

सत्यान्नास्ति परो धर्मः।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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H. P. B.

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One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her, for which I am sorry to say, you will have to suffer hereafter, along with others. Just now—on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard.

MAHATMA K. H. to Col. H. S. Olcott

Forty years ago on this day H.P.B., the Master-Theosophist of our cycle (1875-1975) put aside the mortal frame which served as her Vāhan to navigate the Ocean of Samsāra. As an expert navigator she taught by precept and by example how every man should direct his own ship of life. Not keeping it a secret, she has left behind her the chart of this plumbless and boundless Ocean, also a compass which reveals directions, and the manual which contains rules and instructions for the proper use of both.

Once a Master wrote of her as above to Col. H. S. Olcott, who forgot that he was her pupil in remembering that he was her colleague. Lacking insight, this devoted chela forgot the lesson which Arjuna imparts to all of us in the eleventh discourse of the *Gita*.

Having been ignorant of thy majesty, I took thee for a friend, and have called thee "O Krishna, O son of Yadu,

O friend," and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair, and at thy meals, in private and in public; all this I beseech thee, O inconceivable Being, to forgive.

Thus coming in close contact with Gurus, looking upon Their faces and hearing Their voices, both veiled by the mighty magic of Prakriti, we forget humbly to look upon Their feet wherewith They walk the earth earthy, purifying its magnetism by the power that flows therefrom. And it did not happen to Col. Olcott alone. Many were the pupils, and many more the friends and acquaintances who, contacting H.P.B., never saw the Power of Wisdom, the Force of Compassion, she carried in her head and heart. Her exterior puzzled, her language provoked, her manner irritated, her humility glamoured. Scores imagined that they understood her; some fancied that they

were her equals; and a few, after her death, fooled themselves by posing as her superiors—as having passed beyond the stage of evolution she had reached.

The above remarks of the Master bring out a great spiritual fact. Each human soul must take to self-study, destroy within himself blind servility to persons—priests, teachers, leaders included. The supplementing phase however says that it is right that each student, once he believes in the existence of Masters, should try to understand what Their nature and powers are, to reverence Them in his heart, to draw near to Them as much as in him lies, and do their bidding, *i.e.*, to study Their philosophy and to serve Their humanity. This can only be done by rising to the spiritual plane where the Masters are, and not by attempting to draw Them down to ours.

Lacking a true guide, the forest-dweller will be destroyed by the beast of passion within and the reptile of evil-magic without. While self-reliance is the first necessity, devotion to keep pace with and follow the Guru on the Path is the second.

On this auspicious Day let us memorize the lesson of the Message with which this article begins. That Message has a Lesson for each one of us.

THE SEVENFOLD DIVISION.

WHY NOT CHANGE THE DESIGNATION ?

[This article was printed by Mr. Judge in *The Path* for April 1890 under the signature of Eusebio Urban.]

Mr. Sinnett's book *Esoteric Buddhism* has done a great deal towards bringing before the West the Eastern philosophy regarding man and his constitution, but it has also served to perpetuate the use of a word that is misleading and incorrect. In that work on p. 61 he states, "Seven distinct principles are recognized by Esoteric Science as entering into the constitution of man," and then gives his scheme of division thus, The *body*, Vitality, Astral Body, Animal Soul, Human Soul, Spiritual Soul, and seventh, Spirit or Atma. Now if Spirit be, as the whole philosophy declares, in all and through all, it is erroneous to call it one of the series. This very early led to the accusation that we believed in seven distinct spirits in man. It always leads to misconception, and directly tends to preventing our understanding fully that the Atma

includes, and is the substratum of, all the others. In India it caused a protracted and, at times, heated discussion between the adherents of the rigid seven-fold classification of *Esoteric Buddhism* and several learned and unlearned Hindus who supported a four-fold or five-fold division. During that debate the chief Hindu controvertor, while holding to a different system, admitted the existence of "a real esoteric seven-fold classification," which of course cannot be given to the public. Mr. Sinnett also evidently made a mistake when he said that the first mentioned division is the esoteric one.

Now it would seem that many of these misconceptions and differences could be prevented if a word were adopted and invariably used that would clearly express the idea intended to be conveyed. As the prime declaration of Theosophy is that all these so-called bodies and appearances are for the purpose of enabling the ONE—the Atma—to fully comprehend nature and "bring about the aim of the soul," why not denominate all that it uses for that purpose as *vehicles*? This name is strictly in accord with all parts of the philosophy. It is in effect the same as *Upadhi*, or basis, foundation, carrier. By its use we make no error when we say that Theosophy declares there is Atma, which works with and through six *vehicles*. Strictly, the body is a vehicle for the astral body, it for the next, and so on up to Atma, which is therefore seen to be all and in all, as is clearly declared in *Bhagavad-Gita*.

This change, or to some other than "principles," should be adopted by all Theosophists, for every day there is more enquiry by new minds, and Theosophists themselves, indeed, need to use their words with care when dealing with such subjects. Or if greater clearness is desired, let us say that there is *one principle* which acts through *six vehicles*.

The scheme will then stand thus:

Atma (spirit), one principle, indivisible.

Its vehicles are,

| | |
|----------------------------|----------------|
| <i>Buddhi</i> | Spiritual Soul |
| <i>Manas</i> | Human Soul |
| <i>Kama Rupa</i> | Animal Soul |
| <i>Linga Sharira</i> | Astral Body |
| <i>Prana or Jiva</i> | Vitality |
| <i>Rupa</i> | The Body |

Names have power, and if we go on talking of seven principles when in truth there is but one, we are continually clouding our conception of Theosophic truth.

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 गुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

"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. Why does the Bombay U. L. T. insist and persist that people should study? And study—not something useful and practical, but metaphysics, cosmic and transcendent things?

Ans. Our humanity suffers not so much from gross sins as from innumerable acts of petty or careless nature. These result from a habitual dwelling, in a desultory fashion, upon narrow ideas of life and of the world. As the Taoist philosopher teaches: "You cannot speak of ocean to a well-frog—the creature of a narrower sphere. You cannot speak of ice to a summer insect—the creature of a season. You cannot speak of Tao to a pedagogue: his scope is too restricted."

What can make men's minds broad? How can people learn to be liberal? Breadth of vision and liberality of view are very often misunderstood. The virtue of such a mind is discrimination. The perception which includes good and bad in its purview without proper evaluation is not that of a truly liberal mind. Real tolerance does not permit an indiscreet acceptance of fact, fiction and falsehood—all as true. There is no virtue in vice, nor can falsehood be at any time true, neither is it possible to see purity in the impure. Tolerance and appreciation of view-points of others, which are the marks of a liberal mind, have to be accompanied by genuine discrimination in which justice and compassion play their parts.

This liberal mind with its discriminative quality does not and cannot come to birth by chance. It has to be evoked; its unfoldment must be attended to and its nurture looked after. Herein the study of Theosophical propositions plays an all important part. No mind can take a cosmic view of an isolated phenomenon when its habit is to examine the fragment of a fragment; nor can a universal perception arise from a constant dwelling on petty particulars. A statesman with a provincial outlook finds it hard to take a world-view of a national problem. When

a student regularly dwells on impersonal and universal ideas his mind acquires the habit of thinking impersonally and universally.

As the mind contacts and wrestles with cosmic ideas, it absorbs the *universal* nature of the cosmos and loses the narrowness of the personal horizon. Therefore study of metaphysics is necessary. Note what H.P.B. says in her Preface to *The Key to Theosophy* about the mentally lazy, and let us all meditate on her statement (*Secret Doctrine*, I. 169) "Outside of metaphysics no occult philosophy, no esotericism is possible".

THEOSOPHICAL ACTIVITIES

Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal and ambitious—Theosophists. The former are greater in numbers than you may think, and they prevailed, as you in America will prevail if you only remain staunch to the Master's programme and true to yourselves. And last night I saw . . . and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few true ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness.

H. P. B. to W. Q. Judge, *Lucifer*, VIII, 291.

U. L. T. DIRECTORY

"Each United Lodge is wholly autonomous."
"The bond between the various United Lodges is the same as the bond between the Associates themselves."
"One is an Associate to the extent that he embodies Theosophy; a Lodge is united to the extent that it is true to the declaration."

The first U. L. T. was founded by Robert Crosbie in 1909 at Los Angeles. Since then have come into existence several Lodges:—

1. Bombay 51 Esplanade Road (1929)
2. London 293 Regent Street, W. 1 (1925)
3. Los Angeles 245 West 33rd Street (1909)
4. New York 1 West 67th Street (1922)
5. Paris 14 Rue de l'Abbé de l'Épée (1928)
6. Philadelphia 1711 Walnut Street (1925)
7. Phoenix, Arizona... .. 33 West Washington Street (1930)
8. San Francisco 946 Pacific Building (1910)
9. Washington D. C. 709 Hill Building, 17th Street (1923)

The following magazines are published under the influence of different Associates of the United Lodge of Theosophists:—

Theosophy (English)—Los Angeles now in its XIXth volume
Theosophie (French)—Paris " " VIth "
De Theosoof (Dutch)—Amsterdam " IInd "
The Aryan Path (English)—Bombay " IInd "

On Sunday the 26th of April the subject of the public lecture at the Bombay U.L.T. was "Buddha and Modern India". It was intended as a preparation for a correct and intelligent celebration on Saturday, May 2nd, of the triple anniversary of the birth, attainment and death of Gautama, the Light of the World.

Similarly, on Sunday the 3rd of May the subject was "Masters of Wisdom". It was intended as a fitting preparation for the celebration on Friday, May 8th, of White Lotus Day—the anniversary of the passing of H. P. Blavatsky.

The U.L.T. pamphlet No. 13 is entitled "Meditatorship" and contains three articles published by H. P. B. in her magazines, namely, "Genius," "Mahatmas and Chelas," and "Are Chelas Mediums?" The whole subject is of vital practical value and the pamphlet deserves most careful study and reflection. It ought to be used by every student and aspirant as a mirror for self-examination.

The May Editorial of *The Aryan Path* contains a long extract from the stenographic report of a lecture delivered at the Bombay U. L. T. on March 5th, entitled "Mukti or Salvation—the Meaning of Easter". It is worthy of attentive perusal.

Los Angeles *Theosophy* for April has rendered a distinct service to Christendom by printing an article, "Truth in all Faiths". For the use of our students and readers below we give an extract containing excellent quotations :—

Noble ideas were beautifully expressed by saints and sages who went before and came after Jesus.

How many times has it not been claimed that the golden rule and the doctrine "Resist not evil" were first proclaimed by Jesus? Have not many millions believed that fiction? The following passages should serve to kill out the unchristian feeling of egotistical superiority, towards the so-called "pagans" :

"To those who are good I am good and to those who are not good I am also good—and thus all get to be good. With the sincere I am sincere and with the insincere I am sincere—and thus all get to be sincere"—*Lao Tzu's Tao Teh King*.

"Let him not do to another what is not good for himself".—*Yajnavalkya Smriti*.

"Cross the passes so difficult to cross; cross wrath with peace; cross untruth with truth."—*Sama Veda*.

"Let him not be angry with the angry man; being harshly addressed, let him speak softly."—*Manu Smriti*.

"Let not any man do unto another any act that he wisheth not done to himself by others, knowing it to be painful to himself. And let him also fashion for another all that he wisheth for himself."—*Mahabharata, Shanti Parva*.

"Strength might be vanquished by forgiveness, weakness might be vanquished by forgiveness; there is nothing which forgiveness cannot accomplish; therefore forgiveness is truly the strongest."—*Mahabharata, Vana Parva*.

He, who is not angry with the angry, is a physician unto both. He saveth himself, as well as the others from great danger."—*Mahabharata, Vana Parva*.

"If man attempts to do me wrong I will return to him the protection of my ungrudging love; the more evil comes from him the more good shall go from me."—*Buddhist Sutras*.

"Hatred ceaseth not by hatred at any time; hatred ceaseth by love; this is an old rule."—*Buddhist Dhamma Pada*.

"Let a man overcome anger by love, evil by good; let him overcome the greedy by liberality, the liar by truth."—*Buddhist Dhamma Pada*.

From the same number of *Theosophy* we extract the following :—

The real "difference," the actual distinction, the impassable gulf between the Master, Adept, *Chela*, on the one hand, and the best of men as the least, on the other hand, lies in Self-knowledge. The one has Self-knowledge; the other has it not. The relation, and the only relation of any enduring value between Those Who Know, and us who do not know, is the relation of Teacher and Pupil—of teacher and pupil in the School of Self-knowledge. Masters are Impersonal Forces for Good, and unless we ourselves become Kshatryas, fighting impersonally the battle of life, our relations must continue to be personal, in the Theosophical Movement as in other directions.

The Mysterious Madame, by C. E. Roberts, purports to be a biography of H. P. Blavatsky. Evidently it is a pot-boiler for this centenary year of her birth. Lack of insight, careless handling of facts, an acquiescence in views favouring the writer's predilections without any sifting of truth, characterize the volume. Old abuses and falsehoods, for printing which the *New York Sun* unreservedly apologised, are rescued by this chivalrous gentleman, forty years after H. P. B.'s death. Her fair name and profound work will continue to shine when this volume will meet the fate of its several earlier peers—the dust of forgetfulness.