

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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W. Q. JUDGE IN INDIA

Fifty years ago, in 1884, William Quan Judge, the great American Theosophist, the anniversary of whose death falls on the 21st of March, visited India. He was one of the three main founders of the original Theosophical Society; a trusted friend of H. P. B., her able co-worker, and a successful Chela of the Masters. After her death, although misunderstood and maligned, he kept on labouring, true to himself and to the Masters' Programme, till death released him in 1896. The subsequent careers of his chief detractors unmistakably reveal how wrong they were; while some of them retired into the comfort and quiet of private life, or found non-theosophical but congenial spheres of service, others remained active, to the ruin of the grand movement inaugurated by H. P. B. Who kept furrowing the field with the plough of H. P. B.? Who kept on sowing the seeds she left behind? W. Q. Judge kept on so labouring—not a claimant but a humble exponent, not pushing himself to the fore and attracting personal attention, but repeating the Teachings and insisting on devotion to them.

This year it is opportune to refer to Mr. Judge's visit to the land he greatly loved—India. After spending some time in Europe with H. P. B. he came to India, landing in Bombay in July, 1884.

BOMBAY.

He gave his first public lecture in the Framjee Cowasjee Institute on "Theosophy and the Destiny of India". A report dated the 18th of July contains the following remark:—

The lecture made a deep impression on its hearers, and it is my firm conviction that if such able discourses were repeated from time to time, and theosophy presented to outsiders in the attractive form which Mr. Judge knows so well how to give it, the first object of your Society—that of Universal Brotherhood under the common banner of Theosophy—will soon be much nearer accomplishment than it now appears.

Below we extract from the report a statement of Mr. Judge:—

The history of all conquered countries, of England herself after the Norman conquest, of Spain, of Mexico, when Spain over-ran her, showed that in every case the conquered have been too apt to give up their manners and customs, their habits of thought, their religion and their nationality, for those of the conquerors. India, alone, of all conquered countries, has resisted the shock of invasion, and remains to this day as thoroughly Indian in thought, in manners and in religion, after years of subjection to a foreign rule, as in the days when her own sons ruled the land.

The lecturer called upon his hearers to rouse themselves, to study their own books, and to translate them for the benefit of the world. He believed that translations by western authors, although not without merit in some cases, were at best unreliable interpreters of Indian modes of thought, and that a genuine Indian, with a fair knowledge of the language in which his books are written, could do much towards enriching European minds with the treasures of Indian philosophy and religion.

POONA.

On the 23rd of July he gave a lecture at the Poona Town Hall on "The West and what India can give It" which "was heard with great attention and created an extremely favourable impression as Mr. Judge is an excellent speaker". Says the report:—

He gave a brief description of life in America, particularly with reference to the education and prospects of young men in that country, and pointed out how the West had progressed in material civilization—a part of which India would do well to follow, but other portions of Western civilization would prove injurious to this country where the intellectual part of the brain seemed to be more developed than the part referring to material progress. He said that this country had an immense store of learning in religion, philosophy and certain sciences called psychical, and that if those stores were unearthed and properly brought to light, they would be the means of giving to humanity the principles of that one true religion which is the highest science and the highest philosophy. That the destiny of India was to teach the people of the West spirituality, and that the learned sons of India ought to work in that direction to rehabilitate themselves in the eyes of the whole world, which would then look up towards India with the respect which it has the means to command.

No less a person than M. G. Ranade, scholar and reformer, "made a long speech" after the lecture, in which he thanked Mr. Judge "for his eloquent, practical and instructive address".

HYDERABAD.

On the 29th July "he enlightened the audience for an hour"; it "gave a calm and attentive hearing to his beautiful speech".

SECUNDERABAD.

On the 29th July he lectured on "Theosophy and the Destiny of India". Says the report:—

He stated that he had come all the way from America, to help in the work of the Theosophical Society. He said that, as the organization of the Society in New York was made under the auspices of the venerable Mahatmas, the Theosophical Society really had its rise in India, or, as he called it "The Land of Mysteries." He gave a short and interesting account of the circumstances under which it was organised, and said he was one of the founders with Madame H. P. Blavatsky and Colonel H. S. Olcott.

He impressed upon the minds of the public the fact that *freedom of thought* led men to practise Universal Brotherhood, to some extent, in the same way as persons engaged in trading transactions cultivate a kind of brotherhood with persons in foreign countries, forgetting the artificial differences imposed by caste, creed and colour.

GOOTY.

On the 5th August he lectured here, and a report states that "he explained some passages in the Hindu sacred books that the West had laughed at."

AT ADYAR.

In company of his friend and colleague, Damodar K. Mavalankar, Mr. Judge laboured in different ways. Having established contacts, having reforged links, when he sensed the impending treachery to H. P. B., he left for the U. S. A., where he resuscitated Theosophy.

"By their fruits ye shall know them" says the Bible: by his writings left behind W. Q. Judge has to be known; to know him through them is to respect him. His pen had neither the vigour nor the

profundity of H. P. B.'s; he did not possess either her knowledge or her powers; and whatever he acquired of each was from and through her. Where she confidently led he followed; she was the Messenger; he, with Damodar and a few others unknown to the world, a faithful practitioner of what she taught, and an indefatigable transmitter of what she herself transmitted.

A FRIEND OF OLD TIME AND OF THE FUTURE

As such does William Q. Judge appear to me, as doubtless he does to many others in this and other lands.

The first Theosophical treatise that I read was his *Epitome of Theosophy*; my first meeting with him changed the whole current of my life. I trusted him then, as I trust him now and all those whom he trusted; to me it seems that "trust" is the bond that binds, that makes the strength of the Movement, for it is of the heart. And this trust he called forth was not allowed to remain a blind trust, for as time went on, as the energy, steadfastness and devotion of the student became more marked, the "real W. Q. J." was more and more revealed, until the power that radiated through him became in each an ever present help in the work. As such it remains to-day, a living centre in each heart that trusted him, a focus for the Rays of the coming "great messenger."

Having been engaged in active T. S. work in Boston for over seven years, it has been my Karma to be brought in touch with him under many different circumstances, the various crises local and general, through which the Society has safely passed. In all these, his was the voice that encouraged or admonished, his the hand that guided matters to a harmonious issue. Of his extraordinary power of organization, his marvelous insight into the character and capacity of individuals, his ability of turning seeming evils into powers for good, I have had many proofs.

That he was a "great occultist" many know by individual experience, but none have fathomed the depths of his power and knowledge. The future will reveal much in regard to him that is now hidden, will show the real scope of his life-work. We know that to us that life-work has been an inestimable boon, and that through us it must be bestowed on others. The lines have been laid down for us by H. P. B., W. Q. J., and Masters, and we can take again our watchword, that which he gave us at the passing of H. P. B., "Work, watch and wait." We will not have long to wait.

ROBERT CROSBIE

OUR CYCLE AND THE IMMEDIATE PAST

[In her *Lucifer* for May 1889 (Vol. IV, page 177), H. P. B. published an editorial under the heading, "Our Cycle and The Next". Some extracts are printed below. What was then the future is now our immediate past. The Theosophical student will see how prophetic was H. P. B., and he can draw lessons from the article for his own practical purposes to day. Among these is the power to see and portray our own era—progeny of the half-caste pair graphically described in the article.—EDS.]

"The world's great age begins anew,
The golden days return,
The earth doth like a snake renew
Her winter weeds outworn."

—SHELLEY.

"My friend, the golden age hath passed away.
Only the good have power to bring it back. . . ."

—GOETHE.

What had the author of *Prometheus Unbound* in his mind's eye when writing about the return of the golden days, and the new beginning of the world's great age? Has his poetical foresight carried his "Vision of the Nineteenth Century" into the "One Hundred and Nineteenth," or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is "a phenomenon of frequent occurrence, particularly in past ages," that "what *we shall become* is pictured by something which *we already have been*; and that what we have to obtain is represented as something which we have formerly lost." And he adds, "what Rousseau, under the name of the state of Nature, and the old poets by the title of the Golden Age, place *behind* us, lies actually *before* us."

Such is also Tennyson's idea, when he says:

"Old writers push'd the happy season back—
The more fools they—we forward: dreamers both..."

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.

Oh ye, gods, how dissembling and truly sacrilegious in the face of every truth, is this, our century, with all its boastful sanctimoniousness and cant! Verily, "Pecksniffian" ought to be thy name, oh, *nineteenth* of thy Christian series. For thou hast generated more hypocrites in a square yard of thy civilized soil than antiquity has bred of them on all its idolatrous lands during long ages. And thy modern Pecksniff, of both sexes, is "so thoroughly impregnated with the spirit of falsehood that he is *moral* even in drunkenness and canting even in shame and discovery," in the words of the author of "Martin Chuzzlewit."

If true, how dreadful Fichte's statement! It is terrible beyond words. Shall we then expect

at some future recurring cycle to *rebecome* that which "we already have been," or *that which we are now*? To obtain a glance into the future cycle we have thus but to examine the situation around us in the present day. What do we find?

Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, *dissembling*. Falsification on every plane; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach; beauty and fresh colours without, and rottenness and corruption within. Life—a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the hearts' blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.

Who, in this century, would presume to say what he thinks? It takes a brave man, nowadays, to speak the truth fearlessly, and even that at personal risk and cost. For the law forbids one saying the truth, except under compulsion, in its courts and under threat of perjury. Have lies told about you publicly and in print, and, unless you are wealthy, you are powerless to shut your calumniator's mouth; state facts, and you become a defamer; hold your tongue on some iniquity perpetrated in your presence, and your friends will hold you as a participator therein—a confederate. The expression of one's honest opinion has become impossible in this, our cycle. The just lost bill repealing the "Blasphemy Laws," is a good proof in point. . . .

But the world, in our day, judges everything on appearance. Motives are held as of no account, and the materialistic tendency is foremost in

condemning *a priori* that which clashes with skin-deep propriety and encrusted notions. Nations, men, and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization kill all goodness and truth. As observed by St. Georges, the savage races are fast disappearing, "killed by the mere contact of civilized man." No doubt it *must be* a consolation to the Hindu and even the Zulu, to think that all their surviving brethren will die (thanks to the missionary effort) linguists and scholars, if not Christians. A theosophist, a colonist born in Africa, was telling us the other day that a Zulu had offered himself to him as "a boy." This Caffre was a graduate of a college, a Latin, Greek, Hebrew and English scholar. Found unable with all these achievements to cook a dinner or clean boots, the gentleman had to send him away—probably *to starve*. All this has inflated the European with pride. But, as says again the above-quoted writer, "he forgets that Africa is fast becoming Mussulman, and that *Islam*, a kind of granite block which in its powerful cohesion defies the force of the waves and winds, is refractory to European ideas, which, so far, have never seriously affected it." Europe may yet awaken one day to find itself Mussulman, if not in "durance vile" to the "heathen Chinees." But when the "*inferior* races" have all died out, who, or what shall replace them in the cycle that is to mirror our own?

There are those, also, who with a superficial eye to ancient as also to modern history, slight and disparage everything ever achieved in antiquity. We remember reading about heathen priesthoods; who "built proud towers," instead of "emancipating degraded savages." The Magi of Babylon were contrasted with the "poor Patagonians" and other Christian missions, the former coming out second best in every such comparison. To this it may be answered that if the ancients built "proud towers" so do the moderns; witness, the present Parisian craze, the *Eiffel Tower*. How many human lives the ancient towers cost, no one can tell, but the *Eiffel*, unfinished as it is, has cost in the first year of its existence over one hundred workmen killed. Between the latter and the Babylonian Tower, the palm of superiority in usefulness belongs by rights to the *ziggurat*, the Planet Tower of Nebo's Temple of Borsippa. Between a "proud tower" built to the national God of Wisdom, and another "proud tower" constructed to attract the children of folly—unless it is urged that even modern folly is superior to ancient wisdom—there is room for a diversity of opinions. Furthermore, it is to Chaldean *astrolatry* that modern astrognosy owes its progress, and it is the

astronomical calculations of the Magi that became the ground-work of our present mathematical astronomy and have guided discoverers in their researches. As to missions, whether to Patagonia or Anam, Africa or Asia, it is still an open question with the unprejudiced, whether they are a benefit or an evil which Europe confers on the "degraded savages." We seriously doubt whether the "benighted" heathen would not profit more by being left severely alone than by being made (in addition to treason to their earlier beliefs) acquainted with the blessings of rum, whiskey and the various ensuing diseases which generally appear in the trail of European missionaries. Every sophistry notwithstanding, a moderately honest *heathen* is nearer the Kingdom of Heaven than a lying, thieving, rascally Christian convert. And—since he is assured that his robes (*i. e.* crimes) are washed in the blood of Jesus, and is told of God's greater joy "over one sinner that repenteth" than over 99 sinless saints—neither he, nor we, can see why the convert should not profit by the opportunity.

Pride and conceit are the two hideous cancers devouring the heart of *civilized* nations, and selfishness is the sword handled by evanescent *personality* to sever the golden thread that links it to immortal INDIVIDUALITY. Old Juvenal must have been a prophet. It is *our* century that he addresses when saying:

"We own thy merits; but we blame beside
Thy mind elate with insolence and pride!"

Pride is the first enemy to itself. Unwilling to hear any one praised in its presence, it falls foul of every rival and does not always come out victorious. "I am *the ONE*, and God's elect," says the proud nation. "I am *the invincible* and the foremost; tremble all ye around me!" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled. "I am the *ONE*," croaks the private crow in peacock's feathers. "I am *the ONE*—painter, artist, writer, or what not—*par excellence* ... On whomsoever I shed my light, he is singled out by the nations; on whomsoever I turn my back, he is doomed to contempt and oblivion."

Vain conceit and glorification. In the law of Karma as in the truths we find in the gospels, he who is the first will be the last—hereafter. There are those writers whose thoughts, however distasteful to the bigoted majority, will survive many generations; others which, however brilliant and original, will be rejected in the future cycles. Moreover, as the cowl does not make the monk, so the external excellence of a thing does not guarantee the moral beauty of its workman, whe-

ther in art or literature. Some of the most eminent poets, philosophers and authors were historically immoral. Rousseau's sethics did not prevent his nature being far from perfect. Edgar Poe is said to have written his best poems in a state verging on *delirium tremens*. George Sand, her magnificent psychological insight, the high moral character of her heroines, and her elevated ideas notwithstanding, could have never claimed the *Monthyon* prize for virtue. Talent, moreover, and especially genius, are no development of any one's present life, of which one ought to feel personally proud, but the fruition of a previous existence, and its illusions are dangerous. "Maya," say the Orientals, "spreads its thickest and most deceitful veils over the most lovely spots and objects in nature." The most beautiful serpents are the most venomous. The *Upas* tree, whose deadly atmosphere kills every living thing that approaches it, is—the Queen of Beauty in the African forests.

Shall we expect the same in the "coming cycle"? Are we doomed to the same evils then that befall us now?

Nevertheless, and though Fichte's speculation will have proved correct and Shelley's "Golden Age" will have dawned upon mankind, still Karma will have its usual way. For we shall have become "the ancients" in our turn, for those who will come long after us. The men of that period will also believe themselves the *only* perfect beings and show scorn to the "Eiffel" as we show scorn to the Babel-tower. Slaves to the *routine*—the established opinions of the day; what they of the next cycle will say and do, will alone be well said and done.

"Wolf! wolf!" will be the cry raised against those who, as we defend the ancients now, will attempt to say a good word for us. And forthwith the finger of scorn and every weapon available will be directed at him who falls off from the beaten track, and at the "blasphemers" who may dare to call by their right names the gods of that cycle, and presume to defend their own ideals. What biographies shall be written of the famous infidels of to-day, one can foresee in reading those of some of England's best poets; *e. g.*, the posthumous opinions passed on Percy Bysshe Shelley....

Such is our century, so noisily, but happily for all preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents—an honest mother called "mediæval supersition" and a dishonest, humbugging father, a profligate impostor, universally

known as "modern civilization." This unpaired, odd team which now drags the car of progress through the triumphal arches of our civilization, suggests strange thoughts. Our Oriental turn of mind makes us think, as we gaze at this orthodox piety harnessed together with cool sneering materialism, of a fitting symbol for our century. We choose it in the colonial productions of European ethics (alas, *living* productions!) known as the *half-castes*. We fancy a coffee-coloured, oily face, looking insolently at the world through an eye-glass. A flat and woolly head, surmounted by a tall hat, enthroned on a pedestal of white-starched collar, shirt, and fashionable satin cravat. Leaning on the arm of this hybrid production, the flat swarthy visage of a mongrel beauty shines under a Parisian bonnet—a pyramid of gauze, gay ribands and plumes....

Indeed, this combination of Asiatic flesh and European array, is no more ludicrous than the bird's-eye view of the moral and intellectual amalgamation of ideas and views as now accepted. Mr. Huxley and the "Woman clothed with the Sun"; the Royal Society and the new prophet of Brighton, who lays letters "before the Lord" and has messages for us in reply "from Jehovah of Hosts"; who signs himself, unblushingly, "King Solomon" on letters stamped with the heading "Sanctuary of Jehovah" (*sic*), and calls the "Mother"—(the said *Solar* "woman") "that accursed thing" and an *abomination*.

Yet their teachings are all authoritative and *orthodox*. Just fancy Mr. Allen Grant trying to persuade General Booth that "life owes its origin to the chemically-separative action of ether-eal undulations on the cooled surface of the earth, especially carbonic anhydride and water"; and "le brav' general" of England, arguing that this cannot be so, since this "cooled surface" was only called into being 4004 B. C.; thence, that his (Allen Grant's) "existing diversity of organic forms" was not in the least due, as his new book would make the unwary believe, "to the minute interaction of dynamical laws," but to the dust of the ground, from which "the Lord-God formed the beast of the field" and "every fowl of the air."

These two are the representatives of the goats and the sheep on the Day of Judgment, the Alpha and the Omega of orthodox and correct society in our century. The unfortunates squeezed on the neutral line between these two are steadily kicked and butted by both. *Emotionalism* and *conceit*—one, a nervous disease, the other that feeling which prompts us to swim with the current if we would not pass for retrograde fogeys or infidels—are the powerful weapons in the hands of our pious modern "sheep" and our learned "goats." How many swell the respective ranks

merely owing to one or the other of these feelings, is known to their *Karma* alone

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience—"that still small voice" which, when heard, deafens the mighty roar of the Niagara Falls itself and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time.* Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western "civilization." But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

An infidel paper contains some optimistic words, the last prophecy by Victor Hugo, who is alleged to have said this:

"For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.

"All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!"

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realise that in these alone can true happiness be found, and never in wealth,

possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

"OUTRAGING RELIGIOUS FEELINGS"

The rejection some time ago by the Senate of Bombay University of a motion "to encourage religious teaching in the schools and colleges under the control of the university," was the occasion of two articles appearing in *Reason*, the official organ of the Rationalist Association of India. This Society's aim is to

combat all religious and social beliefs and customs that cannot stand the test of reason and to endeavour to create a scientific and tolerant mentality among the masses of the country.

It was inevitable that the Editor should rejoice at the Senate's decision, and the advice offered that it would have been more useful to have proposed a study of comparative religions "which would free the mind from the narrow belief that only one's own religion is the true one," is advice with which every Theosophist would be in agreement. But it was also, perhaps, inevitable that the articles which appeared in *Reason*, namely "Religion and Morality" and "The Holy Year," should give offence to orthodox Muhammadans and Roman Catholics. Dr. D'Avoine, the Editor of *Reason* and author of the articles, was charged with deliberately and maliciously outraging the religious feelings of Muslims and Roman Catholics. But he has been acquitted by the Chief Presidency Magistrate, Bombay, upholding the right of legitimate criticism of religious creeds, dogmas and beliefs.

We are not here concerned with any particular points in Dr. D'Avoine's articles; but if Muhammadanism and Roman Catholicism feel outraged at decently worded criticism, it is time that they attended to reforming their respective religious outlooks. The Rationalist Association doubtless, as Theosophy, is perfectly impersonal as regards creeds; and therefore criticism, provided it be not malicious—and in the case in question it was held not to be so—should be welcome. The Rationalist Association's position is of course materialistic, and, as such, it differs fundamentally from the Theosophical position, but its endeavour is to attack superstition in whatever form it presents itself, and thus it does Theosophical work.

QUESTIONS ANSWERED

"Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."—H. P. B.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

"Ah! the wonder of the Banyan Tree. There sits the Guru Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled."

Q. If poverty is always a reflection of spiritual poverty, how is it that many noble men and women have been very poor? May we conclude that riches is a reflection of spiritual wealth, and if so, how account for the possessions of immoral and ignorant people?

Ans. It may be stated at the outset that the hypothesis on which this question is based is incorrect. Physical poverty is not necessarily a reflection of spiritual poverty; in certain cases it may indicate the very reverse. The Buddha voluntarily abandoned a Kingdom and embraced a life of poverty for the sake of alleviating the sufferings of mankind; Jesus, who was the son of a carpenter and lived the life of a poor man, is looked up to by millions as their spiritual ideal. Mr. Judge once wrote:—"The self may not wish for the pleasures of wealth, but seeing the necessity for discipline decides to assume life among mortals in that low station where endurance, patience and strength may be acquired by experience." It is obvious that there are many rich people who have worthless characters. That is not to say that there are not many men and women blessed with great possessions who are also spiritually rich. We might instance here Asoka, Marcus Aurelius, Akbar, the Baroness Burdett-Coutts; the *Gita* specially refers to King Janaka as having attained to perfection by action.

The truth is that both wealth and poverty should be regarded as neither good nor bad in themselves, but simply as objects of trust and as avenues of experience. Both provide necessary experiences, but the ordinary man learns usually more quickly through poverty and pain than through pleasure and riches. The *Gita* tells us that, to the spiritual man, "gold and stone are the same"—which means that such a man has

learned the lessons which both can teach, and has learned to assess both at their proper value as avenues of experience. The questioner would find Mr. Judge's article "Is Poverty Bad Karma" helpful. It is included in *U. L. T. Pamphlet, No. 6*.

Q. With reference to *The Key to Theosophy* (p. 34, Indian Edition)—Did Moses actually teach "An eye for an eye and a tooth for a tooth," and if not what is the teaching he gave from which this saying has come?

Ans. With regard to the text quoted H. P. Blavatsky states that "the perversity of this doctrine and of so many others *Theosophy alone* can eradicate".

It is recorded in the Book of *Exodus* (chapters xx, xxi) that Moses, after giving to the Children of Israel the well-known Ten Commandments, delivered also by the Lord's command several further laws, among which is "Eye for eye, tooth for tooth, hand for hand, foot for foot," etc. This precept is recorded again in *Leviticus* xxiv, 20 and *Deuteronomy* xix, 21. It was this particular teaching which Jesus contradicted in his Sermon on the Mount:—

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whoever shall smite thee on thy right cheek, turn to him thy other also." (*Matthew*, v, 38, 39).

It is quite impossible to know with certainty any words that Moses may have spoken. This difficulty occurs also with the sayings of Jesus. But there is no more ground for thinking that Moses said the particular words in question than that Methuselah lived to the age of 969 years (*Genesis* v, 27), and like H. P. Blavatsky not being forced to believe it, we may laugh at it, at the risk of being regarded by many as a blasphemous heretic.

The first five books of the Bible—the Pentateuch—are ascribed to Moses, but no one is obliged to believe that Moses wrote every word of the Pentateuch. H. P. B. holds that the Pentateuch as we have it was compiled by Ezra after the Babylonian captivity, and revised by the Rabbis of the Great Synagogue. (*Isis Unveiled* I, 578).

As for Moses himself, Theosophy teaches us that he was an Initiate and those interested are referred to *Isis Unveiled*.

TWO SUICIDES AND THEOSOPHICAL STUDENTS

Many outsiders question the practicality of the Theosophical aims and objects, and even students themselves fail sometimes to remember the vital and urgent necessity of this work of changing the mind and the heart of the race. Who would not throw everything else aside to help in a matter of life and death on this physical plane? It is not so easy to see the dire straits of men and women on the plane of the human soul, on the plane of thought and feeling. It is only when the explosion point is reached with its visible cataclysm that we are forced to ask ourselves, "What state of mind could have brought about such a disaster?"

The aftermath of Christmas has produced its usual wave of suicides. Only the "impractical" work of changing the outlook and giving an understanding of life and its laws can lessen that tide. Here are the letters left by two of the cases reported, the first that of a young man of twenty-four.

I am on the verge of a long journey. I am going home, and yet I expect I shall have to answer for taking my life. What will my punishment be?

In any case God must realise that my love is too great. He gave me my brain, my body, my thoughts, my capacity for love. He gave me everything. Then He must realise that I cannot bear this life any longer.

If my time were not come I could try a thousand times to take my life and not succeed. Whatever I do it will be because He has permitted me to find rest.

Tallness, shortness, cleverness, backwardness, and bravery are all given by glandular secretion. We are far from being our own masters. That is for fools.—*The Morning Post* (London), January 4th.

Behold, you devout followers of a Personal God, the logical outcome of belief in weak man's dependence on his Creator! Yet materialistic Science must share with materialistic Theology the responsibility for the helpless attitude of man, his feeling of being overwhelmed by life, and powerless to change it for himself. That is why people refuse to face Life or to face their own natures, because, being ignorant, they are afraid to do so. And if something shocks them from their heedless living, they break under the impact.

The other case is that of a young novelist with, it is said, a brilliant career before her.

I am killing myself because I have never sincerely loved any human being all my life. I have accepted kindness and friendship and even love without gratitude and given nothing in return.—*The News Chronicle* (London), January 10th.

Her life had seemed to her worthless and meaningless. But life has no meaning for the majority of mankind. Look at the men and

women as they pass you in the street, in the train, in the bus. Look when their faces are without the false stimulus of so-called pleasure, when the mask they assume before the world has been unconsciously dropped. *Look* at them—from the point of view of the soul—and then, may divine Compassion enkindle you, O Seeker after Wisdom. What right have we to Theosophy if we do not spread out full hands to feed those other hungry souls with its inspiration and aid? What *can* we give? The divine metaphysics whose mightiness we dimly sense? Ay, but as the divine soul must be clothed in earthly garb to become potent on this plane, so must the metaphysics be clothed in language that can touch the common man. He needs "a profounder conviction of Universal Brotherhood," the knowledge of himself as the immortal Soul passing from life to life, verily sower and reaper, in one, of his own karmic destiny. He needs the scientific knowledge of his own dual nature, godlike and devilish, the knowledge of the after-death conditions, and he needs the inspiration of the living examples of those Great Ones who have reached the glorious state that is his goal also. How can this be given to the men and women around us? By the example of actions, by the activity of speech and pen, and still more by the power of thought, which can enter where speech and action may not.

We can scatter the thought-seeds of right ideas, of noble and courageous aspirations, seeds that will be received, albeit unconsciously, by those in whose minds the soil is in any way prepared. "But we cannot see the specific results of our efforts to help, as we can in the giving of physical aid!" So much the easier then, when we cannot see the results, to fulfil the charge given us throughout the *Bhagavad-Gita*.

Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, O Dhananjaya, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure.

Be true lovers, but of God, and not of each other. Love each the other in that to one another ye mirror God, for that God is in you each.

—W. Q. JUDGE

WHO CAUSED THE BIHAR EARTHQUAKE?

GOD OR MAN ?

A controversy interesting to students of ethics, philosophy and religion has taken place between India's two great leaders—Gandhiji and Tagore. The calamity caused by the earthquakes forms the basis of discussion.

Gandhiji's view is this :—

This earthquake is a divine chastisement by God for our Sins . . . a visitation for the Sin of untouchability.

Dr. Tagore said :—

If we associate ethical principles with cosmic phenomena we shall have to admit that human nature is morally superior to Providence that preaches lessons in good behaviour in orgies of the worst behaviour possible. For we can never imagine any civilized ruler of men making indiscriminate examples of casual victims, including children and members of the untouchable community, in order to impress others dwelling at a safe distance who possibly deserve severe condemnation.

In the discussion both leaders referred to laws of nature. Dr. Tagore asserted :—

Physical catastrophes have their inevitable and exclusive origin in certain combinations of physical facts. Unless we believe in the inexorableness of universal laws in the working of which God himself never interferes, imperilling thereby the integrity of His own creation, we find it impossible to justify his ways on occasions like the one which has sorely stricken us in an overwhelming manner and scale.

Here God and universal laws are made distinct and separate ; but thus the poet pushes back his own problem one step—why did an all-merciful God make such laws with the cruel and ghastly operations of which he will not interfere ?

Gandhiji is more puzzling inasmuch as he accepts the poet's view of non-interference by God with universal laws but also says that "God is Law" that "He and His Law are one. The Law is God." Further, he says that "we do not know the Law or the laws fully, and what appear to us as catastrophes are so only because we do not know the universal laws sufficiently . . . I admit my utter ignorance of the working of the laws of nature." Then, his opponents may well ask, how do you know that untouchability is the cause and earthquake the result ?

What has Theosophy to say ?

The philosophy of Theosophy, *i. e.*, *Brahma-Vidya*, has answers for all questions, explanations for all phenomena, and has no unsolved problems. Students of Theosophy have their limitations like students of philosophy or science, but those limitations are in themselves, and not inherent in the synthesis of philosophy, religion and science which is Theosophy. Modern knowledge has its own limitations ; it is ever changing. Not so Theosophy.

Let us see what light Theosophy can throw on these questions of God, Law and catastrophes.

God and Law are not two separate things ; Gandhiji repeats but a Theosophical teaching when he says that God and Law are identical. God is not extra-cosmic ; He, or rather It, continuously operates everywhere. God is not a Person ; we must regard It as Impersonal Law.

Our Deity is the eternal, incessantly *evolving* not *creating*, builder of the universe ; that *universe itself unfolding* out of its own essence, not being *made*. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes—ITSELF. It is the one law, giving the impulse to manifested, eternal, and immutable laws, within that never-manifesting, *because* absolute LAW, which in its manifesting periods is *The ever-Becoming*."—*The Key to Theosophy*, p. 54

This one Law is known as Karma in the Indian Philosophy.

We consider it as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law *which adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable*, its action is perceivable.—*The Key to Theosophy*, p. 167.

Nothing in nature happens by chance, nor are there miracles. Everything that happens is the result of Law—eternal, immutable, ever active. The many laws of nature are but expressions of the One Law, omnipresent and eternal. Physical laws to which Dr. Tagore refers are themselves but outer manifestations of inner laws and of the One Law or Deity in action.

How does the Law function ?

Karma-Nemesis is the synonym of PROVIDENCE, minus *design*, goodness, and every other *finite* attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a philosopher will not speak of the goodness or cruelty of Providence ; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives ; and that it punishes the evil-doer—aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them.—*The Secret Doctrine*, Vol. I, p. 643.

Applying the principles implicit in the above teachings it might be said that no God sent

this visitation or allowed this catastrophe or performed this phenomenon. The earthquake occurred according to Law—cause producing effect; the effect is wrapped up in, and is not succedent to, the cause. It is a natural and legitimate action of the law that “knows not wrath, nor pardon”. Its effects are felt by intelligences of many grades—mineral, vegetable, animal, and human—and they all have participated in the causes; the causes are unknown though some of the effects, like pain and suffering to human body and mind, are perceived.

This explanation that the suffering Biharis through their own Karma are responsible for the earthquake may sound fanciful and even fantastic; but rigid justice rules the world and the earthquake is but a channel or an instrument through which Karmic law is adjusting the disturbed harmony, and the original disturbers are now feeling the effects of the disturbance they caused in the past. Theosophy explains the process by which such Karmic precipitations take place:—

Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought. (“Aphorisms on Karma”—No. 30, *U. L. T. Pamphlet* No. 21.)

Furthermore, the earthquake is a means whereby Karma is affording an opportunity to all concerned to learn—each sufferer his own lesson—and there are as many experiences and as many lessons as there are sufferers. Therefore Gandhiji is once again repeating a Theosophical truth when he says that “behind even this indescribable calamity there is a divine purpose that works for the good of humanity”.

We cannot overlook another aspect of the Great Law which says: “Inaction in a deed of mercy becomes an action in a deadly sin”; and so all who have not directly suffered must contribute in whatever way they can to the alleviation of the terrible suffering of our brothers in Bihar.

RELIGION OF TO-DAY

The Bishop of Chelmsford is responsible for a very pertinent diagnosis of the attitude of mind that, to-day, generally passes for religion. The following is taken from the report in *The Daily Telegraph* (London), February 2nd:—

“There is a great deal of frothy religious sentiment which does duty for religion with multitudes of people and often destroys true religion, just as a schoolboy destroys a healthy appetite by eating too many cream buns.”

“I have tried,” the bishop says, “to formulate this religious sentiment in a creed. I think it would run something like this:

“I believe in God, the Father, because I feel sure that there must be a God of some kind: a sort of eternal good nature and easy-going tolerance.

“I believe that Jesus Christ lived a holy life which I ought to admire, and I believe that I ought to obey the teaching of the Sermon on the Mount. I am not quite clear what it contains, but I imagine no one can really be expected to live up to it. I have great reverence for the Cross, but I do not pretend to understand what it means.

“I am not quite sure whether I believe in life everlasting, but if there is such a thing I believe that somehow or other everything will turn out all right for everybody in the long run: at any rate, I hope so. Amen.

“This ‘religion,’ which means in practice that we shall all muddle through into heaven, and that we must all subscribe to the local hospital to cover a multitude of sins, is certainly not Christianity,” adds the bishop. “I have heard it described as ‘the religion of the hot-water bottle.’

“It creates a feeling of snugness and somnolence. It has affected a large number of churches, and this is one of the principal reasons why so many people have abandoned church-going. No one wants a religion which does not make serious demands on one’s life.”

It is only when beliefs are put into practice in daily life that their inherent truth or falsity stands revealed. Will the dogmas of the Christian Church stand the test?

The above picture equally applies to the religious attitude of any orthodox religionist. Take Hinduism. Sentimentalism in religion has long been sapping the roots of pure Hinduism and a Brahmin priest is as unenlightened as those for whom he prays and for whom (or because of whom?) he lives! He encourages and is allowed to encourage superstitions and he exploits the credulous masses through the weapon of ineffective ceremonials—from birth to death. The orthodox Hindu habitually soothes his conscience by imagining that “no one can really be expected to live up to” the teachings of the *Gita* or the injunctions of the *Manava-Dharma-Shastra*. He also cherishes a vague and irresponsible optimism that whatever his present delinquencies he will somehow be escorted into Indra-loka, Shiva-loka, or whichever loka he desires, for everything must end well. The Bishop of Chelmsford says that many people in the West have abandoned church-going, having realized the fact that religion which has no bearing on practice is lacking its very *raison d’être*. How about temple-going in India? Hindu orthodoxy hesitates to face this problem, thus only hoping to postpone its imminent doomsday. “The drift of modern thought is palpably in the direction of liberalism in religion as well as science. Each day brings the reactionists nearer to the point where they must surrender the despotic authority over the public conscience, which they have so long enjoyed and exercised. . . . The day of domineering over men with dogmas has reached its gloaming.”—*Isis Unveiled*, I, p. vii.

THREE IDEALS

HAPPINESS—GROWTH—SERVICE

[In our issues of November (p. 9) and February (p. 56), extracts from the stenographic report of the lecture on "Inspiration in Daily Life" delivered at the Bombay U. L. T. were published. Below we print the closing portion.—Eds.]

How shall we attempt to manufacture a little Inspiration of our own, in our own hearts, so that we may gain from the Great Inspiration of the Spiritual Presence in the Universe, and from the Great Inspired and Inspiring Ones?

Let us now study for a while that practical question.

There are three ideals, and one or other or all energise people like us who are seeking reality in life, who are searching for some inspiration in the toil and the struggle of daily existence. What are these three ideals?

The Ideal of Happiness: People seek happiness. "If we could be happy, we would be all right," they say; but what do they take happiness to be? Some say happiness is health, and add: "Never mind poverty, if I can enjoy health." But how many poor yet healthy men are there who do *enjoy* their health? It is only when we are stricken with pain of body that we prefer health even to poverty! Similarly with intellectual limitations. We do not enjoy by right use what we *do* know, but exploit the knowledge we possess to try to get what we call happiness. You see how happiness ever recedes: we do not have it; we are going to have it. Take heart happiness—how many happy homes are there? How many mothers enjoy the happiness of their homes, how many wives or husbands (less husbands than wives, perhaps!) are so touched by the happy chord of love that nothing else is needed? When the course of true love does not run smooth for young lovers, they say: "If only we could get married! Then nothing else would matter." Not true for most Romeos and Juliets of our day and generation. In the realm of happiness, the lure of the future, the lure of what will be when wealth is acquired—or fame or power or love—is tremendous. And so the ideal of happiness is not realized—it gets frustrated. Why? There is a philosophical reason for this frustration, and many who seek the *raison d'être* come to the second ideal.

The Ideal of Progress: Such seekers into the meaning of happiness find out that pain is the womb of progress; pangs of birth are necessary to joys of life. The babe just born cries so that it can take the breath of life; soul-birth, mind-birth, every other kind of birth, is accompanied by travail. And so people become philosophic and say: "There is no unmixed blessing in the universe; evil after all is good, for out of evil good results." But having recognized the principle of progress, how many of us utilize that principle? How many

who see this truth are, first, willing to suffer, and secondly, to know how to make use of that suffering? Alas, very few. For, modern science does not teach about the Soul and its growth; and the old religions have become worse than useless, for in them only blind faith and mere belief are to be found. The great scientific doctrine of evolution convinces every intelligent person that growth must be, but how growth occurs is not known, and we are called upon to believe in the destruction of mental genius, of the heart of wisdom, for we are taught by scientific philosophy that at the death of the genius nothing remains save what he has created. Shakespeare lives only in his work—nothing more. This satisfies neither the seeking mind nor the aspiring heart. Unless the ideal of evolution and growth, which implies pain and suffering, leads to a goal other than annihilation, that ideal ceases to inspire. You will live in your progeny and you must suffer that unborn generations may profit, is an unjust proposition and naturally draws the retort: "What has posterity done for me that I should die for posterity?" And so, just as abandoning the ideal of happiness men pass on to the ideal of evolution, so also, finding this stage unsatisfactory, people pass on to the next stage, to the next ideal.

The Ideal of Service: But just as there are fewer people who abandon the search of happiness for the meaning of growth and progress, so fewer still are able to leave off their own evolution for the betterment of others. Also, please note that the ideal of growth contains within itself the ideal of happiness, and so this third ideal of service contains both the two preceding ideals of happiness and evolution. Why do we serve others? So that progress may result and happiness ensue for all. But once again we find that those who are active in one sphere of service or another find frustration. New York removes the slums to find new problems; Letchworth, the garden-city near London, has its own problem, as also the slums of that great metropolis. Every political party, every social service organization compels the philosopher and the statistician to point out that unless a man is taught to help himself and unless he undertakes the task of reforming himself, the ideal of service must continue to meet with frustration. Right here, in this city of Bombay, we have an excellent example—the Parsi Community. Charity galore, social service to the fore, and beggars by the hundred, where it is said

that half a century ago there were none. Could the Governor to-day give the certificate to the community which in the old days Sir Richard Temple gave? "Not a beggar, not a prostitute," he said. Now, has not the ideal of service met with frustration? Of course it has. A man who has passed from happiness to self-growth, from self-growth to the service of others, meets with disappointment and despair and says, "I give it up!" Do not think this is an exaggeration: thousands in the western world have come to that position, and they have found, they think, a panacea:—"Let me live my life, seeking happiness, making progress, doing what I can do of kindness to others." Do not misunderstand; this is not the crass concept of "Eat, drink and be merry, for to-morrow we die." No, friends, this is a higher ideal, where men and women live to the best of their abilities, seeking instruction and expressing kindness. And yet—the chaos is upon them.

What is the answer?

The Theosophical answer is that these three are not distinct ideals, but are three aspects of one grand ideal. Happiness, Evolution and Service form an equilateral triangle; one without the other meets with frustration. That is the first lesson. Inspiration comes to our life, in our daily struggles, from the conjoint action of these three. The apex of this triangle is the human soul, the human consciousness, from which stream forth happiness on one side, evolution on the other, and these meet again in the base of the triangle—Service. This implies, therefore, that unless your service is in terms of your own soul-progress and the soul-happiness within yourselves, your service will not satisfy you, the ideal will not be realized. But if you make yourself whole by triple conjoint action, then never will there be frustration for you.

And so we come to the great Theosophical fundamental—Go within, and there make yourself whole. Seek the meaning of happiness which is not dependence on wealth or on other people, however much you do affect and are affected by things and beings. Recognize soul-growth as the basis of true progress: strong athletes are not immortal; giant minds are like Alexander and Napoleon—their valour comes to dust; but strong and giant Souls—a Jesus, a Buddha, a Shankara, a Krishna or a Rama—ah! they live not merely in their words, but as vital Living Examples.

The source of Inspiration is within you—the Inner Ruler Immortal; go to it. By knowledge of its nature and its powers you will find it to be a triad of Happiness, Growth, and Altruism or Service. The joy of the Soul, the progress of the Soul, the philanthropy of the Soul must be realized. But how will you find that the Soul is the great Philanthropist whose store

of wealth is exhaustless, whose power to grow is endless and immortal? You will need study of the right science and philosophy; that is why in this Lodge we study the great ideas, the grand principles of soul philosophy, and that is why the Lodge is unsectarian, for the Soul is neither a Parsi nor a Jew, neither a Hindu nor a Muslim, but the Soul is Man *qua* man, above all sects, above all religions, all conditions, all nationalities. Theosophy brings us to the recognition of Universal Brotherhood, and shows us that all men and women must be treated as brothers and sisters, true Souls. The Soul is both Light and Life. It is the Light by which we see, and the Life by which we serve. And there are the Great Souls, quenchless Lights, immortal Lives, who ever shine in our darkness, who ever serve and sacrifice for our human race. In the world of Souls, within your own heart, find Ishwara, the Spark of Light, and it is the study of that Spark becoming the Flame, which we are going to examine next Sunday—the Spark becoming the Flame, the Soul becoming the Great Soul.

THE EFFECT OF ALCOHOL

Dr. W. McAdam Beccles recently put forward a proposal in *The Times* (London) for the use of a blood test on motorists arrested for "being under the influence of drink". He stated that it was possible to estimate from a single drop of blood the percentage of alcohol in the system and that even 0.1 per cent of alcohol is sufficient to show a person as "under the influence of drink". The import of the last statement was developed by examples furnished by readers of the paper, the most striking being one from another doctor:—

The important part that alcohol plays is its effect on the reaction time. This is the time that has elapsed after an image that has engaged the eye is translated by the brain into some necessary muscular action. In a normal person this happens in one-fifth second, but a very small dose of alcohol, so small that the individual is quite unaware of it, delays this action to four-fifth second, and so on in proportion. In other words, if a man is driving along a road with his foot on the brake and a child suddenly dashes in front of his car it will be one-fifth second before he puts on his brakes after he has seen the child, whereas if he has taken alcohol it will be an appreciable time before he starts to stop his car. (*The Times*, January 22nd.)

This deals of course only with the physiological side. Theosophy, however, asserts that alcohol is still more prejudicial to the moral and spiritual growth of man, "for alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers than the habitual use of hashish, opium and similar drugs."—*The Key to Theosophy*, Indian Ed. p. 219.

IN THE LIGHT OF THEOSOPHY

The growth of bureaucracy has been the entering wedge for the overthrow of the great civilizations of the past, Sir Flinders Petrie claims in *The Sunday Express* for January 14th. This offers food for thought in our day of dictatorships.

All "ordered" schemes stop the enterprise of the individual, more or less. They are static and not dynamic. . . The more official management there is, the less room is left for attempts at improvement, for the insight that demands experiment, for uncovering faults and abuses that need a remedy.

Theosophy's objection to dictatorships of whatever type, political, religious, or scientific, is that they encourage blind acquiescence and lead to mental or moral inertia. From the suppression of free speech it is no long step to the curbing of opinions; and where freedom of thought is denied, there will be persecution, and the worse evils of hypocrisy and passivity will open the door to all the forces of disintegration. The American statesman, Thomas Jefferson, was right: "That government is best which governs least." The *form* of government is unimportant. The strong cannot be allowed to exploit the weak, but the maximum of individual freedom consonant with the general good must be allowed if we are to have "free men and women, free intellectually, free morally," which it is one aim of Theosophy to produce. Any autocratic government negatives that principle and denies thereby the basic proposition that each must put forth his own efforts and learn to grow even by his mistakes, if need be.

There is agitation, both in England and the United States, to end the ghastly suffering of wild fur animals under the methods of trapping now widely practised. The Anti-Steel-Trap League of America and The Fur Crusade and Humane Trapping Campaign in England are working valiantly to arouse public sentiment against the abominable cruelties involved. Fur farms in which animals are humanely killed now number thousands in the United States and hundreds in Great Britain, but the move to popularize fur fabrics has even more to commend it.

The following extract on a cognate topic is taken from *Lucifer* I, p. 211):—

How is it possible, let us consider, to stoop lowest from the proud estate of humanity in search of ignoble gratification? It is bad to kill any sentient creature for the sake of the savage pleasures of the chase. It is bad, perhaps worse, to cause their destruction for the sake of coldly profiting by their slaughter, and it is bad to squander money in this hard world of want and wide-spread privation on costly personal indulgence. But the acme of all that is reprehensible in these various departments of ill-doing is surely reached

when women—who should, by virtue of their sex, be helping to soften the ferocities of life—contrive to collect the cream of evil from each of these varieties, and to sin against a whole catalogue of human duties by cruel acquiescence in an unworthy fashion.

In the January number of *The New Atlantis* Mr. J. R. Glorney Bolton contributes an article on "New India" which he concludes with the following suggestive remarks:—

Knowledge shall teach us the ways of peace. All those who seek the ways of peace can learn from the New India. The modern world, said William James, is seeking "a moral equivalent for War". Suppose Gandhi's *satyagraha* supplies this "moral equivalent"?

Theosophical philosophy has always emphasized the importance of numbers. Number and Numbers, it teaches, are at the root of manifestation. Concerning the number 10, H. P. Blavatsky writes in *The Secret Doctrine* (I, 94):—

It is from this number 10, or creative nature, the Mother (the occult cypher, or "nought," ever procreating and multiplying in union with the Unit "1," or the Spirit of Life), that the whole Universe proceeded.

In the same book (II, 618) she has devoted a section to the subject of "Seven in Astronomy Science and Magic," and a study of the Fundamental Propositions of Theosophy (I, 14 *et seq.*) reveal to some extent the significance of the numbers 1, 2, 3 and 4. In view of this it is particularly interesting to find in one of the leading articles in *The Times Weekly Edition* (February 8th) under the title "For the Numbers Came" the following:—

The numbers three and seven are found in every nook and cranny of human history—from the three blind mice of the round to the three little pigs of the song, and from the seven vials to Seven Dials. Three, seven, thirteen—how very odd! It should be one of the prime duties of an inquiring philosophy to understand their significance in human affairs. Even Goethe held that, even if numbers do not rule the world, at least they show how it should be ruled. But modern physics appears to be confirming the Pythagorean and Platonic view that number lies at the heart of things.

The writer cites Goethe—as a man whose opinion cannot be lightly set aside. Let us quote in our turn from Balzac, "the unconscious Occultist of French literature," as H. P. B. calls him as she gives the passage from which we extract:—

The smallest as the most immense creations, are they not to be distinguished from each other by their quantities, their qualities, their dimensions, their forces and attributes, all begotten by the Number? . . . God is a number endowed with motion, which is felt but not demonstrated. *As Unity it begins the Numbers, with which it has nothing in common. . . .* The existence of the Number depends on Unity, which, without a single Number, begets them all,

THE U. L. T.

Each United Lodge of Theosophists is wholly autonomous, but all of them are bound by the single link of the Declaration. All are endeavouring to form, in the words of H. P. B., "a true Universal Brotherhood of man, not of brother-religionists or sectarians only".

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.

DIRECTORY

1. Amsterdam ...	30, Jasonstraat	(1931)
2. Bombay	51, Esplanade Road	(1929)
3. London	20 Grosvenor Place, S. W. 1.	(1925)
4. Los Angeles ...	245 West 33rd Street	(1909)
5. New York	1 West 67th Street	(1922)
6. Pacific Grove, Calif.	Monterey Ave.	(1931)
7. Papeete, Tahiti	Quai d'Uranie	(1932)
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MARCH, 1934

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Yes; the gods are asleep for awhile. But noble hearts still walk here, fighting over again the ancient fight. They seek each other, so as to be of mutual help. We will not fail them . . . Some want a certificate, or an uttered pledge, or a secret meeting, or a declaration, but without any of that I see those who . . . I find are my "companions".—W. Q. JUDGE.

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