become its *servants*. The factor of “first come first served” also obtains. The guide, philosopher and friend of the Patriarch or the patriarchal nucleus is Theosophy. The philosophy lays down fundamentals, and its teachings fully and amply provide the basis of conduct for all. Self-discipline and self-energization are our cardinal and basic principles; not one without the other, but both. Energization without discipline soon becomes tyranny and in the reverse case passivity is engendered.

This article should be read in connection with the Declaration generally, for there are very many valuable hints in it.

Since Universal Brotherhood is the key-note of Theosophy, all those working spiritually to that end—whatever their professed creed—must necessarily be Theosophists at heart. No outer barriers—race, caste, creed, sex, condition or organization—can have any valid significance. Differences of capacity there must be—such are the results of Karma and Reincarnation—but each Associate *can* give the best he has to give, and more cannot be asked of any one.

If the spiritual basis of Brotherhood be recognized, a common mistake will not be made. Spiritual brotherhood has nought to do with tea parties, or other such amenities of personal social life. Nor does it mean that all students *personally* are congenial with each other. They may not be—in many cases probably are not. Hence the necessity in our Theosophical contacts especially of eliminating as far as we possibly can the personal element. Thus only can friction be avoided. The students must always fall back on the unassailable basis for union, and the Declaration expressly states as one of the aims of the U.L.T. that of disseminating this idea *among Theosophists* (italics ours) in the furtherance of unity. Every one of us has personal contacts in life, has personal demands and duties, but in these the attempt must be made to be as impersonal about them as possible.

A quotation in italics closes the Declaration:—

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

Recognizing that in all the great religions there are underlying truths, it is the duty of the Theosophist to inquire into each religion and to sift the grain from the chaff—in the light of our recorded Message. The student, therefore, cannot make distinction between the various religions; “belong” to one as against another; he must be sympathetic to all. But in doing so an important statement in *The Secret Doctrine* (I. viii) must not be overlooked:—

It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised.

The bond of brotherhood must grow naturally out of the understanding, the appreciation and the application of the Teachings which reveal to us the aim and purpose of existence, of human evolution and of the place and function of the Theosophical Movement.

These are some of the ideas that have struck the writer in considering the Declaration of the U.L.T. They do not pretend to be exhaustive; as the years go by, new ideas must emerge, growing out of the old ones, for the seeds of truth ever blossom more fully if the gardener nourishes them,

THE TELL-TALE PICTURE GALLERY

[The following is reprinted from *The Path* Vol. IV, p. 80, for June 1889 where it appeared over the signature of Bryan Kinnavan, one of the pen-names of Mr. Judge.—Eds.]

Although the gallery of pictures about which I now write has long ago been abandoned, and never since its keepers left the spot where it was has it been seen there, similar galleries are still to be found in places that one cannot get into until guided to them. They are now secreted in distant and inaccessible spots; in the Himalaya mountains, beyond them, in Tibet, in underground India, and such mysterious localities. The need for reports by spies or for confessions by transgressors is not felt by secret fraternities which possess such strange recorders of the doings, thoughts, and condition of those whom they portray. In the brotherhoods of the Roman Catholic Church or in Freemasonry, no failure to abide by rules could ever be dealt with unless some one reported the delinquent or he himself made a confession. Every day mason after mason breaks both letter and spirit of the vows he made, but, no one knowing or making charges, he remains a mason in good standing. The soldier in camp or field oversteps the strictest rules of discipline, yet if done out of sight of those who could divulge or punish he remains untouched. And in the various religious bodies, the members continually break, either in act or in thought, all the commandments, unknown to their fellows and the heads of the Church, with no loss of standing. But neither the great Roman Church, the Freemasons, nor any religious sect possesses such a gallery as that of which I will try to tell you, one in which is registered every smallest deed and thought.

I do not mean the great Astral Light that retains faithful pictures of all we do, whether we be Theosophists or Scoffers, Catholics or Freemasons, but a veritable collection of simulacra deliberately constructed so as to specialise one of the many functions of the Astral Light.

It was during one of my talks with the old man who turned into a wandering eye that I first heard of this wonderful gallery, and after his death I was shown the place itself. It was kept on the Sacred Island where of old many weird and magical things existed and events occurred. You may ask why these are not now found there, but you might as well request that I explain why Atlantis sank beneath the wave or why the great Assyrian Empire has disappeared. They have had their day, just as our present boasted civilization will come to its end and be extinguished. Cyclic law cannot be held from its operation, and just as sure as tides change on the globe and blood flows in the body, so sure

is it that great doings reach their conclusion and powerful nations disappear.

It was only a few months previous to the old man's death, when approaching dissolution or superior orders, I know not which, caused him to reveal many things and let slip hints as to others. He had been regretting his numerous errors one day, and turning to me said,

"And have you never seen the gallery where your actual spiritual state records itself?"

Not knowing what he meant I replied, "I did not know they had one here."

"Oh yes; it is in the old temple over by the mountain, and the diamond gives more light there than anywhere else."

Fearing to reveal my dense ignorance, not only of what he meant but also of the nature of this gallery, I continued the conversation in a way to elicit more information, and he, supposing I had known of others, began to describe this one. But in the very important part of the description he turned the subject as quickly as he had introduced it, so that I remained a prey to curiosity. And until the day of his death he did not again refer to it. The extraordinary manner of his decease, followed by the weird wandering eye, drove the thought of the pictures out of my head.

But it would seem that the effect of this floating, lonely, intelligent eye upon my character was a shadow or foretoken of my introduction to the gallery. His casual question, in connection with his own shortcomings and the lesson impressed on me by the intensification and concentration of all his nature into one eye that ever wandered about the Island, made me turn my thoughts inward so as to discover and destroy the seeds of evil in myself. Meanwhile all duties in the temple where I lived were assiduously performed. One night after attaining to some humility of spirit, I fell quietly asleep with the white moonlight falling over the floor and dreamed that I met the old man again as when alive, and that he asked me if I had yet seen the picture gallery. "No," said I in the dream, "I had forgotten it," awakening then at sound of my own voice. Looking up, I saw standing in the moonlight a figure of one I had not seen in any of the temples. This being gazed at me with clear, cold eyes, and far off sounded what I supposed its voice, "Come with me."

Rising from the bed I went out into the night, following this laconic guide. The moon was full,

high in her course, and all the place was full of her radiance. In the distance the walls of the temple nearest the diamond mountain appeared self-luminous. To that the guide walked, and we reached the door now standing wide open. As I came to the threshold, suddenly the lonely, grey, wandering eye of my old dead friend and co-disciple floated past looking deep into my own, and I read its expression as if it would say,

"The picture gallery is here."

We entered, and, although some priests were there, no one seemed to notice me. Through a court, across a hall, down a long corridor we went, and then into a wide and high roofless place with but one door. Only the stars in heaven adorned the space above, while streams of more than moonlight poured into it from the diamond, so that there were no shadows nor any need for lights. As the noiseless door swung softly to behind us, sad music floated down the place and ceased; just then a sudden shadow seemed to grow in one spot, but was quickly swallowed in the light.

"Examine with care, but touch not and fear nothing," said my taciturn cicerone. With these words he turned and left me alone.

But how could I say I was alone? The place was full of faces. They were ranged up and down the long hall; near the floor, above it, higher, on the walls, in the air, everywhere except in one aisle, but not a single one moved from its place, yet each was seemingly alive. And at intervals strange watchful creatures of the elemental world that moved about from place to place. Were they watching me or the faces? Now I felt they had me in view, for sudden glances out of the corners of their eyes shot my way; but in a moment something happened showing they guarded or watched the faces.

I was standing looking at the face of an old friend about my own age who had been sent to another part of the island, and it filled me with sadness unaccountably. One of the curious elemental creatures moved silently up near it. In amazement I strained my eyes, for the picture of my friend was apparently discolouring. Its expression altered every moment. It turned from white to grey and yellow, and back to grey, and then suddenly it grew all black as if with rapid decomposition. Then again that same sad music I had heard on entering floated past me, while the blackness of the face seemed to cast a shadow, but not long. The elemental pounced upon the blackened face now soulless, tore it in pieces, and by some process known to itself dissipated the atoms and restored the brightness of the spot. But alas! my old friend's picture was gone, and I felt within me a heavy, almost unendurable gloom as of despair.

As I grew accustomed to the surroundings, my senses perceived every now and then sweet but low musical sounds that appeared to emanate from or around these faces. So, selecting one, I stood in front of it and watched. It was bright and pure. Its eyes looked into mine with the half-intelligence of a dream. Yes, it grew now and then a little brighter, and as that happened I heard the gentle music. This convinced me that the changes in expression were connected with the music.

But fearing I would be called away, I began to carefully scan the collection, and found that all my co-disciples were represented there, as well as hundreds whom I had never seen, and every priest high or low whom I had observed about the island. Yet the same saddening music every now and then reminded me of the scene of the blackening of my friend's picture. I knew it meant others blackened and being destroyed by the watchful elementals who I could vaguely perceive were pouncing upon something whenever those notes sounded. They were like the wails of angels when they see another mortal going to moral suicide.

Dimly after a while there grew upon me an explanation of this gallery. Here were the living pictures of every student or priest of the order founded by the Adepts of the Diamond Mountain. These vitalized pictures were connected by invisible cords with the character of those they represented, and like a telegraph instrument they instantly recorded the exact state of the disciple's mind; when he made a complete failure, they grew black and were destroyed; when he progressed in spiritual life, their degrees of brightness or beauty showed his exact standing. As these conclusions were reached, louder and stronger musical tones filled the hall. Directly before me was a beautiful, peaceful face; its brilliance outshone the light around, and I knew that some unseen brother—how far or near was unknown to me—had reached some height of advancement that corresponded to such tones. Just then my guide re-entered; I found I was near the door; it was open, and together we passed out, retracing the same course by which we had entered. Outside again the setting of the moon showed how long I had been in the gallery. The silence of my guide prevented speech, and he returned with me to the room I had left. There he stood looking at me, and once more I heard as it were from afar his voice in inquiry, as if he said but

"Well?"

Into my mind came the question "How are those faces made?" From all about him, but not from his lips came the answer,

"You cannot understand. They are not the per-

sons, and yet they are made from their minds and bodies."

"Was I right in the idea that they were connected with those they pictured by invisible cords along which the person's condition was carried?"

"Yes, perfectly. And they never err. From day to day they change for better or for worse. Once the disciple has entered this path his picture forms there; and we need no spies, no officious fellow disciples to prefer charges, no reports, no machinery. Everything registers itself. We have but to inspect the images to know just how the disciple gets on or goes back."

"And those curious elementals," thought I, "do they feed on the blackened images?"

"They are our scavengers. They gather up and dissipate the decomposed and deleterious atoms that formed the image before it grew black—no longer fit for such good company."

"And the music,—did it come from the images?"

"Ah, boy, you have much to learn. It came from them, but it belongs also to every other soul. It is the vibration of the disciple's thoughts and spiritual life; it is the music of his good deeds and his brotherly love."

Then there came to me a dreadful thought, "How can one—if at all—restore his image once it has blackened in the gallery?"

But my guide was no longer there. A faint rustling sound was all—and three deep far notes as if upon a large bronze bell!

BRYAN KINNAVAN.

THEOSOPHY AND COMPARATIVE RELIGION

In *The Great Unity: A New Approach to Religious Education*, Miss Margaret Barr, an English Unitarian, dismisses Theosophy with the remark:—

The beginning of the study of Comparative Religion in the nineteenth century opened a new chapter, and paved the way for such movements as the Theosophical Movement, which drew its strength from its introduction to the people of the West, of much that was great and of enduring value in the traditions and scriptures of the East.

There had been individual Westerners before 1875 who were drawn to the teachings of the East, but their number was infinitesimal. More serious even than the general ignorance in the West was the misprision of their own cultural heritage which the

educated youth of India had learned from the Christian missionaries. Sri Ramakrishna was living, but his Mission was still of the future; there was the Brahmo-Samaj, its influence confined almost wholly to India; there were descriptions by missionaries of all that they could find or fancy to criticize in the religions of the countries to which they had gone; but of comparative study of religion in any effective sense there was virtually none before Madame Blavatsky launched her mission.

It would be truer to say that the Theosophical Movement had paved the way for the comparative study of religion. It has done much to open up the spiritual treasures of the Ancient East to seekers in the modern West and East alike. But the significance of the Theosophical Movement will be largely missed if its popularization of the exoteric Eastern scriptures is taken as the chief source of its strength.

Theosophy encourages, it is true, the study of Aryan and other Scriptures, and of the Brahmanical, Buddhist and Zoroastrian philosophies, but it is with the aim of uncovering the identity of their source and the fundamental tenets—and especially the ethics—of the once universal Wisdom-Religion, and so of promoting universal brotherhood. Theosophy goes much farther, however, than pointing to the dead letter of the texts. It supplies the key without which even the *Vedas* are incomprehensible.

Not only does the modern restatement of Theosophy furnish the frame into which all the bits of the mosaic fit, in its consistent and impregnable scientifico-religious philosophy, but it also explains clearly the allegories scattered in the sacred literature, for example, of the Hindus. All the Esoteric Wisdom of the ages lies concealed in the *Vedas*, the *Upanishads* and the *Bhagavad-Gita* but for long centuries before the advent of the Theosophical Movement of our era "these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves. The allegorical text was taken literally by the educated and the uneducated, the first laughing secretly at the *fables* and the latter falling into superstitious worship."

All of the doctrines given out as Theosophy and much more besides can be found in the *Gita* and in thousands of Hindu sacred writings, known and unknown, but of what good is the diamond that lies concealed deep underground?

Of course every one knows that there is not a gem, now sparkling in a jeweller's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is "given out for the first time" to the world, "since its rays and lustre are now shining for the first in broad day-light."

THREE SINS AND THREE KEYS

In his *Culture of Concentration of Occult Powers*, (U. L. T. PAMPHLET No. 18) W. Q. J. comments on the astral effects of three conspicuous evils deeply seated in the lower mind. Naturally, however, corresponding pernicious effects appear also in one's outer life, and thence reach general human intercourse. Those evils, tamasic in quality, exhibit that quality's sluggish force. Besides, they are usually mental deposits, powerful enough to survive from one life to another. In every case they are habits. All the immense resistant strength that habits have they may exert; *but no more*. This means that the individual will may subdue them.

The first of these evils is Anger, lightning-like often in its unexpected sword-thrust, and as destructive. A sudden uprising from the middle body fairly vomits itself forth, an inner "uncontrollable trembling" shatters all calm attention to facts and to duty. If, too, one stiffens and puffs out his anger by thinking it "righteous", he reaches a most pitiable depth of self-delusion.

The *Gita* on page after page couples anger with desire; desire to grip one's own and attain more, whether friends, things, self-accomplishments, self-estimates—always desire for self. If selfishness is the semi-passive parent and synthesis of all other sins, anger may be called its first offspring, and a most active one. Lower human nature, like a hibernating animal, is sunk in self-ism, dead to all else. Disturb it, and what can be aroused but a blind fury of self-protectiveness?

The second of the three sins is Envy. This brings into the physical a state compared in the astral to "putrefaction";—"green-eyed" and "seeing green" popularly describe this unlovely skulking enemy. Malevolent itself, it calls out to other illwills that "swarm round humankind, the progeny and heirs to man". Anxiety to get something for one's self, discontent with what is gained, and jealous resentment that another succeeds better—these are the roots of envy; and its fruit is the loss of discrimination that precedes the loss of all.

The third sin is Vanity. In much of the world its name might be *Miss Vanity*,—for well-masked errors impose this sin on the feminine mind in particular, especially as to its physical presentment. All possible enticements, from advertising to sex-luxury, build up this thought-fabric; airy perhaps in grace and seeming innocence, yet airlike too in its all-pervasive harmful "germ"-carrying power. Men and women both fall victims to this *body-vanity*; men and women both demand its continuance;

while "business" and the prevalent commercialism—even commerce itself—depend much on this and minister to it. For many persons it creates the illusions that the physical is the only reality, and life is a play-time; veiling entirely the great facts that human beings *are* SOULS, and that they use bodies for life's *work* of soul-development.

On the more dignified mental planes vanity parades as intellectuality, as professional attainment, ecclesiastical sanctity and authority, even as family and parental affection,—self-pride, self-deception (the *dirty self*!) the root of it all. Through this third sin, says the *Culture*, "all sorts of erroneous or evil pictures are brought up before the soul", while on these higher planes also envy and anger "enter" as the constant attendants of Vanity.

In a letter of the Mahatma K. H. occurs a striking corroboration: "See", he says, "the 'three poisons' raging in the heart of man—anger, greed, delusion." Anger again ranked as first; and are not the other two close cousins of envy and vanity?

If subduable, these sins, how? To what must the will be directed?—*To their opposites*.

An elaborate presentment of these opposites is given in *The Voice of the Silence*. The imagery therein seems to figure the Virtues as successive Portals with Golden Keys, Paths and Gates, leading one from another up a steep mountain. In exalted soul-experience the Virtues doubtless are thus successive, distinct steps taken by a Yogi. But in the degree of them that most of us attain, they are rather contemporaneous and interdependent, as they appear in the *Culture*. The two writings are corroborative, and in the case of that first active sin, are identical.

The Virtue that offsets Anger has to be equally active, vital and far-reaching. "Anger," says the *Culture*, "cannot be overcome unless charity and love—absolute toleration—are cultivated." This same Virtue is "Key" the first as given in *The Voice*,—"charity and love immortal, tender mercy", the charity that enables a man "to live and breathe in all as all that he perceives, breathes in him", that rich toleration which prevents him from slipping into the "dire heresy of separateness", but instead strengthens him to "sacrifice the personal to self impersonal", and so to be "in full accord with all that lives", to attune his mind and heart "to the great mind and heart of all mankind". So overtopping is the height to which the angry man (that is, you and I) must learn to climb!

The "Key" that slips back the bolt of Envy is that virtue which fits part with part, smoothing away rough edges as oil does, or removing intrusive

matter that might cause "putrefaction". Thus through adjustment it brings complete accord. Just as the sin of Envy snatches at what may be lodged with others but seen desirable for self, so the opposing cancelling Virtue ever measures out to its servants their correct repayment for exertions made. It ever "counterbalances" acts and their results, opens the mind to true values and wise choices. Thus it converts Karma even when harsh into a distributor only of good.

To Vanity, the other sin, corresponds the third Virtue—a patience and firmness that remains unshaken by either the antics or the demands of the lower self, because *it is self-less-ness*. Only this—called elsewhere Duty and the highest Yoga—can remove Vanity, says the *Culture*; the "selflessness and poverty of heart" which both Buddha and Jesus exemplified and taught. To expand in its own enjoyment, Vanity desires private wealth and homage. Its Remedy wishes nothing for the self that others do not share. As Selflessness it utterly empties the heart of self-display, self-pride—all self-supervaluation—and so indeed proves to be "Patience and fortitude that naught can ruffle".

Thus the three and the three are cog-wheels in the task of cleaning up a life. In a watchful soul whenever the wheel of Sins starts to move, the wheel of Virtues moves too;—until the work is done.

The gates of hell are three—desire, anger, covetousness, which destroy the soul; wherefore one should abandon them.

BEYOND THE PAIRS

Heraclitus has been called the "Dark Philosopher" or the "Weeping Philosopher" because he lived for the most part a lonely contemplative life and rated the things of the world very cheaply. The basic principle of his philosophy was this: "The law of things is a law of Reason Universal; but most men live as though they had a wisdom of their own." And because he conformed his outer life to his inner perception of the Reason Universal, men and women of his generation dubbed him a pessimist. They gave him that name not because they understood him, but because they did not.

Democritus has been called the "Laughing Philosopher" because people did not grasp the inwardness of his philosophy—that the *summum bonum* is the maximum of pleasure with the minimum of pain. In accepting this teaching they conveniently overlooked the fact that according to Democritus "true pleasure is not sensual enjoyment; it has its principle in the Soul. It consists not in the possession of wealth or flocks and herds, but

in good humour, in the just disposition and constant tranquillity of the Soul." They gave him the title of the "Laughing Philosopher" not because people understood his philosophy but because they did not.

Pessimism and Optimism are extremes and in every generation the *hoi polloi* can be grouped in these compartments. People exploit even philosophical teachings to suit their purposes even as the devil quotes the scriptures. There are those who look to the bright side, and choose to remain blind to the dark side in Nature; and there are those who see no good anywhere—there never can be a silver lining to the clouds of existence. Both are mistaken.

For the student of Theosophy both these attitudes—Pessimism and Optimism—have to coalesce. Why? Says *The Secret Doctrine* (I. 416):—

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually inter-dependent—"in order that both should live". If one is arrested, the action of the other will become immediately self-destructive.

How can this metaphysical doctrine be reduced to practice and application?

Robert Crosbie, the "Friendly Philosopher", wrote that "there are always the 'pairs of opposites' in separative considerations, and these are effects. The One Reality sees both as reflections, as light and dark; if not seen, they do not exist." In day-to-day living this is most difficult to accomplish, but the principle of application and practice is given by W. Q. Judge:—

Before we can hope to prevent any particular state of mind or events reaching us in this or in another life, *we* must in fact be detached from these things. Now *we* are not our bodies or mere minds, but the *real* part of us in which Karma inheres.

Towards this end the student has to learn to assume a firm position, keeping the end in view. The position to be assumed is that we are embodied Spirit, and are here to learn to free ourselves from the necessity of earthly experience, having done our duty towards all the material beings who give us an opportunity to win that freedom. A reflection from the Mirror of Magic is this:—

Keep the mind off the past, for the past entangles us in the web of errors effected.

Keep the mind off the future, for the future draws us to the errors to be caused.

Keep the mind dwelling on the Present—the Duty at hand.

REINCARNATIONS IN TIBET

[The newspapers, half in levity, half seriously have commented upon the search for the personality in which the Dalai Lama has reincarnated. In the following article much light is thrown and we reprint it here from *The Theosophist*, Vol. III, p. 146, for March 1882. We may also draw the attention of our readers to another article by H. P. B. "Lamas and Druses" in *The Theosophist* for June 1881 in which there is a reference to the Dalai Lama—"rather Talay Lama" which means the "Ocean of Wisdom". In a footnote to that article H. P. B. speaks of the "selections of the new Dalai Lamas in Tibet". She says:—

"The new incarnation of Buddha is ascertained by a curious ichthumancy with three gold fishes. Shutting themselves up in the Buddha-La (Temple), the Hobilgans place three gold-fish in an urn, and on one of these ancient emblems of Supreme Wisdom, shortly appears the name of the child into whom the soul of the late Talay-Lama is supposed to have transmigrated."

Is it all absurd and merely superstitious talk?—Eds.]

So little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhootan, that an Anglo-Indian paper,—one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not,—actually came out with the following bit of valuable information:—

"It may not be generally known that the Deb Raja of Bhootan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 1864-65.....

The Bhootan Government consists of a spiritual chief, called the Dhurm Raja, an incarnation of Buddha (?!!) who never dies—and a civil ruler called the Deb Raja in whom is supposed to centre all authority."

A more ignorant assertion could hardly have been made. It may be argued that "Christian" writers believe even less in Buddha's reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and traveller, who prefers not to give his name; and thirdly—a highly educated Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our "Celestial" Brother losing, moreover, no opportunity of corresponding

with us. A message from him has been just received *via* Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhootanese Dharma Raja being "an incarnation of Buddha", we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhootanese was "an incarnation of Buddha, who never dies". The "Dug-pa¹ or Red Caps" belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith so strongly mixed up with the Bhön practices of the aborigines—into the Shammar sect, that, in opposition to the reformed "Gyelukpas", the Bhootanese set up a regular system of reincarnations. It is not Buddha though, or "Sang-gyas"—as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak about later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird's-eye view of the country. The missionaries,

1. The term "Dug-pa" in Tibet is deprecatory. They themselves pronounce it "Dög-pa" from the root to "bind" (religious binders to the old faith); while the paramount sect—the Gyeluk-pa (yellow caps)—and the people, use the word in the sense of "Dug-pa" mischief-makers, sorcerers. The Bhootanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.—Ed.

who introduced themselves in 1719, stealthily into Lhasa,¹ were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits—Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.² Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit of *odium theologicum* felt by every Christian, and especially Catholic missionary for the "heathen" and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion? Beside these few prejudiced "historians", but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no farther than its borderlands; Manning—the only European who is known to have set his foot into Lha-ssa³—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csömo de Korös, who never went beyond Zanskar, and the lamasery of Phag-dal.⁴

The regular system of the Lamaic incarnations of "Sang-gyas" (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyans, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of "Amīta", one of the Chinese

names for Buddha. The records preserved in the Gön-pa (lamasery) of "Tda-shi Hlum-po" (spelt by the English *Teshu Lumbo*) show that Sang-gyas incarnated himself in Tsong-kha-pa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Boddhisatwas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty incarnations—five Dhyans and twenty-five Boddhisatwas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy, (which is practised to this day with the most disgusting rites, by the Bhöns—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized) that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyalukpas, the Dugpas (Red Caps)—from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepaul and Bhootan. But, while they retained a sort of independence at the monastery of Sakia-Djong, the Tibetan residence of their spiritual (?) chief Gong-sso Rimbo-chay, the Bhootanese have been from their beginning the tributaries and vassals of the Dalai-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhootans "a rude and ignorant race", whose "Deb Rajah is dependent upon the Dalai-Lama", omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tda-shi Lamas were always more powerful and more highly considered than the Dalai-Lamas. The latter are the creation of the Tda-shi Lama, Nabang-Lob-Sang, the sixth incarnation of Tsong-kha-pa—himself an incarnation of Amītabha, or Buddha. This hierarchy was regularly installed at Lha-ssa, but it originated only in the latter half of the seventeenth century.⁵

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to

1. Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhasa, nine died shortly after, and only three returned home to tell the tale. (See *Tibet*, by Mr. Clements R. Markham.)

2. See Appendix to *Narratives of the Mission of George Bogle to Tibet*. By Clements R. Markham, C.B., F.R.S., Trübner & Co., London.—Ed.

3. We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lha-ssa. The Lamas deny it.—Ed.

4. We are well aware that the name is generally written *Pugdal*, but it is erroneous to do so. "Pugdal" means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csömo de Korös spells it, but, as in the case of *Pho-ta-la* of Lha-ssa loosely spelt "Potala"—the lamasery of Phäg-dal derives its name from Phag-pa (phäg—eminent in holiness, Buddha-like, spiritual; and *pha-man*, father) the title of "Avalokiteswara", the Boddhisatwa who incarnates himself in the Dalai Lama of Lha-ssa. The valley of the Ganges where Buddha preached and lived, is also called "Phäg-yul", the holy, spiritual land; the word *phag* coming from the one root—Phä or Phö being the corruption of Fo—(or Buddha) as the Tibetan alphabet contains no letter F.—Ed.

5. Says Mr. Markham in *Tibet* (p. XVII *Preface*): "Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474" (having thus lived 135 years). He built the monastery at Teshu Lumbo (Tda-shi Hlum-po) in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Boddhisatwa Padma Pani and on his death he relinquished the attainment of Buddhahood that he might be born again and again for the benefit of mankind... When he died, his successor was found as an infant by the possession of certain divine marks.

Europe about that *terra incognita*. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. "It was, indeed", it reads, "at about the period of Hiuen-Tsang's journey, that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyani or celestial Buddhas, and that each of these had created five Boddhisatwas, or beings in the course of attaining Buddha-hood. The Tibetans took firm hold of this phase of the Buddhist creed, and their distinctive belief is that the Boddhisatwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually developed, and it was long before it received its present form¹; but the succession of incarnate Boddhisatwas was the idea towards which the Tibetan mind tended from the first." At the same time, as Max Müller says:—"The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known; and it was

1. Its "present" is its *earliest* form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disguised by the untutored imaginative fervour of the populace. There is a vaster difference between the "Lamaism" of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his *Buddhist Catechism*, for many years been taunting the Sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they make of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.—Ed.

this blessing that the introduction of Buddhism brought into Tibet." (p. XIV., *Introduction*.)

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.² But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahāt Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.³ A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhootanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lha-ssa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhootan from Kam,—that province which had always been the stronghold and the hot-bed of the "Shammar" or Bhön rites,⁴—between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetishism, against which four centuries later, Tsongkha-pa arose with all his might. Though three

2. The reader has but to compare in Mr. Markham's *Tibet* the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Dalai-Lama and his people, with the three letters of the three Jesuits in the *Appendix*, to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Dalai-Lamas and the Tibetans than "their devilish *God the Father*" "vindictive devils" "fiends who know how to dissemble", who are "cowardly, arrogant, and proud" "dirty and immoral" &c., &c., &c., all in the same strain for the sake of truth and Christian charity!—Ed.

3. As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them"—an observation by-the-by, which might be applied with as much justice to the Christian as to the Tibetan clergy.—(See App. *Tibet* p. 306.)—Ed.

4. The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhön religion—itsself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and soothsaying. The introduction of Buddha's name in it means nothing.—Ed.

centuries had only passed since Tibet had been converted (with the exception of a handful of Sham-mars and Bhöns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Asoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the *Byang tsiub*—the "Accomplished" and the "Perfect"—existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the "great teachers of the snowy mountains".

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,¹ who was converted by her from the Bhön religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned "with the great body of truth contained in the Buddhist canonical Scriptures; framed the Tibetan alphabet from the Devanagari of India, and commenced the translation of the canon from Sanskrit—which had previously been translated from Pali, the old language of Magadha—into the language of the country". (See Markham's *Tibet*.)²

Under the old rule and before the reformation, the high Lamas were often permitted to marry, so as to incarnate themselves in their own direct descendants—a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhootan had a son whom he had brought with him. In this son's first male child born after his death the Lama had promised

the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhootanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his *Om*, the other his *Han*, the third—his *Hoong*. Or, (Sanskrit:)—*Buddha*—divine mind, *Dharma*—matter or animal soul, and *Sangha*—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhootanese clergy to serve the better their ends. Thus their first Lama became a *triple* incarnation, three Lamas, one of whom—they say—got his "body", the other, his "heart" and the third, his—word or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Dukpa Shab-tung, who had been defeated by the Gyalukpas of Gay-don Toob-pa,³—invaded Bhootan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first *Dharma* Raja, or Lama Rimbo-chay—thus starting a third "Gem" in opposition to the two Gyalukpa "Gems". But this "Gem" never rose to the eminence of a Majesty, least of all was he ever considered a "Gem of Learning" or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhootan, provided he consented to reincarnate himself in Lha-ssa after his death, and make the law hold good for ever. No *Dharma* Raja since then was ever proclaimed or recognized, unless he was born either at Lha-ssa or on the Tda-shi Hlump-po territory. Another clause was to the effect that the *Dharma* Rajas should never permit public exhibitions of their rites of sorcery and necromancy and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red-caps, and the converted Shammars should be instructed in the "Good Doctrine" of the Gyalukpas. That the latter must have had some secret power over the Bhootanese, who are among the most inimical and irreconcilable of their Red-capped

1. A widely spread tradition tells us that after ten years of married life, with her husband's consent she renounced it, and in the garb of a nun—a *Ghelung-ma*, or "Ani", she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Asoka's daughter, had preached it in India and Ceylon.—Ed.

2. But, what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim-ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tda-shi Lama's half-sister—and the superior of the nunnery on the Lake Yamdog-ccho or Piate Lake, was one of such reincarnations.—Ed.

3. The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445; called the "Perfect Lama", or Pan-chhen—the precious jewel from the words—*Pan-chhen* great teacher, and "Rim-bochay" priceless jewel. While the Dalai Lama is only Gyalba Rim-bochay, or "gem of kingly majesty" the Tda-shi Lama of Tzi-gadze is Panchhen Rim-bochay or the *Gem of Wisdom and Learning*.—Ed.

enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lha-ssa, and that to this day, the reincarnated Dharma Rajahs are sent and installed at Bhootan by the Lha-ssa and Tzi-gadze authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Rajah and the four Pën-lobs, called in Indian official papers *Penlows*, who in their turn are under the immediate authority of the Lha-ssa officials.

From the above it will be easily understood that no "Dharma Raja" was ever considered as an incarnation of Buddha. The expression that the latter "never dies" applies but to the two great incarnations of equal rank—the Dalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteswara, the highest celestial Dhyān. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteswara and Buddha are one as Amita-pho¹ (pronounced *Fo*) or Amita-Buddha is identical with the former. What the mystic doctrine of the initiated "Phag-pa" or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large. The little that can be given out will be found in a paper on the "Holy Lha" which we hope to publish in our next.

TSONG-KHA-PA AND TIBET

[In connection with this article, the reader is referred to THE THEOSOPHICAL MOVEMENT of December 1936 (Vol. VII, p. 25) wherein was published a paper entitled "On Tsong-Kha-Pa", dealing with this Great Being from the Theosophical point of view, and explaining by quotations from the writings of H. P. B. the meaning and significance of his Avatarship.—Eds.]

The revival of the true teaching of the Buddha in Tibet arose in Am-do, a province on the border of China. Here was born Tsong-kha-pa (1358-1419), "The Man from Onion Land", to whose edict is due the attempt made at the end of each century

since the fourteenth "to enlighten the White Barbarians from the North." More than one reference is made to this great Reformer in the writings of H.P.B. In her *Theosophical Glossary* she states :—

He was a great Adept who, being unable to witness any longer the desecration of Buddhist philosophy by the false priests who made of it a marketable commodity, put a forcible stop thereto by a timely revolution and the exile of 40,000 sham monks and Lamas from the country. He is regarded as an Avatar of Buddha, and is the founder of the *Gelukpa* ("yellow cap") Sect and of the mystic Brotherhood connected with its chiefs.

In the interesting work, *The Religion of Tibet* (Oxford University Press) by Sir Charles Bell K.C.I.E., G.M.G., who was at one time British Political Representative in Tibet, Bhutan, and Sikkim, there are some interesting details of the life and work of Tsong-kha-pa. Like all those destined for a sacred calling, "his training was laborious; indeed, his studies were continued till his thirty-sixth year, and were extraordinarily varied. He then put out some of his knowledge in commentaries and books of wise sayings." Sir Charles Bell adds that to his great skill in argument "were added rare gifts of elocution", and that it is recorded in Tibetan books that, "being free from any kind of disease, either of mind or body, he preached both by day and night with untiring zeal". Further, Sir Charles tells us :

A strong body, a rich brain, and the will to work immeasurably, all these combined to put him in the forefront of the missionary movement. The Buddhism of Tibet, as we have seen, was mixed not only with Pönism but with Tantrik extravagances, and the debasing sensuality inherited from Bengal. Few among the Tibetan clergy abstained from women or wine. Preaching observance of the laws of discipline, Tsong-ka-pa revived the religion in a purer form. His writings were accurate, concise, clear, and well-arranged, so that even the general reader could understand them. Other teachers could not compete with his forcible arguments. So his reforms went through.

Tsong-kha-pa came to be known as Je Rim-po-che, "The Chief of Great Price", and Sir Charles Bell relates that he is known as "the second Buddha". "Talking with Tibetans from the Central Province on any subject you please", adds the author, "his sayings are apt to come into the forefront of the conversation. In Lhasa and the districts around I found his image everywhere". Tsong-kha-pa died in 1419 at the age of sixty-one, and his tomb is in his own Gan-den Monastery.

1. In Tibetan *pho* and *pha*—pronounced with a soft labial breath-like sound—means at the same time "man, father". So *pha-yul* is native land; *pho-nya*, angel, messenger of good news; *pha-me*, ancestors &c., &c.

Sir Charles Bell's work is an excellent antidote to the books published in recent years by travellers to Tibet, who have skimmed the surface of the popular Tantrik worship and set it forth as a disclosure

of Tibetan "mysteries"! We have been told that the charlatan and the juggler are the natural shield of the Adept, and only those who, like Sir Charles Bell, have made a deep study of books written in the Tibetan language, can possibly hope to gain even an intellectual perspective of the Religion of Tibet, past and present. As Sir Charles points out:—

It would be a mistake to imagine, as some have imagined, that the Tibetans are a primitive folk on the borders of vacant savagery, devoid of all culture. Not only have they translated into Tibetan numerous Buddhist works from India, commencing in the eighth century A.D. and revising them again and again with meticulous care; but they have also their own indigenous literature.

Even with regard to exoteric Buddhism, misunderstandings are rife in the West. Dealing with the charge that Buddhism is "selfish", Sir Charles points out that this is not so:—

As in Christianity so in Buddhism, unselfishness is a basis of the moral life. Says the Buddha: "All good works whatever are not worth one-sixteenth part of the love which sets free the heart. Love, which sets free the heart, comprises them". (*Itivuttaka*, iii, 7.) But knowledge, or wisdom, is of at least equal, perhaps greater, importance, for ignorance is the first cause of evil.

And, so far as the attitude of Buddhism to women is concerned, "the solid fact remains that in Buddhist countries women hold a remarkably good position". A perusal of Sir Charles Bell's works on Tibet, including his classical *English-Tibetan Colloquial Dictionary*, will do much to rectify popular ignorance on the subject of Tibet and her peoples.

THE PRIMARY THREE

The teachings of Theosophy illuminate the fact that THREE has always been a mystic sacred number in religion and philosophy. When a student begins to penetrate into some of the deep meanings of the Three foundational Propositions of *The Secret Doctrine* with the truths they embody, he is struck by the progressiveness, the inherent and triplicate lawful order of unfoldment, evident in them, and also evident even in the mere phrasing of them.

Proposition One proclaims a Principle which is a platform, a foundation for everything. That foundation is the Uncreate, the Unmanifest, the Unreachable. Not to be grasped by the human mind, this mind finds the best shadowings forth of It in a series of negatives. Yet IT is also the Grand Positive. And as if to counteract a possible agnostic effect of such a set of negatives, the teachings do not merely state this Principle as chief; they likewise record in hint and symbol the nature and operation of that Principle. Through such elucidating record the Ancient Doctrine becomes first of all capable of emphatically declaring that the Doctrine itself "establishes" the Principle. And truly the teachings in and of themselves do give evidence of that First Principle as self-revealing and self-proving.

To this immovable abstract established Principle-One the Ancient Doctrine "affirms" (literally *makes fast*) Principle-Two; thus producing an "assertion", a *binding* or *joining* which constitutes and "is the absolute universality" of Two. Hence, Two is no less certain than One. Nor does One need the support of Two. Rather, the assertion or binding shows the strength of Two as included and identical with the abstract strength of One. Yet Two expands One, begins to apply it in the direction of concreteness and manifestation; therefore toward the human level.

On and with these both is Principle-Three, expanding further their applicability and concreteness. By Three is displayed the actual fusion of the human and all lower ranges of manifestation with the compound One-and-Two. The extension and proof afforded by Three is accomplished because Three "teaches" what the Soul in each human and other manifest being is, and what the Soul needs to know and do. "Establishes"—"affirms and asserts"—"teaches",—a passing from THAT which is not reached by Thought, to what *is* Thought and Thinker, on to what is affected by Thought, and is the product and interaction of Thoughts,—this is the evolutionary procedure; and thus the entire Threefold philosophic Basis is completed. Within it are contained, in graded usefulness to us, all explanation, all guidance. The Three Statements together, and of course even more the spiritual facts worded by them, are indeed Hypostases. They share an identical nature; yet, following their self-contained law, they unfold and extend the meaning and applicability of themselves, the Foundational Three. Each rests on the others, each corroborates the others, and all are synthesized in the One as Source.

IN THE LIGHT OF THEOSOPHY

We regret to chronicle the deaths of two old-time Theosophists—Mrs. Alice Leighton Cleather and Judge N. D. Khandalewalla. Mrs. Cleather was one of the London Committee of the E. S. T., at the time of the passing of H. P. B. in 1891. At the time of the untheosophical attack made on W. Q. Judge she took the right course and followed him. After Mr. Judge's death she worked with Mrs. Tingley for a while and separated from her in 1899. "I and many others left Mrs. Tingley's Society on discovering that she was departing as far from H. P. B.'s teachings as, on her side, Mrs. Besant was. To neither of these organisations was I, therefore able to belong."

A very different type of personality was N. D. Khandalewalla,—an admirer of H. P. B. but not a follower or a devotee, even during her life-time. One of the earliest of the Parsi group round H. P. B., "N. D. K." filled the rôle of an earnest enquirer whose questions drew from H. P. B. important teachings, one of them being about the transmigration of life-atoms. He was more an honest enquirer into the philosophy of Theosophy than an ardent practitioner of it. He served the Cause in his own way; in the history of the Movement he will be known more as a scholar than as a mystic, more as a reader than as a contemplator. His late brother P. D. Khandalewalla was a more romantic and mystical figure, whose versatile mind enamoured many among those who knew him.

The psychological transformation of Emmanuel Swedenborg, one of the greatest scientists of the eighteenth century, from "Scientist into Seer" is considered at length by Miss Marguerite Beck Block, Associate in Religion at Columbia University, in *The Review of Religion* (May, 1938). She defends Swedenborg against the suggestion of insanity which has more than once been made by medical men and psychologists and she characterizes his intense ecstasies as "of the normal mystical type". This incidental vindication of mysticism is a welcome sign of the trend of modern thinking, but to find Swedenborg's theological system "characterized by genuine spiritual insight" bespeaks failure to differentiate between spiritual and psychic vision or true spiritual sight and the clairvoyance which deals only with the ordinary aspects and strata of astral matter.

H.P.B. says of Swedenborg in *The Theosophical Glossary* that "all that he says of subjective worlds and spiritual beings is evidently far more the out-

come of his exuberant fancy than of his spiritual insight". For instance, he "saw in 'the first Earth of the astral world', inhabitants dressed as are the peasants in Europe, and on the Fourth Earth women clad as are the shepherdesses in a *bal masqué*." (*The Secret Doctrine* II. 33, f.n.)

Swedenborg was a seer of remarkable clairvoyant powers on this plane of matter; he was not an Adept. And one of the Masters has written:—

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.... 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.... no self-tutored seer or clairaudient ever saw or heard quite correctly.

H. P. Blavatsky pointed out on more than one occasion that organized charity through social service bodies does more harm than good. In her article "Let Every Man Prove His Own Work" (U. L. T. Pamphlet No. 31) as also in her book *The Key to Theosophy* she explained the Theosophical position. In this as in so many other views time is proving her to be correct. In the *Saturday Evening Post* (4th June) an at one time enthusiastic social worker has written a story "Abide With Me" (two more are to follow) which she commences with an Author's Note from which the following is taken:—

No one was more pleased than myself when the Welfare Act was passed, or more hopeful of good results. My disillusionment has been painful. In my own county the welfare department is ably and honestly administered. In spite of this fact, ills have resulted which no thoughtful person can ignore. The most serious is the steady development of dependence and greed. When the rapid loss of all sense of responsibility for aged parents, for dependent children, for brothers and sisters, and even for self becomes more apparent every day; when "recipients" feel free to pour abuse on the heads of patient field workers; when concern for jobs in the "department" exceeds concern for the poor, it is time for us to take stock of what we are doing.

Perhaps charity, like business, can get too big and too impersonal.... I have written these stories reluctantly, but from a strong compulsion that it was necessary to write them.... I have been poor and may be poor again. There are worse things. Poverty will yield readily to change, but dependence will not yield.

Indian social servants who are apt to copy Western modes and methods have a message in the above.

In *Indian Affairs* (9th June) "P. M." reviewing the recent life of A. E. (G. W. Russell) has this interesting and true comment :—

One of the first and most abiding influences on A. E. was that of the Theosophical movement. To the end of his life, he considered Madame Blavatsky's *Secret Doctrine* as one of the greatest books dealing with the ultimate truths of life, and pressed its claims on his friends and 'admirers' with emphatic conviction. Blavatsky led him on to what was perhaps no more than an immethodical but varied course of reading in Eastern lore. He was familiar with the Gita, took over from Buddhism the doctrine of prenatal existence, and evolved a mystical outlook of his own which is characterised by eclecticism. Madame Blavatsky's theory of the world being guided by invisible Mahatmas was modified by him, and applied to the case of Ireland which he believed to be in charge of Druidic seers. Both ideas seem ultimately to be derived from the assurance of the Lord given in the Gita.

He might have added that A. E. was a devotee of W. Q. Judge and had nought to do with the bizarre notions which pass as Theosophy. He named their promulgators "a claue of charlatans".

Last month we drew attention to the Rein-carnation number of *The Aryan Path*. Its July issue is full of thought-provoking articles on the subject of Karma which all Theosophical students will do well to examine.

A Bill to control advertising of contraceptives was introduced into the British Parliament last March. It met with opposition which argued that those who disapproved of newspaper and bill-board advertisements need not read them; those embarrassed by realistic window displays of various devices can turn their eyes away in passing.

People who want contraceptives need no advertisements to direct them, and since no method is either sure or safe from the physical point of view, and since all are morally disintegrating, one method is as dangerous as another.

But our youth needs protection from the amoral moneyed interests which value purity at the price of a single sale of one shilling or less. Some houses distribute free samples (with full instructions and inflaming literature) knowing the power of once awakened passion. Married people are supposed to be able to choose for themselves—as if marriage conferred the gift of knowledge! Whether he knows it or not, the promoter of contraceptives falls prey to the dark forces of Nature, enemy of every clean-living man and woman.

Sex instinct is closely allied to the Spiritual Creative Force of the Ego; any abuse of this function constitutes an act, however unconscious, of Black Magic leaving its indelible stain upon the soul.

Will a public not convinced of the Soul's reality, but knowing too well the enjoyment of sense-life take this Bill to heart? "Think not lightly of sin," said the Buddha, "saying, 'It will not come unto me'". Its tentacles reach out to corrupt any one not spotlessly pure in mind and heart as well as body. How many of the vast unheeding public who have their thinking done for them can withstand the allurements of wares presented by masters in the art of deceptive suggestion?

The Bill has been presented, but a bitter fight lies before it. All the power of the vested interests involved will ally themselves against it. Only the spiritually awakened will of a determined minority can save it.

Not only educationists and Theosophical students but the general public also should feel indebted for the timely publication of H. P. B.'s views on Theosophy and Education in pamphlet form (U. L. T. Pamphlet, No. 35), for "everywhere people are talking about Educational Reform", and "especially in India that great Tribune of the People, Gandhiji, is energizing his numerous co-workers to produce a practical scheme founded upon the spiritual principles of *Ahimsa*, Non-Violence, and *Satya*, Truth".

Anent the publication of the Bombay University Examination results, the *Times of India* (6th June 1938) comments on "Examinations" which H. P. B. condemned as "the terror of modern boyhood":—

The examination system especially in India, has been pilloried time and again; still it is true that no country has as yet discovered an unexceptionable substitute for this necessary evil... The evil of examinations in India is accentuated by the fact that they are mainly "external" and conducted on a mass scale... But the aggravating cause springs from a deep-rooted malady—the general subordination of the cultural to the utilitarian aspect of education... The first Indian Universities, modelled on London University, were examination-ridden... The feeling of finality about an examination... is the most menacing curse of the system...

There has, however, been a welcome tendency of late to regard the Universities not as examination machines but, in the true Newmanian sense, as corporations of learning for animating national life.

H. P. B. condemned examinations as the method of classification of the results of a system which is the "hotbed of selfishness".

"The direct outcome of this branch of education is an overflowing of the market with money-making machines, with heartless selfish men—animals—who have been most carefully trained to prey on their fellows and take advantage of the ignorance of their weaker brethren!"

The "unexceptionable substitute" for the present-day, universally condemned system of education is outlined in *Theosophy and Education*.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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