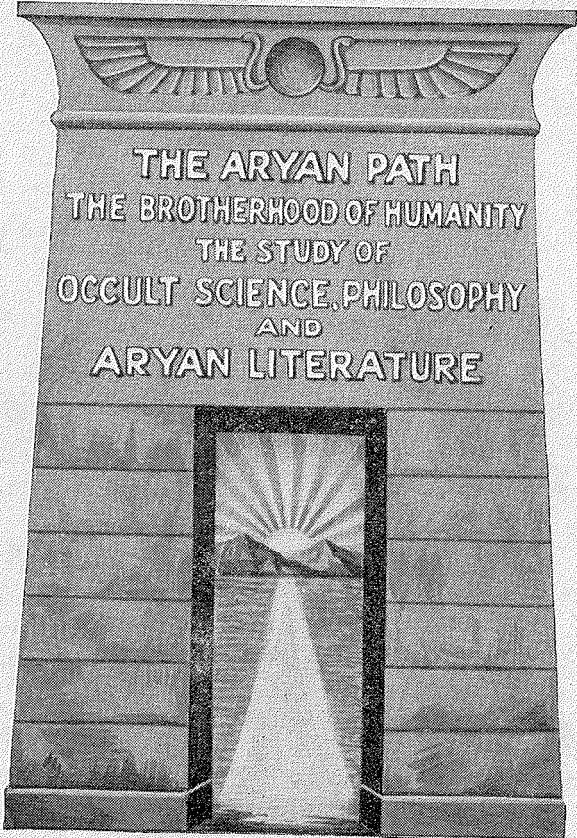




THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



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

Vol. IX No. 4

February 17, 1939

“When the pupil is ready, the teacher will be found waiting,” says an Eastern maxim. The Masters do not have to hunt up recruits in special lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come.

—H. P. B.

PUBLISHERS' ANNOUNCEMENT

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

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

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

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

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

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

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

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

BOMBAY, 17th February, 1939

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THE THEOSOPHICAL MOVEMENT

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A DANGEROUS WAY

"The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—IGNORANCE."—H.P.B.

One of the indirect results of the sustained efforts to promulgate Theosophy has been to awaken in an increasing number of people the desire to abandon the life of the senses and to seek the way of life of the Soul. Disgusted with a mere round of sensuous gratification through the weeks and the months, quickened by the sorrows whose meaning no sectarian religion or materialistic science can explain, men and women in both hemispheres have adopted what they call "a life of the soul". Many among them rush into adopting modes of existence which are unsuited to them. We know of numerous Westerners who have come to India looking for a Master, not at all knowing who or what a Mahatma may be! Others have run North and South, to live in this Ashram or that, trying to develop the "faculty of feeling the current of peace" to be found there. From place to place they have wandered trying to evaluate the extent or the depth of Peace and the nature of the Force, at one centre and another. Psychic intoxication has resulted, and many such intoxicated people have been absorbed in a life of "yoga"—let us name it the yoga of idleness. There are thousands of beggars in India who call themselves fakirs and sannyasis, and these psychically intoxicated ones have joined the ranks of such "sannyasis" without even the task of begging their livelihood. These ashramites contribute in money, and food and shelter are provided for them. Those who do not become addicts of this kind of psychic intoxicant after sampling "the atmosphere" of one place and another are sorely disappointed, almost nauseated, and want to return either to their sectarian creed and become orthodox religionists, or to a sensuous life which they call normal and ordinary.

And just as these Westerners feel the fascination of *asana*, *pranayama*, *dhyana*, of which they speak glibly without any knowledge, so too are there

Easterners who fall prey to the practice of spiritism leading to necromancy or of the occult arts—clairvoyance, astrology, palmistry and the like—dangerous weapons in the hands of mediums or sensitives who mostly ply a trade in giving messages from the dead or telling the future; thus "educated" Indians also become psychically intoxicated under the influence of Western circles and séances. For both, Easterner or Westerner, loss of mental clarity, emotional unbalance and bodily nervousness ensue.

To such seekers the plan of soul life taught in Theosophy looks tedious, irksome and long. The Ethics of Theosophy are not relished, the study of its philosophy looks profitless. When they are told to sit for meditation their conceit is tickled in a subtle way which pleases them. On the other hand, if they begin to study Theosophical metaphysics they soon find out what minds they have, even if they be wandering minds! Similarly, if they begin to apply and to practise Theosophical ethics they soon come upon the whole host of uncurbed emotions, petty meannesses, selfishnesses. The glib talk of renouncing the ordinary life is soon revealed by Theosophy to be childish prattle when not spiritually dangerous neglect of congenital duties.

Among students of Theosophy also there are mistaken enthusiasts who want to put the cart before the horse—who desire to sacrifice their all without ascertaining what they have to sacrifice; who aspire to serve humanity when the small plain duties of life remain unfulfilled; who plan to teach when learning has hardly begun; and so on.

When people—students of Theosophy or others—desire to "build" their seats for meditation according to the sixth chapter of the *Gita* and sit gazing "at the tip of the nose" they have not

learnt the art of performing duties and actions taught in the five preceding discourses. How many times have we not come across men and women, earnestly enquiring about *asana* and *pranayama*, posture and breathing for meditation, when the two preliminary qualifications given in Patanjali's *Yoga-Sutras*—to eliminate certain vices and to build certain virtues, have not been considered at all.

Right Occultism for men and women of our cycle should begin by a careful study and full recognition of the instructions given by H. P. B. in *The Key to Theosophy* under sections XII to XIV. Then should follow a sustained study of W. Q. Judge's *Letters That Have Helped Me*. To try to run before one has begun to walk is to endanger one's limbs. To cultivate one constituent of one's being at the expense of others, even when this is inadvertently done, is disastrous, for true Occultism does not create lopsided men and women but well-balanced personalities. Students of Theosophy owe it to themselves as to the Science which they are learning to practise, to set a correct example of ordered progression. To unite by the power of a study of Theosophy and of its right practice is the task before all who aspire to sit at the feet of the Blessed Masters of H. P. B. One of Them wrote :—

Self-personality, vanity and conceit harboured in the *higher* principles are enormously more dangerous than the same defects inherent only in the lower physical nature of man. They are the breakers against which the cause of chelaship, in its probationary stage, is sure to be dashed to pieces unless the would-be disciple carries with him the white shield of perfect confidence and trust in those he would seek out through mount and vale to guide him safely toward the light of Knowledge. The world moves and lives under the shadow of the deadly upas-tree of Evil; yet its dripping is dangerous to, and can reach only those whose higher and middle natures are as much susceptible of infection as their lower one. Its venomous seed can germinate but in a willing, well-prepared soil.

THE FIREPLACE OF THE HEART

Sometimes one word says wonderful things, as a gate opens to reveal a beautiful vista. Such a word is *chidagnikundam*. It means "the Fireplace of the Heart."

There is in nearly every home a centre around which the family gathers. There is in every individual a centre around which his powers gather. When we speak of concentration, that is its real meaning—coming to a centre.

In the heart of the full-blown devotee the Fire blazes. Only those in whom the force of devotion is stirring can feel the warmth and the light of that Fire. And devotion stirs in those only who have begun to turn within themselves, having sought and searched in vain for the comfort of the Spirit and the warmth of the Soul in temples of religions, schools of philosophies and academies of arts.

Sometimes Theosophy has been called "cold" by those who have missed a Personal God, a loving Saviour, an interceding Mother. Theosophy's teaching of sterner realities of a universal, impersonal Deity, which cannot be propitiated by any saviour but oneself, nor interceded with but by the performance of deeds according to the good Law, does not at once appeal to natures nursed on softer foods. But when Humanity's milk-teeth are shed, it is able to digest the stronger food of reason, of justice, of unwavering dispassion in the working out of the law. Then one turns for warmth and for protection to those very beings who, through their apparent "coldness", have been able to pass by the gleaming shows of life and to press on to unrewarded moral peaks. They have been able to forgo the "warmth" of false religions based on comforting hopes which drag the soul into forgetfulness of its true destiny, and that by the very fervour of their love for humanity, by the light in their own souls and the longing to share it and so to save "the great orphan". Is this "cold"?

Before the Fire can blaze it has to be kindled; and ere the kindling is attempted the hearth on which the Fire is to be laid has to be built. All of that work brings the devotee to birth and helps in his growth. His thoughts design the hearth, his efforts build it, his sorrows and his tears cement it, his past Karma will constitute the offerings for its altar. When the Fire is burning, there gather round the hearth his thought-children, his feeling progeny, his fancy-pictures and his day-dreams, hopes as well as fears. Thither come problems and sins and follies and failures. He has to let them. He may not judge them, nor censure, nor punish. He has to *look* at them, to let the light of the Fire shine upon them. After a while one by one they fall in the Fire and are consumed, and silence and peace shine forth. Then the devotee becomes a holy of holies, a sanctuary for young strivers after perfection.

To that Living Fire of Peace come people shivering from the cold-blooded sins of the world, seeking refuge. Those that are not worthy of a place there slink away. Those who feel unworthy but who still long to come creep nearer. The fire burns steadily. Let them come. Presently they too will be transfigured by the Light.

THOUGHT, THE MAKER OF MAN

The Theosophical student is called upon to consider more his line of thought than his line of action. Paul had reference to the Thinker dwelling apart in his thought-created world when he urged his hearers, "Wherefore come out from among them, and be ye separate", as a preliminary to the outer withdrawal which naturally results as a consequence. The student is not asked to renounce his duties, but to examine and to systematize them, for these increase both in number and in importance the moment he turns his attention to Occultism. His retirement is an *inner* process. It is not the activity of the body that is restricted but the responses of the mind that are controlled. The philosophy of Occultism deals primarily with mind-control. "If our aim is right our acts cannot be evil."

Kama-Manasic people depend on their brains which reflect the images of the outer world and thus they have a distorted image of life's purpose; Buddhi-Manasic beings use their minds to impress their brains with the fact of the presence of the Spirit in the Body, which is the centre from which the plan of spiritual life radiates forth. The automatic brain reactions of the Kama-Manasic being should not replace the activities of the Inner Ego which, as part of the essence of the Universal Mind, as H. P. B. points out, is unconditionally omniscient on its own plane. The world to-day suffers from a Kamic overstimulation of the brain at the expense of pure mental activity. The task of the student of the Esoteric Science is to reverse the process, and by means of ideation to impress the brain from within.

Says the *Dhammapada* :—

All our tendencies of character are the offspring of consciousness, dominated by consciousness and made up of consciousness.

What we know of the world and men about us is in terms of our own feeling-thought. Things are (to us) what we conceive them to be, good, bad; beautiful, ugly; pleasant or unpleasant. *Things in themselves*, however, remain unknown to the student who has not risen above the domination of personal likes and dislikes. Says H. P. B. :—

The pure object apart from consciousness is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving Ego (the Higher Self) from the thralldom of these senses—so long will it be

impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things in themselves* (or *Substance*).

The remedy is suggested by Mr. Crosbie :—

The nature of Soul as unmodifiable must be grasped; then each sight is perceived as a relativity and there is no more identification than we assume when we see the many thousands of things that are about us every day, unaffected, unless we concentrate upon them.

To have renounced all selfish attachments and to work in brotherly accord with all that lives is a condition to be accepted by the student desirous of reaching the Master who lives in the world of Archetypal Ideas. Because it is in the mind that the seeds of action are planted and the germ for future thought developed, it is with the mind that the student is concerned. Arjuna threw down the bow which he held when Krishna started His teaching. His sufferings, doubts and perplexities were mental. Only as he turned his attention from the deceptive world of actions in which stood "enemies", and turned to an examination of his own mind, were his fears dissolved in the blazing light of Krishna's words as dew before the rising sun. Kurukshetra is the world of actions; Dharmakshetra is the world of mind. When the former attacks the latter there is confusion; to contrive to find justification for desire-actions from the mind is wrong; mind must determine actions to be done.

Confucius said to his chelas :—

I do not expound my teaching to any who are not eager to learn; I do not help out any one who is not anxious to explain himself; if, after being shown one corner of a subject a man cannot go on to discover the other three, I do not repeat the lesson.

Masters work *with* the mind of the race; They demand that Their Chelas use their discrimination. Priests and politicians on the other hand work on the mind of the masses; they think *for* them and lay down lines within which individual thought may be carried on.

The Theosophical student is asked to study well the plastic power of his imagination. For, as H. P. B. says :—

No deed, not even a sinful thought, will go unpunished; the latter more severely even than the former, as a thought is far more potential in creating evil results than even a deed.

The Secret Doctrine recognizes sinful *intentions* as the "only visible and objective sacrificial victims to the *Presence*". Confusion comes to the student's mind, not because he thinks evil thoughts, but because his mind wanders and his idle thoughts waken elementals responding to their note as surely as conscious spiritual aspiration wakens spiritual forces. One of the tasks of the aspirant is to watch

his state of consciousness at all times, to purify and universalize the mind by keeping before him correct themes for meditation. By noting the trend of his mind he may know what he is within, what is his real aspiration. By noting what kind of sensations attract his mind he may know what to guard against. Knowledge is the sword with which pollution can be cut asunder. Knowledge is the purifier of all that is base and unspiritual in the lower nature. Self-reproduction is an inherent attribute of thought which, unless it be "still-born" continues as a power for good or evil till it has manifested as action.

By pursuing this practice true meditation is begun and will soon become permanent. For, one who watches his thoughts and acts so as to perform those that ought to be done, will acquire a concentration in time which will increase the power of real meditation.

Thought precedes every act ; it should continue through the act, but too often it dies on the threshold. Hence our trouble.

Dr. Carrel has likened thought to a gigantic octopus with arms that reach out to embrace whatever comes within its purview. The one-pointed mind Krishna likens to the tortoise which draws in all its senses from their wonted purposes. This earth, teaches H. P. B., is the only hell known in Theosophical Philosophy. It too is the only door to heaven. Both are within the reach of the student. Whether he be in one or the other depends on the object reflected in the mirror of his mind. As a mirror reflecting the moon remains unaffected by the image and may be turned to reflect the stars, so must the mind of the student reflect only that which is in consonance with his chosen purpose, himself remaining unaffected. The thoughts provoked add force to those centres of energy with which he is in harmonious vibration. Self-examination alone will reveal whether he is free from even the seeds of prejudice and pride of class or community or race, which make him participant in the despotism he rightly condemns. "Think not lightly of sin, saying 'It will not come nigh unto me'", said the Buddha.

Thought interlinks with thought both when the true is the aim and when evil is planned. Students sometimes wonder why the faults they see and criticize in others soon develop in themselves. If evil company corrupts good manners, how much more do evil thoughts corrupt good souls ! Pure thought is prayer.

Prayer... is an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute spirit which is unconditioned, are translated into spiritual wills and the will ; such being called "spiritual transmutation",

ENVIRONMENT

"It is easy enough for *him* to be calm and steady and to have noble thoughts ; see what a beautiful, peaceful environment he lives in !"

A natural reflection, perhaps, for the man who has not thought the problem through. But is it true ? Does environment work so potent a spell ? Not so in nature. Diamonds are produced in the dark depths of the earth, cut off from the sun in which they will one day sparkle ; the seed that falls on a dung-heap may produce a flower as fair as any carefully nurtured garden plant can show. And in the human kingdom itself we all know that there are men with unlimited wealth at their command who have surrounded themselves with beauty, the views from whose windows command the heaven-aspiring mountains or the sea's broad expanse, and who yet have thoughts anything but noble, who are passionate and turbulent in their nature and cruel and unjust in their acts and words. We once heard of petty squabbles and mean acts which continuously poisoned the life of the community at a beautiful altitude where a famous astronomical observatory is situate. The spirit of gossip and of back-biting was not killed by the splendour of the blue dome of the heavens. Most of us are fortunate enough to know also some in humble circumstances, with little of leisure in their lives or of beauty in their surroundings, who are both steady and calm and whose facial expression as well as whose words and actions bespeaks the nobility of their thoughts. Is there, then, no connection between environment and character ? Indeed there is a close relation between the two, though there is sometimes a time lag which may obscure their cause-and-effect relationship, or make effect appear cause, or *vice versa*.

Beautiful and peaceful surroundings are most congenial to the pure in heart, but they do not in themselves convey purity. Take the analogy of bodily cleanliness. It is true that inner purity finds one natural outer expression in a clean body and fresh raiment, but, on the other hand, the extreme of outer fastidiousness is not incompatible with moral pollution. No amount of bathing, whether in ordinary water or in the holy Ganges itself, will wash away the stains left on the inner nature by evil thinking or by selfishness, nor will it lessen in the smallest degree the tendencies in those directions.

What is environment from the standpoint of Theosophy ? It is all that surrounds the Soul. The external surroundings are, as it were, the outer garments of the human Soul, but the personality itself is part of the Soul's environment. How did we come to have the mental capacity or limitation which

is ours, the traits of character, the body of a particular sex, colour, race, stature and general appearance—through which, if at all, we have to express ourselves? They are our Karma—our actions. Through the laws of psychic magnetism we have drawn to ourselves that which is our own, as surely as the magnet draws the iron filings. The same applies to the individuals who surround us and to the outer environment into which we are born.

Fortunately we are not obliged to keep as they are either the personality with its limitations and its blemishes or the surroundings which we regard as a handicap to our spiritual progress. We can modify both and build them nearer to our heart's desire, but how to go about it? The way which commends itself to the thoughtless is to change at once the outer circumstances, violently if need be, to desert duties which are irksome and to make a fresh start under conditions more congenial and assumed to be more conducive to growth and progress. That is a grave mistake.

The Theosophical principle, when one is confronted by a number of obstacles requiring to be overcome is to begin with those nearest at hand. And, the nearest environmental obstacles are those in our own personality. Better to deal first with the more intimate parts of our environment—our thought-feelings, our habits, customs and manners. Our outer circumstances form a mirror in which our inner environmental parts are reflected. There is an intimate interplay between the two portions of the environment of the Ego.

Now, Karma is not only justice; its mercy is seen in the fact that our circumstances, whatever they may be, present the best possible opportunity for our further growth. The overcoming of the self-constructed obstacle immediately before us is our Karmic opportunity.

In this discipline, however, in which the student occupies himself with altering outer environment by changing his thinking, he passes from place to place without making *real* soul progress. In the more congenial environment he has built for himself he finds new difficulties of which he never dreamt. More subtle desires still bind him fast to earth. If he is no longer a slave of gross lusts he has become a slave of subtler and more insidious passions. He has killed the braying ass and the roaring tiger of his nature but he has engaged within himself the singing bird and the darting butterfly. Not living in a slum but in a beauty-spot he has not the drab conditions of the former to overcome, but the insidious temptations of the latter are there, and often their very existence is not suspected.

Very glibly aspirants talk of looking within, of listening to the voice of the Inner God, so that they may successfully fight the devil of flesh and blood and pull out of the hell of lust, anger and greed. The soul does not reveal itself and become active for our asking for it. It is crying for the moon. On the other hand, the method of starting with environment, both inner and outer, is not the way of real Occultism or pure Raja Yoga. That we have to handle the animal in us and make it truly human goes without saying. But to read the lesson about our weakness in our textbooks and then to affirm, "This is to be eradicated, this is to be eradicated", and to use some thought-force and some desire-force on them will not work. Thus much time is spent in the vehement endeavour to improve the lower and the consciousness is drawn away from effort in the right direction, *i.e.*, from the endeavour to live in the Eternal, for which is required Mental Devotion, called Buddhi-Yoga in the *Bhagavad-Gita*.

What shall we do with the three factors involved—the Inner Ego, the Personal Nature and the Outer Environment?

The outer environment will change automatically as the personal nature undergoes transmutation. In the personal nature are two constituents which must be seen as distinct, *viz.*, existence of weaknesses and absence of capacities. Not through a desire to overcome weaknesses can they be overcome and the attempt may strengthen weaknesses and even increase them. Reason and will have to be used but what is the right mode of using them? First and foremost and as a starting-point, the performance of duties is the only safe way. Meditation exercises will prove fruitless unless the way of the performance of works is found. In the discharge of duties; in the performance of works pleasing to the Soul and which attract its guidance and grace;—in this dual fulfilment lies the beginner's salvation.

That is the real way for both our undertakings—eradication of vice and unfoldment of soul-power. It is that teaching which Mr. Judge presents:—

The attitude to be assumed, then, is that of doing every act, small and great, trifling or important, because it is before us to do, and as a mere carrying out by us as instruments of the will of that Deity who is ourself. Nor should we stop to inquire whether the act is of any use to the Lord within, as some ask. For, they say, of what possible benefit to Him can be the small hourly acts which, as soon as done, are forgotten? It is not for us to inquire. The act that pleases that Lord is the act which is done as presented with no attachment to its result, while the act that is displeasing to Him is the one which we do, desiring some result therefrom. This practice is the highest; that which some day we must and will learn to perform.

JEWISH ETHICS: IV

[This is the last of a series of four articles comparing the ethics of the Jews with the seven Buddhist Paramitas. The citations which follow illustrate the last two of the seven "Golden Keys".—Eds.]

VI. *Dhyana*, whose golden gate once opened leads the Narjol toward the realm of Sat eternal and its ceaseless contemplation.

"My soul thirsteth after Thee, as a weary land." (Psalm 143. 6)

"Commune with your own heart upon your bed and be still." (Psalm 4. 4)

"Thou wilt show me the path of life : in Thy presence is fulness of bliss." (Psalm 16. 11)

"How lovely are Thy tabernacles, O Lord ! My soul yearneth, yea, even pineth for the courts of the Lord." (Psalm 84. 1-2)

"That I may dwell in the house of the Lord all the days of my life." (Psalm 27. 4)

"Blessed is the man . . . [whose] delight is in the Law of the Lord and in His Law doth he meditate day and night." (Psalm 1. 1-2)

"Oh how love I Thy law ! It is my meditation all the day." (Psalm 119. 97)

"I . . . meditate on Thee in the night watches." (Psalm 63. 6)

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law." (Psalm 119. 18)

VII. *Prajna*, the key to which makes of a man a God, creating him a Bodhisattva, son of the Dhyanis.

"The knowledge of the holy is understanding." (Prov. 9. 10)

"Thou shalt be perfect." (Deut. 18. 13)

"Ye are gods." (Psalm 82. 6)

"There is a spirit in man : and the inspiration of the Almighty giveth him wisdom." (Job 32. 8)

"Thy law [Wisdom] is my delight." (Psalm 119. 77)

"My mouth shall speak wisdom, and the meditation of my heart shall be understanding." (Psalm 49. 3)

"The mouth of a righteous man is a well of life." (Prov. 10. 11)

"The fruit of the righteous is a tree of life." (Prov. 11. 30)

"Wisdom is better than rubies, and all the things that may be desired are not to be compared to it." (Prov. 8. 11)

"Happy is the man that findeth wisdom . . . Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her." (Prov. 3. 13, 17-18)

"Blessed is the man that heareth Me (Wisdom) watching daily at My gates, waiting at the posts of My doors. For whoso findeth Me, findeth Life." (Prov. 8. 34-35)

YOUNG HINDUS

WHEN H.P.B. BEGAN WORK IN INDIA

No one unacquainted with India and the Hindus can form a conception of the state of feeling among the younger generation of college and school-bred Hindus towards their ancestral religion, that prevailed at the time of our advent there, ten years ago. The materialistic and agnostic attitude of mind towards religion in the abstract, which prevails in Western Universities, had been conveyed to the Indian colleges and schools by their graduates, the European Professors who occupied the several chairs in the latter institutions of learning. The text-books fed this spirit, and the educated Hindus, as a class, were thoroughly sceptical in religious matters, and only followed the rites and observances of the national cult from considerations of social necessity. As for the Missionary colleges and schools, their effect was only to create doubt and prejudice against Hinduism and all religions, without in the least winning regard for Christianity or making converts. The cure for all this was, of course, to attack the citadel of scepticism, scientific sciolism, and prove the scientific basis of religion in general and of Hinduism in particular. This task was undertaken from the first and pursued to the point of victory ; a result evident to every traveller who enquires into the present state of Indian opinion.

(*Lucifer*, Vol. V, 5—September 1889)

THE COMING OF THE SERPENT

[The following is reprinted from *The Path*, Vol. VII, p. 385 for March 1893, where it appeared over the signature of Bryan Kinnavan, one of the pen-names of Mr. Judge.—EDS.]

The white rays shed over all the Island when the Diamond on the mountain* shot forth its last light continued shining until the malignant snake formed from the serpent's blood had fled all across the sea and reached the great Isle beyond. Then all became black as night to the people. Deprived of my body that lay cold and dead beside the altar, I could see the high-priest bending over the corpse until the growing darkness filled him with alarm which changed to terror. As he rose up from his bending attitude I heard a solemn voice that filled all the space around utter these words :

"The cycle is ended. Thou hast completed a part of thy work, leaving a little in the new malignant snake to be done. Thou must follow it to the other Islands until fate shall lead thee elsewhere. Fear not but proceed with a calm courage, for we are ever beside thee, the same in the dark as in the light."

A sudden faintness filled my ethereal body, shadowy forms flitted about me, and I knew I was flying eastward with the vast heaving sea below me. On and on I fled and soon perceived the smell of earth. Over the other Island to the west I was floating in an atmosphere loaded with heavy emanations. I lost consciousness—and then I was born in another land, in the Island to the East, and even as a child I knew that the serpent's blood had come before me, knew full well I should meet it one day. In time I entered in company with the Druids, and one of them told of the coming of the serpent.

My teacher and narrator was a tall old man, over a century in age. A long white beard fell over his breast. Large blue eyes that seemed alive with a light of their own showed his soul gazing at you, but they were strong and fearless in expression. They pierced your being, but carried calmness and hope with them. A calmness born from many lives of struggle and triumph, a hope arising from a vast and comprehensive view of the future; for he was a seer and knew the coming and going of the great tides of time.

He said :

"Boy, your questions grow out of experience in the past. The serpent is in this land. Here we came long, long ago, after many centuries of watching, from the shore of the Island of the Diamond, while this land slowly rose up from the deep to touch the surface of the water and then emerge. For your own island is far older than this. We planted huge stones of magic potency in the slime as it came near the surface, and held them in place by the same power, hoping to prepare in advance for the Serpent which we knew was to come. But human hearts and wills alone can conquer : magic stones and amulets and charms subserve but a temporary end. Many centuries passed thus, and after the land had arisen, became clothed with vegetation and inhabited by people, we sorrowfully saw the emanations from colonists were thickening day by day.

"Across the sea the Diamond Mountain threw up over the horizon a faint and beautiful light by night, a bluish haze by day. Then one night as with my brothers I sat looking westward, the light on the sky blazed up with sudden force. We knew the hour had come. The darkness fell greater as that holy light faded away, and through the air a hissing sound came across the sea. It was the serpent's blood, one drop changed into a smaller snake that flew from the west. That was the day you violated rules, throttled the ancient serpent behind the altar, and lost your life at the hands of the high-priest of a false, a counterfeit religion.

"In vain our chants arose around the mighty stones that stood majestically in the plain. On and on, louder and louder, came that malignant hiss; down on the ground, even close to the stones of the Sun, fell the serpent and disappeared from our sight.

"Since then its baleful influence has been felt over all the land, and until thy coming we knew not when any Deliverer should arise. In thee is locked up the power to destroy the last remnants of the power of the serpent's blood. Perhaps thy ancient friends will help, for although thou art younger here, yet thou art older than we all. Be wise and true. Forget no duty, omit no effort, and one day the last drop of that ophidian blood will be altered by thy power and art, will be transmuted into elixir."

* See THE THEOSOPHICAL MOVEMENT, Vol. VIII p. 73 for March 1938, *The Serpent's Blood*.

A PARADOXICAL WORLD

THE SAME IN 1939 AS IT WAS IN 1889
AND YET DIFFERENT!

The article reprinted below appeared in *Lucifer*, III, p. 441, for February, 1889. Human nature in the mass does not change through millions of years. Individuals, by dint of self-energization, self-resolve, and self-endeavour, change their base natures into golden characters; but the mass of mankind show the same meanness born of doubt and the same cunning born of hypocrisy.

In this article Madame Blavatsky speaks of her day and generation as one of prejudice, dissimulation and paradox, and her picture fits our age—with perhaps this exception: young men and women of to-day are better equipped by "scientific" knowledge, including that of psycho-analysis, to commit wrongs and pass them off as right. Popularity is still sought and obtained if not by the hook of assumed virtue and knowledge, then by the crook of "frank self-expression of blood and flesh".

The "spiritual starvation" of 1889 is now a veritable famine, and even those who seek soul-wisdom find it more difficult to obtain that bread; in the name of psychology, philosophy and even esoteric wisdom the many purveyors of sex-complexes, of practised materialism and of pseudo-theosophy are so popular that they flourish! The Editors of dailies, weeklies and monthlies have to use their pens as craftily as then and espouse the popular causes, the programmes and policies of their rich mentors. Archæology has discovered ancient cultures but the ancients are offered only lip-praise; similarly "exact" science has thrown overboard every year its exactness, assuming new theories, and yet basks in the glamour of popularity and continues to be "exact". And how apposite are the remarks about "the unfair play on the Stock Exchange" the "rich speculators" etc. Even people and organizations calling themselves theosophical have gone counter to the ideal this article depicts.

The article refers to the Theosophical "Fraternity", saying that it too had not escaped the infection of the paradoxical age; and every one who calls himself a Theosophist to-day has to answer at the bar of his own conscience how far the remarks of H. P. B. can truly be applied to *himself*—whether he belongs to the large class which finds fault with others, or to the handful of "devoted and determined Theosophists". Leaving individuals alone and turning to Theosophical organizations we

will speak only of the particular association under whose auspices this magazine is published; it can quote figures which tell the same tale and which would enable the reader to draw the same moral; our companions in London or Los Angeles, or anywhere else can repeat the story—pauper students of Theosophy sacrificing their all to promulgate facts of ancient Wisdom-Religion, thus following in the footsteps of the Greatest Theosophist of the age—H. P. Blavatsky.

A PARADOXICAL WORLD

"Open your ears . . . when loud rumour speaks!
I, from the Orient to the drooping West,
Making the wind my post horse, still unfold
The acts commenced on this ball of earth:
Upon my tongues continual slanders ride,
The which in every language I pronounce;
Stuffing the ears of men with false reports.
I speak of peace, while covert enmity,
Under the smile of safety, wounds the world:
And who but Rumour, who but only I . . ."

—SHAKESPEARE

"Why, I can smile, and murder while I smile;
And cry content, to that which grieves my heart;
And wet my cheeks with artificial tears,
And frame my face to all occasions . . ."

—IBID.

We live in an age of prejudice, dissimulation and paradox, wherein, like dry leaves caught in a whirlpool some of us are tossed helpless, hither and thither, ever struggling between our honest convictions and fear of that cruellest of tyrants—PUBLIC OPINION. Yea, we move on, in life as in a Maelström formed of two conflicting currents, one rushing onward, the other repelling us downward; one making us cling desperately to what we believe to be right and true, and that we would fain carry out on the surface; the other knocking us off our feet, overpowering, and finally drowning us under the fierce, despotic wave of social propriety and that idiotic, arbitrary and ever wool-gathering public opinion, based on slander and idle rumour. No person need in our modern day be honest, sincere, and righteous in order to curry favour or receive recognition as a man of worth. He need only be a successful hypocrite, or have become for no mortal reason he himself knows of—popular. In our age, in the words of Mrs. Montague, "while every vice is hid by hypocrisy, every virtue is suspected to be hypocrisy. . . and the suspicion is looked upon as wisdom." Thus, no one seeming to know what to believe, and what to reject, the best means of becoming a paragon of every virtue on blind faith, is—to acquire, *popularity*.

But how is popularity to be acquired? Very easily indeed. Howl with the wolves. Pay homage

to the favourite vices of the day, and reverence to mediocrities in public favour. Shut your eyes tight before any truth, if unpalatable to the chief leaders of the social herd, and sit with them upon the dissenting minority. Bow low before vulgarity in power; and bray loud applause to the rising donkey who kicks a dying lion, now a fallen idol. Respect public prejudice and pander to its cant and hobbies, and soon you will yourself become popular. Behold, now is your time. No matter if you be a plunderer and murderer combined: you will be glorified all the same, furnished with an aureole of virtues, and allowed even a broader margin for impunity than contained in the truism of that Turkish proverb, which states that "a thief not found out is honest than a Bey." But now let a Socrates and Epictetus rolled into one suddenly become *unpopular*. That which will alone remain of him in the hazy mind of Dame Rumour is a pug nose and the body of a slave lacerated by the plying whip of his Master. The twin sisters, Public Opinion and Mrs. Grundy, will soon forget their classics. Their female aspect, siding with Xantippe, will charitably endeavour to unearth various good reasons for her outbreaks of passion in the shape of slops poured over the poor bald head; and will search as diligently for some hitherto unknown secret vices in the Greek Sage. Their male aspect will see but a lashed body before its mental eye, and will soon end by joining the harmonious concert of Society slander directed against the ghosts of the two philosophers. *Result*: Socrates-Epictetus will emerge out of the ordeal as black as pitch, a dangerous object for any finger to approach. Henceforth, and for æons to come, the said object will have become *unpopular*.

The same in art, in politics, and even literature. "A damnèd saint, an honourable villain", are in the present social order of things. Truth and fact have become unpalatable, and are ostracised; he who ventures to defend an unpopular character or an unpopular subject, risks to become himself *anathema maranatha*. The ways of Society have contaminated all those who approach the threshold of civilized communities; and if we take the word and severe verdict of Lavater for it, there is no room in the world for one who is not prepared to become a full-blown hypocrite. For, "He who by kindness and smooth attention can insinuate a hearty welcome to an unwelcome guest, is a hypocrite superior to a thousand plain-dealers", writes the eminent physiognomist. This would seem to settle the line of demarcation and to preclude Society, for ever, from becoming a "Palace of Truth".

Owing to this, the world is perishing from spiritual starvation. Thousands and millions have turned their faces away from anthropomorphic ritualism. They believe no longer in a *personal* governor and Ruler; yet this prevents them in no wise from attending every Sunday "divine service", and professing during the week adherence to their respective Churches. Other millions have plunged headlong into Spiritualism, Christian and mental science or kindred mystic occupations; yet how few will confess their true opinions before a gathering of unbelievers! Most of the cultured men and women—save rabid materialists—are dying with the desire to fathom the mysteries of nature and even—whether they be true or imaginary—the mysteries of the magicians of old. Even our Weeklies and Dailies confess to the past existence of a knowledge which has now become a closed book save for the very few. Which of them, however, is brave enough to speak civilly of the unpopular phenomena called "spiritualistic", or dispassionately about Theosophy, or even to abstain from mocking remarks and insulting epithets? They will talk with every outward reverence of Elijah's chariot of fire, of the board and bed found by Jonah within the whale; and open their columns for large subscriptions to fit out scientifico-religious expeditions, for the purpose of fishing out from the Red Sea the drowned Pharaoh's golden tooth-pick, or in the Desert, a fragment of the broken tables of stone. But they would not touch with a pair of tongs any fact—no matter how well proven—if vouchsafed to them by the most reliable man living who is connected with Theosophy or Spiritualism. Why? Because Elijah flying away to heaven in his chariot is a Biblical orthodox *miracle*, hence *popular* and a relevant subject; while a medium levitated to the ceiling is an unpopular *fact*; not even a miracle, but simply a phenomenon due to intermagnetic and psycho-physiological and even physical causes. On one hand gigantic pretensions to civilization and science, professions of holding but to what is demonstrated on strictly inductive methods of observation and experiment; a blind trust in physical science—that science which pooh-poohs and throws slurs on metaphysics, and is yet honeycombed with "working hypotheses" all based upon speculations far beyond the region of sense, and often even of speculative thought itself: on the other hand, just as servile and apparently as blind an acceptance of that which orthodox science rejects with great scorn, namely, Pharaoh's tooth-pick, Elijah's chariot and the ichthyographic explorations of Jonah. No thought of the unfitness of things, of the absurdity, ever strikes any editor of a daily paper. He will place unhesitatingly, and side by side, the newest ape-theory of a materialistic F.R.S.,

and the latest discourse upon the quality of the apple which caused the fall of Adam. And he will add flattering editorial comments upon both lectures, as having an equal right to his respectful attention. Because, both are popular in their respective spheres.

Yet, are all editors natural-born sceptics and do not many of them show a decided leaning towards the Mysteries of the archaic Past, that which is the chief study of the Theosophical Society? The "Secrets of the Pyramids", the "rites of Isis" and "the dread traditions of the temple of Vulcan with their theories for transcendental speculation" seem to have a decided attraction for the *Evening Standard*. Speaking some time since on the "Egyptian Mysteries" it said:

We know little even now of the beginnings of the ancient religions of Thebes and Memphis All these idolatrous mysteries, it should also be remembered, were always kept profoundly secret; for the hieroglyphic writings were understood only by the initiated through all these ages. Plato, it is true, came to study from the Egyptian priests; Herodotus visited the Pyramids; Pausanias and Strabo admired the characters which were sculptured so large upon their outer casing that he who ran could read them; but not one of these took the trouble to learn their meaning. They were one and all content to give currency, if not credence, to the marvellous tales which the Egyptian priests and people recounted and invented for the benefit of strangers.

Herodotus and Plato, who were both Initiates into the Egyptian mysteries, accused of believing in and giving currency to marvellous tales invented by the Egyptian priests, is a novel accusation. Herodotus and Plato refusing "to take the trouble" of learning the meaning of the hieroglyphs, is another. Of course if both "gave currency" to tales, which neither an orthodox Christian, nor an orthodox Materialist and Scientist will endorse, how can an editor of a Daily accept them as true? Nevertheless the information given and the remarks indulged in, are wonderfully broad and in the main free from the usual prejudice. We transcribe a few paragraphs, to let the reader judge.

It is an immemorial tradition that the pyramid of Cheops communicated by subterranean passages with the great Temple of Isis. The hints of the ancient writers as to the subterranean world which was actually excavated for the mysteries of Egyptian superstition, curiously agree Like the source of the Nile itself, there is hardly any line of inquiry in Egyptian lore which does not end in mystery. The whole country seems to share with the Sphinx an air of inscrutable silence. Some of its secrets, the researches of Wilkinson, Rawlinson, Brugsch, and Petrie have more or less fully revealed to us; but we shall never know much which lies concealed behind the veil of time.¹ We can hardly

¹ The more so since the literature of theosophy, which is alone able to throw light on those mysteries, is boycotted, and being "Unpopular" can never hope to be appreciated.

hope even to realise the glories of Thebes in its prime, when it spread over a circuit of thirty miles, with the noble river flowing through it, and each quarter filled with palaces and temples. And the tyranny of the Ethiopian priests, at whose command kings laid down and died, will always remain one of the strangest enigmas in the whole problem of primitive priestcraft.²

It was a tradition of the ancient world that the secret of immortality was to be found in Egypt, and that there, amongst the dark secrets of the antediluvian world which remained undeciphered, was the "Elixir of Life". Deep, it was said, under the Pyramids had for ages lain concealed the Table of Emerald, on which, as the legend ran, Hermes had engraved before the Flood, the secret of alchemy; and their weird associations justified the belief that still mightier wonders here remained hid. In the City of the Dead to the north of Memphis, for instance, pyramid after pyramid rose for centuries towering above each other; and in the interior passages and chambers of the rock-cut tombs were pictured the mystic wisdom of the Egyptians in quaint symbols. . . . A vast subterranean world, according to tradition, extended from the Catacombs of Alexandria to Thebes' Valley of Kings, and this is surrounded with a whole wealth of marvellous story. These, perhaps, culminate in the ceremony of initiation into the religious mysteries of the Pyramids. The identity of the legend has been curiously preserved through all ages for it is only in minor details that the versions differ. The ceremonies were undoubtedly very terrible. The candidates were subjected to ordeals so frightful that many of them succumbed, and those who survived, not only shared the honours of the priesthood, but were looked upon as having risen from the dead. It was commonly believed, we are told, that they had descended into Hell itself. . . . They were, moreover, given draughts of the cups of Isis and Osiris, the waters of life and death, and clothed in the sacred robes of pure white linen and on their heads the mystic symbol of initiation—the golden grasshopper. Instructed in the esoteric doctrines of the sacred college of Memphis, it was only the candidates and priests who knew those galleries and shrines that extended under the site upon which the city stood and formed a subterranean counterpart to its mighty temples, and those lower crypts in which were preserved the "seven tables of stone", on which was written all the "knowledge of the antediluvian race, decrees of the stars from the beginning of time, the annals of a still earlier world, and all the marvellous secrets both of heaven and earth."³ And here, too, according to mythological tradition, were the Isiac serpents which possessed mystic meanings at which we can now only vainly guess. When the monuments are silent, certainty is impossible in Egyptology; and in thirty centuries vestiges have been ruthlessly swept away which can never be replaced.

² Because these priests were real Initiates having occult powers, while the "Kings" mentioned *died* but for the world. They were the "dead in life". The writer seems ignorant of the metaphorical ways of expression.

³ Much of which knowledge and the mysteries of the same "earlier races" have been explained in the "Secret Doctrine", a work, however, untouched by the English dailies as unorthodox and unscientific—a jumble, truly.

Does not this read like a page from "Isis Unveiled," or one of our theosophical writings—minus their explanations? But why speak of thirty centuries, when the Egyptian Zodiac on the ceiling of the Dendera temple shows three tropical years, or 75,000 solar years? But listen further:—

We can, in a sense, understand the awful grandeur of the Theban necropolis, and of the sepulchral chambers of Bani Hassan. . . . The cost and toil devoted to the "everlasting palaces" of departed monarchs; the wonders of the Pyramids themselves, as of the other royal tombs; the decoration of their walls; the embalmed bodies all point to the conclusion that this huge subterranean world was made a complete ante-type of the real world above. *But whether or no it was a verity in this primitive cult that there was an actual renovation of life at the end of some vast cycle is lost in learned conjecture.*

"Learned conjecture" does not go far nowadays, being of a pre-eminently materialistic character, and limited somehow to the sun. But if the unpopularity of the Theosophical Society prevents the statements of its members from being heard; if we ignore "Isis Unveiled" and the "Secret Doctrine", the *Theosophist*, etc., full of facts, most of which are as well authenticated by references to classical writers and the contemporaries of the MYSTERIES in Egypt and Greece, as any statement made by modern Egyptologists—why should not the writer on the "Egyptian Mysteries" turn to Origen and even to the *Æneid* for a positive answer to this particular question? This dogma of the return of the Soul or the *Ego* after a period of 1,000- or 1,500 years into a new body (a theosophical teaching now) was professed as a religious truth from the highest antiquity. Voltaire wrote on the subject of these thousand years of *post mortem* duration as follows:—

This opinion about resurrection (*rather "reincarnation"*) after ten centuries, passed to the Greeks, the disciples of the Egyptians, and to the Romans (*their Initiates only*), disciples of the Greeks. One finds it in the sixth book of the *Æneid* which is but a description of the mysteries of Isis and of Ceres Eleusina;

*"Has omnis ubi mille rotam volvere per annos,
Lethæum ad fluvium deus evocat agmine magno;
Scilicet immemores, supera ut convexa revisant."*

This "opinion" passed from the Pagan Greeks and Romans to Christians, even in our century, though disfigured by sectarianism; for it is the origin of the *millennium*. No pagan, even of the lower classes, believed that the Soul would return into its *old* body: cultured Christians *do*, since the day of the Resurrection of all flesh is a universal dogma, and since the Millenarians wait for the second advent of Christ on earth when he will reign for a *thousand* years.

All such articles as the above quoted are the paradoxes of the age, and show ingrained prejudices and preconceptions. Neither the very conservative and orthodox editor of the *Standard*, nor yet the very radical and infidel editors of many a London paper, will give fair or even dispassionate hearing to any Theosophical writer. "Can any good come out of Nazareth?" the Pharisees and Sadducees of old are credited with asking. "Can anything but *twaddle* come from Theosophical quarters?" repeat the modern followers of *cant* and materialism.

Of course not. We are so very *unpopular*! Besides which, theosophists who have written the most upon those subjects at which, in the words of the *Evening Standard*, "we can now only vainly guess" are regarded by Mrs. Grundy's herds as the black sheep of Christian cultured centres. Having had access to Eastern secret works, hitherto concealed from the world of the profane, the said theosophists had means of studying and of ascertaining the value and real meaning of the "marvellous secrets both of heaven and earth", and thus of disinterring many of the vestiges now seemingly lost to the world of students. But what matters that? How can one so little in odour of sanctity with the majorities, a living embodiment of every vice and sin, according to most charitable souls, be credited with knowing anything? Nor does the possibility of such charges being merely the fruit of malice and slander, and therefore entitled to lie *sub judice*, nor simple logic, ever trouble their dreams or have any voice in the question. Oh no! But has the idea ever crossed their minds that on that principle the works of him who was proclaimed:—

"The greatest, wisest, meanest of mankind" ought also to become unpopular, and Baconian philosophy be at once shunned and boycotted? In our paradoxical age, as we now learn, the worth of a literary production has to be judged, not on its own intrinsic merits, but according to the private character, the shape of the nose, and the popularity or unpopularity of the writer thereof. Let us give an example, by quoting a favourite remark made by some bitter opponent of "The Secret Doctrine". It is the reply given the other day to a theosophist who urged a would-be Scientist and supposed Assyriologist to read the said work. "Well", he said, "I grant you there may be in it a few facts valuable to students of antiquity and to scientific speculation. But *who can have the patience to read 1,500 pages of dreary metaphysical twaddle* for the sake of discovering in it a few facts, however valuable?"

O imitatores servum pecus! And yet how joyfully you would set to work, sparing neither time, labour nor money, to extract two or three ounces of gold from tons of quartz and useless alluvial soil....

Thus we find the civilized world and its humanities ever unfair, ever enforcing one law for the wealthy and the mighty, and another law for the poor and the uninfluential. Society, politics, commerce, literature, art and sciences, religion and ethics, all are full of paradoxes, contradictions, injustice, selfishness and unreliability. Might has become right, elsewhere than in colonies and for the detriment of "black men". Wealth leads to impunity, poverty to condemnation even by the law, for the impecunious having no means of paying lawyers are debarred from their natural right to appeal to the Courts for redress. Hint, even privately, that a person, notorious for having acquired his wealth by plunder and oppression, or unfair play on the Stock Exchange, is a thief, and the law to which he will appeal will ruin you with damages and court expenses and imprison you into the bargain for libel, for "the greater the truth, the greater the libel". But let that wealthy thief slander your character publicly, accuse you falsely of breaking all the ten commandments, and if you are in the slightest degree unpopular, an infidel, or too radical in your views, no matter how honourable and honest you may be yet you will have to swallow the defamation, and let it get root in the minds of people; or, go to law and risk many hundreds or even thousands out of your pocket and get—*one farthing damages!* What chance has an "infidel" in the sight of a bigoted, ignorant jury? Behold those rich speculators who arrange bogus quotations on the Stock Exchange for shares which they wish to foist upon an innocent public that makes for everything whose price is rising. And look at that poor clerk, whose passion for gambling—which the example of those same wealthy capitalists has fired—if caught in some small embezzlement, the righteous indignation of the rich capitalists knows no bounds. They ostracise even one of their own *confrères* because he has been so indiscreet as to be found out in dealings with the unhappy wretch! Again, what country boasts more of Christian charity, and its code of honour, than old England? Yea, you have soldiers and champions of freedom, and they take out the deadly machine-guns of your latest purveyor of death and blow to fragments a stockade in Solymah, with its defending mob of half-armed savages, of poor "niggers", because you *hear* that they *perchance* may molest

your camps. Yet it is to that self-same continent you send your almighty fleets, into which you pour your soldiers, putting on the hypocritical mask of saving from slavery these very black men whom you have just blown into the air! What country, the world over, has so many philanthropic societies, charitable institutions, and generous donors as England has? And where, on the face of the earth, is the city which contains more misery, vice and starvation, than London—the queen of wealthy metropolises. Hideous poverty, filth and rags glare from behind every corner, and Carlyle was right in saying that the Poor Law was an anodyne—not a remedy. "Blessed are the poor", said your Man-God. "Avaunt the ragged, starving beggar from our West End streets!" you shout, helped by your Police Force; and yet you call yourselves His "humble" followers. It is the indifference and contempt of the higher for the lower *classes* which has generated and bred in the latter that virus which has now grown in them into self-contempt, brutal indifference and cynicism, thus transforming a human species into the wild and soulless animals which fill the Whitechapel dens. Mighty are thy powers, most evidently, O Christian civilization!

But has not our Theosophical "Fraternity" escaped the infection of this paradoxical age? Alas, no. How often the cry against the "entrance fee" was heard among the wealthiest Theosophists. Many of these were Freemasons, who belonged to both institutions—their Lodges and Theosophy. They had paid fees upon entering the former, surpassing ten times the modest £1, paid for their diploma on becoming Theosophists. They had to pay as "Widow's Sons" a large price for every paltry jewel conferred upon them as a distinction, and had always to keep their hands in their pockets ready to spend large sums for paraphernalia, gorgeous banquets with rich viands and costly wines. This diminished in no way their reverence for Freemasonry. But that which is good for the masonic goose is not fit sauce for the theosophical gander. How often was the hapless President Founder of our Society, Col. H. S. Olcott, taunted with *selling theosophy* for £1 per head! He, who worked and toiled from January 1st to December 31st for ten years under the broiling sun of India, and managed out of that wretched pound of the entrance fee and a few donations to keep up the Headquarters, to establish free schools and finally to build and open a library at Adyar of rare Sanskrit works—how often was he condemned, criticised, misjudged, and his best motives misinterpreted. Well, our critics must now be satisfied. Not

only the payment of the entrance fee but even that of two shillings yearly, expected from our Fellows to help in paying the expenses of the anniversary meetings, at the Headquarters at Madras (this large sum of two shillings, by-the-bye, having never been sent in but by a very limited number of theosophists), all this is now abolished. On December 27th last "the Rules were completely recast, the entrance fee and annual dues were abolished", writes a theosophist-stoic from Adyar. "We are on a purely voluntary contribution footing. Now if our members don't give, we *starve and shut up*—that's all."

A brave and praiseworthy reform but rather a dangerous experiment. The "B. Lodge of the T. S." in London never had an entrance fee from its beginning, eighteen months ago; and the results are that the whole burden of its expenses has fallen upon half a dozen of devoted and determined Theosophists. This last Anniversary Financial Report, at Adyar, has moreover brought to light some curious facts and paradoxical incongruities in the bosom of the Theosophical Society at large. For years our Christian and kind friends, the Anglo-Indian missionaries, had set on foot and kept rolling the fantastic legend about the personal greediness and venality of the "Founders". The disproportionately large number of members, who, on account of their poverty had been exonerated from any entrance fees, was ignored and never taken into account. Our devotion to the cause, it was urged, was a *sham*; we were wolves in sheep's clothing; bent on making money by psychologizing and deceiving those "poor benighted heathen" and the "*credulous* infidels" of Europe and America; figures are there, it was added; and the 100,000 theosophists (with which we were credited) represented £100,000, etc., etc.

Well, the day of reckoning has come, and as it is printed in the General Report of the *Theosophist* we may just mention it as a paradox in the region of theosophy. The Financial Report includes a summary of all our receipts *from donations and Initiation fees, since the beginning of our arrival in India, i.e., February, 1879, or just ten years.* The total is 89,140 rupees, or about £6,600. Of the Rs. 54,000 of donations, what are the large sums received by the Theosophical (Parent) Society in the respective countries? Here they are:—

IN INDIA	Rupees 40,000
IN EUROPE	7,000
IN AMERICA	700!!

Total 47,700 rupees or	£3,600
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Vide infra "Theosophical Activities": "The President Founder's Address."

The two "greedy Founders" having given out of their own pockets during these years almost as much, in the result there remain two impecunious beggars, practically two *pauper*-Theosophists. But we are all proud of our poverty and do not regret either our labour or any sacrifices made to further the noble cause we have pledged ourselves to serve. The figures are simply published as one more proof in our defence and a superb evidence of the PARADOXES to be entered to the credit of our traducers and slanderers.

[It will be appropriate to reprint here the following article by William Q. Judge which first appeared in *The Path* Vol. V, p. 376 for March 1891.—Eds.]

HOW THE SOCIETY IS RUN: WHO PAYS?

A few facts may be useful to stimulate and interest by way of chronicle. The Theosophical Society entered on its sixteenth year in November, 1890. It was founded without cash, it has worked in every quarter of the world, by its efforts the thought of the day has been affected in both East and West, all in the face of ridicule, without capital, and with but small contributions in its first ten years. How, then, has it been run, and who pays? It has been run on faith, and the few have paid while the many have benefited. Those few never begrudged the money, deeming it a duty to spend and be spent in a great and noble effort. But now that we have passed the fifteenth milestone and entered on the dawn preceding another important era in our history, it is surely time that more liberal contributions by those who have means should be made, and that those who can each spare a small sum, but hitherto have spent all on self or family, should donate that infinitesimal amount to enable the seed so carefully and painfully sown to be tended and made to yield a harvest.

Every member knows, or ought to know, that in the office of the General Secretary an enormous quantity of work is done. Not mere formal official work—for of that there is a minimum—but good, honest, painstaking work in attending to the needs of the whole body and of each and every member who indicates a want. Tracts by the hundred thousand sown over the land. Who paid? A few earnest men and women in money or work. Would our general treasury have permitted this? Every month a carefully prepared copy of the *Forum* is sent each member, and a carefully written article to each Branch. The printing of these, some \$27 per

month, was paid for by the treasury. Who paid for the labour, the intellect, the hire, the interest, the sympathy of the editor and assistants? No one but himself. And yet he, too, paid out largely in cash for the privilege of working in a noble cause. Every day occupied from nine o'clock to four in receiving, reading, and answering with care and theosophic interest the numerous letters from members and enquirers. Who paid? No one: it was free. When, then, did the *Forum* have the needful mental attention? At night, when the hard work of the day was over. For what profit? For no worldly profit, but at a loss of pleasures of the theatre, the music hall, the favourite study, while careless members in every corner almost hesitated to pay their dues.

Has the Society a complete record of its numerous members, of when and where admitted, and by whom endorsed? Yes, accurate in every particular. Who did it? The same persons in the same day's work. Who paid? No one, not even the treasury. And yet, indeed, some captious persons would even berate these unfortunate slaves of theosophy for an occasional whiff of the fragrant weed—their only dissipation. Thus the work goes on from day to day and week to week, no matter whether the members pay or not, and also in the face of many annoyances caused by the failure of Branch officials to read or follow the rules. But there is still other work done for the cause. Many persons talked with about theosophy, many articles written for the papers so that the name of theosophy may be made more widely known. When is that done, and who pays? In the evening, and it produces no pay.

Is pay desired, is it right to ask for it, is it the object of this to grumble at so much outlay? Not at all. But members ought to know these facts so that they may understand that a few persons in fact furnish the money for the very large expenses of the Society. This ought not to be so. One great reason why it should not be is that, when the necessary money is given by but a few, the resulting special karmic benefit flows to and follows after those few persons, whereas if the whole Society gave the means, not only greater work would be done, but also to every member would be recorded in the great karmic ledger the credit for such acts.

And just now there are great opportunities arising. The American Section should have in its special pay a number of learned men—they are called pandits—in India for the purpose of sending translations to us for general use and the education of the people in respect to what has been and is being done in the great cause of philosophy in Eastern lands. The present state of the general treasury will not permit of this now, although the amount

of money per month needed for the object is not very large. We have in India from the efforts of Col. Olcott a library which will one day be a great institution. We ought to have the staff of pandits there too, for the especial use of this Section. It remains to be seen whether we shall be able to accomplish this. There is no reason why we should not. Other societies are able to get the money for all sorts of purposes, such, for instance, as paying the salaries of useless missionaries to people who cannot be converted and are better unconverted. And we need also theosophical apostles.

Turn now to London. There we see that by the noble sacrifices of the few there is a headquarters, a real building, in which the work is carried on unceasingly. How could they ever have gotten a house if Mrs. Annie Besant had not given one to them, and how could they ever have produced the mass of literature given out by H. P. Blavatsky for our benefit if the Society had depended upon paid work for the procurement of it? See how much the English Government and the colleges pay for the work of such men as Max Müller and others, which, although it is good work in its way and has been going on for many years, has made no sensible change in the people by its weak and wavering impact upon their minds. Yet in fifteen short years the efforts of H. P. Blavatsky, Col. Olcott, and others have made the entire world look with longing and respect and hope to the vast stores left to us by the ancient philosophers of the East. And all of this by the few for no pay and for no honour, and in the face of calumny and scorn from the world at large.

Is it not the duty of every member of the Society to now, if never before, give what he can in time, money, and effort for the pushing on the work so well begun?

A few practical words. There is hardly a man or woman in the Society who is not able to spare in the course of the year at least five dollars. It may be saved by men in a hundred different ways, and by women in ways they know. The accumulation of these small sums would in the end be enough to carry on the various old plans so long in use, and forward others just formulated and to be made in the future. And such contributions given to a cause that has no dogma, no creed to enforce, no particular set of bishops and ministers to feed and pamper, would carry with them a force and energy great enough to make the name of theosophy known to every human being in the world, and at last to bring about the realization of the first object of the Society—the brotherhood of man—among men, which now sadly enough resides above, in the ideal, in the field of the stars.

WILLIAM Q. JUDGE

IN THE LIGHT OF THEOSOPHY

The article of Dr. A. S. Yahuda on "The Symbolism and Worship of the Serpent" (*Religions*, January 1939) corroborates on several points H. P. B.'s defence of that great and once universal dual symbol, degraded by the medieval theologians to typify evil alone. He brings out that among many peoples the serpent has been a symbol of wisdom and of healing as also of power, evil as well as good. He mentions the serpent as having been the symbol of the Sun-God Ra in ancient Egypt, as well as of lesser gods, and describes at some length the uræus, which, *The Theosophical Glossary* tells us, Occultism explains as "the symbol of initiation and also of hidden wisdom, as the serpent always is".

In regard to the dual symbolism of the serpent in ancient Egypt Dr. Yahuda tells us :—

Whilst on the one hand the serpent was supposed to have emanated from the eye of Ra and identified with the sun itself, the monster serpent Apophis was thought to represent darkness and evil and to be the most fearful enemy of sun and light and of all the gods. He was also the enemy of men and the destroyer of their souls.

In Babylonia "the serpent was generally conceived as representing the evil and demoniac spirits, though also in Babylonia serpents were believed to be protective deities, guarding holy places".

The Secret Doctrine throws a flood of light on what appears obscure in the mass of factual material assembled in the article, including its reference to the legendary "dragon kings" who tended the infant Buddha. Many pages of H. P. B.'s work are devoted to the rehabilitation of the "Fallen Angels" with Lucifer, their chief, whom Christian theology had degraded into the tempting serpent of the Garden of Eden. One clue H. P. B. furnishes, which solves many of the apparent riddles connected with the serpent symbol, is its common use in antiquity to designate the Adept, the master of the occult sciences.

"Serpent" and "Dragon" were the names given to the "Wise Ones", the initiated adepts of olden times.... The *Nāgas* of the Hindu and Tibetan adepts were human *Nāgas* (Serpents), not reptiles".

And again :—

The *Nagas* of the exoteric Buddhist are not "the fabulous creatures of the nature of serpents" ... but real living men, some superior to men by virtue of their Occult knowledge, and the protectors of Buddha's law, inasmuch as they interpret his metaphysical tenets correctly, others inferior morally as being black magicians".

There are depths to the mysteries of the Dragon and Serpent emblems which only deep study of the Ancient Wisdom will reveal. To the student who wishes to go into this fascinating subject may be suggested especially the section in Volume I on "Tree, Serpent, and Crocodile Worship" and those in Volume II on "Edens, Serpents, and Dragons" and "The Many Meanings of the 'War in Heaven'".

Dr. Ganganatha Jha brings out some important points in his article on "Dharma-Tattva" in the *The Kalyana-Kalpataru* for January 1939. He admits the truth of the charge sometimes facetiously brought against Hinduism, growing out of the translation of "Dharma" as "Religion", that "the Hindu regards eating and drinking and other equally unimportant things as Religion"; but "only in the sense that for the Hindu, *Dharma* embraces within its fold every form of activity". He thinks that in this sense "Duty" would have been a preferable translation. Dr. Jha quotes a well-known but misunderstood statement :—

Logic is inconclusive ; the *Śruti* texts are divergent ; there is no sage whose opinion does not differ. The truth of *Dharma* is hidden in the cave.

He points out that the cave meant is in no remote mountain fastness, but is "the cave of our heart, i.e., one's own conscience, the Inner Voice and sense of Right and Wrong". In that, he declares, lies the final sanction. But by which yardstick shall we measure the correctness of that inner voice? It is in the aspect of Dharma as a code of laws that man must seek that gauge. Nature's laws and processes have been studied by Occultists for untold ages and their Record is the infallible jurisprudence which every sincere practitioner of soul-life should learn to consult.

In this connection we extract the following from *Lucifer*, Vol. VIII, p. 502, August 1891 :—

Every individual, as well as every nation, has a Mantra or root word peculiar to his or its life and growth ; that word stamps the whole individual life and Karma with its distinguishing mark, and all manners and customs, all usages, all prevailing ideas, unless very transient or forced from outside, cannot be rightly understood and appreciated unless we come to know and understand the import of this Mantric word, this basic colour of the mosaic work, this key-note to the tune. The Mantra of Madame Blavatsky's life may be said to be *Yagna* or *Sacrifice*, that of the writer *Struggle*, that of the English *Mon Droit*, that of the U. S. Americans *Advance*, and lastly, that of the ancient Hindu nation—*Swadharma*, meaning the Law or Religion peculiarly its own. If any one wishes to examine

and judge of our ancient customs without taking into his consideration our Svadharma, he would surely fail, like many of his most fair-minded predecessors, to understand rightly and justly our present national life and that of bygone days.

It is a pity that Mr. Alvin Johnson's fervent appeal against anti-Semitism in *The Atlantic Monthly* for December, under the caption, "Good Will to Men", should be marred by an assumption of religious superiority which is no less unjust and unfounded than the racial superiority complex which is responsible for the terrible Jewish persecutions of the present day. Defence of the Jews should not involve the casting of slurs upon pre-Christian non-Jewish faiths, the injustice of which is apparent to the most casual student of comparative religions. It is not to minimize the genuine contribution of the Jews to modern civilization to refuse to credit Mr. Johnson's claim that

In place of childish aggregations of gods mostly malevolent, in place of terrifying superstitions abated only for the elect by philosophy, they gave us religions of singular purity and splendour that yet could reach even the lowliest minds,

or his even more remarkable statement that

It remained for Christianity to set up a moral law enjoining good will to all men, irrespective of social or political status, irrespective of nationality or colour.

Were the religions of the past indeed all superstitions? Was there no good will to all before Christianity? Let Mr. Johnson study the record of the missions of good will sent out by the Buddhist monarch, Asoka, several centuries before the Christian era. He will find much on the subject in the articles of Dr. Radhakumud Mookerji in *The Aryan Path* for January and February 1935 and September 1937. Not only in these missions to foreign rulers, but also in the ethics enjoined upon his own people, Asoka taught the highest practical morality and a universal religion of ethics and true tolerance. "Universal charity, modesty and mildness" were enjoined by Sri Krishna ages even before the Buddha taught; and the Sages of ancient China also rise in refutation of Mr. Johnson's claim.

What H. P. B. wrote in *The Key to Theosophy* in protest against a similar exclusive claim for Christianity is pertinent here:

What you call "Christian duties" were inculcated by every great moral and religious Reformer ages before the Christian era. All that was great, generous, heroic, was, in days of old, not only talked about and preached from pulpits as in our own time, but acted upon sometimes by whole nations. The history of the Buddhist reform is full of the most noble and most

heroically unselfish acts. "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil or railing for railing; but contrariwise, blessing" was practically carried out by the followers of Buddha, several centuries before Peter. The Ethics of Christianity are grand, no doubt; but as undeniably they are not new, and have originated as "Pagan" duties.

A. J. Lindsay in his December "Notes on the Way" in *Times and Tide* traces much of the confusion and perplexity of the day to the dearth of moral guidance, to the failure of political leaders "to appeal to the potential force of moral imagination, especially among the young". He finds in the Icelandic Sagas proof of the law-enforcing power of public opinion convinced of the importance of law maintenance and focused by bold leadership, and he declares that "the League of Nations failed because there was not enough leadership or heroism in making it work." He quotes Wordsworth's contemptuous reference to

"...the weak,
The vacillating, inconsistent good",

and yet he recognizes that the present indecision and confusion does not spring from decadence, from inherent baseness and selfishness. Implicit in his whole argument is the recognition that in the human heart lives the potentiality of nobility, of moral grandeur, of self-abnegation. Man is, in fact, by nature a spiritual being and it is vain to expect that any appeal other than to his real nature will call forth the response of brotherliness and of readiness to sacrifice himself for the good of others which is the need of the world to-day. The consciousness of that inner Divinity has to be aroused.

The Master of Balliol does well to suggest turning to the prophets as one present need, for in their recorded message down the ages can be found both the witness to the Divinity in man and the Word that can awaken It to potent manifestation. Because of that Record the world is not without moral guidance even in our day. Little more than half a century, in fact, has passed since H. P. Blavatsky restated the ancient truths that the world had forgotten and called men once again to the recognition of themselves as immortal Souls evolving towards the stature of perfection. The corollary of the Divinity in each man is the other Theosophical fundamental of the Brotherhood of all. That dual teaching, with its metaphysical basis and all of its ethical implications, offers the one infallible panacea for all the ills from which the world is suffering.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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