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THE BROTHERHOOD OF HUMANITY  
THE STUDY OF  
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AND  
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Your race boasts of having liberated in their century the genius so long imprisoned in the narrow vase of dogmatism and intolerance—the genius of knowledge, wisdom and freethought. It says that in their turn ignorant prejudice and religious bigotry, bottled up like the wicked *Jin* of old, and sealed up by the Solomons of science rests at the bottom of the sea and can never, escaping to the surface again, reign over the world as it did in days of old; that the public mind is quite free, in short, and ready to accept any demonstrated truth. Aye; but is it verily so, my respected friend?

—MAHATMA K. H.



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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 October, 1938

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# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1938.

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## SLAVERY

Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny.—H. P. B.

The entire struggle of history can be reduced to a simple idea—human endeavour for emancipation from slavery. Consider slavery in the light of an archetype—an idea, in the technical metaphysical sense given to it by Plato. Boxes may be of different materials, sizes, shapes, colours, etc., but there is one immortal idea “laid up in the mind of God” of which all the boxes are derived. Boxes are emanations in the worlds of form (*Rupa-loka*); the idea belongs to the Archetypal World (*Arupa-loka*). “Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this: that no such form or shape can possibly enter man’s consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.” (*The Secret Doctrine* I. 282)

Human institutions like marriage, the family, the home, the state, etc., are also types derived of their respective archetypes. Whence did the thought of building a home or a state enter man’s consciousness? Whence the impulse to marriage which evolved in his imagination? And—pertaining to our subject—whence did the conception of slavery emerge into man’s consciousness and make his imagination evolve its many types? To what prototype does this slavery-institution belong, to what does it approximate?

There are many varieties of slavery of which slave-purchasing and slave-owning is only one. That is its most concrete type. Just as between the human Monad and the human body there are other principles; just as the human body-form is the concretization of the human spirit-force; so also between the archetypal slavery and its most concrete expression in the owning of another—body, mind, and soul—there are different constituents. Thus we have various species of slavery, though to some of these other names are given. For example,

there is religious slavery which an orthodox sectarian without question or enquiry accepts, carrying out orders of his priest or pope, his *maulana* or *purohit*. There is political slavery, not only the kind imposed by an armed people upon an unarmed one, but also the slavery of the political party which controls the vote, *i.e.*, the thought and even the conscience of its members—the party whip being like the local priest who tells the “devotee” what to do, and what not to do. There is social slavery with the motto—“It’s not done”, and with the commandment—“Thou shalt not be found out”. There is wage-slavery, only one remove from the most concrete and worst form of body slavery. There is the husband who acts as slave-driver, and even the parent is known to play that part. We can name other types of slavery created by weapons of tyranny, which are not always the whip and the revolver. The priest uses the weapon of sweet persuasion to handle human superstition and credulity. Money, and what it stands for, is a very common instrument of slave-traffickers, among whom the White-slave trader is but one species.

The key to the problem of slavery is to be found in the Third Fundamental Proposition of *The Secret Doctrine*. It furnishes the clue to the source and the cause of slavery; also it enshrines the teaching which would cure humanity of this scourge.

Human evolution has a long past—longer than modern science would admit. Having acquired individuality and self-consciousness, man further progresses through his own self-induced and self-devised efforts in the present, checkmated by his own past Karma. Our environment is our Karma, and our powers of thought, will and feeling are the instruments through the use of which the Embodied Spirit unfolds to a realization of the Universal and Impersonal Spirit.

Man is not descended from the ape, nor did civilization begin in savagery. Theosophy rejects



all theories of evolution, which look upon brain, body and matter as the producers of mind, and soul and spirit. Assigning to thinking man the age of 18 million years, Theosophy traces the roots of human mind and self-consciousness to the sacrifices of a Celestial Hierarchy known by many names in the Hindu Puranas and other exoteric books. These mind-born sons of Prajapati taught infant humanity its arts and sciences—agriculture, architecture, etc. They also incarnated in the mindless men, *i.e.*, men in form but not in mind. The differences to be found in the human kingdom should be traced to this psychological phenomenon. The process must not be understood as external aid given as a gift. The mindless men were entities of different grades of bodily sensitiveness, and each attracted to itself what it deserved. Just as there is fire locked up in a piece of wood which blazes into flame when struck by lightning, so also those mindless human forms carrying within themselves the fire of mind, were touched by the Fire-Fathers, the Agnishwatta Pitris of the Hindu Puranas and were lighted up into self-consciousness. The differences which arose after this process, divided humanity into groups. The incarnating entities themselves were of different degrees of intelligence.

In the beginning, immediately after the descent of these gods—the Fallen Angels of the Christian scriptures—the most advanced lived with the less advanced, teaching the latter, as said above. It was that great Golden Age of the race when the whole of humanity was one family with one language and one religion. The elders tended and looked after the young and slavery was unknown.

As ages rolled by and the less evolved members of the human family grew in intelligence, they were animated by the desires of the senses and the sense-organs and they became rebellious, like growing boys and girls who in their 'teens begin to think their fathers fools. This rebellion was itself but Karma—reaction from previous action, about which much has been written in the second volume of *The Secret Doctrine*.

The Atlantean rebels were really slaves—slaves to their own passion-nature; they became greedy in their lust when satisfied, and wrathful when not satisfied by it. *Kama-Krodha-Lobha*, the triad of passion-anger-greed, were the powers of the lower self which kept in a tight and strong grip the embodied Spirit and left it no time to commune with the Father in Heaven, the Higher Divine Self. The fattened worm of vice, even to the point of satiation, is never gratified; it expands and waxes strong. Thus arose in the human race a large group of intelligent entities who, slaves to their own vice, began to enslave others. The birth of black magic has numerous

aspects, and this is one of them. These original enslavers were also the original proselytisers—the missionaries who forcefully compelled others to embrace the creed of selfishness and vice. The Fathers and the Elder Brothers of the Race have ever, then as now, presented the truth to any and all leaving to each complete freedom of choice. The method which They adopt leads to inner conversion, in contradistinction to outer proselytism. Those who accept Their truth do not do so at the point of the bayonet or out of fear of the faggot.

Man being a self-conscious chooser of his ways and modes of living has the privilege and the responsibility of determining for himself his course of action, hour by hour.

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

The practical application of this great truth would save humanity from numberless evils, and among them from the evil tendency to enslave others. But this truth has to be put by the side of another, already mentioned above, but which must be quoted in full now :—

No purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure essence of the Universal Sixth principle,—or the over-soul,—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha).

It looks as if we had strayed away from the subject of our study but we have not. Unless the metaphysical basis and the psychological setting of the origin of slavery is perceived we shall find it difficult to evaluate its rôle in past history and its effects upon human character in the present.

The rise of slavery in Europe in the modern decade is not accidental. The people of all totalitarian states are already enslaved; and in countries where the tendencies to autocracy and submission to it become manifest, there citizens are being enslaved. What is happening to poor war-torn Spain? Is it very different from what happened to the territories conquered by Spain in the hey-day of its glory? The poor persecuted Jews are but meeting their long past Karma about which there is more than one hint in the writings of H. P. B. and W. Q. Judge. But that does not mean that we should fold our hands, sit quiet, and behold the tyranny and the cruelty which are being perpetrated, and acquiesce in humanity's envelopment by the force of slavery.



The slave-drivers of one age are driven as slaves in another, and the snowball work of Karma can be stopped only by an active contribution towards the spread of Pure Liberty and Freedom. Man is his brother's keeper, especially if that man happens to be a student of Theosophy. But what can a poor student of Theosophy, or even a group of students, do in a world-situation so dangerous as the one which surrounds us?

A great deal can be done by each individual student. Self-examination is the first step. It is not doing something to some one—that is the way of lovers of slavery. It is doing something to our self. What? Let us answer by putting some questions. Have we, even unconsciously to ourselves, a tendency to proselytize others; to control their thought, will and feeling; to play the "Sir Oracle"; to desire to direct and guide and order those who have only sought our advice; to interfere in the duty of another even in the name of duty itself; to play the guru even when innocent minds insistently desire that we do so, etc., etc.? But that is only one aspect. How many do we not know who desire to be obedient slaves; who wish not only to consult but to receive orders about what they should do or not do; who ask to be protected lest they go to hell and also to be helped so that they may go to heaven; who sit open-mouthed to be fed; who are afraid to act and fear to think lest they should err, etc., etc.? The slave-driver ever finds his prey, and even in the Theosophical Movement people are not altogether free from this curse of slavery. There are three statements of W. Q. Judge which will prove helpful to both types—to the future slave who supports the slave-maker now, and to the slave-driver of to-day who will find his own bully-enslaver to-morrow.

H. P. B. said that it is by falling and by failing that we learn, and we cannot hope at once to be great and wise and wholly strong. She and the Masters behind expected that from all of us; she and they never desired any of us to work blindly, but only desired that we work unitedly.

I know that their desire is that each should listen to the voice of his inner self and not depend too much on outside people, whether they be Masters, Eastern disciples or what not. By a dependence of that kind [i.e., on the inner soul] you become at last thoroughly independent, and then the unseen helpers are able to help all the more.

To be even unconsciously deluded by the influence of another is to have a counterfeit faith.

In these passages are to be found lines of practical application. A word of warning must be written against the other extreme—the tendency to be so dependent on the lower personal self that a man becomes, in the words of Mr. Judge, one of those

people who gape and gape and are (excuse me) so Americanly 'independent', as if men were ever independent of each other.

The Theosophical aspirant who turns within and acquires the power of Dependence on the Higher Self *ipso facto* recognizes the Law of Interdependence in its correct bearing. He who has not found his own Self perceives, understands and applies the Law of Interdependence disproportionately and therefore falsely. Correspondentially, the Great Gurus can only be found after the Master within has been found. Then only will be born in us that "true faith, the embodiment of divine charity". That faith and that charity are not born of emotions, not even of reason; when emotions are subdued and reason enlightened is that faith born. It is the rare ozone which the Free Man breathes on which to live and to live on.

## ASPECTS OF BUDDHISM TO-DAY

To those engaged in the comparative study of religion and philosophy there is much of interest in the present-day position of Buddhism. Particularly is this the case with regard to the attitude of most modern writers to the teachings of the Buddha. Students of H. P. B.'s writings will know how persistent were her efforts, when dealing with Buddhism (as distinct from *Bodh-ism*, "the Wisdom Religion"), to remove the misconceptions prevalent in the West in connection with the metaphysical tenets of the Buddhist faith. On the subject of the "nihilism", so wrongly attributed by Western writers to Buddha's teachings, she wrote in *Isis Unveiled* (I. 290-1):—

Thus *annihilation* means, with the Buddhistical philosophy, only a dispersion of matter, in whatever form or *semblance* of form it may be... *Spirit* alone has no form, and therefore *cannot be said to exist*... MAN as an objective being becomes annihilated, but the spiritual entity with its subjective life, will live for ever, for spirit is incorruptible and immortal.

The change of attitude to-day on this particular doctrine, as compared with most 19th-century critics, is instanced in the case of the *Royal Central Asian Journal* for April, 1938, where a review appears of *Gautama Buddha*, by Iqbal Singh. The reviewer protests against Mr. Singh's exaggeration of the Buddha's "nihilism". Quoting from *Alagadupama Majjhima*, i, 135, the following passage—

Even in this present life, my brethren, I say that the soul is indefinable. Though I say and teach thus, there are those who accuse me falsely of being a nihilist, of teaching the non-existence and annihilation of the soul. That is what I am not and do not teach,

the reviewer goes on to say that the Buddha's doctrine of the soul is stated in negative terms "because he was controverting current misconceptions, and it is a false perspective which sees in his denial of Brahmanical doctrines about the soul a denial



of the soul itself. Nor would he say what it was, refusing to define the indefinable, and answering those who tried to catch him out—'eel-wrigglers', he called them; logic-choppers as we would say—in terms which show that he had anticipated many a modern psychologist who knows there is such a thing as personality, even though he can find nothing beyond states of consciousness linked by a causal nexus". This is, indeed, in refreshing contrast to those misinterpretations, conscious or unconscious, of Buddha's teachings which have for so long been prevalent in the West.

So far as the East itself is concerned, we find that there are still some faithful souls who, behind the façade of warlike ambitions and national rivalries, work for the removal of ignorance and the establishment of righteousness in the field of Buddhist philosophy. At a lecture given to the Royal Central Asian Society in London entitled "In the Mongol Encampments, 1937", Mr. H. Haslund-Christensen, the famous Danish explorer, referred to his travels recently in Hsingan Mongolia, and said :—

Most of the monasteries were plundered and left in ruins by the soldiers of the Chinese Republic, but last year I met in several monasteries Japanese priests who spoke excellent Mongolian, and who dressed as lama-priests. These Japanese clerics were busily engaged in revising the lamaistic liturgy to make it accord with the purer teachings of Hinayana Buddhism.

This attitude is in refreshing contrast to that usually adopted by missionaries of Christian Churches towards Eastern faiths. If we see to-day conflicts of national and racial ideologies, they are traceable to the religious rivalries of yesterday. The arrogance of sectarian theology has come home to roost upon the roof of a civilization tottering beneath the burden of warring and savage racial and class ambitions. Long ago, Lafcadio Hearn referred to "the intolerance, the intrigues, the savage persecutions carried on—all the treacheries and cruelties of the Jesuits", in their mission to Japan of the sixteenth century. His conclusions with regard to the missionary movement generally are deserving of remembrance in these days, when writers like Dr. Inge are calling for "a united Christian front", another ideology to be added to the existing horrors! Hearn wrote in *Japan : An Interpretation* (1913) :—

From the sociological point of view the whole missionary system, irrespective of sect and creed, represents the skirmishing force of Western civilization in its general attack upon all civilizations of the ancient type—the first line in the forward movement of the strongest and most highly evolved societies upon the weaker and less evolved. The conscious work of these fighters is that of preachers and teachers; their unconscious work is that of sappers and destroyers... For destruction they labour unknowingly, like a force of nature.

Students who are familiar with H. P. B.'s writings on the missionaries of her day and their un-

ceasing assault upon her work will appreciate this exposure of the predatory nature of the mission work of the Christian sects. And if we are tempted to minimise the work of the "destroyers", we would do well to remember what an Englishman (Mr. R. F. Johnston) said about the visits of Christian missions to China, from the 17th century onwards, and their contemptuous references to Puto-shan, one of the four sacred hills of Buddhist China. Writing in his *Buddhist China* in 1913, he said :—

...we should not forget that the intolerant zeal of the Christian pioneers was, unfortunately, not confined to the writing of books and papers for the edification of their Western supporters, but also displayed itself in countless acts and words of gross discourtesy (to say the least) towards a people with whom courtesy and tolerance of others' foibles are among the first of virtues. Those acts and words were to a great extent responsible, not only for many of the anti-foreign outbreaks (in China)...but also for the pitiful misunderstandings which have so long prevented East and West from getting to know and appreciate one another's good qualities.

The operations of Karma are deep and many-sided, and those who wish to understand the forces at work in East and West to-day would do well to familiarise themselves with what is going on in the organized religious bodies under the impact of conflicting ideologies, and to study the picture thus presented in the light thrown by H. P. B. in *Isis Unveiled* and *The Secret Doctrine* upon the manifold effects to be observed when human nature gets its teeth into the mangled remains of the Ancient and Eternal Doctrine, after theology has done its worst.

## REINCARNATION

Many articles on Reincarnation have appeared in the pages of *The Aryan Path* since it was launched in 1930, culminating in the "Reincarnation Number" of June 1938. The widespread interest in the subject in the West is evidenced by the demand for that issue continuing in Europe after the number was sold out. Some of the points made by non-Theosophical writers are valuable for the student both for clarifying his own concepts and for enabling him to meet effectively the objections sometimes raised by those who find reincarnation incomprehensible or an unacceptable doctrine. For his benefit it seems worth while to bring together a number of seed ideas from the writers on the subject in *The Aryan Path* which the student-server may find particularly useful. Some of the contributors to *The Aryan Path* have attacked the doctrine, others have cited objections but to refute them, while others still maintain the essential reasonableness and the ethical value of the conception of rebirth behind which, as "Cratylus" puts it in



the August 1931 issue, "the wisdom of the East is enthroned" and which "Western philosophy can only disregard to its own detriment".

Repeatedly the idea has emerged in the writings of Western as well as Eastern thinkers that the concept of Reincarnation offers the only logical and just solution of the problems of life. Thus Mr. George Godwin ("Reincarnation : Necessary in the Evolution Mosaic", Vol. VI, p. 417, July 1935) writes :—

Reincarnation, as a religious philosophy, is a conception... which places man's spiritual destiny on a level with his physical evolution. It is, therefore, an hypothesis that harmonizes with known natural law and merely carries it over into the realm of the spiritual.... The appeal of this doctrine... is,—perhaps, the satisfaction brought by it to man's sense of justice.... the ideas of rewards and punishments appear as a natural evolutionary process.

Mr. M. A. Venkata Rao ("Christian Immortality and Hindu Reincarnation", Vol. IV, p. 103, February 1933) brings out that spiritual life is a continuous ascent. Final judgment on the basis of one life would condemn the vast majority to eternal frustration. "Rebirth opens up a vaster vista and reveals the soul midway in an infinite process of realisation, gradually rising on the stepping-stones of its dead selves to an immortal destiny." He describes the earth as "a vale of soul-making".

Mr. J. D. Beresford ("The Moral Aspect of Reincarnation", Vol. II, pp. 682-3, October 1931) brings out the justice of the concept of Reincarnation and Karma, in that it rules out the possibility of salvation by any outward profession of religiosity, by any outside authority, or by conduct alone, weighing the motive as well as the act and making each responsible solely to [as well as for] himself.

Mr. Raj Narain ("Reason and Reincarnation", Vol. IX, pp. 277-8, June 1938) declares :—

It is a fact of experience that higher stages of intellectual or moral power are attained by effort, training, sacrifice and voluntary mortification.... If in our actual life there has been no room for these, we are justified in admitting that the necessary efforts were made... in past human incarnations, implying, as they do, a knowledge and an experience of human conditions which could be acquired in that way alone.... It is not only precocity, but also talent—sometimes of a very high order—suddenly developing in later life, that indicates previous and forgotten practice.

Prof. Alban G. Widgery ("Reincarnation and Karma : Their Value to the Individual and the State", Vol. VII, p. 451, October 1936) writes of the doctrine of Reincarnation : "Though on the one hand it may be said that it is not capable of strictly demonstrative proof ; on the other it certainly cannot be disproved."

In "My View of Reincarnation" (Vol. V, p. 424, July 1934), Mr. Clifford Bax admits the lack of positive proof and asks :—

Why, then, would some of us, having so little evidence (if indeed we have any), be willing to say that we believe reincarnation to be a truth? Well, perhaps it is only a physical fact which can be demonstrated to the contentment of every sane person. I think that there are some ideas which ring true upon the mind. I think it more than probable that many truths about ourselves and the universe around us can be apprehended only by intuition or that sense of truth which, in my judgment, we possess. I would no more attempt to satisfy another man's intellect that we continually go to and fro between death and life than that, if he were more sensitive, he would understand why some people derive deep happiness from fine poetry.

Mr. J. D. Beresford ("Reincarnation : A Reasonable Doctrine But—!", Vol. VI, p. 134, March 1935), after admitting his lack of intuitive confirmation of the doctrine concludes :—

Such a belief satisfies the reason, the sense of justice, all those higher faculties of mankind which are inspired by this immortal principle with which we are here concerned. The belief is essential to any comprehension of the Law of Karma. And if I have as yet failed to reach that inner certainty of which I have spoken, it may well be because I am still so young in knowledge.

Mr. Algernon Blackwood made two important points in his article "On Reincarnation" (Vol. I, pp. 155-6, March 1930) :—

A considerable majority of the planet's population accept it, and the older, the deeper the wisdom of a race, the more its teaching is acceptable.... Souls without a past behind them, springing suddenly into existence, out of nothing, with marked mental and moral peculiarities, are a conception as monstrous as would be the corresponding conception of babies appearing suddenly from nowhere, unrelated to anybody, but showing marked racial and family types.

For after all, as Voltaire remarked, "It is not more surprising to be born twice than once."

Mr. Philip Henderson's "Reincarnation in English Poetry" (Vol. II, p. 221, April 1931) is full of inspiring quotations with an overwhelming cumulative effect, proving in how many cases, in parts of the world where the concept was not general, the poet's intuition has whispered to him of Reincarnation. The June 1938 issue contained an article on "Reincarnation in the English Novel", by Ph. D. which showed how widespread the concept is among leading Western fiction writers as well.

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Who toiled a slave may come anew a Prince  
For gentle worthiness and merit won ;  
Who ruled a King may wander earth in rags  
For things done and undone.

*The Light of Asia*, by SIR EDWIN ARNOLD



## THE CASE AGAINST MACHINERY

Gandhiji's views on the use of machinery are among the points discussed by more than one writer in the September *Aryan Path*. Though his "case against the West" is studied with increasing concern, Gandhiji's case against machinery is viewed critically. Professor Frederick Soddy records it as his personal observation that "the internal combustion engine seems to have been at least as busy there [in India] as elsewhere in altering the mode of livelihood of peoples". C. Delisle Burns writes :—

If Gandhi's teaching is to have its highest value in its emphasis upon moral issues and opposition to the pursuit of private wealth and power, it must be freed from the confusion which arises when mechanisms are given the moral qualities which really belong to those who use or misuse them.

G. D. H. Cole's words give an indication of the general trend of feeling :—

I do not say that we shall mend this civilisation of ours ; but I do not believe it to be past mending. I do not believe that it rests upon a sheer denial of what is necessary to the human soul.

Hugh I'A. Fausset has "enough trust in the indestructible vitality of the human spirit to be sure that it will not allow itself to be lastingly mechanised". A society spiritually so advanced as to be capable of willingly sacrificing machinery might as well turn machinery to good ends. It is not a reversion to a primitive ancestral type but a dynamic progression of society that is demanded. "The eternal purpose", writes Mr. J. D. Beresford, "cannot be served by any attempt to re-establish an earlier condition." John Middleton Murry makes the position quite clear :—

Probably it is the fact that at the present stage of human evolution, mankind is incapable of using the Machine except to its own perdition, and it seems quite doubtful whether mankind can pass beyond its present stage, except at the price of universal disaster which takes all meaning from that "beyond"... Does not Gandhi's own belief in "the gospel of love" compel him also to believe that Love can control even the Machine to the purposes of love?... *The asceticism of the spiritual leader is of a different order from the simplicity of the poor peasant...* The only power which can resist the devastation of the Machine is the soul-force of Love. But... that power is not in the pre-machine community ; if it were, the machine would have done no harm. But it is not in any natural community, because it is developed only in the twice-born soul.... Gandhi's criticism, I imagine, would be that if the ethos of self-renunciation were ever to be so established as to permit such a society, that society would just as easily forego the saving of human effort produced by the machine : which is, in fact, the exact converse of my criticism of his position. At this point, the opposites become one : for it is equally easy for the ethos of self-renunciation either to renounce the machine completely or to use it in ways consistent with the spiritual well-being of the community.

Mr. Murry is almost convincing but for the too realistic and graphic picture of Mr. J. C. Kumarappa which pricks the Soviet bubble of "mass-ownership and unrestricted consumption" :—

Is it not the system of centralised production that goes to the bed-rock of the trouble?... It is the method of production rather than the form of ownership. With heavy plant and machinery for large-scale production it becomes imperative to feed the machine... at one end, and when the finished goods appear at the other it is equally imperative to find suitable markets for them.... What petrol is to a car, that violence is to the present form of centralised economic organisation irrespective of ownership.... If we merely change the ownership, again we have to resort to violence to force distribution and to obtain raw materials... To follow non-violence and truth and to abandon war it is necessary to simplify our lives.

Madame Blavatsky gave a timely warning to the world during the last quarter of the last century regarding the impending chaos of the "materialistic civilisation", but the warning was not heeded. Gandhiji repeated the warning in the first quarter of the present century to the whole world, but to India in particular. India was the last to enter the field of "industrialisation" and by then the first effects warned against by H. P. B. were being felt.

The problem is of immediate importance to India, which is faced with the question whether to industrialise or not to industrialise. There are eminent Indians too who advocate intensive industrialisation, like Sir M. Viswesvarayya and Professor M. N. Saha, who outlined a "Philosophy of Industrialisation" in *The Modern Review* for August last. Indians are likely to be confused by the divergent views prevalent. But both H. P. B. and Gandhiji have not stopped with a destructive condemnation of "civilization" ; they have projected in their writings the "Vision of a New Order"—as Gerald Heard puts it so aptly in his critique of *Hind Swaraj*—and even a glimpse of those writings is sufficient to dispel any trace of doubt. So far as the "progress" of humanity is concerned—"progress" as they view it, in contradistinction to civilisation—Gandhiji and H. P. B. are in accord. It was written (*The Theosophist*, March 1882, p. 165) :—

With such acute intellects and proverbially wonderful memory as they are gifted with, what might we not expect from the dark sons of Ind were they but to help themselves a little by putting their shoulder more willingly to the wheel of civilisation and progress !

Education, machinery, "civilisation" itself are *sadhanas* and the "progress" that is visualised is to lead the "civilisation in which the lower personal animal self is the be-all and end-all of life" to a state in which the *sadhanas* will be judged "in the degree of their potentiality of moral results, and in the ratio of their usefulness to mankind".



## 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 गुरुर्गुवा ।

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. Some time ago there was an article in one of our Theosophical magazines (I cannot now locate it) anent "speaking without reserve". It raised in my mind a question as yet unanswered: how speak "without reserve" (i.e., I presume, with utter sincerity), yet obey the Laws of Manu as listed on page 48 of *The Friendly Philosopher*? How is one to speak with complete sincerity yet "utter no unpleasant truth"? How avoid the possibility of wounding, yet speak truly? These are, of course, but different expressions of the same problem. If in your opinion a short discussion of this particular phase of "speaking" might be helpful to others as well as myself, maybe it could appear under "Questions Answered" in THE THEOSOPHICAL MOVEMENT.

Ans. The questions revolve round an apparent paradox; speaking without reserve and yet obeying the Laws of Manu which, as it were, restrict speech. Before an answer can be attempted, it is essential to understand the nature of speech. Speech was born with the lighting up of Manas. It will reach its perfection at the union of Manas with Buddhi. Up till then, it is but a babel of thought and is hemmed in, restricted and limited by the play of forces alien to the divine element in man. Should such speech have unreserved expression? Obviously not.

To resolve the paradox, it is necessary that the words "without reserve" be given their true import. In all art there is a period of irksome discipline—of a check on the crude expression of untrained powers. During this period, wariness is a requisite condition. The initial steps are hedged in by rules and limitations. It is the period of moral and metaphysical acrobatics where falls are frequent and bruises common, till the attainment of proficiency renders the mechanical imposition of rules unnecessary. The painter during his novitiate struggles through mediocre and bizarre creations to the ideal. That reached, the expression of his genius can be "without reserve", not lawless—but

free. So with speech. Once the disciple attains to power and to knowledge, speech comes to him, and will thenceforward be used in the service of others. But can it be that, because of this very freedom, it will be so entirely without reserve as to be above karmic reactions or cyclic laws? Any tyro in spiritual metaphysics will say, no. True speech does not, as a rule, voice itself in trash, or fortuitously visit pain upon another or demean itself into the vulgar or the commonplace. In the words of the questioner, it would have become of the quintessence of sincerity—free but not licentious, unreserved but not erratic.

Nothing in the Universe is "without reserve" in the sense of having absolute liberty of action or independence. Interdependence is the first law that Theosophy teaches; so though we may speak of the unreserved action of a law in its own domain, we have to admit that outside of that domain, it cannot but affect and be affected by other laws as absolute on their own plane of thought and action. Whereas, therefore, speech in its ultimate perfection should be without reserve and so mirror the powers of the unfettered soul, yet the very reactions of speech on the universe of sentient beings bring other factors up for consideration. Should speech then take into account the effects of the uttering of an unpleasant truth, and the possibility of wounding another? Most undoubtedly, if it is to be harmonious and to serve its purpose of restoring equilibrium. The test of all action lies in its real, i.e. spiritual, utility, and where its effects become unpleasant to others, the further test must be of its potency in relation to human progression and perfection. Rules of guidance must be taken at their true value. They are potential aids to a higher and a wider application. Therefore, though in the generality of cases they may be strictly applicable, yet the exigencies of a given case may demand a wider and a deeper understanding, an application that cannot bear the hedging in by rules which must in such a case yield to laws of a wider scope and of profounder sweep. The Guru may for the disciple's well-being use words that may not only appear unpleasant, but may wound his *amour propre*. Painful? Most certainly. But then so is a surgical operation.

Life is a puzzle when seen through the prism of Kama-Manas. It becomes a song only when, liberated from the cage of matter, the soul wings its way to the eternal and the true. Speech when used by the Kama-Manasic entity must be controlled by rules. When used by the immortal man it can be without reserve—the veritable language of the Gods, who are embodiments of Rules and Laws of Nature.



## HENRY FORD'S INTUITIVE PERCEPTION

The real artist is a mystic. He contacts life with inner as well as outer senses and in instances such as Beethoven or Blake the inner world becomes the real. Every student of occultism must be prepared for this change in his sense of values, a change which may estrange him from certain of his fellow-men. The first inevitable result is a change in our way of living. It is not life that alters; circumstances remain essentially the same or grow worse, but our concept of the significance of passing events undergoes a revolution. Realizing that change is the essential characteristic of life, the importance of passing events dwindles till at last the inner life usurps the place of the outer and the occurrences of daily life are seen for what they are: mirages on the desert of the earth.

The mystic experience brings this conviction to the artist. If he be not a mere artisan, the sharpening of his senses has resulted from a refinement of his power of soul perception—his ability to *appreciate* the soul of the phenomena before him. He begins to use his senses and sense-organs as instruments through which, as a soul, he contacts the world of form.

We are therefore not surprised when we meet in poets like Shelley, Browning and Blake, clear and unequivocal references to what must be to the more gross mind, a world of fancy and illusion. Because it is freed from the deceptive qualities of a world of illusion, the vision of the mystic brings with it certain knowledge, than which, since the soul looks directly on Ideas, there is no higher authority.

This power is in all men since all are souls, but in all it has not developed. Benjamin Franklin, outwardly prosaic enough, was in moments of soul vision an example of a "sane man gone mad" in the judgment of his religious contemporaries.

Henry Ford is neither poet nor musician, yet he is an artist: he has made of his life a work of art. Not because "he has put the world on wheels", but because he seems to have learnt the value and reality of soul life, in which motors are not his motives.

"How can any one live and not be religious?" he asked Mr. Woolf who records his interview in *The N. Y. Times Magazine* (24th July). And he added, "But don't misunderstand me, I am not using the word in its ecclesiastical sense. But there is something more than we know—something that goes on and on without end."

Modern psychologists can argue till the cows come home—they will not solve the riddle of intuition and instinct. Their imperial reasoning is a hindrance, not a help. Ancient psychology solved the problem ages ago. When asked by Mr. Woolf what he thought instinct was, Mr. Ford answered, "Probably the essence of past experience and knowledge stored up for later use." And to Mr. Woolf's further suggestion that it be transmitted to us by our forebears, Mr. Ford replied in words of significance:—

Little is known about inheritance. Suppose we inherit from ourselves—from our own past. There are many, you know, who think that this life journey through the world is not the first one we have made. Haven't you come across children who knew things that it was impossible for them to have learned?

Again in speaking of that much abused word *Faith* Mr. Ford spoke a wisdom he never learnt in school. No church father confessed to him the one-time ubiquity of the Wisdom Religion. Was it in the incessant whirl of the countless wheels in his factory-city that he heard the true doctrine of *Faith*? Krishna identifies Faith with the Wisdom of the SELF, while H.P.B. says that divine faith "is firmly rooted in his [man's] inner senses; in his unerring intuition, with which cold reason has naught to do, he *feels* it cannot play him false".

And what says Mr. Ford?

Faith is not what we "believe" but what we know. What the human race now holds on "faith" it once held as knowledge. Faith is the very essence of knowledge. It is never lost, once you have had it. A man may lose his illusions but not his faith.

Much that Mr. Ford says suggests that he is familiar with Theosophical literature which teems with references to that Wisdom-Religion "impressed upon the plastic minds of the first races endowed with consciousness by those who reflected the same from the Universal Mind." But if he is not, it is the more interesting to read the following parallels which indicate that "all tools shall serve—all trades, professions, ranks and occupations", that Spiritual Wisdom is the sum total of all actions in their entirety without exception.

What wisdom Mr. Ford has garnered through his seventy-five years of life will not be lost in the next birth that shall be his though he live the life of a penniless *Sannyasi* rather than that of an American multi-millionaire.



## A WORD TO THE STUDENT AND THE PROPAGANDIST

The fundamental difference between the proficient in ordinary science and the adept in esoteric science is one of kind. The occultist does not only possess more knowledge; his organs of cognition are not the physical senses and the trained mind which the scientists use; in fact the occultist discards these as unreliable, substituting the higher mind and the superphysical senses in their place. In order to observe and to draw conclusions the modern scientist uses his mind and senses. The occultist is in possession of the spiritual counterparts of these, the very existence of which is not suspected by the man of modern knowledge. Objects of sense are shadows with which the scientist concerns himself; he trains his mind to focus itself on them. He does not know them as shadows but as realities, and while blaming him for being so unscientific as not to look into the propositions of the Esoteric Science, we cannot condemn him for he is fulfilling his own *dharma* and much of his work has helped humanity. For example, the man of modern science has freed humanity from the tyranny of priestcraft, especially in the Western world. Again, he has introduced the concept of causation and of order in the visible universe and thereby has firmly assumed their existence in the moral sphere and the social world. In these and similar ways the modern scientist is the ally of the occultist, while the orthodox theologian and the religionists are his enemies. Therefore H. P. B. once wrote that from the ranks of Freethinkers and Agnostics came a better type of Theosophical student than from the files of orthodoxy. But for all that, the modern scientist moves in grooves which are narrow, however wide these may appear to him. That his discoveries and inventions while enhancing physical comfort have increased moral turpitude, is beginning to be recognized. The church exploits the human soul by giving it false knowledge and thus weakens man's moral fibre; modern science offers opportunities to that weakened moral nature to indulge in that weakness; in this the modern scientist is the friend of the priest and the church.

Theosophy strikes at the root of religious orthodoxy by revealing the One Universal Source of Religion which proves that each and every claim to any unique position is false. Such claim of the Christian, or of the Jew or of the Muslim is shown to be erroneous. Theosophy also strikes at the materialistic and the mechanistic conception of man and the universe which modern science presents. The Theosophical student must learn to see why it is just as difficult for the confirmed materialist

to perceive the absolute logic and reasonableness of the Esoteric Philosophy as it is for the confirmed orthodox religionist. Only in a little less degree is it difficult for the man who has so impressed his mind with certain fixed and accepted views that these stand in his way of perceiving where and how they are wrong. H. P. B. wrote:—

You forget one thing, which is that your much-boasted modern education is precisely that which makes it difficult for you to understand Theosophy. Your mind is so full of intellectual subtleties and preconceptions that your natural intuition and perception of the truth cannot act. It does not require metaphysics or education to make a man understand the broad truths of Karma and Reincarnation.

Applying this to the man whose mind lies firmly set in the frame of science, or of religion or of any of the many particular "isms", the Theosophical propagandist will soon recognize that he must not look for such—the "high and mighty" of the world—to come to Theosophy. Further he must remember that H.P.B. has said that the Path is easier to the poor and the single of heart, than to the cultured and the rich.

If the Theosophical propagandist has that lesson to learn and to remember, what has the Theosophical student to recognize? Not to expect that the findings of modern science will always "corroborate" the teachings of Esoteric Philosophy or that the latter will always support his own religious beliefs and inclinations. By its aid findings of modern science, dicta of organized religions, speculations of philosophising agnostics and others can and should be checked and verified. The reverse process frustrates itself.

In every sphere of knowledge the senses and the lower mind are the instruments of research, save and except in the sphere of Esoteric Knowledge. The Theosophical student finds in his texts doctrines which are the result of research carried on by the Higher Mind and the psycho-spiritual senses; in studying and meditating upon these doctrines, *as directed by the Teachers*, he develops, however slowly and meagrely, those inner senses and that Higher Mind. Many a student fails because, forgetting the directions, he tries to understand the Theosophical ideas and propositions by the aid of his brain on which the senses as well as the lower mind of *kama-manas* have left their shadowy impresses. The question then often recurs—How to develop the Eye of the Higher Mind?



## TRUE PROGRESS

### IS IT AIDED BY WATCHING THE ASTRAL LIGHT?

[The following is reprinted from *The Path* Vol. V, p. 112 for July 1890 where it appeared over the signature of Bryan Kinnavan, one of the pen-names of Mr. Judge.—EDS.]

Perhaps those who have engaged in discussions about whether it is more advisable to become acquainted with the Astral Plane and to see therein than to study the metaphysics and ethics of theosophy, may be aided by the experience of a fellow student. For several years I studied about and experimented on the Astral Light to the end that I might, if possible, develop the power to look therein and see those marvellous pictures of that plane which tempt the observer. But although in some degree success followed my efforts so far as seeing these strange things was concerned, I found no increase of knowledge as to the manner in which the pictures were made visible, nor as to the sources from which they rose. A great many facts were in my possession, but the more I accumulated the farther away from perception seemed the law governing them. I turned to a teacher, and he said :

“Beware of the illusions of matter.”

“But”, said I, “is this matter into which I gaze?”

“Yes ; and of grosser sort than that which composes your body ; full of illusions, swarming with beings inimical to progress, and crowded with the thoughts of all the wicked who have lived.”

“How”, replied I, “am I to know aught about it unless I investigate it?”

“It will be time enough to do that when you shall have been equipped properly for the exploration. He who ventures into a strange country unprovided with needful supplies, without a compass and unfamiliar with the habits of the people, is in danger. Examine and see.”

Left thus to myself, I sought those who had dabbled in the Astral Light, who were accustomed to seeing the pictures therein every day, and asked them to explain. Not one had any theory, any philosophical basis. All were confused and at variance each with the other. Nearly all, too, were in hopeless ignorance as to other and vital questions. None were self-contained or dispassionate ; moved by contrary winds of desire, each one appeared abnormal ; for, while in possession of the power to see or hear in the Astral Light, they were unregulated in all other departments of their being. Still more, they seemed to be in a degree intoxicated with the strangeness of the power, for it placed them

in that respect above other persons, yet in practical affairs left them without any ability.

Examining more closely, I found that all these “seers” were but half-seers—and hardly even that. One could hear astral sounds but could not see astral sights ; another saw pictures, but no sound or smell was there ; still others saw symbols only, and each derided the special power of the other. Turning even to the great Emanuel Swedenborg, I found a seer of wonderful power, but whose constitution made him see in the Astral world a series of pictures which were solely an extension of his own inherited beliefs. And although he had had a few visions of actual everyday affairs occurring at a distance, they were so few as only to be remarkable.

One danger warned against by the teacher was then plainly evident. It was the danger of becoming confused and clouded in mind by the recurrence of pictures which had no salutary effect so far as experience went. So again I sought the teacher and asked :

“Has the Astral Light no power to teach, and, if not, why is it thus ? And are there other dangers than what I have discovered ?”

“No power whatever has the astral plane, in itself, to teach you. It contains the impressions made by men in their ignorance and folly. Unable to arouse the true thoughts, they continue to infect that light with the virus of their unguided lives. And you, or any other seer, looking therein will warp and distort all that you find there. It will present to you pictures that partake largely of your own constitutional habits, weaknesses, and peculiarities. Thus you only see a distorted or exaggerated copy of yourself. It will never teach you the reason of things, for it knows them not.

“But stranger dangers than any you have met are there when one goes further on. The dweller of the threshold is there, made up of all the evil that man has done. None can escape its approach, and he who is not prepared is in danger of death, of despair, or of moral ruin. Devote yourself, therefore, to spiritual aspiration and to true devotion, which will be a means for you to learn the causes that operate in nature, how they work, and what each one works upon.”



I then devoted myself as he had directed, and discovered that a philosophical basis, once acquired, showed clearly how to arrive at *dispassion* and made *exercise* therein easy. It even enables me to clear up the thousand doubts that assail those others who are peering into the Astral Light. This too is the old practice enjoined by the ancient schools from which our knowledge about the Astral Light is derived. They compelled the disciple to abjure all occult practices until such time as he had laid a sure foundation of logic, philosophy, and ethics; and only then was he permitted to go further in that strange country from which many an unprepared explorer has returned bereft of truth and sometimes despoiled of reason. Further, I know that the Masters of the Theosophical Society have written these words: "Let the Theosophical Society flourish through moral worth and philosophy, and give up pursuit of phenomena." Shall we be greater than They, and ignorantly set the pace upon the path that leads to ruin?

BRYAN KINNAVAN

The student will be helped in understanding the above important piece of instruction if he reflects on the following extract from a Master's Letter:—

There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness. There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and those who are *unwillingly*—blind. Mediums belong to the former, sensitives to the latter. Unless regularly initiated and trained—concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg and "Fern"—no self-tutored seer or clairaudient ever saw or heard *quite* correctly.

## THE SEPTENARY PRINCIPLE IN ESOTERICISM

[The following article is reprinted from *The Theosophist*, Vol. IV, p. 253, for July 1883. From it much is quoted in *The Secret Doctrine* and H. P. B. remarks that, in certain points of explanation given by her in the article, "the Occultists differ from the Brahmins".—EDS.]

Since the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhistic heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhistic propaganda. We were taunted by ignorant Brahmins and learned Europeans that our septenary division of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication. In the following number our Brother Mr. T. Subba Row, B.A., B. L., confessedly a learned Occultist and ripe scholar, will lay before the public through these columns extracts from original texts which unanswerably prove that all the root-ideas embodied in the *Fragments* series were entertained by Vyasa, the great initiated adept and Rishi. The truths of the Arhat secret doctrine are thus substantiated by an authority whose orthodoxy no Hindu of whatsoever sect will dare deny. The passages were but recently stumbled upon by Mr. Subba Row in the course of reading upon another subject; thus

affording us one more of those striking coincidences which by some happy chance have of late been so frequent. Meanwhile, it is proposed to throw a cursory glance at the Vedas, the Upanishads, the Law-Books of Manu, and especially the Vedanta, and thus show that they too prove the claim. Even in their crude exotericism their affirmation of the seven-fold division is glaring. Passage after passage hints at it. And not only can the mysterious number be found and traced on every page of the oldest Aryan Sacred Scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the "Book of the Dead" and the Ritualism of ancient Egypt and even in the Mosaic books—without mentioning the Secret Jewish works, such as the Kabala.

Within the narrow limits of a magazine article there can scarcely be found room enough for bare quotations, which we must leave to stand as land-marks and not even attempt long explanations. To really take up the subject requires more than mere *Fragments*. It is no exaggeration to say that upon each of the few hints now given in the cited Slokas a thick volume might be written.

From the well-known hymn To Time, in the Atharva-Veda (XIX. 53.) :—



"Time like a brilliant steed with *seven* rays,  
Full of fecundity, bears all things onward.

Time, like a *seven*-wheeled, *seven*-naved car  
moves on,  
His rolling wheels are all the worlds, his axle  
Is immortality...."

—down to Manu "the first and the *seventh* man", the Vedas, the Upanishads, and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Swayambhuva? The secret doctrine tells us that *this* Manu was no man but the representation of the first human races evolved with the help of the Dhyan-Chohans (*Devas*) at the beginning of the first Round. But we are told in his Laws (Book I. 80) that there are fourteen Manus for every Kalpa or "interval from creation to creation" (read interval from one *minor* "Pralaya" to another); and that "in the present divine age, there have been as yet *seven* Manus". Those who know that there are seven rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end and on, and between the planets there is "an awakening to *illusive* life", and "an awakening to *real* life", and that, moreover, there are "root-Manus" and what we have to clumsily translate as "the seed Manus"—*the seeds for the human races of the forthcoming Round* (a mystery divulged, but to those who have passed their 3rd degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu Scriptures that "The first Manu produced *six* other Manus, (*seven* primary Manus in all) and these produced in their turn each seven other Manus"—(Bhṛigu I. 61-63)<sup>1</sup> the production of the latter standing in the occult treatises as  $7 \times 7$ . Thus it becomes clear that Manu—the last one, the progenitor of our Fourth Round Humanity, must be the *seventh* since we are on our fourth Round, and that there is a *root*-Manu at globe A and a *seed*-Manu at globe G. Just as each planetary Round commences with the appearance of a "Root-Manu" (Dhyan Chohan) and closes with a "Seed-Manu", so a *Root* and a *Seed* Manu appear respectively at the beginning and the termination of the human period on any particular planet. It will be easily seen from the foregoing

statement that a *Manu-antaric* period means, as the term implies, the time *between* the appearance of two Manus or Dhyan Chohans; and hence a minor *Manuantara* is the duration of the *seven* races on any particular planet, and a major *manvantara* is the period of one human round along the Planetary chain. Moreover, that, as it is said that each of the seven Manus *creates*  $7 \times 7$  Manus, and that there are 49 root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called "Vaivasvata" and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisuthrus and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *fifth* race who saved it from the flood that nearly exterminated the fourth (Atlantis)—is not the seventh Manu mentioned in the nomenclature of the Root—or primitive Manus, but one of the 49 "emanated from this 'root'-Manu".

For clearer comprehension we here give the names of the 14 Manus in their respective order and relation to each Round.

1st Round.	{	1st (Root) Manu on Planet A.—Swayambhuva.	
		1st (Seed) Manu on Planet G.—Swarochi (or) Swarotisha.	
2nd Round.	{	2nd (R.) M. on Planet A.—Uttama.	
		2nd (S.) M. " " G.—Thamasa.	
3rd Round.	{	3rd (R.) M. " " A.—Raivata.	
		3rd (S.) M. " " G.—Chackchuska.	
4th Round.	{	4th (R.) M. " " A.—Vaivasvata (our progenitor)	
		4th (S.) M. " " G.—Savarni.	
5th Round.	{	5th (R.) M. " " A.—Daksha Savarni.	
		5th (S.) M. " " G.—Brahma Savarni.	
6th Round.	{	6th (R.) M. " " A.—Dharma Savarni.	
		6th (S.) M. " " G.—Rudra Savarni.	
7th Round.	{	7th (R.) M. " " A.—Rouchya.	
		7th (S.) M. " " G.—Bhoutya.	

Vaivasvata thus though seventh in the order given, is the primitive Root-Manu of our 4th Human Wave:—(the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata,—the Hindu ideal embodiment called respectively Xisuthrus, Deukalion, Noah and by other names—who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water,

<sup>1</sup> The fact that Manu himself is made to declare that he was created by Viraj and then produced the ten Prajapatis, who again produced seven Manus, who in their turn gave birth to seven other Manus, (Manu, I. 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain.



while the other hemisphere was awakening from its temporary obscurity.

The number *seven* stands prominently conspicuous in even a cursory comparison of the 11th Tablet of the Izdhubar Legends of the Chaldean account of the Deluge and the so-called Mosaic books. In both the number seven plays a most prominent part. The clean beasts are taken by *sevens*, the fowls by *sevens* also; in *seven* days it is promised Noah, to rain upon the earth; thus he stays "yet other seven days", and again *seven* days; while in the Chaldean account of the Deluge, on the *seventh* day the rain quieted. On the *seventh* day the dove is sent out; by *sevens*, Xisuthrus takes "jugs of wine for the altar, etc. Why such coincidence? And yet we are told by, and bound to believe in, the European orientalists, when passing judgment alike upon the Babylonian and Aryan chronology they call them "extravagant and fanciful"! Nevertheless, while they give us no explanation of, nor have they ever noticed, as far as we know, the strange oneness in the totals of the *Semitic*, Chaldean, and *Aryan* Hindu chronology, the students of Occult philosophy find the following fact extremely suggestive. While the period of the reign of the 10 Babylonian antediluvian kings is given as 432,000 years,<sup>1</sup> the duration of the post-diluvian Kali-yug is also given as 432,000, while the four ages or the divine *Maha yug*, yield in their totality 4,320,000 years. Why should they, if fanciful and "extravagant", give the identical figures, when neither the Aryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given, 4 standing for the perfect square, 3, for the triad (the seven universal and the seven individual principles) and 2 the symbol of our illusionary world a figure ignored and rejected by Pythagoras.

It is in the *Upanishads* and the *Vedanta* though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine the *Rahasya*, or the *Upanishads*; "the only Veda of all thoughtful Hindus in the present day", as Monier Williams is made to confess, every word, as its very name implies,<sup>2</sup> has a secret

<sup>1</sup> See "Babylonia" by George Smith p. 36. Here again, as with the Manus and 10 *Prajapatis* and the 10 *Sephiroths* in the *Book of Numbers*—they dwindle down to *seven*!—Ed.

<sup>2</sup> *Upa-ni-shad* means according to Brahmanical authority—"to conquer ignorance by revealing the secret spiritual knowledge." According to Monier Williams—the title is derived from the root *sad* with the prepositions *upa* and *ni*, and implies "something mystical that underlies or is beneath the surface."—Ed.

meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of *Prana*, the ONE LIFE, "the nave to which are attached the *seven* spokes of the Universal Wheel", (Hymn to *Prana*, Atharva Veda XI. 4.).

Even European Orientalists agree that all the systems in India assign to the human body: *a*, an exterior or gross body (*sthula-sarira*); *b*, an inner or shadowy body (*sukshma*), or *linga-sarira*, (the vehicle), the two cemented with—*c*, life (*jiv* or *karana-sarira*, "causal body").<sup>3</sup> These the occult system or esotericism divides into seven, farther adding to these—*kama*, *manas*, *buddhi* and *atman*. The *Nyaya* philosophy when treating of *Prameyas* (by which the objects and subjects of Prama are to be correctly understood) includes among the 12 the *seven* "root principles", (See IXth Sutra) which are 1. soul (*atman*), and 2. its superior spirit *Jivatman*: 3. body (*sarira*), 4. senses (*indriya*), 5. activity or will (*pravritti*), 6. mind (*manas*), 7. Intellection (*Buddhi*). The seven *Padarthas* (enquiries or predicates of existing things) of Kanada in the *Vaisesikas*, refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus: 1, substance (*dravya*)—refers to body or *sthula-sarira*; 2. Quality or property (*guna*) to the life principle *jiv*; 3. Action or act (*karman*) to the *Linga sarira*; 4. Community or commingling of properties (*Samanya*) to *Kamarupa*; 5. Personality or conscious individuality (*Visesha*) to *Manas*; 6. Coinherence or perpetual intimate relation (*Samuvaya*) to *Buddhi*, the inseparable vehicle of *Atman*; 7. Non-existence or *non-being* in the sense of, and as separate from objectivity or substance (*a-bhava*)—to the highest monad or *Atman*.

Thus whether we view the ONE as the Vedic Purusha or Brahman (neutral) the "all-expanding essence"; or as the universal spirit the "light of lights" (*jyothisham jyotih*) the TOTAL independent of all relation—of the *Upanishads*; or as the Paramatman of the Vedanta; or again as Kanada's *Adrishta* "the unseen Force", or divine atom; or as *Prakriti*, the "eternally existing essence", of Kapila, we find in all these *impersonal* universal Principles the latent capability of evolving out of themselves "six rays" (the evolver being the *seventh*). The third aphorism of the *Sankhya-Karika*, which says of *Prakriti* that it is the "root

<sup>3</sup> This *Karana-sarira* is often mistaken by the uninitiated for *Linga-sarira* and since it is described as the inner rudimentary or latent embryo of the body—confounded with it. But the Occultists regard it as the life (body) or *Jiv*, which disappears at death;—is withdrawn—leaving the 1, and 3rd principles to *dis-integrate* and return to their elements.—Ed.



and substance of all things", and no *production* but itself a producer of "seven things which produced by it, become also producers"—has a purely occult meaning.

What are the "producers" evolved from this universal root-principle, *Mula-prakriti* or undifferentiated *primeval cosmic matter*, which evolves out of itself consciousness and mind, and is generally called "Prakriti" and *amulam mulam*, "the rootless root", and *A-vyakta*, the "unevolved evolver", etc.? This primordial *tattwa* or "eternally existing, 'that'", the unknown essence, is said to produce as a first producer 1. *Buddhi*—"intellect"—whether we apply the latter to the 6th macrocosmic or microcosmic principle. This first produced produces in its turn, (or is the source of) *Ahankara*, "self-consciousness" and *manas* "mind". The reader will please always remember, that the Mahat or great source of these two internal faculties "*Buddhi*" *per se* can have neither self-consciousness nor mind; viz., the 6th principle in man can preserve an essence of *personal* self-consciousness or "personal individuality" only by absorbing within itself its own waters, which have run through that *finite* faculty; for *Ahankara*, that is the perception of "I", or the sense of one's personal individuality, justly represented by the term "Egoism"—belongs to the *second* or rather the third production out of the seven, viz., to the 5th principle, or *Manas*. It is the latter which draws "as the web issues from the spider" along the thread of Prakriti, the "root-principle," the four following subtle elementary principles or particles *Tanmatras*, out of which third class the *Mahabhutas* or the gross elementary principles, or rather *sarira* and *rupas*, are evolved—the *kama*, *linga*, *jiva* and *sthula sarira*. The three *gunas* of "Prakriti"—the *Sattwa*, *Rajas* and *Tamas* (purity, passionate activity, and ignorance or darkness.)—spun into a triple-stranded cord or "rope" pass through the seven or rather six, human principles. It depends on the 5th —*Manas* or *Ahankara* the "I"—to thin the guna, "rope," into one thread—the *sattwa*; and thus by becoming one with the "unevolved evolver", win immortality or eternal conscious existence. Otherwise it will be again resolved into its *Mahabhutic* essence; so long as the triple-stranded rope is left unstranded, the spirit (the divine monad) is bound by the presence of the *gunas* in the principles "like an animal" (*purusha pasu*). The spirit, *atman* or *jivatman* (the 7th and 6th principles) whether of the *macro-* or *microcosm*, though bound by these *gunas* during the objective manifestation of universe or man, is yet *nirguna*, i.e., entirely free from them. Out of

the three producers or evolvers, *Prakriti*, *Buddhi*, and *Ahankara*, it is but the latter that can be caught (when man is concerned) and destroyed when *personal*. The "divine monad" is *aguna* (devoid of qualities) while Prakriti once that from passive *Mula-prakriti* it has become *a-vyakta* (an active evolver) is *gunavat*—endowed with qualities. With the latter—*Purusha* or *Atman* can have naught to do (of course being unable to perceive it in its *gunavatic* state); with the former—or *Mula-prakriti* or undifferentiated cosmic essence it has—since it is *one* with it and identical.

The *Atma Boddhi* or "knowledge of soul", a tract written by the great Sankaracharya speaks distinctly of the *seven* principles in man, (see 14th verse). They are called therein the five sheaths (*pancha-kosa*) in which is enclosed the divine monad—the *Atman and Buddhi*, the 7th and 6th principles or the individuated soul when made distinct (through *avidya*, *maya* and the *gunas*) from the supreme soul—*Parabrahm*. The 1st sheath called *Ananda-maya*, the "illusion of supreme bliss"—is the *manas* or fifth principle of the occultists, when united to *Buddhi*; the second sheath is *Vijnana-maya-kosa*, the case or "envelope of self-delusion", the *manas* when self-deluded into the belief of the *personal* I, or *ego*, with its vehicle. The 3rd—the *Mano-maya* sheath composed of "illusionary mind" associated with the organs of action and will is the *Kamarupa* and *Lingasarira* combined, producing an illusive "I" or *Mayavi-rupa*. The 4th sheath is called *Prana-maya* "illusionary life", our *second* life principle or *jiv*, wherein resides life, the "breathing" sheath. The 5th *kosa* is called *Anna-maya* or the sheath supported by food—our gross material body. All these sheaths produce other smaller sheaths—or six attributes or qualities each, the seventh being always the *root* sheath, and the *Atman* or spirit passing through all these subtle ethereal bodies like a thread, is called the "thread-soul" or *sutratman*.

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the "thread-doctrine", since, like *Sutratman* or *Pranatman*, it passes through, and strings together all the ancient philosophical religious systems and what is more,—reconciles and explains them. For though seeming so unlike externally they have but one foundation and of that the extent, depth, breadth and nature are known to those who have become, like the "Wise Men of the East", adepts in Occult Science.



## IN THE LIGHT OF THEOSOPHY

Upholders of the superiority of the Christian religion over the faiths indigenous to pagan India should find food for reflection in a recent declaration by Shri J. C. Kumarappa, the able and devoted organiser and Secretary of the All India Village Industries Association, who comes of a very well-known family of Indian Christians. Speaking at Palamcottah on the 29th of August, on the philosophy underlying the Wardha scheme, he declared that when he saw the present condition of the Western world he was ashamed to call himself a Christian; he was only a follower of Jesus, whose doctrines had been repudiated by the Western Powers. *The Hindu* quotes him as demanding whether the missionaries who come to India live the life of Christ. "Was the spirit of the Cross found in their work? Were they simple in their living? If in any group of people in India the true and gentle spirit of the Cross could be found, it was in Gandhiji's group."

A warning note was sounded in our September issue (p. 176) against the spread of the spirit of intolerance to England, heretofore relatively immune to this infectious disease of the mind which has been spreading like a creeping paralysis from one end of Europe to the other. England has not progressed far down the slope towards authoritarianism; but that she seems to be taking the first steps down is a very bad sign indeed.

*The Sunday Express* challenges one manifestation of the tendency, in its issue for the 7th of August, in an editorial entitled, "Cast Off Our Blinkers!"—which devotes a column to denunciation of the growing tendency to suppress names and to hold trials in secret, which it declares is bringing about "a situation of the most grave character and of the most serious nature", and bids fair in some cases to defeat the ends of justice. The editorial concludes:—

For generations and through the centuries the civilisation of this land has been built on the foundations of an ever-increasing liberty for the citizen. The cornerstone of that liberty is truth—the right to hear the truth, to speak the truth, to print the truth.

Truth fears one thing only, and that is to be hid.

In this day and at this hour it is the task and solemn duty of every one of us who values liberty to raise up a mighty shout to heaven to hurl down and to cast aside these reactionary elements who are multiplying in our midst and whose aim it is to put Britain into blinkers.

We learn from the same paper that the town council of Southwold, Suffolk, withdrew the permission, which had been granted to the Protestant

Truth Society before the lecture title was announced, for the use of the town hall for an illustrated lecture on "Convent Life Unveiled". "It does not like the subject." This is of a piece with the refusal of the B. B. C. last winter to permit Grey Owl, the animals' friend, to include in a broadcast talk his views on the unpopular side of a "controversial matter", viz., against blood sports. Unless France, Great Britain, and the Scandinavian countries take as their motto, "The Truth, though the heavens fall!", liberty of speech and of the pen will soon be only a memory throughout a regimented continent.

There have been several references in our columns to the familiar "poltergeist" phenomena, such as those described in the press as having taken place early in August in Blackpool, England, where household articles in a South Shore villa had been crashing down and moved about as if propelled by unseen hands. Objects as heavy as a hammer and an electric iron had been flung, and the fireplace stand was turned upside down while people were looking at it. A rather derisive editorial in *The Manchester Guardian* describes the poltergeist as "a well-established ghost".

His supposed manifestations have been recorded down all the ages and in all climes, from classical Greece to Polynesian islanders, and...the records are always of the same character, with banging noises and flying domestic utensils.

H. P. B. explains the underlying principle of comparable manifestations in an "Editor's Note"—which appeared in *The Theosophist*, Vol. II, pp. 232-3, for August 1881—to an article entitled "Stone Showers":—

To what else can it be attributed in its *causation* or origin, but to a *blind* though living force; one subjected to an intransgressible law of attraction and repulsion in its course and *effects*—a law which exact science has yet to discover; for it is one of innumerable correlations due to magnetic conditions which are supplied only when both animal and terrestrial magnetism are present... The cause of these variations of the magnetic needle is as entirely unknown to physical science as are the phenomena of stone-showers to those who study psychological Science; yet both are closely connected... such is the teaching of *Occult Science*.

In *The Theosophist* for May, 1882, (p. 199) that previous note is referred to:—

In that connection we protested against the theory of the Spiritualists that this class of phenomena are due to the agency of disembodied human spirits, and suggested that they went to prove the existence of prankish nature-elementals. The Djinnât or Djinnns of the Oriental demonology are of this class, as the reader



of the *Arabian Nights* will remember. They can be made subservient to one who has learnt the secret of their subjugation by occult means. Only those who would believe that we consider them as beings of any sort—least of all *intelligent* beings—will be very much mistaken.

The whole subject is important and on an early occasion we will reprint some articles which throw light on it.

Attempts for fusion of hostile creeds are recorded in history. The notion that the Theosophical Movement too is one of such numerous attempts to conciliate the various warring and differing creeds and bring about a compromise between the controversies of Theology, Science and Philosophy is a widespread one. In reviewing *The Ocean of Theosophy* (Indian Second Edition) in the *Oriental Literary Digest* (August 1938) Shri V. Raghavan begins with such a misconception, which also explains the numerous other misconceptions that are found in his brief review. The age-old source of the once universal Wisdom-Religion from which the multitudinous and defective creeds emerged is one of the fundamental teachings of Theosophy; but the misconception that an artificial synthesis is the objective is so prevalent among the superficially acquainted that the following quotations are worth remembering :—

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection. (*Isis Unveiled* II, p. 639)

It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised. (*The Secret Doctrine*, I, p. viii)

Bombay is getting more and more "civilized"! *The Times of India* (3rd August) reports :—

The Coroner referred to the daily increasing number of suicides in the city and drew pointed attention to the fact that within a month, three doctors had committed suicide.

It is a well-known fact that self-murders are increasing in every large city and whatever the immediate incentive to suicide the root cause is—disbelief in the divine and immortal soul and in the path of progression and perfection of that soul from latency to patency.

The babel of modern thought is partially due to the fact that "language"—and of course English—is defectively organized for communication of abstract thought. This is the basis of Stuart Chase's *The Tyranny of Words*; and "Semantics", a special branch of study, an extension of philology, is advocated for the stabilization and standardization of English, to free "language" and "understanding" from the tyranny of words—similar, we suppose, to the service rendered by Panini to Sanskrit centuries ago. Philosophy, in particular, Mr. Chase found "almost impossible to read" :—

The great words went round and round in my head until I became dizzy. Sometimes they made pleasant music, but I could rarely effect passage between them and the real world of experience... But the great classics had almost literally no meaning to me—just a haughty parade of "truth", "substance", "infinite", "absolute", "oversoul", "the universal", "the nominal", "the eternal"... I strove to understand Plato, Aristotle, Spinoza, Hobbes, Kant, Hegel, Herbert Spencer, Schopenhauer. The harder I wrestled, the more solemn the procession of verbal ghosts circled through my brain... Plato condemned the logic of the Sophists as a sham. Aristotle convicted the Dialectic of Plato of formal inability to yield a demonstration... J. E. Boodin demolishes Descartes. Modern philosophers wipe their boots on Kant and Herbert Spencer... Nominalism rolls into Realism, into Materialism and back to Romanticism round the corner to Idealism to stub its toe on Positivism and return again to Humanism... In brief, the boys do not seem to be making much progress.

The rule that "Theosophy must remain a riddle to the mentally lazy or obtuse" and cannot become "intelligible without mental effort", holds good in the case of any branch of study involving abstract concepts; but the perplexities raised by the "philosophers" enumerated by Mr. Chase and encountered by all students is a fact.

Writing about the very doctrines that she taught Madame Blavatsky recommended "definite words for definite things". But clarity in language will follow the clarity in ideas.

The ideas put forward by Madame Blavatsky contain the solution to this as to other problems, for they are concerned with as "an enquiry into the nature of the ultimate reality".



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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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