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The right way of looking at things is shown in Theosophy. Each has to learn, to know, and to control his own nature, if he is to acquire discrimination—the ability to help others. Each has to take the philosophy and *apply* it, in the face of all mistakes and acts which, while they make the task more difficult, have been the means of arousing the very discrimination needed. —ROBERT CROSBIE

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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 October 1941.

VOL. XI. No. 12.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1941.

VOL. XI. No. 12

A GREETING OF FRIENDSHIP

With the publication of this number THE THEOSOPHICAL MOVEMENT completes its eleventh volume. Among its functions is one about which a word may be appropriately written on this occasion. It is a channel of communication not only between its editors and contributors, not only between these and the readers, but also, between different readers themselves. Its contents have not only energized healthy discussion between the studious and the thoughtful readers; they have also helped, in numerous cases, to strengthen the heart-bond of friendship and even to establish new ones. Wisdom binds the minds of men but real unity results from the spirit of friendliness, just and courteous, helpful and gracious, washed clean of selfishness and egotism by that wisdom. When the knowledge of Theosophical doctrines is cemented by the force of friendship the group of learners most naturally tend to the right type of service of their fellow men. Each student making himself a centre of knowledge becomes a radius and each of them forms part of the circumference of Theosophical service. A new circle of human life is thus drawn which bisects the huge circle of *samsara*

and affects it for the better.

It is of course impossible for us to achieve what W. Q. Judge did in making *The Path* a channel of the Buddhi principle. But we have tried to follow his great example, have tried to put into motion teachings of the Heart-Doctrine, which engender the spirit of friendship. To what extent we have failed can well be seen from the reprints purposely selected for this number of THE THEOSOPHICAL MOVEMENT. It was customary with Mr. Judge to insert short articles in the first and the last numbers of each volume of *The Path*. All of these are collected here and are printed in chronological order. But we add to these reprints one from H. P. B. herself—the editorial she wrote when *The Vahan* was started in December 1890, and which also gives us a line to follow and to our readers a line by which to co-operate with us. Noting our shortcomings and deficiencies, we have resolved to overcome them in the next and the following volumes, in which task we crave the help of our contributors as well as of our readers. We welcome suggestions and do not fear criticism—who will give these to us?

Theosophical students the world over are more and more coming to see that the original teachings of Theosophy are enduring because unchanging; that its principles, its laws, its processes, are universal and particular, not subject to the order, the will, the whim of any person or body of persons. The hold of mere authority, of mere belief and opinion, of established habit and custom, has everywhere been weakened—in the world at large as among Theosophists. Mankind is testing out the validity, spiritual and practical, of the old wine and the old bottles; selfishness, spiritual, national, and personal, has lost and is losing caste and sanction,—*Theosophy*, Vol. XI, p. 1, for November 1922.

[The following article, without heading, is the opening editorial of *The Path*, Vol. I, for April 1886.—Eds.]

This Magazine is not intended either to replace or to rival in America *The Theosophist*, nor any other journal now published in the interest of Theosophy.

Whether we are right in starting it the future alone will determine. To us it appears that there is a field and a need for it in this country. No cultivating of this field is necessary, for it is already ripe.

The Theosophist is the organ of the Theosophical Society, now spread all over the civilized world, its readers and subscribers are everywhere, and yet there are many persons who will not subscribe for it although they are aware of its existence; and furthermore, being an Indian publication, it necessarily follows, because of certain peculiar circumstances, that it cannot be brought to the attention of a large class of persons whom this journal will endeavour to reach.

But while the founders of *The Path* are Theosophists, they do not speak authoritatively for the Theosophical Society. It is true that had they never heard of Theosophy, or were they not members of the Society, they would not have thought of bringing out this magazine, the impulse for which arose directly from Theosophical teachings and literature.

It is because they are men, and therefore interested in anything concerning the human race, that they have resolved to try on the one hand to point out to their fellows a Path in which they have found hope for man, and on the other to investigate all systems of ethics and philosophy claiming to lead directly to such a path, regardless of the possibility that the highway may, after all, be in another direction from the one in which they are looking. From their present standpoint it appears to them that the true path lies in the way pointed out by our Aryan forefathers,

philosophers and sages, whose light is still shining brightly, albeit that this is now Kali Yuga, or the age of darkness.

The solution of the problem, "What and Where is the Path to Happiness," has been discovered by those of old time. They thought it was in the pursuit of Raja Yoga, which is the highest science and the highest religion—a union of both. In elaborating this, they wrote much more than we can hope to master in the lifetime of this journal, and they have had many kinds of followers, many devotees, who, while earnestly desiring to arrive at truth, have erred in favour of the letter of the teachings. Such are some of the mendicants of Hindoostan who insist upon the verbal repetition of OM for thousands of times, or upon the practice of postures and breathing alone, forgetting that over all stands the real man, at once the spectator of and sufferer by these mistakes. *This is not the path.*

At the same time we do not intend to slight the results arrived at by others who lived within our own era. They shall receive attention, for it may be that the mind of the race has changed so as to make it necessary now to present truths in a garb which in former times was of no utility. Whatever the outer veil, the truth remains ever the same.

The study of what is now called "practical occultism" has some interest for us, and will receive the attention it may merit, but is not *the* object of this journal. We regard it as incidental to the journey along the path. The traveller, in going from one city to another, has, perhaps, to cross several rivers; may be his conveyance fails him and he is obliged to swim, or he must, in order to pass a great mountain, know engineering in order to tunnel through it, or is compelled to exercise the art of locating his exact position by observation of the sun; but all that is only incidental to his main object of reaching his destination. We admit the existence of hidden, powerful

forces in nature, and believe that every day great progress is made toward an understanding of them. Astral body formation, clairvoyance, looking into the astral light, and controlling elementals, is all possible, but not all profitable. The electrical current, which when resisted in the carbon, produces, intense light, may be brought into existence by any ignoramus, who has the key to the engine room and can turn the crank that starts the dynamo, but is unable to prevent his fellow man or himself from being instantly killed, should that current accidentally be diverted through his body. The control of these hidden forces is not easily obtained, nor can phenomena be produced without danger, and in our view the attainment of true wisdom is not by means of phenomena, but through the development which begins within. Besides that, mankind in the mass are not able to reach to phenomena, while every one can understand right thought, right speech, and right action.

True occultism is clearly set forth in the *Bhagavad Gita*, and *Light on the Path*, where sufficient stress is laid upon practical occultism, but after all, Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. The very first step in true mysticism and true occultism is to try to understand the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

We appeal, therefore, to all who wish to raise themselves and their fellow creatures—man and beast—out of the thoughtless jog-trot of selfish everyday life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly strung, sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made,

and has been by the Theosophical Society. Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality, and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful;" it is the death of selfishness.

A YEAR ON THE PATH

[The following is reprinted from *The Path*, Vol. I, p. 353, for March 1887.—EDS.]

The present issue of this Magazine closes the first year of its publication. It was not started because its projectors thought that they alone knew the true Path, but solely out of an intense longing to direct inquiring minds towards a way which had seemed to many persons who had tried it, to hold out the possibility of finding an answer to the burning questions that vex the human heart.

The question is always naturally asked "What is the Path?" or "What is the Philosophy?" which is the same thing, for of course the following of any path whatever will depend upon the particular philosophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the path to Truth. Jesus has defined it as a narrow, difficult and straight path. By the ancient Brahmins it has been called, "the small old path leading far away on which those sages walk who reach salvation;" and Buddha thought it was a noble fourfold path by which alone the miseries of existence can be truly surmounted.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*

We turned most readily and frequently to the simple declarations found in the ancient books of India, esteeming most highly that wonderful epic poem—the *Bhagavad-Gita*. And in that is found a verse that seems to truly express in powerful words what philosophers have been blindly grasping after in many directions.

"It is even a portion of myself (the Supreme) that in this material world is the universal spirit of all things. It draweth together the five organs and the mind, which

is the sixth, in order that it may obtain a body, and that it may leave it again; and that portion of myself (Ishwar) having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower." (Chapter 15)

To catch the light which gleams through this verse, is not for mortal minds an easy task, and thus it becomes necessary to present as many views from all minds as can be obtained. But it seems plain that in every religion is found the belief that that part of man which is immortal must be a part of the Supreme Being, for there cannot be two immortalities at once, since that would give to each a beginning, and therefore the immortal portion of man must be derived from the true and only immortality.

This immortal spark has manifested itself in many different classes of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any one of them could have been the whole Truth, but each must have presented one of the facettes of the great gem, and thus through the whole surely run ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books. But some one people or another must have paid more attention to the deep things of life than another. The "Christian" nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the clearest clues to the Path. A few short years and they will have abandoned the systems now held so dear, because their mad rush to the perfection of their civilization will give them control over now undreamed of forces. Then will come the moment when they must choose which of two kind of fruit they will take. In the meantime it is well to try and show a relation between their present system and the old, or at least to pick out what grains of truth are in the mass.

In the year just passing we have been cheered by much encouragement from without and within. Theosophy has grown not only in ten years, but during the year past. A new age is not far away. The huge, unwieldy flower of the 19th century civilization, has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old. We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes.

Our belief may be summed up in the motto of the Theosophical Society "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

THE SECOND YEAR

[The following is reprinted from *The Path*, Vol. II, p. 1, for April 1887.—EDS.]

The first number of this magazine naturally appealed to the future to show whether there was any need for its existence, any field ripe already unto the harvest. The beginning of the second volume may be claimed to mark the turning point of *The Path*, in its upward spiral from the regions of experiment to the plane of assured and growing success; and while the Editor tenders his hearty thanks to the friends who have loyally served it with pen and purse, he deems it proper to express his conviction that a mighty, if unseen, power has been behind it from the first, and will continue to aid it. In no other way can its phenomenal success be accounted for. Starting without money or regular contributors, treating of matters not widely known and too little understood, entering a field entirely new, and appealing, as was feared, to a comparatively small class, it has steadily grown in favour from the very first number; none of the ordinary means of pushing it into notice have been resorted to, and not ten dollars spent in advertising; yet new names are added to its list almost daily, and of the hundreds of its old subscribers only three have withdrawn. In this country its regular circulation extends from Sandy Hook to the Golden Gate, and from the Green Mountains to the Crescent City; it reaches through England, France, Germany, Italy, and Russia; it is read alike beneath the North Star in Sweden and under the Southern Cross in New Zealand; it is a welcome guest on the immemorial shores of India, and has received the cordial approval of the heads of the Theosophical Society in Adyar. It would be impossible not to feel gratification at such results, even were it an ordinary money-making enterprise; how much more when it is remembered that it is devoted, not to any selfish end, but to the spread of that idea of

universal Brotherhood which aims to benefit all, from highest to lowest.

The Path will continue its policy of independent devotion to the Cause of Theosophy, without professing to be the organ either of the Society or of any Branch; it is loyal to the great Founders of the Society, 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; yet its columns are open to all Theosophists who may desire to express their views on matters of real importance to the cause in which all should be interested. New features will be added as the need seems to arise; the first will probably be a department devoted to answers to correspondents. A large and constantly increasing number of letters of inquiry are received, and the present editorial staff finds it impossible to answer each separately; besides which, many of them naturally relate to the same or similar matters. By thus printing general replies, not only will the inquirers be answered, but others may have their unspoken questions replied to, or a similar line of thought will be suggested, or other views be elicited, to the mutual advantage of writers and readers.

In this joyous season of returning Spring, *The Path* wishes all its readers a "Happy New Year" in the fullest and best sense of the term,—a progress in the knowledge of the great and vital truths of Theosophy, a truer realization of The Self, a profounder conviction of Universal Brotherhood.

TWO YEARS ON THE PATH

[The following is reprinted from *The Path*, Vol. II, p. 357, for March 1888.—EDS.]

Twenty-four months ago this Magazine was started. It was then the second periodical devoted solely to the Theosophical Society's

aims, and the only one in the Western Hemisphere. Subsequently in France *Le Lotus*, appeared, and later *Lucifer* in London, while the pioneer, *The Theosophist*, continues at Madras, India.

It has never been claimed that these journals alone knew of and expounded Truth; all that their conductors asserted for them was that they desired truth, and that they intended to remain devoted to the aims formulated by the Theosophical Society and to the Masters they believe are behind that body. There are many other magazines engaged in the search for the ultimate respecting Nature and Man; there are other Societies who try to reform the age, but none other, we believe, can point to the same measure of success or to the same literature devoted to the one end.

When *The Path* was launched we knew not—nor asked—how long it would float, nor to whom it would reach. No capitalists or companies offered their assistance, and none could then say how it was to obtain a circulation. The suggestion to start it came from minds greater than ours, and the derivation of its name is from the same source. Nor was there a staff of writers employed or promised. No articles were on hand waiting for insertion, and, besides all that, its founders had other matters of a material nature calling for attention and occupying time. The promise of its future lay alone in supreme faith.

Its course during these two years has been for its conductors full of encouragement and instruction; letters from numerous subscribers testify that its readers have had some benefit also; none have written a word of disapproval, and those few who have stopped taking it gave reasons other than dislike.

The object before our eyes when we agreed to carry on this project was to hold Truth as something for which no sacrifice could be too great, and to admit no dogma to be more binding than the motto of the Theosophical

Society,—“ There is no religion higher than Truth.”

In addition we intended to steadily draw all our articles and exposition toward the Light which comes from the East, not because we ourselves are of Eastern birth, but because the fathers of men living in the East ages ago went over the philosophical and scientific disputes that now engage the 19th century.

The only true Science must also be a religion, and that is The Wisdom Religion. A Religion which ignores patent facts and laws that govern our lives, our deaths, and our sad or happy hereafter, is no religion; and so last March we wrote,—“ The true religion is that one which will find the basic ideas common to all philosophies and religions.”

Western writers have been in the habit of pooh-poohing the idea that we could learn anything from Indian books, and such as Max Müller in no small degree supported the contention. But we believe in the cyclic theory, and it teaches us that in the ages man has been upon the earth he has evolved all systems of philosophy over and over again. The reason we turned to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. We never for a moment intended to rely upon or be guided by superstitious ideas that prevailed in India as they do in Christendom, but even in those superstitions can be seen the corruptions of the truth. In the Vedas, in Patanjali's Yoga System, the *Bhagavad-Gita*, and hundreds of other works, can be found the highest morality and the deepest knowledge. What need, then, to bother with crude beginnings of the same things put forth in Europe for the admiration of scholiasts and the confusion of the multitude?

American Spiritualism has recorded a mass of valuable facts with entirely baseless or inadequate explanations attached to them. These expositions, accepted by some millions

of Americans, lead to error as we are taught. We find it denominated in the Aryan books as the worship of the Pretas, Bhuts, and Pisachas. Through many weary centuries the Aryans pursued that line of investigation to find at last the truth about the matter. What reason can we give for not examining their theories? They do not degrade our manhood, but rather raise its power and glory higher. Besides, we well know that *there is no separation of nations*. We of America were perhaps the very individuals who in those by-gone ages helped to elaborate that philosophy, and the men now living there were, maybe, the then inhabitants of bodies in this continent. It is Truth we want, and not the petty glorification of either America or India.

In the same way would we have used the literature and learning of ancient Egypt, had it been accessible. But that lies buried under wastes of sand, waiting for the time to come when it shall be useful and for the man to arrive *who knows*.

Our readers are nearly all students. Some are disciples. But few are not in earnest. All are sympathetic. They have helped us with appreciation, and assisted the progress of all by striving for the calmness which comes from trying to exemplify Brotherhood. Some perhaps disagree from us upon minor points, nearly all of them resolvable to a personal basis—that is, having their root in some divergence as to particular persons.

We wish not to hide or to fail to state our attitude. As one of the founders of the Theosophical Society and as an old friend of Madame H. P. Blavatsky and Col. H. S. Olcott, we adhere staunchly to the Society, which we firmly believe was ordered to be founded in 1875 by those beings who have since been variously designated as Adepts, Mahatmas, Masters, and Brothers. In 1875 we knew them by the name “Brothers”; and now, as then, we pin our faith upon Their

knowledge, wisdom, power, and justice. That much mud has been thrown at these ideals makes no difference to us; we have never allowed the insinuations and proofs of fraud or of delusion offered on all hands to alter our faith in Them and in the Supreme Law that carries us into existence, governing us there with mercy and giving peace when we submit completely to it.

The Society has had, like all sentient beings, its period of growth, and now we believe *it has become an entity* capable of feeling and having intelligence. Its body is composed of molecules, each one of which is a member of the Society; its mental power is derived from many quarters, and it has a sensibility that is felt and shared by each one of us. For these reasons we think it a wise thing for a person to join this body, and a wiser yet to work heart and soul for it. And we would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found; lovers of truth and seekers after occultism will know her worth only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our society would to-day be better and more able to inform its separate units while it resisted its foes. During all these years, upon her devoted head has concentrated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and, whether they will believe it or not, the Society had died long ago, were it not for

her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude.

Readers! the third year of *The Path* is upon us; Theosophists! the thirteenth year of our Society's formation has opened; let us go on with a firm faith in the mercy and supremacy of the Law to whose fiat we bow.

Let the desire of the pious be accomplished! OM!

[The following article, without heading, is the opening editorial of *The Path*, Vol. III, for April 1888.—EDS.]

This Magazine begins its third year with the present number. While we are not sectarian, we acknowledge having a definite object in view in all the articles so far admitted to our columns. The object is to spread a knowledge of the Wisdom-Religion as we understand it, and to lay before the readers what we consider the true view of Theosophy and the aims of the Theosophical Society. *The Path*, however, while devoted to that Cause, is not an official organ; for, if it were, some responsibility for its utterances might be placed upon the Society on the one hand, and the Magazine itself limited in its operations on the other. We aspire to fulfil the wishes of the Masters who impelled the organization of the Society, that men may be led to study, believe in, and practice the immemorial doctrines of the Wisdom-Religion once widespread and now preserved in Tibet to be given to the world as it becomes ready to receive.

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

END OF OUR THIRD YEAR

[The following is reprinted from *The Path*, Vol. III, p. 365, for March 1889.—EDS.]

With this number the third year of *The Path's* existence comes to an end. The only definite rule we made in the conduct of the Magazine has been to treat all with fairness and calmness. We have not indulged in flattery of any person, and have endeavoured as much as possible to keep personalities, whether adverse or otherwise, out of our columns; and with the result of the past year's work we now have no concern, because, that work having been done, it remains in the hands of the great law of Karma and not in ours.

It is with a trace of sorrow that we record the fact that *The Path* has not been supported by subscribing theosophists, but mainly by those who are not members of the Society. This is strange but true, and resembles another curious fact, which is that the Theosophical Publication Society of London, organized by theosophists, draws its subscribers and helpers from America. We have no hope of changing human nature now, and, knowing its tendency to materiality, we would never have brought out this Magazine did we not have supreme faith in those Beings and forces controlling the destiny of nations and individuals, well knowing that They will see that these efforts, made for the cause of humanity, shall not be devoid of fruit. That desired fruit is not money or any material profit, but solely a change in the thoughts and ethics of the people. And we would have all sincere theosophists of the same mind, to the end that they may work unceasingly for the cause of theosophy in the channel at present fixed by Masters—the Theosophical Society, without hope of profit or material reward, and, if possible, even without hope of any profit whatever.

To those who have helped us with thoughts, with means, and with pen, we extend our

thanks; we may have enemies, but as yet they have not made their appearance: to them, if in existence, we tender our sympathy, for fear is not a quality we possess, and enmity we hold for none.

Some of our readers have wondered what is the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy.

TO NON-SUBSCRIBERS

[The following is reprinted from *The Path*, Vol. IV, p. 383, for March 1890.—EDS.]

The present number ends the fourth volume of *The Path*.

All Theosophists who can afford \$2.00 per year are asked if they should not support *The Path*. The magazine is not carried on for profit, and is solely devoted to the interests of the Theosophical Society, and yet it is a fact that its subscribers are nearly all non-theosophists. Its editor and its writers all work for nothing, but for four years it has been published at a loss which is always met out of private means. Members of the Society who all know that *The Path* maintains an independent attitude, supporting no clique and pandering to no self-interest, should not keep back their support from a journal that does much to keep alive and make respected the Society and its literature. We can now point to four volumes in which will be found consistent theosophical articles, well-written, by students who all have devoted years to the subject, and we ask your subscription. *The Path* will not stop even if this suggestion is not followed, because so long as its Editor thinks the Society can be helped by it, he will publish the magazine. Nevertheless, a larger circulation aids a magazine in every way, bringing it to the attention of persons otherwise ignorant of it and of its mission, stimulating writers to their best efforts for its columns,

ensuring more notice of and quotation from it by other periodicals. One exceedingly valuable assistance to both it and Theosophy is private subscription on behalf of Public Libraries. It would be well if every such Library, willing to give it a place, was supplied regularly with *The Path* by private subscription. About 13 are thus supplied at present, and no one can calculate the missionizing influence thereby exerted. Well-to-do Theosophists can order it sent to their poorer Brethren also, not as a benefaction to the Editor, but to them and to the Cause. For the *life* of a movement is largely in its literature, and its literature is epitomized in its magazines.

THE PATH'S FIFTH YEAR

[The following is reprinted from *The Path*, Vol. V, p. 1, for April 1890.—EDS.]

Our Magazine has turned the last corner of the square and now enters upon its fifth year. Whether it shall live ten or twenty years longer we know not, but as the future grows from the present and the past is ever being repeated in the future, so its four years of activity just ended are not dead, for they will reproduce their influence in the years that are to come until their force is increased by being swallowed up in those that are stronger.

In the third month of the first year of *The Path* its death within the year was predicted, but fate has ruled otherwise, and we have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity. This year will decide what success has attended the attempt. For as five is the number of *Light*, it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the centre between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is

reached the future is potentially present up to 9. We can rely then only on the Law and not upon the favour of any one;—this we do with cheerfulness.

The year just closed has been a pleasant one, revealing new earnest hearts and willing hands. Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.

Point out the 'Way'—however dimly and lost among the host—as does the evening star to those who tread their Path in darkness.

FIVE YEARS FINISHED

[The following is reprinted from *The Path*, Vol. VI, p. 1, for April 1891.—EDS.]

About eighteen hundred and twenty-five days have slipped away since *The Path* was started, and now we enter upon the sixth year without any prospect of having to abandon the work. If asked whether we feel satisfaction regarding the five years finished last month, the reply must be that it is too soon to look for satisfaction. A great many persons have praised and blamed the magazine and its editor; he himself never had any great concern with what people think about it, but an effort has always been made to present what we feel is true, free from bias or desire for gain. In the course of a few centuries and in other lives, it will be possible to find out just what influence *The Path* has exerted. Just now we must content ourselves with offering thanks to those who with pen or money have assisted this most obscure journal, and to direct their attention to the new American theosophical year, which, beginning in April with *The Path's*, has so much of promise and potency for the future. Let us grasp the thread once more.

SIX YEARS GONE

[The following is reprinted from *The Path*, Vol. VI, p. 369, for March 1892.—EDS.]

Six years have gone into the void since *The Path* was started, and we are still in the middle of eternity. Doubtless other ages have had their magazines with their articles, their hopes and fears, their subscribers, their complainers, their friends. This journal has had the usual complainers, but can best and most easily remember that its friends are numerous.

The original program has been adhered to, the propelling motive is the same, the guiding object remains in view, the policy outlined has not been departed from. *The Path* has no party to placate, no ulterior aims to forward. Hence its independence is secured, since it bows the knee to no man, to no authority, although it seeks and will so seek to abide by the rules of the Theosophical Society as well as those prescribed of old for conduct and for intercourse.

In its pages attempt has been made to present the common-sense of theosophy, because it knows that, sadly enough, many theosophists cease to use their natural common-sense when dealing with the movement and its literature. One will say "Theosophy tells me to give up my duties and my family ties, to neglect my friends, and to live in morbid mental condition," while Theosophy looks sadly on and wonders why men and women will thus misconstrue.

These six years have witnessed the rise and fall of some men and women, but the last year now finished has had to chronicle the departure of our great leader, our friend, our champion, adept in all the noble arts of righteous war—H. P. Blavatsky. It was as if a mighty tower had fallen, causing the whole theosophic body corporate to quiver for a space. That was but momentary, for the great forces that had held the tower in place

at once transferred themselves throughout the whole range of the Society, informing it with added energy, new zeal, and greater strength.

So this year, while seeing such a catastrophe, saw also but three short months afterwards the whole Society welded together under one working plan, with a single method, a Constitution in all its sections modelled on brotherhood and following the plan of the American Section which this journal always advocated. To our feelings the death of the body called H. P. Blavatsky was a shock and loss, but for our true progress, for the health of our real nature it was a gain because it makes us stand alone. Man was born alone, must stand alone, die alone,—so he must needs be strong.

Thanks, then, comrades, for your help, your appreciation, your judgment and suggestions. The year is past in form, 'tis true, but still it is with us. We need no resolves for the future, for we never touch it; we need no regret for the past, for we have not lost anything, but have the gaining eternally of experience. Adieu, twelve months, the path still stretches on and ever upward!

SEVEN STEPS FORWARD

[The following is reprinted from *The Path*, Vol. VII, p. 1, for April 1892.—EDS.]

With this issue *The Path* starts on the seventh year of life, and the seven past years have been full of action, of work, and of results. We began without an office or capital: it might be said that the business was carried on in a hat at first. Then it moved into a cell or den on Park Row, where no man could enter by the door if the occupant within did not rise to make room for the portal to swing. Subsequently a larger room—cramped in fact—was hired and exultingly then called "commodious" by the *factotum*. Later back again to Park Row and even more commodious,

as the quarters of a bee might seem so, by comparison, to an ant. Then again to larger quarters on Nassau street, until now it expects to move into the Society's permanent house.

So to signalize the event it puts on a new cover, and were subscribers more numerous it might enlarge the number of its pages. But the penalty of independence in business conduct is frequently lack of support from a world that acts on convention and delights in pandering and being pandered to. But it may as well be known that *The Path* will pander to nothing.

Once more, too, the editor declares he sees no excuse for the existence of this or any other magazine. He wearies of the eternal printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves whom now we fail to recognise. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

SEVEN YEARS GONE

[The following is reprinted from *The Path*, Vol. VII, p. 365, for March 1893.—EDS.]

The Path was started in April, 1886, and with this month completes the first seven years of its life. Many things have happened here in these years.

In April, 1886, we had no sectional organization here; by the next year our organization was completed and became the model for Europe and India. No Headquarters existed then; to-day we have the large General Headquarters in New York, with smaller local ones in San Francisco, Chicago, Boston, Washington, and elsewhere. Our literature included few books; now enquirers are assisted

by many works from the pens of many Theosophists. For some time after 1886 ridicule was our portion day by day; but now Theosophy is a familiar word, our books are constantly sought, our ideas have affected general literature. Even the worthless novels which stream weekly from the press try to catch readers by introducing *quasi-occult* ideas and superphysical phenomena. The newspapers which are written to sell and which used, at the most, to fill a corner with a jeer at the Theosophical cranks, now send their brightest reporters to interview any Theosophical speaker visiting their town, because their public wants to know what the Theosophist has to say. Considering the opposition, much has been effected toward the end in view, that is, to break down materialism, revive spirituality, and create a nucleus for a Universal Brotherhood.

The era of apostolic work has come in since we first opened *The Path*. Then no one was speaking for Theosophy in America. Today there is the lecturer on the Pacific Coast going up and down the land; Bro. Claude F. Wright making extended tours as far West from the Atlantic as Kansas City; several members of the New York and Brooklyn Branches lecturing in cities of adjacent States; and last, but not least, we have secured since 1886 the interest, efforts, abilities, voice, and pen of Annie Besant. Seven years have seen many things with us. We salute the Brethren!

THE SCREEN OF TIME

[The following opening Note is reprinted from *The Path*, Vol. X, p. 361, for March 1896.—EDS.]

There will be a change in the title of this magazine when issued next month. It will appear as *Theosophy* instead of *The Path*. This change is thought advisable for many reasons, one of which is the indistinctiveness of the present name. "Theosophy," as

a word, has become familiar throughout the civilized world, and a certain definite though not always correct meaning has been attached to it. One of our chief objects will be to spread a proper understanding of its significance, as well as to remove false impressions concerning it. One of the chief results of the change will be an increased familiarity on the part of the public with the word; and it is a word that has a power in it, sufficient in itself to change the tenor of a man's life, as experience has shown in more than one instance.

Among other important results that should follow from the change, one of which I have already touched on, a very considerable increase in the circulation will be effected, it is hoped. Each reader will doubtless help to bring this about by reading *Theosophy* on the street-cars, in the trains, and in other public places where many eyes will be caught by the well-known name on the cover of a magazine. Once seen it will not be forgotten. So as this is a Theosophical venture I invite the co-operation of Theosophists the world over in making it a success. Nothing can be accomplished without you: everything with you; and the last and apparently least of you is not always the most helpless.

WHY THE "VAHAN"?

Because, the word means a *Vehicle*. In Theosophical metaphysics this term denotes a *basis*, something, as a bearer, more *substantial* than that which it bears; e. g., *Buddhi*, the spiritual Soul, is the *Vahan* of *Atmâ*—the purely immaterial "principle." Or again, as in physiology, our brain is the supposed physical vehicle or *Vahan* of superphysical thought.

Thus, this little fortnightly paper is destined to serve as the bearer of Theosophical thought, and the recorder of all Theosophical activities.

The enterprize is no financial speculation,

but most decidedly an additional expense which our meagre funds can ill afford, but which our duty urges us to undertake. The journal is to go free of charge to our British Branches and "unattached" Fellows. It is also meant for those who are unable to subscribe to our regular magazines, but the wealthier will profit along with the poorer, for the following reasons. The Karma of those who could, but *will not* subscribe for the organs of their Society, whether from indifference or any other cause, is *their own*; but the duty of keeping all the Fellows in touch with us, and *au courant* with Theosophical events—is ours. For, many of those who being virtually cut off from almost everything that goes on in the Theosophical centres, lose very soon their interest in the movement and continue henceforward "Fellows" but in name.

It has been always held that a true Theosophist must have no personal ends to serve, no favourite hobby to propagate, no special doctrine to enforce or to defend. For, to merit the honourable title of Theosophist one must be an altruist, above all; one ever ready to help equally foe or friend, to act, rather than to speak; and urge others to action, while never losing an opportunity to work himself. But, if no true Theosophist will ever dictate to his fellow-brother or neighbour what this one should believe or disbelieve in, nor force him to act on lines which may be distasteful to him, however proper they may appear to himself, there are other duties which he has to attend to: (a) to warn his brother of any danger the latter may fail to see; and (b) to share his knowledge—if he has acquired such—with those who have been less fortunate than himself in opportunities for acquiring it.

Now, though we are painfully aware that a good number of members have joined the T. S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never

lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest "working members," as they are called. Therefore, we say today to all: "If you would really help the noble cause—you must do so now; for, *a few years more and your, as well as our efforts, will be in vain.*" The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of *Kali-yuga*, the "Black Age," the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T. S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called "Failure," and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a **UNIVERSAL BROTHERHOOD OF MAN.**

Verily, of philanthropical, political, and religious bodies we have many. Clubs, congresses, associations, unions, refuges, societies, each of them a social protector of special men and nations, special arts and sciences, or a bulwark against this or that evil, spring up daily, each of these moved by its own party or sectarian spirit. But which of them is strictly *universal*, good for all and prejudicial to none? Which of them answers fully to the noble injunction of the Buddhist Arhats and also of King Asoka? "When thou plantest trees along

the roads, allow their shade to protect the wicked as the good. When thou buildest a Rest-House, let its doors be thrown open to men of all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends." None, we say, none save our own Society, a purely unsectarian, unselfish body; the only one which has no party object in view, which is open to all men, the good and the bad, the lowly and the high, the foolish and the wise—and which calls them all "Brothers," regardless of their religion, race, colour, or station in life.

To all these we now say: As "there is no religion higher than Truth," no deity greater than the latter, no duty nobler than self-sacrifice, and that the time for action is so short—shall not each of you put his shoulder to the wheel of the heavy car of our Society and help us to land it safely across the abyss of matter, on to the safe side?

H. P. B.

THE ANCIENT SOURCE

[We print below two extracts from *The Theosophist*, Vol. III, which shed valuable light on the First Item of the "Summing Up" of the first volume of *The Secret Doctrine*, designated in our *Texts for Theosophical Meetings* as "The Ancient Source."—EDS.]

I

European mystics, when further advanced in the tedious study of unintelligible books, will often be hardest to persuade that they must go back some distance on the paths they have travelled, before they can strike into those which lead to the fully illuminated regions of Eastern knowledge. They are naturally loth to confess that much time has been wasted; they try to make the fragments of esoteric Eastern philosophy they may pick up here and there, fit into the vacant places in the scheme of things they have painfully constructed for themselves, and when the

fragments will not fit, they are apt to think the corners want paring down here and there, and the hollows, filling up. The situation which the European mystic does not realise is this:—The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archaeological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines; but, whenever they seem to bear resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.

Now the tone of such articles as that we have reprinted above is quite out of harmony with this general estimate of the position. Mr. Massey's mental attitude is that of a power in treaty with a collateral power:—"Give us this and this bit of information which you perhaps possess; we offer you in return some valuable hints derived from Western science. Weld them into your own inquiries, and you will, perhaps, bring out some fresh conclusions." Such an attitude as this is absolutely ludicrous to any one who has had the means of realising, even in a small degree, what the range and depth of Eastern occult philosophy really are. To say that offering knowledge or discoveries of any sort to the Masters of Occult Philosophy is carrying coals to Newcastle, is to say nothing. There may be some small details of modern science which occult philosophy has not anticipated (centuries ago), but if so, that can only be because the genius of occult philosophy leads it to deal with the main lines of principle and to care as a rule very little for details—as little as for the material advantages or comfort they may be designed to subserve. Such broad conceptions as the theory of evolution, for example, have not only been long ago known to Eastern occultists, but as developed in Europe, are now recognised by them as the first faltering step of modern science in the direction of certain grand principles with which they have been familiar,—we will not venture to say since when...—
December, 1881, P. 81.

II.

...Of course, the conditions of occult study are so peculiar that nothing is more difficult than to give one's 'authorities' for any statement connected with it, but none the less is it really just as far from being 'up in a balloon' as any study can be. It has been explained repeatedly that the continuity of occult knowledge amongst initiated adepts is the attribute about it which commends their explanations—absolutely to the acceptance of those who come

to understand what initiation means and what kind of people adepts are. From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly-initiated seers it must be remembered that we are dealing with a long,—an extraordinarily long,—series of persons who, warned of the confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are so enabled to penetrate to the actual realities of things, and who constitute a vast organised body of seers, who check each other's conclusions, test each other's discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as, in their humble way, are the conclusions, as far as they go, of any branch of physical science. Such initiates are in the position, as regards spiritual knowledge that the regularly taught professor of a great university is in, as regards literary knowledge, and any one can appreciate the superior claims of instruction which might be received from him, as compared with the crude and imperfect instruction which might be offered by the merely self-taught man. The initiate's speculations, in fact, are not spun at all; they are laid out before him by the accumulated wisdom of ages, and he has merely followed, verified and assimilated them.

But it may be argued, if our statement about the teachings of this absolutely trustworthy occult science claims to be something more than assertion and hypothesis it is an assertion and, for the world at large, a hypothesis, that any such continuously-taught body of initiates is anywhere in existence. Now, in reference to this objection, there are two obser-

ventions to be made, firstly, that there is a large mass of writings to be consulted on the subject, and just as Spiritualists say to the outer world "if you read the literature of Spiritualism, you will know how preposterous it is to continue denying or doubting the reality of spiritual phenomena," so we say to Spiritualists if you will only read the literature of Occultism it will be very strange if you still doubt that the continuity of initiation has been preserved. Secondly, we may point out that you may put the question about the existence of initiates altogether aside, and yet find in the philosophy of Occultism as expounded by those who do labour under the impression that they have received their teaching from competent instructors such inherent claims to intellectual adoption that it will be strange if you do not begin to respect it as a hypothesis... Every fresh idea presented for consideration fits in with what has gone before, fortifies it, and is fortified by this in turn....

We bring for the consideration a new stock of ideas,—new, indeed, only as far as their application to modern controversies is concerned, old enough as measured by the ages that have passed over the earth since they were evolved.... We bring our friends and brethren in Spiritualism no more feather-headed fancies, no light-spun speculation, when we offer them some toil-won fragments of the mighty mountain of Occult knowledge, at the base of whose hardly accessible heights we have learned to estimate their significance and appreciate their worth. Is it asked why we do not spread out the whole scroll of this much vaunted philosophy for their inspection, at once, and so exhibit clearly its all-sufficing coherence? That question at least will hardly be asked by thoughtful men who realise what an all-sufficient philosophy of the Universe must be. As well might Columbus have been expected to bring back America in his ships to Spain. "Good friends, America, will not come," he might have said, "but it is there across the waters and, if you voyage as I did and the waves do not smother you, mayhap you will find it too."—February, 1882, Pp. 114-115.

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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.

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

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