



THE DOCTRINE OF AVATARAS

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Part 3 of 3

by H.P.Blavatsky

[One cannot fail to agree with the biographer of Cardinal de Cusa, who having no suspicion of the Occult truth... simply marvels at such a miraculous foreknowledge... saying of him that he was a man incomparable in every kind of philosophy, by whom many a theological mystery inaccessible to the human mind (!) were once more brought to light....

"Pascal might have read De Cusa's works; but whence could the Cardinal have borrowed his ideas?" asks Moreri. Evidently from Hermes and the works of Pythagoras, even if the mystery of his incarnation and re-incarnation be dismissed.

from April's AT]

Who was this extraordinarily learned Cardinal? The son of a poor boatman, owing all his career, his Cardinal's hat, and the reverential awe rather than friendship of the Popes Eugenius IV, Nicholas V, and Pius II, to the extraordinary learning which seemed innate in him, since he had studied nowhere till comparatively late in life. De Cusa died in 1473; moreover, his best works were written before he was forced to enter orders — to escape persecution. Nor did the Adept escape it.

In the voluminous work of the Cardinal above-quoted is found a very suggestive sentence, the authorship of which has been variously attributed to Pascal, to Cusa himself, and to the

Zohar, and which belongs by right to the Books of Hermes.

"The world is an infinite sphere, whose centre is everywhere and whose circumference is nowhere."

This is changed by some into: "The centre being nowhere, and the circumference everywhere," a rather heretical idea for a Cardinal, though perfectly orthodox from a Kabalistic standpoint.

The theory of rebirth must be set forth by Occultists, and then applied to special cases. The right comprehension of this psychic fact is based upon a correct view of that group of celestial Beings who are universally called the seven Primeval Gods or Angels — our Dhyana Chohans — the "Seven Primeval Rays" or Powers, adopted later on by the Christian Religion as the "Seven Angels of the Presence." Arupa, formless, at the upper rung of the ladder of Being, materializing more and more as they descend in the scale of objectivity and form, ending in the grossest

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and most imperfect of the Hierarchy, man — it is the former purely spiritual group that is pointed out to us, in our Occult teaching, as the nursery and fountain-head of human beings. Therein germinates that consciousness which is the earliest manifestation from causal Consciousness — the Alpha and the Omega of divine being and life for ever. And as it proceeds downward through every phase of existence descending through man, through animal and plant, it ends its descent only in the mineral. It is represented by the double triangle — the most mysterious and the most suggestive of all mystic signs, for it is a double glyph, embracing spiritual and physical consciousness and life, the former triangle running upwards, and the lower downwards, both interlaced, and showing the various planes of the twice-seven modes of consciousness, the fourteen spheres of existence, the Lokas of the Brahmans.

The reader may now be able to obtain a clearer comprehension of the whole thing. He will also see what is meant by the “Watchers,” there being one placed as the Guardian or Regent over each of the seven divisions or regions of the earth, according to old traditions, as there is one to watch over and guide every one of the fourteen worlds or Lokas.¹

But it is not with any of these that we are at present concerned, but with the “Seven Breaths,” so-called, that furnish man with his immortal Monad in his cyclic pilgrimage. The Commentary on the *Book of Dzyan* says:

Descending on his region first as Lord of Glory, the Flame (or Breath), having called into conscious being the highest of the Emanations of that special region, ascends from it again to Its primeval seat, whence It watches over and guides Its countless Beams (Monads). It chooses as Its Avatars only those who had the Seven Virtues in them² in

¹ This is the secret meaning of the statements about the Hierarchy of Prajapatis or Rishis. First seven are mentioned, then ten, then twenty-one, and so on. They are “Gods” and creators of men — many of them the “Lords of Beings”; they are the “Mind-born Sons” of Brahmâ and then they became mortal heroes, and are often shown as of a very sinful character. The Occult meaning of the Biblical Patriarchs, their genealogy, and their descendants dividing among themselves the earth, is the same. Again, Jacob’s dream has the same significance.

² He “of the Seven Virtues” is one who, without the benefit of Initiation, becomes as pure as any Adept by the simple

their previous incarnation. As for the rest, It overshadows each with one of Its countless beams. . . . Yet even the ‘beam’ is a part of the Lord of Lords.³

The septenary principle in man — who can be regarded as dual only as concerns psychic manifestation on this gross earthly plane — was known to all antiquity, and may be found in every ancient Scripture. The Egyptians knew and taught it, and their division of principles is in every point a counterpart of the Aryan Secret Teaching. It is thus given in *Isis Unveiled* vol. ii 367:

“ In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely.. . a union of soul and body: he was a trinity when Spirit was added to it. Besides, that doctrine made him consist of Kha (body), Khaba (astral form or shadow), Ka (animal soul or life-principle), Ba (the higher soul), and Akh (terrestrial intelligence). They had also a sixth principle, named Sah (or mummy), but the functions of this one commenced after the death of the body.”

The seventh principle being of course the highest, uncreated Spirit was generically called Osiris, therefore every deceased person became Osirified — or an Osiris — after death.

But in addition to reiterating the old ever-present fact of reincarnation and Karma — not as taught by the Spiritists, but as by the most Ancient Science in the world — Occultists must teach cyclic and evolutionary reincarnation: that kind of re-birth, mysterious and still incomprehensible to many who are ignorant of the world’s history, which was cautiously mentioned in *Isis Unveiled*. A general re-birth for every individual with interlude of Kama Loka and Devachan, and a cyclic conscious reincarnation with a grand and divine object for the few. Those great characters who tower like giants in the history of mankind like Siddartha BUDDHA and Jesus in the realm of the spiritual, and Alexander the Macedonian and Napoleon the Great in the realm of physical conquests are but the reflected images of human types which had existed — not ten thousand years before, as cautiously put forward in *Isis*

exertion of his own merit. Being so holy, his body at his next incarnation becomes the Avatara of his “Watcher” or Guardian Angel, as the Christian would put it.

³ The title of the highest Dhyana Chohans.

Unveiled, but for millions of consecutive years from the beginning of the Manvantara. For — with the exception of real Avatars, as above explained — they are the same unbroken Rays (Monads), each respectively of its own special Parent-Flame — called Devas, Dhyan Chohans, or Dhyani-Buddhas, or again, Planetary Angels, etc. — shining in aeonic eternity as their prototypes. It is in their image that some men are born, and when some specific humanitarian object is in view, the latter are hypostatically animated by their divine prototypes reproduced again and again by the mysterious Powers that control and guide the destinies of our world.

No more could be said at the time when *Isis Unveiled* was written; hence the statement was limited to the single remark that:

“There is no prominent character in all the annals of *sacred* or profane history whose prototype we cannot find in the half fictitious and half real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in a historical retrospect. “

But now that so many publications have been brought out, stating much of the doctrine, and several of them giving many an erroneous view, this vague allusion may be amplified and explained. Not only does this statement apply to prominent characters in history in general, but also to men of genius, to every remarkable man of the age, who soars beyond the common herd with some abnormally developed special capacity in him, leading to the progress and good of mankind. Each is a reincarnation of an individuality that has gone before him with capacities in the same line, bringing thus as a dowry to his new form that strong and easily re-awakened capacity or quality which had been fully developed in him in his preceding birth. Very often they are ordinary mortals, the Egos of natural men in the course of their cyclic development.

But it is with “special cases” that we are now concerned. Let us suppose that a person during his cycle of incarnations is thus selected for special purposes — the vessel being sufficiently clean — by his personal God, the Fountain-head (on the plane of

the manifested) of his Monad, who thus becomes his in-dweller. That God, his own prototype or “Father in Heaven,” is, in one sense, not only the image in which he, the spiritual man, is made, but in the case we are considering, it is that spiritual, individual Ego himself. This is a case of permanent, life-long Theophania. Let us bear in mind that this is neither Avatarism, as it is understood in Brahmanical Philosophy, nor is the man thus selected a Jivanmukta or Nirvani, but that it is a wholly exceptional case in the realm of Mysticism. The man may or may not have been an Adept in his previous lives; he is so far, and simply, an extremely pure and spiritual individual — or one who was all that in his preceding birth, if the vessel thus selected is that of a newly-born infant. In this case, after the physical translation of such a saint or Bodhisattva, his astral principles cannot be subjected to a natural dissolution like those of any common mortal. They remain in our sphere and within human attraction and reach; and thus it is that not only a Buddha, a Shankaracharya, or a Jesus can be said to animate several persons at one and the same time, but even the principles of a high Adept may be animating the outward tabernacles of common mortals.

A certain Ray (principle) from Sanat Kumara spiritualized (animated) Pradyumna, the son of Krishna during the great Mahabharata period, while at the same time, he, Sanat Kumara, gave spiritual instruction to King Dhritarashtra. Moreover, it is to be remembered that Sanat Kumara is an “eternal youth of sixteen,” dwelling in Jana Loka, his own sphere or spiritual state.

Even in ordinary *mediumistic* life, so-called, it is pretty well ascertained that while the body is acting — even though only mechanically — or resting in one place, its astral double may be appearing and acting independently in another, and very often distant place. This is quite a common occurrence in mystic life and history, and if this be so with ecstasies, Seers and Mystics of every description, why cannot the same thing happen on a higher and more spiritually developed plane of existence? Admit the possibility on the lower psychic plane, then why not on a higher plane? In the cases of higher Adeptship, when the body is entirely at the command of the Inner Man, when the Spiritual Ego is completely reunited with its seventh principle even during the life-time of the personality, and the Astral

Man or personal Ego has become so purified that he has gradually assimilated all the qualities and attributes of the middle nature (Buddhi and Manas in their terrestrial aspect) that personal Ego substitutes itself, so to say, for the spiritual Higher Self, and is thenceforth capable of living an independent life on earth; when corporeal death takes place the following mysterious event often happens. As a Dharmakaya, a Nirvani "without remains" entirely free from terrestrial admixture, the Spiritual Ego cannot return to reincarnate on earth. But in such cases, it is affirmed, the personal Ego of even a Dharmakaya can remain in our sphere as a whole, and return to incarnation on earth if need be. For now it can no longer be subject, like the astral remains of any ordinary man, to gradual dissolution in the Kama Loka (the *limbus* or purgatory of the Roman Catholic, and the "Summer-land" of the Spiritualist); it cannot die a second death, as such disintegration is called by Proclus.¹

It has become too holy and pure, no longer by reflected but its own natural light and spirituality, either to sleep in the unconscious slumber of a lower Nirvanic state, or to be dissolved like any ordinary astral shell and disappear in its entirety.

But in that condition known as the Nirmanakaya [the Nirvani "with remains"] he can still help humanity.

"Let me suffer and bear the sins of all [be reincarnated unto new misery] but let the world be saved!" was said by Gautama **BUDDHA**: an exclamation the real meaning of which is little understood now by his followers. "If I will that he tarry till I come, what is that to thee?"² asks the astral Jesus of Peter.

¹ "After death, the soul continueth in the aerial (astral) body, till it is entirely purified from all angry, sensual passions; then doth it put off by a *second death* [when arising to Devachan] the aerial body as it did the earthly one. Wherefore the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous and star-like." It becomes natural then, that the "aerial body" of an Adept should have no such second dying, since it has been cleansed of all its natural impurity before its separation from the physical body. The high Initiate is a "Son of the Resurrection," "being equal unto the angels," and cannot die any more (see *Luke, xx, 36*).

² *St. John*, xxi, 21.

"Till I come" means "till I am reincarnated again" in a physical body. Yet the Christ of the old crucified body could truly say: "I am with my Father and one with Him," which did not prevent the astral from taking a form again nor John from tarrying indeed till his Master had come; nor hinder John from failing to recognize him when he did come, or from then opposing him. But in the Church that remark generated the absurd idea of the millennium or chiliasm, in its physical sense.

Since then the "Man of Sorrows" has returned perchance, more than once, unknown to, and undiscovered by, his blind followers. Since then also, this grand "Son of God" has been incessantly and most cruelly crucified daily and hourly by the Churches founded in his name. But the Apostles, only half-initiated, failed to tarry for their Master, and not recognizing him, spurned him every time he returned.³

³ See the extract made in the *Theosophist* from a glorious novel by Dostoevsky — a fragment entitled "The Great Inquisitor." It is a fiction, naturally, still a sublime fiction of Christ returning in Spain during the palmy days of the Inquisition, and being imprisoned and put to death by the Inquisitor, who fears lest Christ should ruin the work of Jesuit hands.

Dalai Lama Quote of the Week



from Snow Lion Publications

If we have been reborn time after time, it is evident that we have needed many mothers to give birth to us... the first cause bringing about bodhicitta is the recognition that all beings have been our mother.

The love and kindness shown us by our mother in this life would be difficult to repay. She endured many sleepless nights to care for us when we were helpless infants. She fed us and would have willingly sacrificed everything, including her own life, to spare ours. As we contemplate her example of devoted love, we should consider that each and every being throughout existence has treated us this way. Each dog, cat, fish, fly, and human being has at some point in the beginningless past been our mother and shown us overwhelming love and kindness. Such a thought should bring about our appreciation.

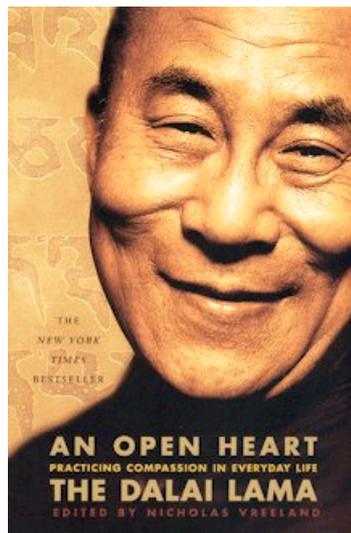
...if all other sentient beings who have been kind to us since beginningless time are suffering, how can we devote ourselves to pursuing merely our own happiness? To seek our own happiness in spite of the suffering others are experiencing is tragically unfortunate. Therefore, it is clear that we must try to free all sentient beings from suffering.

--from *An Open Heart: Practicing Compassion in Everyday Life*

by the Dalai Lama,

edited by Nicholas Vreeland,

afterword by
Khyongla Rato and
Richard Gere



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WHITE LOTUS DAY

H.P.B. – THE WORLD REFORMER



"...To change the Manas and the Buddhi of the race..."

May the 8th – White Lotus Day – commemorates the great event of the passing out of our physical world of a noble soul, whose devotion and sacrifice have enabled us to become what we are now.

In her will¹, no monument was asked for – instead, she asked her friends, and her students, if they wished to remember her, to gather and simply read from her two favorite books: The Bhagavad Gita, and The Light of Asia – from the Wisdom of Krishna, and that of the Great Enlightened One. Students meeting in India on the first anniversary of her death, decided to add to these two readings, one from The Voice of the Silence, wisdom learned by her at the feet of the Great Gurus.

The white lotus² is a symbol and conveys certain great ideas. It enshrines mighty truths which mortal man, aspiring to immortality, should learn. Great in purity, it springs from the mud and mire of the Earth, passes through the water and resting on its surface, watches the Sun. A mighty flower, perfect in loveliness of shape, wonderful in color emerges. In the center germinate the seeds to be. These, perfect replicas in miniature of the plants of the future, carry nourishment for the lotus' reembodyment after its own death. This is the symbol of the Great Passing of that mighty Being known to the world as "Helena

¹ "I desire that yearly, on the anniversary of my death some of my friends should assemble at the Headquarters of the Theosophical Society and read a chapter of Edwin Arnold's *Light of Asia* and *Bhagavad Gita*."

² In April 1892, on the approach of the first anniversary of H.P.B.'s passing, May 8, 1891, Colonel Olcott instituted "White Lotus Day". This name was suggested to him because the white lotuses at Adyar grew "with unusual profusion" on this first anniversary. (Cranston, "The Extraordinary Life and Influence of Helena Blavatsky", Putnam's Sons, NY, p 429).

Petrovna Blavatsky;" her students who know her and think of her as the beloved Teacher, as "H.P.B.," and the Great Mahatmas went on record that she "was otherwise known to us."

Did she teach anything new ? No one ever teaches anything new. Krishna, the primeval Teacher saw mankind gradually lose the "mighty art." He taught his devotee Arjuna (who is called Nara-man) again. He did this he said "because thou art my devotee and my friend." We, H.P.B.'s students, must become her devotees and her friends. We must see and learn the great ideas she put forward. Theosophy is Divine Wisdom, the Bodhi Dharma of the Buddha, the Brahma Vidya of the Upanishads and the Rishis. It was not invented by those ancient Sages, and certainly not by Krishna, the Maha-Vishnu. It is a wisdom that is as old as thinking man. The Vedas are an ancient expression of that perennial wisdom, known down the ages in India as the Sanatana Dharma – the Eternal Devotion-Duty – that, which antedates the Vedas, and is now repromulgated for our consideration and use.

What has H.P.B. emphasized for us who live in these modern 20th-21st Centuries? There are two that are important and significant. The first is the actual existence of a great body of Teachers: Sages, Rishis, Munis, Dhyanis – meditators in the "infinitudes of space." Although today we are in Kali Yuga (the dark age of iron), They are living, these Great Men who represent the ideals of Perfection we may all attain.

In the world at large there exist false ideas of what a guru is. The great original inspiration has been subverted and debased. The Gracious Ones have been forgotten, and many claimants have arisen, who have been followed to the detriment of those who followed. H.P.B. proclaimed the existence of the Great Chain of Gurus, the Guruparampara. The idea needs serious reconsideration. The guruvada – the Path to the Gurus – has been distorted in the minds of modern man. The physical plane gurus are but shadows compared to Them. True Gurus cannot be found in the world of moha – ignorance, and the mayavic – illusory fascinations of our "excited" lives. To find the true Siddhas – the Wise Gnyanis [or Dhyanis], we have to learn how to reach the world of Truth. There They live their lives

of Universality. The true Guru, will never take away our present karmic teachers, which we know of as our limitations and illnesses, and perform false miracles for us. No! No miracles! If that were possible, then Krishna would have said to Arjuna: "Arjuna! I will do your fighting for you!" No! Instead he offered the universal example of the work of the true Guru. He began to teach the great ancient philosophy, and when ending, in the 18th Chapter of that magnificent discourse on living, he closes with the injunction: "**Act, as seemeth best unto thee.**" But, today, that is not the kind of Guru, that people are looking for.

H.P.B. did not conclude with this declaration. She did not stop there. She showed us on this side of life that the Masters exist. And second, that there is a Way to reach Them. "Seek this wisdom by doing service, by strong search, by questions, and by humility," [Gita, p. 25] sang Krishna in the Great Song. And the Great Ones, the Tatwa-Gnyanis – Those who know the secrets of Nature – will teach you. It is we who have to learn to serve. It is we who have to search, inquire, and this means: humility. These are the traits that we have to build into our character. Then only, we may hope to see the Great Gurus. But we need not look "outside;" for our own Teacher lies always waiting our recognition – He lies patiently watching – in our own heart, on the inner planes of our being. "In dreams and visions of the night, are we instructed," said Job; and this we must seek to learn from and to understand.

The Masters need "companions." This teaching, and these true practices form the "boat," that enables us to cross the "Ocean of Samsara" – rebirth. Then, we will find that "Spiritual Knowledge" springs up spontaneously in us, as time progresses and if our efforts do not slacken. In nature, the fruit of a tree indicates the nature of that tree. Look through any teaching for its source, just as we seek the source of a light through a window in a dark room.

H.P.B. showed us the secret, the old Path – she showed us again how we may approach the Gurus. "Surrender" is mentioned in the Bhagavad Gita, but not in the beginning of that book. First there is the teaching and the learning. Then in the 18th Chapter at the last, it is mentioned. The disciple

is not ready for "surrender," until he has assured himself of everything else, and of the coherence of the facts that Krishna presents. But his curiosity has to be changed into devotion. A deeper chord is touched in his own heart and to this his mind responds, and with diligence he seeks the old Path of self-study that leads to self-control and true growth in wisdom. It is not merely knowledge, that H.P.B. provides, but the wisdom of right action. Of this we are the selectors, the choosers and the directors.

If brotherhood is an ideal, then, because of its universality in Spirit, it is made by us into those self-sacrificing and compassionate acts of giving, which unite us on this plane of living.

What have we to offer to the Gurus ? At present, mostly our weaknesses, and some good feelings. So our first duties will be to fill the empty heart, and the empty head we own. To do this well, we have first to empty them of falsity: false kindness, selfishness, and false knowledge. This process is to be done by using the wisdom embodied in the first seventeen Chapters of the Gita. Then only do we have something of value that we may offer as "surrender."

Gautama, the Buddha, chose to use the title of Tathagata – he who follows in the footsteps of his Predecessors. He was a follower of the Race of Buddhas. Then, He taught the source and the method of achieving that which He had accomplished. This Source is in the permanent "now" of our daily lives, and in the many small affairs of our duties. It is everywhere. It is in the home, in the school, at work and at play, it is our waking active life. Becoming is a continuous process. Our activities in our world should be made to enshrine and harbor a consciousness of the great and hope-giving Teaching. That Great Fraternity of Adepts, referred to by Krishna, Buddha, Sankaracharya and H.P.B., exists. It is with us now – today! It is this practical teaching, now, almost forgotten in the various sections of our world, that H.P.B. came to reveal again.

Then, the second great teaching: The Lodge of Adepts, exists. It works everywhere. It is the

Home of the Great Adepts, where together, in a spiritual Family, they dwell. Many sense this. Many wish to make pilgrimage to such a place. Many wish to learn more of this. But, for most, the knowledge we have is unclear, as it is of the senses. The aspirations most of us have are for selfish benefits and powers to be enjoyed and used and retained by ourselves alone. We are living in the plane of the lower heart, the lower mind. Such knowledge as we acquire brings light only to the body and the senses.

It makes for pride, so that some say: "Behold, I know!" It does not engender the humility of compassion which would enable them to say:

"Thus have I heard."

The "physical body" of this body of Adepts is their sangha – assembly. It should not be viewed as though far off, for it is near at hand. Where thought can pass, They can manifest. A knowledge of this Presence may be acquired by anyone, who employs the injunction: "Man, know thyself!" This is not a veil to wisdom, but is, in fact, the one true test of the mettle of the devotee. It is through the study of what we have and what we are, and what we may become, that we learn to make progress towards the Gurus. It is much more than a perfect physical body, free of ailing. Much more than our feelings, good, or bad. Much more than an acute and argumentative mind. We can begin to clarify our thinking, by looking at our situation. We form a vast assembly.

We are a "host," a "hierarchy" of mind-beings. We have in embryo, the germs of those spiritual forces and powers that will enable us, when refined and focused, to see the Teachers, everywhere. These assurances come to each of us. They stem from the Ishwara – the Higher Self, within. They are enshrined in the idea of the logos – the "word." It is a word-idea, a perception of the similarity of potential, of the Life, in all beings, as in ourselves. It was known in ancient India as Shabda-Brahma – the word of wisdom that sustains the whole of manifestation. In another way, H.P.B. taught that we are made up of the powers and potencies of the many hierarchies of living beings that are the Life of our World and the Universe. We borrow from them, we bathe in them, they support and penetrate us –

their cooperation enables our living. Ideally, all the many sheaths that envelop our Souls are the manifested portion of the ever uninvolved, but Universal Krishna. It is from him and in him that all the Sages and the whole of Nature, and every "being," dwells. He is that Great Secret One, the Great Sacrifice, who presides over Manvantaras and Pralayas, and is never disturbed. The Rishis and the Dhyanis work under the guidance of this Mystical Personage, and yet, Krishna is not a "being" in his universality. To Arjuna he appears as a wise companion, and then as a Sage to be revered. Speaking of manifestation which is entrusted to the supervision of the great Gnyanis, we find that Krishna refers to those Sages, saying that They are embodied in Himself (p. 108). He is the Uttampurusha – the Universal Man – the Eternal Self of all Creatures. Arjuna secures a vision of Him as the Cause of the embodied Universe in the eleventh Chapter of the Gita, and is overwhelmed. And yet, Krishna declares that among men, he is Arjuna, the devoted disciple and friend! And Mr. Judge, in one places, declares that we are all Arjunas.

Here on Earth, this Assembly, the Lodge, exists, and those who work in and through it are the Great Nurses of mankind. There is to be found the "nursery of future human adepts." That has existed since the day when man in form became man in mind.

Most of us, on hearing this will feel compelled to say: "If I am also this, shall I not take the first steps on that Path whereby I may reach to Them?" The Buddha preached the "Noble Eight-fold Path." Sankaracharya showed the various "steps," which a devotee could take. The eighteen chapters of the Bhagavad Gita are offered by Krishna, we have the "beatitudes" of Jesus, and the Voice of the Silence, of H.P.B. All point to a single truth: "Look inward. Thou art Buddha!" We have our choices: shall we espouse that Way, or take the way of wealth, friends, family, and finally – death and nothingness for our personality? This great challenge is always thrown across the path of the prospective disciple. Choosing is the right of the soul. It is free at all times, though we have bound ourselves to past limitations; the future is what we make of it.

H.P.B. disclosed the nature of the Gurus. It needs to be grasped. First. No one who is a true guru, will ever claim that position. Anyone who makes, or allows such a claim to be made about him, is a false guru. Krishna called the True Guru "hidden, difficult to find." They find it difficult to find chelas. We would, at this stage, be unable to recognize a true guru because we could not recognize his hidden powers. He does not display them.

Symbols are concealed in the great religious observances of our world, but those are not grasped, because they are not meditated on. There are great religious fairs, held periodically here and there. Their meaning has become lost. Blind faith in the event (coincident with certain cycles), brings great tragedies. In India there is the Kumbha Mela, where at the Triveni (where the Ganges, Jumna, and the invisible Saraswati rivers meet in confluence at Prayag-Allahabad) a fair, that is said to purify the participants, is held every 11 years. It symbolizes the beating of the great heart of the Sun.

What is the meaning of such a symbol? The first "river," symbolizes wisdom and power; the second – mighty compassion; and, the third – the silence and secrecy of the Great Gurus. Their meeting at a point denotes the opportunity that all have, to learn that silence and secrecy are necessary for learning, for absorbing the wisdom and compassion outpouring at that cyclic time. This is one of the symbols showing the existence of the Great Lodge. Each one carries his own Prayag (confluence) within – it is that secret nerve that joins the heart and the head.

In The Voice of the Silence, H.P.B. wrote: "Of teachers there are many; the Master-Soul is one, Alaya, the Universal Soul. Live in that Master as Its ray in thee." The Great Self is in us all. It is only a ray here, but that ray, the Higher Self, leads us along the path of our many lives, to the Source of Life, and we can become as the Sun. The path for us is slow or rapid, as we make it. The unbrotherly concept of uniqueness delays. It is of many kinds, and divides us from our companions, preventing us from "living in our fellows, as they live in It." If we turn to the Tenth Chapter of the Bhagavad Gita we hear Krishna

declaring: "I am the Ego which is seated in the hearts of all beings." (p. 73), and in the Thirteenth he says: "The spirit in the body is called Maheshwara, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the Paramatma, the Highest soul." (p. 96) This brings those who listen and reflect, up out of the circle of false religions. Then true Brotherhood may be discerned and used. All differences, of any kind: castes, creeds, nations sexes, religions, cease thereafter to exist. It is that place where man is Man – the Thinker.

This is the first step towards the true Gurus, if we make their company our aim. Otherwise, let a man be honest enough and say: "I do not want them." No one in his sane moment can doubt that the spiritual life is not needed. In spite of present limitations, we can all achieve it, one step at a time. The Buddha spoke of Upali, the barber, his disciple – a simple man with a heart full of devotion. We owe Upali a great deal, as it was he, as the Senior Bhikku, who convened the first Great Council, which served to record the Dhammapada. If he, an apparently unlettered man could do that much, then, why not we ?

A devotee aspires to follow the inner Path. This is done step by simple step. Ever forward. If we see a limitation in our character, then it has to "killed beyond reanimation." It is only then that we may proceed with confidence. To conceal in our breast any "fond offense," is to cause our fall sooner or later, and what is more, disturb and delay others. Procrastination is a dangerous and insidious vice.

How will we acquire that knowledge which will bring us to the Guruparampara ? Not one link may be missed. All around us stand our teachers – the men and women of our family and of our town, and country. Nature is our teacher, and we can draw inspiration from Shankaracharya's great hymn:

Lo the wonder of the banyan tree:
There sits the Guru-Deva – a youth,
And the disciples are elders.

The teaching is silence, and yet—
The chelas' doubts are dispelled.

Wisdom is ever young, and men grow old till they become wise.

The lower kingdoms of nature have secrets to teach us: vegetable, mineral, elemental kingdoms contain great mysteries. If we have established true humility within, we can learn from them.

All of us here, owe our spiritual awakening to the words of H.P.B. Her Buddha-like, her Christ-like heart opens to us the wisdom and the compassion of the Great Path. Like the Pelican – feeding its young from its heart – she offers us her life, her knowledge, her effort and her hopes for humanity. She did not work for herself, but for the Mahatmas, who are the great Servants of Humanity. We all need nourishment, spiritual and psychic which will elevate our minds and aspirations. She pointed always to the Great Teachers, her Masters, the Mahatmas, those who are Great of Soul. They, she said were our inspirers. Their words are embodied in all of her great work.

Their bodies are reputed to cast no shadows. This is explained by the fact that they have purged by spiritual transmutation all gross matter from the forms they use. "Arise, Awake, Seek the Great Ones, and Learn!" – is the trumpet call that H.P.B. has sounded for this cycle. Those who are heedless, not vigilant, inattentive, as the Buddha says in the Dhammapada, are "already dead" – in heart force, in heart life. We need to rise, to make ourselves ready for that great journey, whose door, our karma opens now before us. Inspired by this great example, our future choices may lead us far along the Path the Great Ones show. The memory of those life-giving words have to be made an active reverberation in our minds and hearts, and then those works that we can pledge ourselves to sustain, become evident. The path is an inner one. Its disciplines keep us ever-expectant. We do not know when the Great Ones will appear, but, we should be ready and willing to meet Them – as H.P.B. did, and carry out their work for Mankind. The charge that she has left us is: to learn, to practice, and to pass on unaltered, those great ideas to all who will listen. In this way we honor her, and we honor Them.

B. P. WADIA (1956)

CORRESPONDENCE

“JUSTICE TO JUDGE”

*A Short Report on the open letters to Adyar
Theosophical Society*

on 13th April 2007, on the birthday of W.Q.Judge

[Selections from the letters are included after the report.]

Ten Letters. There were three from Germany, one from UK, one from Mexico, four from Brazil, one from Canada. There may be more letters of which we don't know.

... we are not counting, for instance, a recent letter from Ernest Pelletier to Radha, asking for information on Judge, although it obviously adds to the movement. Other letters may have been written without communication to us.

Ms. Radha will perhaps not answer 2007 letters, as she may think that this would only add fuel to the movement. Yet the strength of the mobilization depends on its duration and rhythm (yearly rhythm), not on short term external reactions from Adyar. It must make a difference in seven or ten years.

Ideally, each year the open letters should be sent to as many Adyar members and local leaders as possible, as consciousness is awakened only gradually, and it often starts from average members and the “public opinion” of a wide movement, not from its corporate leaders.

That some letters are quite different from one another in content, style and approach, is one of the strong points in the letter campaign. Diversity strengthens its effectiveness. The common and central ideas are but Justice to Judge and respect for truth.

The open letter campaign might be a useful tool

to part of the movement, as it shows three things among others:

1) that the action necessary to improve the movement, seen as a whole, can be grass-roots;

2) that such an action should be long-term (along several periods of seven years);

3) that leaders of public institutions must be accountable for their public actions and policies, and for the public actions and policies of their predecessors as well.

The future of the movement therefore might depend much more on the practical action of earnest theosophists than on its nominal leaders, or than on “Karma” if it is seen as some form of frozen “Fate”.

In 2007, in Brazil, one of the letters was sent to more than 500 theosophists, nearly all of them linked to the Adyar TS. “The Aquarian Theosophist” and “Fohat” will probably publish more on the movement this year.

April 18, 2007, Carlos.

[In the previous year the 2006 actions and results included:

- A note by Historian Leslie Price in a bulletin, supporting the idea. One letter from Canada; one from Mexico; two from Germany; one from Brazil.
- The initial text, conceiving the open letter campaign and titled “A Call to Action”, was published in “Fohat”, Spring 2006 and “The Aquarian Theosophist”, March 2006, Supplement. The correspondence Bruce/Radha on Judge was published in “Fohat”, Fall 2006 issue.
- Radha answered 3 of the letters: the one from Brazil, the one from Mexico and the one from Canada.

Extracts from the 2007 letters follow; regrettably space prohibits their inclusion in full.

Complete copies of the letters are obtainable from carlosaveline@terra.com.br]

TEXT ONE – dated April 13th 2007

We write this letter to you, because we are worried about the way, how former responsible officials of the Theosophical Society have handled an incident that have happened more than 110 years ago, and that now, after this time, it is still not clarified.

We speak about the conviction of William Quan Judge, one of the honored members, which have founded our Society. ...

True justice for everybody is and must be a pillar of our Movement. A vague conviction of one of our honored Leaders is, speaking friendly, not a real contribution to this justice. That is why we are friendly asking you to give W.Q. Judge real justice, a man who worked his entire live justifying other people's dues and problems, but never justifying himself. Please open your archives and search for the evident proofs if he was really guilty, otherwise declare that he is innocent in each charge against him. ...

Best wishes,

Ralph and Gianina Kammer

TEXT TWO – dated April 12, 2007

Dear Ms. Burnier,

...

Many times during the history have Adyar officials been asked to clear the "Judge Case" openly and to restore William Quan Judge's reputation. May I again just remind you and the officials of Adyar Society, that you, Mrs. Burnier, are holding the key role in this case. It is in your hands now to make amends for previous mischief. This is highly significant in terms of Karma and would definitely lead to a strengthening of association and better cooperation of all Theosophical Societies, as it would strengthen the common basis of our work. I respectfully ask you to bring to your mind the importance of your responsibility, as well as the great prospects for the future which are in your hands now.

...

With best regards, hoping for your understanding,

Sieglinde Plocki

Die Theosophische Gesellschaft - Arbeitskreis
Unterlengenhardt - Loge Sûrya

10585 Berlin, Schustehrusstr. 25, Deutschland.

TEXT THREE (in German, dated 25. März 2007)

In German, no translation

from Eva Jahn - Member of the Theosophical Society,
Arbeitskreis Unterlengenhardt,
Britzkestr. 6, D - 12347 Berlin, Germany

TEXT FOUR – dated 13 April, 2007

Dear Radha

Thank you very much for your letter dated 26 June 2006, in answer to my letter from 13 April 2006.

What I am asking from you is not to enter into any dispute of the past, but redress an attitude of the present. Yes indeed I know that you travel a lot around the world and you are aware that the majority of your members don't know who was William Q. Judge. Of course they are free to regard him or not as one of the Founders. But you see that is the problem. There were 16 persons present in the formation—a word used by Col. Olcott—of the Parent Theosophical Society in New York, but of those only three were the real founders which worked for the Cause to the end of their lives; and that is not a matter of opinion but of fact. Any one could say that the Sun rises from the North, and I would respect his or her opinion, but the fact is that it rises from the East. You say that in the Mahatma Letters the Masters only make reference to the Two Founders, yes that is correct. But also we have the

assertions of HPB the main Founder of the Theosophical Society about Judge being one of the Three Founders, "Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of W.Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause. (CW, XII, p. 593)

Being the 7th successor of Col Olcott you cannot avoid having upon your shoulders his karma as President of the Adyar Society

All I want is that you acknowledge Judge as one of the three main Founders of the T.S. However in your answer you evade to face this issue.

Hoping that your health will be much improved by now,

Yours affectionately and truly,

J. Ramón Sordo

LA FUNDACIÓN BLAVATSKY

Fraternidad Teosófica

Tepoztlán, Morelos, México.

TEXT FIVE – dated 13th April 2007

Dear Mrs Burnier

It is perhaps appropriate to express our appreciation to you for a person whom the world knew as W.Q.Judge, because of his continuing importance to the Movement ...

Mme Blavatsky knew him well and his *true* role in the Movement – in a letter from her to WQJ dated October 23, 1889 she wrote that he was

"a part of herself for several aeons".

In a similar vein WQJ described his first meeting with HPB in an article in Lucifer June 1891 "Yours Till Death and After, H.P.B.":

"... it was as if but *the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and*

younger, both bent on one single end, but she with the power and knowledge which belongs but to lions and sages."

This evidence of the indissoluble link between these two shows that they were co-workers for the Cause in the past and again from the first time they met.

There is no dishonour in admitting mistakes made in the past, indeed it takes a fortitude to correct them, and this will not doubt come to be appreciated by all fair minded commentators. In cases like Judge's, the danger to us is rather from omissions in our duty to correct the mistakes when an opportunity presents itself to do so.

Yours sincerely,

W Windham

The Garden Flat, 31 Marylands Road, London
W9 2DU, UK

TEXT SIX – dated April 13, 2007

Dear Mrs. Burnier:

...

It has been a year since my last correspondence concerning William Q. Judge. At that time you expressed a disinterest in allowing historians to explore TS Archives in search of material that might exonerate Mr. Judge in the eyes of those who still cling to the fanciful belief that he forged messages from the Mahatmas. From what I understand, it was your opinion that past injustices perpetrated against the innocent, although unfortunate and regrettable, were not the concern of the modern day theosophist. If Mr. Judge's reputation was maligned by former theosophical leadership, this is not your concern nor the concern of the Office in whose name these unfounded charges were allowed to be brought forward.

I would like to argue differently. First of all, the Office of the President of the Theosophical Society is continuous. It is occupied by different people at different times. A mistake by that Office can send the

Theosophical Society heading down a path that is antithetical towards the very principles that it was founded upon. It is therefore the duty of every new officer to review the decisions of the past and ensure that the Society is on course that is consistent with its founding principles.

In *The Key to Theosophy*, Blavastky writes:

THEOSOPHIST. What is meant by the Society having no tenets or doctrines of its own is, that no special doctrines or beliefs are obligatory on its members; but, of course, this applies only to the body as a whole. The Society, as you were told, is divided into an outer and an inner body. Those who belong to the latter have, of course, a philosophy, or -- if you so prefer it -- a religious system of their own.

... As the Theosophical Society developed, certain members came to KNOW that the above three premises (Masters existed, the esoteric philosophy was true, and they could become Masters) were true and they wanted to accelerate their growth. They asked Blavatsky and Judge for something more. In order to maintain TS neutrality on the above premises, an ES was created apart from the Society because the ES requires, by its very nature, an unshakable belief in the Masters and their teachings. Within the ES it was made known that Judge had been a Chela of the Masters since 1875. Letters sent by Judge to other ES Members periodically showed up with missives by the Masters written in the margins of the letters...

According to the ES pledge, we know that members were not to hint, etc. with any other member of the ES or TS that they had been contacted directly by the Masters. These letters with missives were evidence of such contact. Clearly, any member who forwarded letters to an investigating committee of the TS were breaking their ES pledges. Why would a representative of the Masters (as Besant now claimed to be) allow this to happen? By bringing this matter forward under the offices of the TS, TS neutrality was being undermined by requiring a belief in the Masters. The committee once it realized this threw the charges out. By bringing these charges forward a second time, Besant demonstrated a complete

ignorance of the Theosophical Cause. Olcott by not suspending her or removing her from the Society at that very moment founded a Theosophical Church based on the false idol of Annie Besant and her direct access to the deities of truth, the new and disfigured Theosophical Masters. This is what made the Jesuitical nonsense spouted by Leadbeater... all those years later acceptable.

For those brought up in this church it is going to be difficult to turn their backs on Besant and Leadbeater but in the end all theosophists are going to have to do this if they want to destroy the Church of Theosophy. It must be argued that if Besant and Leadbeater were working against the Theosophical Cause then what they were preaching was not Pseudo-Theosophy, it had nothing to do with theosophy at all.

As a holder of the office of President of the Theosophical Society, you have a moral, even Karmic, duty to right the wrongs that have destroyed the Spirit of the Society...

Sincerely,

R. Bruce MacDonald

TEXT SEVEN – dated 13 April 2007 [translated]

Dear Mrs. Radha,
Fraternal greetings.

I have been a member of the Adyar T.S. since 1985. I recently came to know of the existence of the United Lodge of Theosophists, an international network of Theosophy students active in some 13 countries and having a very significant influence on the theosophical movement as a whole. It was a nice surprise to see that the U.L.T.'s books and international magazines give us most valuable information — which, for some unfortunate reason, has been so far completely unknown by many.

The basic contents of this open letter is shared with simultaneous letters being sent by other Brazilian theosophists. It aims at respectfully suggesting that the Theosophical Society, Adyar, might re-examine

the documents referring to the process started by Annie Besant and Henry Olcott against William Judge in the 1890s – and either show proofs of Judge's guilt, or declare him innocent.

The 19th century process of persecution against Judge within the Adyar Theosophical Society is very well documented in various books. (1) This event led to the division of the movement.

It is most likely that the search for political power was the real motive behind the Case against Judge – with charges of false communications from Adept-Teachers. The accusations were based on a campaign of rumours. No actual, valid proofs were ever presented against Judge. The Judicial Committee appointed to examine the matter declared it could not decide on the issue. It did not even consider the charges.

Gravely misinformed, the greater part of the Adyar TS members honestly believe that William Judge, one of the main founders in 1875, was a fraud. They have a right to know the truth, just as the general public has, too. There is, or there should be, no religion or corporate interest higher than truth, and facts should be acknowledged by us all. This is the reason why I make the fraternal suggestion expressed above.

Best regards,

Régis Alves de Souza,

Av. Trompowsky, nº 266, apto. 21 Centro
CEP 88.015-300 Florianópolis, SC, Brazil.

NOTES:

(1) Three of them are: 1) The recent and most complete book *The Judge Case*, by Ernest Pelletier (published by the Edmonton Theosophical Society, Canada, in June 2004); 2) *The Theosophical Movement, 1875-1925*, written by associates of the United Lodge of Theosophists (E.P. Dutton & Co., N.Y., USA, 1925, 705 pp.) ; 3) *The Theosophical Movement, 1875-1950*, also by U.L.T. associates (The Cunningham Press, Los Angeles, CA, USA, 1951, 351 pp.)

TEXT EIGHT – dated 13 April 2007 translated

Dear Mrs. Radha,

Fraternal greetings.

[This open letter] ... aims at respectfully suggesting that the Theosophical Society, Adyar, might re-examine the documents referring to the process started by Annie Besant and Henry Olcott against William Judge in the 1890s – and either show proofs of Judge's guilt, or declare him innocent.

...

There is, or there should be, no religion or corporate interest higher than truth, and facts should be acknowledged by us all. This is the reason why I make the fraternal suggestion expressed above.

Best regards,

Rejane Tazza

Rua Felicíssimo de Azevedo, 430, Apto 701

CEP 90.540-110 Porto Alegre, RS, Brazil

TEXT NINE – dated April 13, 2007

Dear Mrs. Radha,

Fraternal greetings.

[This letter follows the same format as letter eight, and ends]...

There is, or there should be, no religion or corporate interest higher than truth, and facts should be acknowledged by us all. This is the reason why I make the fraternal suggestion expressed above.

Best regards,

Valmir Aguiar,

Caixa Postal 5187,

88040-970 - Florianópolis, SC, Brazil.

TEXT TEN – dated 13 April 2007

Dear Mrs. Radha,

Fraternal greetings.

We all should try to learn from the past, in order not to repeat the same and old mistakes.

It is from this basic principle that this open letter is written, underlining what was said in our correspondence in 2006.

...

In order to underline some ideas already submitted to you in 2006, I would like to add a few facts:

1) In 1909, A. Besant wrote and signed with her initials an article in *The Theosophist* (June 1909 edition, pp. 351-354) admitting W. Q. Judge was one of the great founders of the theosophical movement. She described his many positive qualities and only slightly criticized him.

2) In the October 1922 edition of *The Theosophist*, Mrs. Besant wrote two other notes along the same line.

3) In the 1920s, in a private conversation with a friend of hers in the Adyar Society, she confessed that Judge had not forged Messages from Masters (the only existing accusation against him). Yet Mrs. Besant refused to publicly admit such a fact. (2)

In spite of these and other numerous evidences, so far Judge has not been declared innocent by the leaders of the Theosophical Society, Adyar. Historians related to Adyar still treat him like a man who forged messages from the Masters.

Gravely misinformed, the greater part of the Adyar TS members honestly believe that William Judge, one of the main founders in 1875, was a fraud. They have a right to know the truth, just as the general public has, too.

There is, or there should be, no religion or corporate interest higher than truth, and facts should be acknowledged by us all. This is the reason why I make the fraternal suggestion expressed above.

Best regards,

Carlos Cardoso Aveline

Cx. Postal 5111, Ag. Brazlândia

72.701-970 Brasília, DF, Brazil.

ON WISDOM IN ACTION (II)

from W.Q.Judge's "Letters That Have Helped Me", p 124

On struggle and what it is to resist without resistance

"There is never any need to worry.

The good law looks out for all things, and all we have to do is our duty as it comes along from day to day.

Nothing is gained by worrying about matters and about the way people do not respond. In the first place, you do not alter people, and in the second, by being anxious as to things, you put an occult obstacle in the way of what you want done.

It is better to acquire a lot of what is called carelessness by the world, but is in reality a calm reliance on the law, and a doing of one's own duty, satisfied that the results must be right, no matter what they may be.

Think that over, and try to make it a part of your inner mind that it is no use to worry; that things will be all right, no matter what comes, and that you are resolved to do what you see before you, and trust to Karma for all the rest.

I am sorry to hear that you are passing through what you mention. Yet you knew it would have to come, and one learns, and the purpose of life is to learn. It is all made up of learning. So, though it is hard, it is well to accept it, as you say.

Do you know what it is to resist without resistance?

That means, among other things, that too great an expenditure of strength, of "fortitude," is not wise. If one fights, one is drawn into the swirl of events and thoughts, instead of leaning back on the great ocean of the Self which is never moved. Now you see that. So, lean back and look on at the ebb and flow of life that washes to our feet and away again many things that are not easy to lose nor pleasant to welcome, yet they all belong to Life, to the Self. The wise man has no personal possessions.

Anyway, you are right that struggling is wrong. Do it quietly—that is the way the Masters do it. The reaction the other way is just as you say, but the Master has so much wisdom He is seldom, if ever,

the prey of reactions. That is why He goes slowly. But it is sure. . . . I know how the clouds come and go. That is all right; just wait, as the song says, till they roll by.

Arouse, arouse in you the meaning of "Thou art That." Thou art the Self. This is the thing to think of in meditation, and if you believe it, then tell others the same. You have read it before, but now try to realize it more and more each day, and you will have the light you want. . . . If you will look for wisdom you will get it sure, and that is all you want or need. Am glad all looks well. It would always look well if each and all minded their own things and kept the mind free from all else.

Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is. It also prevents one from precipitating a thing, for by precipitation we may smash a good egg or a good plan, throw the Karma off for the time, and prevent certain good effects flowing. So, keep right on, and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things.

For the love of heaven do not take any tales or information from any person to any other. The man who brought news to the king was sometimes killed. The surest way to make trouble out of nothing is to tell about it from one to another. Construe the words of the Gîtâ about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters, as you will have enough to do to look out for your own duty. . . .

Too much, too much, trying to force harmony. Harmony comes from a balancing of diversities, and discord from any effort to make harmony by force. . .

In all such things I never meddle, but say to myself it is none of my affair at all, and wait till it comes to me—and thank God if it never arrives! And that is a good rule for you."

Coming...

On Criticism, Calmness, Solidarity, Acceptation

STUDY GROUPS

A group in Austin, Texas has started this year:

----- Original Message -----

From: gbarnhart@wt.net

Sent: Friday, April 06, 2007 4:26 PM

Subject: Re: Theosophy Group Began

Hello

Yes, please include our group in the AT, and thank you.

Location: Austin, Texas, USA

Group Name: Mystical & Theosophical Study Group

When: 1st and 2nd Sunday of each month

Time: 2 pm - 3:45

Where: 4422 Packsaddle Pass, Wildflower Office

Contact telephone: 512-619-4747

Current study: The Ocean of Theosophy

Best to you,

Gary B

THERE IS A ROAD, STEEP AND THORNY

There *is* a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe:

I can tell you how to find those who will show you the secret gateway that opens inward only, and closes fast behind the neophyte for evermore.

There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount.

For those who win onwards there is reward past all telling—the power to bless and save humanity; for those who fail, there are other lives in which success may come.

[This poem was published in 1891 after the passing of H.P.B., it was thought to have been written by her. Ed.]

Thanks are due to a correspondent for the practical suggestion that the Global Village only need give links and contact details of centers of study (not the programmes), which has now been adopted.



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www.ultathens.gr email: aspa@ultathens.gr

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and

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