

# THE LAW OF SACRIFICE



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# THE LAW OF SACRIFICE



COSMIC UNITY AND  
HUMAN OBLIGATION

BY B. P. WADIA

*Blessed is the austerity of those who live in concord.*

BUDDHA



## SANGAM TEXTS

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Sangam Texts are aids to contemplation and action, the creative fusion of *theoria (sankhya)* and *praxis (yoga)*. In the ancient world, before the proliferation of print, emphasis was given to exemplification. Remarkable individuals emerged from time to time to bear witness to the authentic transcendence of social roles and codes and traditional structures. The supreme ideal of the *Jivanmukta*, the truly free man or woman, was emulated even by householders through the practice of renunciation (*sannyasa*). Furthermore, the *asrama* ideal was kept alive, in diverse ways, by aspirants who assumed monastic modes of life and adopted self-binding vows. In the Aquarian Age, the shared ideal of secular monasticism is pertinent to all those who wish to explore fresh and feasible ways of achieving self-regeneration in the service of *Lokasangraha*, the welfare of the whole of humanity. The thoughtful writings in this series span the mystical and the practical, the timeless and the timely, giving a basis for lifelong reflection and self-transcendence.



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## THE LAW OF SACRIFICE

*The Law of Sacrifice* contains ten essays on mystical and ethical themes by B.P. Wadia, Indian labour leader and Theosophist. Two essays explore the nature of Deity and a third focusses upon the question "What is Man?" Four essays are devoted to fundamental spiritual laws – of sacrifice, cycles, karma and brotherhood. Two more essays are concerned with the highest forms of yoga or spiritual self-discipline, and another essay – one of the last he wrote – examines the philosophical significance of anarchism. All his writings were dedicated to the disinterested service of humanity and the Brotherhood of Bodhisattvas.



# THE LAW OF SACRIFICE

B. P. WADIA

*Centennial*  
1881-1981

**The marriage of meditation and duty gives birth to the  
Bodhisattva ideal of renunciation through service.**

**HERMES**



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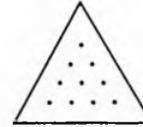
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**In the first place revere the Immortal Gods, as they are established and ordained by the Law.**

**Reverence the Oath. In the next place revere the Heroes who are full of goodness and light.**

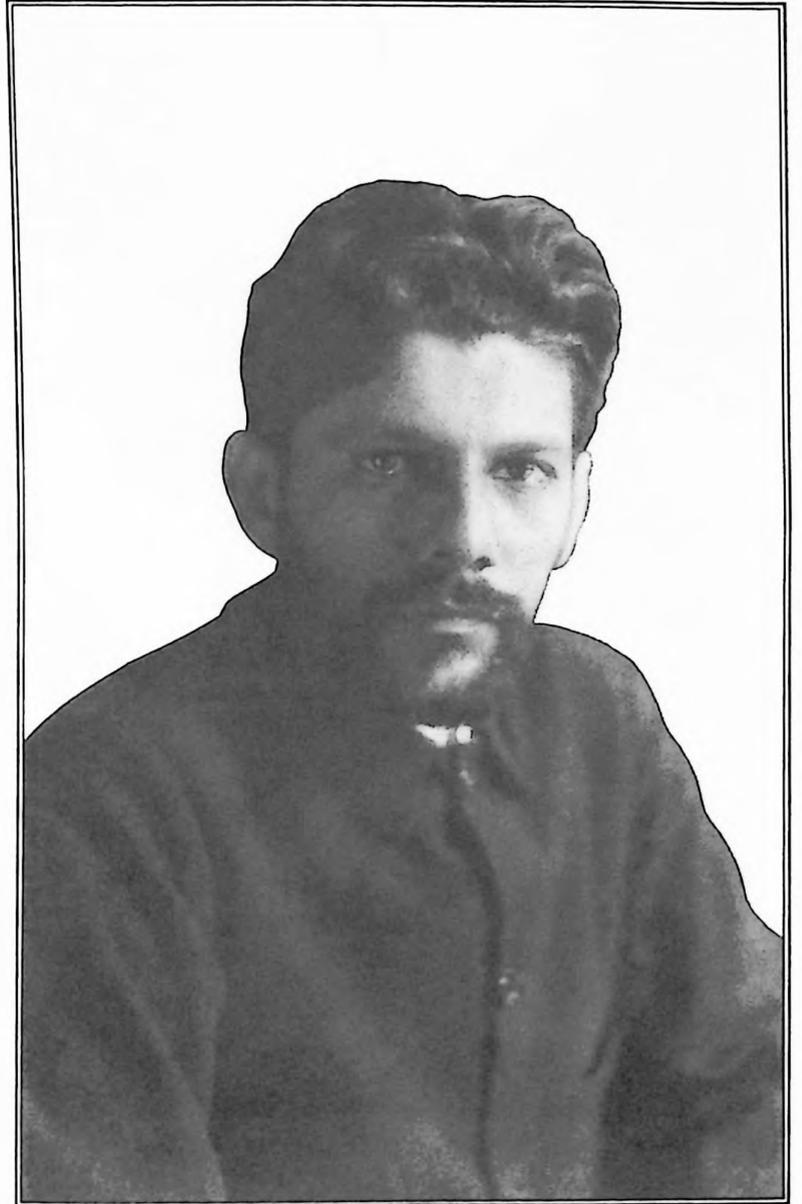
**Honour likewise the Terrestrial Daimons by rendering them the worship lawfully due to them.**

**PYTHAGORAS**



*To make our body of senses and limbs the stately mansion which puts forth the majesty and tenderness of Mother Earth; to make our emotions start from the spring of Love, glide forth in the river of gentleness and empty themselves in the Ocean of Compassion; to make our thoughts harbingers of goodwill and like birds rise in the Aether of Space, singing their songs – joyous and clear and fresh; to transform ourselves into the steady-burning Flame of the Nachiketas Fire – symbol of the Disciple; that is the task that lies before us.*

**B. P. WADIA**



**BOMANJI PESTONJI WADIA**

(October 8, 1881 - August 20, 1958)



## THE THREE HYPOSTASES

*Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities – the illusive envelopes of the immortal MONAD-EGO – twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moonbeams, only so long as the Queen of the Night radiates her lustre on the running waters of life: the period of a Manvantara; and then they disappear, the beams – symbols of our eternal Spiritual Egos – alone surviving, re-merged in, and being, as they were before, one with the Mother-Source.*

*The Secret Doctrine, i 237*

**T**hus are imaged for us the three Hypostases or Avasthas of the One Life. Whether we study the Three Fundamentals of *The Secret Doctrine* in a universal or an individual sense, as seemingly separate entities in manifestation or in their static condition of perfect equilibrium in pralaya, it is necessary for us to decipher the three factors involved therein.

The first Fundamental deals with the Principle which is the One Life undivided and indivisible. The second treats of Its manifestation – the appearance and disappearance of the reflection which It casts and which we call the universe in cosmology and man in anthropology. The third asserts the identity of nature between the One Life and the Universe – Man, between the rays and the Luminary and, in doing so, logically takes notice of the reflections cast on the waters of space by the innumerable beams which emanate from the Universal Man – Maha-Purusha or Narayana, the Container of all men, Naras. In other words: Each human being is an incarnation or manifestation of Deity. It is said – so many men on earth, so many gods in heaven; and yet these gods are in reality One; like the rays of the moon, they are withdrawn into the parent luminary, which in its turn is merged in the One Absolute.

A proper understanding of the Three Fundamentals reveals this great fact: in his innermost nature man is the Absolute. Says *The Secret Doctrine*: “The Monad or Jiva *per se* cannot be even called

spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather" (i 247). And because of this there exists for man certainty of final emancipation from the limitations of concreteness, however expansive or exalted. "It is only the spiritual potentiality in man which can lead him to become one with the INFINITE and the ABSOLUTE" (ii 79); or "At the threshold of Paranirvana [the Monad] reassumes its primeval Essence and becomes the Absolute once more" (i 135).

This Absolute One Life is the Perfect Bliss of Equipoise in which lie forever concealed Motion, Space and Duration, absolute and abstract. These three project radiations — "the unconscious and spontaneous shooting forth"\* — which result in manifestation. Absolute Motion or Abstract Space or Boundless Time are the Unknowable. The Great Breath which is the radiation above mentioned of Absolute Motion, Matter which is that of Space, and that which joins them producing the illusion of past, present, future, named Fohat, are the knowable — though unknown to all save the emancipated beings who are called Mahatmas or Great Souls.

Thus there are four factors: (1) Absolute One Life called Be-ness and (2) Its radiation, the Great Breath, which is "its one absolute attribute, which is ITSELF, eternal, ceaseless Motion" (i 2); this Great Breath or Absolute Abstract Motion "is one of the three aspects of the Absolute — Abstract Space and Duration being the other two" (i 43). Therefore we have to take cognizance of (3) Space-Matter and (4) Fohat, the bridge between Spirit and Matter, the dynamic energy which links the one to the other.

Let us apply this to the image pictured for us in the extract with which we began: There are the "milliards of bright sparks"; there is the "one and the same moon"; there are the beams "one with the Mother-Source"; and the moon in its turn is merged in the Light which is Darkness — the Absolute. The moon, the luminary, is but an appearance — "the plane on the surface of the Circle" (i 18). This circle is the plane of the sphere whose length and breadth and thickness are coeval and equal and are named as above Motion-Space-Duration.

It is the same truth which Sri Krishna puts forth in the Seventh

\* *Transactions of the Blavatsky Lodge*, p. 94

Discourse where he speaks of himself and his two natures, lower and higher nature, *apara* and *para prakriti*. Krishna is the Great Breath whose higher nature is *Daiviprakriti* or *Fohat*, his Light, while his lower nature is *Mulaprakriti*, from and in which all material manifestations take place. As the Great Breath he is the one "attribute" of the Absolute; that is why he is named *Aja*, Unborn. With the power of his two natures he manifests himself — establishes this whole universe with a single portion of himself — and in the non-manifested state remains separate from manifestation.

The Absolute and Its primeval triune differentiation are symbolized by the 4 or the *Tetraktis* for the same reason that *Brahma* is *Chaturmukha*, four-faced. Says *The Secret Doctrine* (i 18): —

*Hiranyagarbha*, *Hari*, and *Sankara* — the three hypostases of the manifesting 'Spirit of the Supreme Spirit' (by which title *Prithivi* — the Earth — greets *Vishnu* in his first Avatar) — are the purely metaphysical abstract qualities of formation, preservation, and destruction, and are the three divine *Avasthas* (lit. hypostases) of that which 'does not perish with created things' (or *Achyuta*, a name of *Vishnu*).

Note once again the four factors — the three Hypostases of the manifesting Spirit of the Supreme Spirit as the fourth which does not perish for it never is born — *achyuta* and *aja*, imperishable and unborn.

We are now to view the processes of will, thought and action from the three angles of the personal, individual, and universal self or *atma*, in accordance with the law of correspondence and the law of analogy; and it is necessary to remind ourselves of the fact that there exist grave complexities of classification and division of human principles, a thorough exposition of which is beyond the scope of these studies. Therefore, what is said is but an *analogical* indication and no more.

Let us then see this fourfoldness in ourselves. We are triune; in our personal aspect we are reflections, milliards of bright sparks; they are produced by the *Manas-Ego*, which is our second aspect, that of individuality; this *Manas-Ego* is a ray from the Parent Sun which is our *Monadical* aspect as *Atma-Buddhi*; beyond the last

named is Atma, universal, the Light which by a transcendental process inherent in its own self-nature, svabhava, comes to a focal point called the Sun. Sun, Ray, Reflection, are the three Hypostases of the manifesting Light, which is Darkness. Or we can notice them in the processes of our lower personal self: Memory is the moon whose beam is the thirst for life, tanha, which begets the reflection called the body, but behind the body, desire and memory is the "I" — the ahankara which is the womb of the three. Body, Desire, and Memory are the three Hypostases of the manifesting "I" which is present in them all perpetually. The universal "I," the individual "I," the personal "I," are the three Hypostases of that Absolute Life which is the SELF.

There is another way in which these three Hypostases or Avasthas have to be studied: the formative or creative, the preservative or sustaining, and the destructive or regenerative aspects of the One Life. Consciousness manifests as a triple process — by the power of action (Kriya) it creates, by that of Love-Wisdom (Gnyan) it preserves, and by that of Will (Ichcha) it regenerates. Therefore in the Hindu Pantheon the universal manifester Brahma is the creator, the universal preserver Vishnu, the Mighty Lover, the universal regenerator Shiva, the Destroyer. Within us as personal-ahankaric beings, or as individual-atmic beings, or as universal parmatmic beings, is the triple process of Will, Thought and Action, material, psychical and spiritual.

Because consciousness is triple the path to perfection is threefold: of Karma which deals with the Kriya-action aspect; of Gnyan which deals with the thought aspect; of Bhakti which deals with the will aspect. By Karma we create, by knowledge we preserve, by devotion we regenerate. Karma begets Tamas — inertia, which knowledge sustains as Rajas — mobility, and which devotion transforms into Sattva — harmony. Sattva is Existence — Sat, which Knowledge recognizes through Ideation — Chit, and which devotion realizes in immortal Bliss — Ananda.

Within us as without us, matter, force, spirit are but the triple hypostases of the fourth, the One Life. The material manifestation of the One Life is self-ish-ness, its psychical manifestation is self-hood-ness, and its spiritual is self-less-ness — the fourth is the common factor of the three, Self-ness or Be-ness. Therefore says *The Secret Doctrine* (i 276): —

By paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One Absolute SELF, man can, even during his terrestrial life, become as 'One of Us.'

The practical, which is the ethical, application for this mighty achievement is to be found in *The Voice of the Silence* in the teaching about the three Halls, the three states through which the aspirant passes — “beyond which stretch the shoreless waters of AKSHARA” — the Absolute. These halls correspond to the Jagrat, Svapna and Sushupti states of consciousness — beyond which is Turiya.

But for the ahankaric-I there would be no memory, no thirst for separate life and no body; but for the Turiya state, we would not have the refreshment of deep sleep, or the disturbance of dreams, or the waking life; from the Fount of Omniscience spring Wisdom and Learning and Ignorance as from Akshara-Letter come Shabda-Word, Shloka-Verse and Katha-Narrative; and finally, but for the Absolute there would be neither the Monadic, Egoic nor Personal existence — the Eternal, the Divine, and the lower Self. Says *The Voice of the Silence*: —

Restrain by thy Divine thy lower Self.  
Restrain by the Eternal the Divine.

*Theosophy*, May 1924





## DEITY IN NATURE

**T**he *Secret Doctrine* rejects the notion that in any part of Nature God exists. Deity and Nature are not separate but the One Reality. God is neither male nor female; it is not a person, not even a personality. Deity is the one universal principle – LIFE, immutable and “unconscious” in its eternity. It is the essence of every atom of matter, nay more, it is substantial, is substance itself. Says Mahatma K.H. : –

The God of the theologians is simply an imaginary power. . . . Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery,

and, we might add, is so today.

In its ignorance mankind falls a prey to the machinations of an exploiting priesthood, because, though ignorant, it is craving for a “beyond” and cannot live without an ideal of some kind, as a beacon and a consolation. It is sometimes said that the belief in the existence of a personal God is so universal that there must be some basis of truth underlying that conception. That is so. It lies in this noble aspiration, this unintelligent but instinctive craving on the part of man for the perception of order in chaos, and for the knowledge that “the Heart of Being is Celestial Rest.” Because man is god, and because he has forgotten, and is made to forget, that stupendous and sublime fact, there have come into existence the false substitutes of a personal god and an extra-cosmic deity. “To deliver humanity of this nightmare” it is necessary to restore to the individual an unshakeable faith in his own powers, and the God within himself – nay, bring him to the conviction that he is deity, now in latency and can realize himself as such in the progress of time.

Faith and conviction are born of knowledge and experience. Thus they differ from belief and fanaticism. Man has forgotten his divinity and immortality and all that remains with him is a vague,

dim, misty, instinctive remembrance that somehow, somewhere, they must be. On the other hand an equally universal belief has taken hold of man's fancy and imagination, *viz.*, that himself and the world are but the ephemeral shadows which in his inscrutable will and pleasure God, who is above and beyond them both, has created and fashioned into existence. This notion, also universal, has a substratum of fact. It lies in the ever-changing nature of the One Life; if real life is in the spiritual consciousness of that life, real death is the limited perception of life. Conscious existence in Spirit is immortality; unconscious existence in matter is annihilation. There are two mighty possibilities for Man, in whom Spirit and Matter are properly equilibrated: (1) Immortality; (2) Annihilation. There is no power anywhere save in Man himself by which he can escape the second and attain the first; there is neither god in heaven to bestow the gift of immortality, nor a devil in hell to tempt him to destruction. In man, and only within himself, is the dual possibility.

It is necessary for us to recognize this one clear purpose of Nature, which Nature is the manifestation of the one substance-principle — LIFE. The aim of evolution is the attainment and retainment of Immortality by Man. In the human kingdom that possibility arises. The whole flow of Life-Impulse directs itself for the begetting of Man. In him alone the triple unfoldment shows itself — Spirit wedded to Matter has at last given birth to Intelligence, to Self-consciousness. What is man going to do with himself? — that is the mighty question which Mother Matter and Father Spirit discuss between themselves. Says the parent: —

I bid you but be;  
I have need not of prayer;  
I have need of you free  
As your mouths of mine air;  
That my heart may be greater within me,  
Beholding the fruits of me fair.

Man is the one free agent in Nature. His intelligence makes him free. Will is not directly free elsewhere in Nature; the law of Karma adjusts the encroachment of matter on the flow of Will which is the power of the Spirit. Only in the human kingdom, with the birth of intelligence, Will becomes free; and thus at last

Karma finds the aid of an agent independent of itself instead of a passive instrument for its compensating operations. Thus even that Law of laws offers itself to become the Servant of Man. "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance," says *The Voice of the Silence*.

All Nature, except human nature, is non-conscious though animate, sensitive and vital. The human kingdom, of all her kingdoms, has acquired intelligence, and for the rest Nature is the assemblage of the resultant factors of the diverse properties of the qualities (*Gunās*) and of the combinations of primitive matter. Therefore outside of her human kingdom, Nature is neither moral nor immoral, and is destitute of malice, cruelty, or their reverse, affection. She is only just, and that because she is blind. Therefore with the ancients the Goddess of Justice was blindfolded. Good and evil are, truly speaking, absent in Nature and only make their appearance in the Kingdom of Man. Nature, says Mahatma K.H.,

follows only immutable laws when she either gives life and joy, or sends suffering and death, and destroys what she has created. . . . The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity then alone is the true source of evil.

In the varied transformations of evolution there is a particular stage where two opposing energies are so balanced that friction results, and the yield is a third energy which has in it the properties of both and yet it is different from either of them. This Plane of Balance is the Human Kingdom; it also is this earth. In the vast spheres of the starry world as in minute ones of atoms, it has its place; it manifests in the majestic march of hosts of hierarchies as in the moral law which governs the heart of man.

We have to learn to define Man differently. In whatever corner of this ever-expanding Universe-Brahmanda, whenever Spirit-Purusha and Matter-Prakriti come to the point of equilibrium, there and then the One Life has reached its humanity, and Man-Manushya is born. In the universe, Spirit and Matter, Purusha and Prakriti, each pass through the Student-stage (Brahmacharya) to male-hood and female-hood, seek each other, court and

love and through marriage enter the Householder-stage, Grihastha-Ashrama, and out of that primal holy wedlock the Thinker is born; then the Father devotes himself to the instruction and guidance of the Son, while the Mother nourishes and protects him. Since the birth of the Son the parents do not live so much for each other – as they used to – but devote themselves to their progeny. The Son is superior to both his parents whose energy, centripetal and centrifugal alike, he has inherited. That is what is implied in the significant statement of *The Secret Doctrine* (i 276): “Man . . . being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them,” and let it be pointed out that he may also *not* succeed.

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who – whether we give to them one name or another, and call them Dhyān Chohans or Angels – are ‘messengers’ in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy ‘which time is wont to prey upon’ is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men.

*The Secret Doctrine*, i 274-275

In sober truth, as just shown, every ‘Spirit’ so-called is either a *disembodied* or a *future man*. As from the highest Archangel (Dhyān Chohan) down to the last conscious ‘Builder’ (the inferior class of Spiritual Entities), all such are *men*, having lived aeons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals – are all *future* men. That fact alone – that a Spirit is endowed with intelligence – is a proof to the Occultist that that Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the

whole infinite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too.

*Ibid.*, i 277

The Doctrine teaches that, in order to become a divine, fully conscious god — aye, even the highest — the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitively this truth when saying, as he did, that the Unconscious evolved the Universe only 'in the hope of attaining clear self-consciousness,' of becoming, in other words, MAN; for this is also the secret meaning of the usual Puranic phrase about Brahmā being constantly 'moved by the desire to create.' . . . The Mind-born Sons, the Rishis, the Builders, etc., were all men — of whatever forms and shapes — in other worlds and the preceding Manvantaras.

This subject, being so very mystical, is therefore the most difficult to explain in all its details and bearings; since the whole mystery of evolutionary creation is contained in it . . . every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for itself*. *It is an atom and an angel.*

*Ibid.*, i 106-107

The Eternal Motion of the Great Breath creates as well as kills.

It brings manifestation into being, but it also dissolves it. As a mighty wave in the shoreless Ocean of Absoluteness it arises to fall back into It and arise again, and so go on for ever and ever and ever.

Change, constant, continuous, is its one characteristic. That very characteristic gives birth to Spirit-Matter-Man but it also destroys all three – and to that destructive-regenerative process there can be but one exception: MAN. Endowed with Will which becomes free and Intelligence which is controllable, mortal man can handle that characteristic of change, and harnessing it in his service so utilize it that he survives its rises and its falls. Otherwise man like all else is pulverized to primal ashes and to fiery mist. Such survival makes man a Master, a Maha-Atma – a God indeed. To this mysterious attainment the *Gita* makes reference: –

Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am. [Seventh Discourse]

It is of the stupendous achievement that a hint more valuable than many a treatise comes from the Mahatma M.: –

The Individuality . . . to run successfully its sevenfold downward and upward course has to assimilate to itself the eternal life-power residing but in the seventh [Atma] and then blend the three (fourth, fifth and seventh) [Kama, Manas and Atma] into one – the sixth [Buddhi]. Those who succeed in doing so become Buddhas, Dhyana Chohans, etc. The chief object of our struggle and *initiations* is to achieve this union while yet on this earth. Those who will be successful have nothing to fear of during the fifth, sixth and seventh rounds. But this is a mystery.

The struggles of the human kingdom are beset with the curse of its individualistic nature. But that curse is a blessing in disguise. Individual man has to attain universal self-consciousness by following the path of responsibility. Reverence of and reliance on the Self within, his Rex Lux, the Lord of Splendour and of Light, leads man on to the goal where the Great Cry is heard – “*Aham eva param Brahman*: I am verily the Supreme Brahman.” That Impersonal Principle has to be embodied by us. Human intelligence

and self-consciousness make that a possibility.

While Nature aims at this and brings that mightiest of possibilities within the range of man, she moves on undisturbed, like the Ganga and the Nile, to her Ocean of Absoluteness, to empty herself in the peace of pralaya. The appointed hour of Nature! — she observes that with uttermost fidelity. The Time element of her being is crushing; it is that because it is compassionate. Nature's superb gift to man is her most profound sacrifice and when man fails to accept it, that compassionate sacrifice assumes another aspect and puts man to aeons of pralayaic sleep. Mother Nature sings, "Sleep thou on; time will come again; what thou hast lost now of my offering will recur for thee in the hereafter."

Nara-Man has to know himself as Narayana-God in a given cycle. Impersonality has to become embodied; Wisdom-Bodha has to incarnate in the Lord of Wisdom-Buddha in a given time. Nature or the One Life works on and on, through success when man becomes Master and through failure when men remain slaves to her gyrating cycles.

In spatial depths there exists a mysterious Principle which contains the seed of Divine Incarnations and is the potency and cause of all Avatars. That Seed is the Jewel of Jewels in all Nature. It has within it, in collectivity, the experienced realizations of all men who have become Super-Men, Mahatmas, Buddhas. In the esotericism of the *Gita*, Krishna, in one of His aspects, represents that Seed; in that of the Puranas it is spoken of as Maha Vishnu, which is an Impersonal Principle and not the being of a personal God. It is sometimes called the Cerebrum of Adam Kadmon in Kabalistic phraseology. Such is the Teaching.

Perfected Men or Mahatmas as a Fraternity and a Hierarchy are the positive aspect of the Law of Cycles. Such a Fraternity is in a real sense the Father aspect of the Great Breath and the rest in manifestation is Mother Nature. This Fraternity is symbolized in Buddhist esotericism as Sanghai Dag-po, the Concealed Lord, "the one merged with the Absolute."

To become one of that Fraternity is the special opportunity and privilege which comes to man, in accordance with Karmic and cyclic law. If the Human Kingdom is the Kingdom of Balance, if this earth is the globe of balance, so is there the hour of balance for the soul of man in the course of his earthly incarnations. The

plane of balance is the field of Kurukshetra. Theosophy, the Wisdom-Religion, offers that opportunity to the courageous seeker and the self-reliant man. It says to him: —

Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvritti, origin of all the world's delusions.

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing 'Gate of Balance.'

Be of good cheer, O daring pilgrim 'to the other shore.'

*Theosophy*, February 1925





## WHAT IS MAN?

**T**he ancient occult axiom, "Man, know thyself," is familiar to all; but very few have apprehended the real meaning of the Delphic Oracle. We think we know our earthly pedigree when we have looked at the genealogical family-tree; science thinks it knows the physical pedigree of man and humanity, having traced his form from the protoplasm, and its growth from savagery. Neither the modern philosopher, nor the scientist, has traced the links of heredity, psychic, intellectual and spiritual; in the absence of that knowledge, it is not surprising and is very natural that the modern estimate of the human form is altogether a mistaken one.

For all practical purposes, either of self-growth or of altruistic service, such knowledge is absolutely requisite. The intimate connection between the body, mind-soul and spirit of man has to be perceived; for then only can follow the perception of the relationship, nay the identity, which subsists between him and the triple Universe of Spirit, Intelligence and Matter. There is an indissoluble union between man and the universe. The two are but the dual aspects of the One Substance-Principle – Absoluteness in its non-manifested aspect and Eternal Motion of the Great Breath in manifestation.

The universe is the macrocosm; man, the microcosm; man, the Spirit, is the macrocosm; man, the Thinker, is the microcosm, and that Thinker in turn becomes the macrocosm to the material form in and through which he operates; thus also man becomes the macrocosm for the three lower kingdoms under him. (*Cf. The Secret Doctrine* ii 169)

Life is consciousness but is not self-conscious in every form; only in man it attains the state, plane or condition of self-consciousness, and when by self-induced and self-devised efforts it becomes a Self-Conscious Being, it gains for itself the greatest of all opportunities, the attainment of Universal Self-Consciousness. Then man has become divine, the Atma has become Paramatma, the Purusha has become Purushottama. Such a Being is the "Vasudeva, who is all this, the Mahatma difficult to meet" of the

seventh discourse of the *Bhagavad-Gita*. Of his birth *The Voice of the Silence* sings: —

The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: 'A Master has arisen, a MASTER OF THE DAY.'

What a sublime goal! Not from star-dust to star-dust; but from star-dust to the manifester, nourisher, and regenerator of the never-ending stream of conditioned existence — such is the destiny of Man.

Life is universal consciousness, one and impartite. The consciousness of any universe is unitary and therefore is termed monadic. This aspect of the One Life is defined as Spirit. The second of the primal duality, Matter is the same One Life visualized as the many. To quote the words of the Mahatma K.H. : —

It is one of the elementary and fundamental doctrines of Occultism that the two are one, and are distinct but in their respective manifestations, and only in the limited perceptions of the world of senses.

Says *The Secret Doctrine*: —

Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter — that is IT — the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath.

*The Secret Doctrine*, i 258

Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions — Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always

repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other — the two poles of the same homogeneous substance, the root-principle of the universe.

*Ibid.*, i 247

Spirit fails to know matter because it does not know itself. Matter is inert though animate, because that which lives and energizes and is conscious in it is not conscious of itself. That is why in the Sankhya Darshana — one of the six points of view of the Indian philosophy — Purusha-Spirit is represented as having eyes but not feet, while Prakriti-Matter has feet to move but is blind; the former mounts on the shoulders of the latter and, thus conjoint, the march of evolution of the One Life becomes possible. But only for a while. For matter has no ear to listen and the spirit has no power of speech. Time comes when the pair, even in close embrace, is lost in the slums of space. Each has to acquire knowledge of itself, its limitations and capacities, and learn the art of co-operation to seek and tread the Great Highway of the Heavens.

Thus Theosophy brings us to the third element, “at present unknown to Western speculation” (i 16). Modern science sees nothing beyond the ever-changing forms of matter caused by modes of motion and variety of Force. Modern religion, east and west alike, believes in that which does not exist — Spirit divorced of matter, or God beyond the earth — because it cannot understand and explain that which does exist, the phenomenal universe. “Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet. It is time that Theosophy should enter the arena” — thus a Master of Masters.

In every universe, atomic or solar or sidereal, and in every personification of it, as Heavenly Man or Adam-Kadmon, threefold is the process always going on. The world-process is triune — macrocosmically as microcosmically. In the metaphysics of India, Sat-Chit-Ananda is the macrocosmic triad as Ichcha, Gnyan and Kriya is the microcosmic. In the *Bhagavad-Gita* (seventh discourse) the same basic idea is put forward — Shri Krishna and his two natures — para and apara prakriti, the eightfold inferior and the superior by which “the universe is sustained.” “The trinity

in unity is an idea which all the ancient nations held in common," wrote H.P.B. in *Isis Unveiled* (i 160) and proceeded to enumerate the same. The Three Fundamental Propositions of *The Secret Doctrine* deal with the archetypal trinity. From the standpoint of the ever-flowing Life-Wave of Evolution *The Secret Doctrine* (i 181) shows

that there exists in Nature a triple evolutionary scheme . . . or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY.

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with: —

2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the 'givers of intelligence and consciousness' to man and: —

3. The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the 'growth' (to use a misleading word) and the transformations through Manas and — owing to the accumulation of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or 'Logoi.' Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.

This is an amplification of the teaching of *Isis Unveiled* which, after affirming (ii 587) that there is no miracle and that everything that happens is the result of Law, eternal, immutable, ever-active, proceeds to lay down the basic ideas of the philosophy: —

Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone, eternal, and indestructible.

The lower two constantly change; the higher third does not.

Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

*Isis Unveiled*, ii 587-588

*The trinity of nature is the lock of magic, the trinity of man the key that fits it.*

*Ibid.*, ii 635

A triune process begets, sustains, regenerates man and heavenly man, atom and monad, alike. In the great drama of unfoldment one does not become the other, nor does one yield place to another. The never-to-be-divided Spiritual Monad and its numberless rays called human monads; the incorruptible human monad and its numerous incarnations in matter; the material monad (named the mineral monad) and its countless physical atoms — thus threefold is the view which we have to examine (*Cf. Isis Unveiled*, i 177-179). These three Monads are not three but the three facets of a Single One. Spiritual monad is abstract spirit; human monad is embodied spirit; material monad is differentiated spirit. On the matter side, the spiritual monad may be compared to the nucleolus, the human monad to the nucleus and the material monad to the cell. But the three aspects of spirit are as distinctive in nature, make-up and function as are the nucleolus, nucleus and the cell. Therefore Van Helmont said, "Man is the mirror of the universe, and his triple nature stands in relationship to all things."

*Isis Unveiled* also quotes Paracelsus and says (i 212-213): —

'Three spirits live and actuate man,' teaches Paracelsus; 'three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body — the soul); the third is the *Divine* spirit

(*Augoeides*).'. . .

Man is a little world — a microcosm inside the great universe. Like a foetus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause — the Spiritual Light of the World? This is the trinity of organic and inorganic nature — the spiritual and the physical, which are three in one, and of which Proclus says that 'The first monad is the Eternal God; the second, eternity; the third, the paradigm, or pattern of the universe'; the three constituting the Intelligible Triad. Everything in this visible universe is the outflow of this Triad, and a microcosmic triad itself. And thus they move in majestic procession in the fields of eternity, around the spiritual sun, as in the heliocentric system the celestial bodies move round the visible suns. The Pythagorean *Monad*, which lives 'in solitude and darkness,' may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still the whole universe will be gravitating around it, as it did from the 'beginning of time,' and with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution which, throughout millions of ages and successive transformations, has pushed the entity onward; and when it shall find itself reclothed in that primordial essence, identical with that of its Creator, then this once impalpable organic atom will have run its race, and the sons of God will once more 'shout for joy' at the return of the pilgrim.

Having reflected on this extract, the students' attention is invited to the following from *The Secret Doctrine* (i 246-247): —

The Monad or Jiva . . . is, first of all, shot down by the law of Evolution into the lowest form of matter — the

mineral. After a sevenfold gyration encased in the stone . . . it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this . . . is formless, as matter, and senseless, as consciousness. For the Monad and Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the monad requires (a) a spiritual model, or prototype, for that material to shape itself into; and (b) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter.

The gyrations of the Monad or Jiva form the first of the three lines of evolution; the second and third, respectively, are connected with the Intelligent Consciousness and the model round which the body builds itself.

Man is composed of three men — man of dust, of thought, of light; “he is *body, soul and spirit*” (*Isis Unveiled*, ii 223); he is chhaya, manas-putra and jiva; he is of earth (prithivi), fire (agni) and aether (akasha); he is the lower, the divine, and the eternal selves (*The Voice of the Silence*) on the one side, and hands, head and heart of the body on the other.

Says our textbook: —

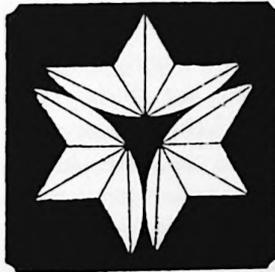
No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental — every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral — the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact.

It is necessary for the student to ask: How do these three different basic natures come to be what they are? Whose progeny are they? What destiny awaits them and their macrocosmic parent? As we seek the answers we are forced to enquire if man is the central plank of the entire scheme of evolution; further, in Nature which is governed by Law, what specific expression thereof should be first mastered to understand the whole process? To the first a reply is given — the final evolution of everything in terrestrial nature into Man is a fact; as to the second, the rise and fall of Nature due to Karma occur in cycles. A consideration of these problems is now due and as a preparation we may offer the following extract for the purposes of meditation: —

The occult doctrine . . . teaches a cyclic, never varying law in nature, the latter having no personal, 'special design,' but acting on a uniform plan that prevails through the whole manvantaric period and deals with the land worm as it deals with man. Neither the one, nor the other have sought to come into being, hence both are under the same evolutionary law, and both have to progress according to Karmic law. Both have started from the same neutral centre of Life and both have to re-merge into it at the consummation of the cycle.

*The Secret Doctrine*, ii 261

*Theosophy*, January 1925





## THE LAW OF SACRIFICE

**S**acrifice is a much misunderstood word. Its association with religious and ascetic notions has given it a wrong significance. In the East the conception has deteriorated till yagna or yajna for some is akin to animal-sacrifice at the altar of the gods; for others, to sundry ritualistic performances. In Christendom "the sacrifice of Christ who died on the cross for our salvation," with its attendant vicious belief in vicarious atonement, is the corrupted expression of a sublime truth known to the world centuries before the Christian era. What the significance of Yagna-Sacrifice is for the student of the esoteric philosophy can well be gathered from the Note on Yajna in H.P. Blavatsky's *Theosophical Glossary*.

The Self-energized, will-full and thought-full offering which Wisdom makes for the growth of the weak and the ignorant, joyously because with a purpose, is Sacrifice or Yagna. Mother Nature bountifully emptying herself in her millions of forms makes such a sacrifice. With full knowledge the Masters follow that Example, who draw from the Night of mortal existence Their Disciples, one by one, into the Light of Immortality. The gratitude-expression of the chela of old was this: —

Salutations to the glorious Guru. He opened, with his collyrium-stick, my sight blinded by the darkness of ignorance and restored to me the Light of Wisdom.  
Salutations to the glorious Guru.

The millions of forms in and of Nature are but the expressions of her One Life. The child is formed of the mother-substance — bone of her bone and flesh of her flesh. The disciple embodies the indivisible One Wisdom of the Master — and every chela-follower has his guru-predecessor, in one holy chain spoken of as Guruparampara.

Because Nature is one, beings in Nature act and react on each other; thus circles and cycles are formed; the larger circle narrowing itself to meet and mingle with the smaller, and the latter expanding and becoming one with the former, produce the phenomenon,

Sacrifice. It is necessary, therefore, at the very outset of this study to examine the following in the light of what has been said: —

The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle (*a*) of the breath of One Universal Principle, in its primal differentiation; and (*b*) of the countless 'breaths' proceeding from that ONE BREATH in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary — the lower, on the constantly descending planes.

*The Secret Doctrine*, ii 492

Just as all human beings, however ignorant of Reincarnation and Karma, are reborn again and again to work out the effects of causes which they generated in former lives; just as all human beings suffer as well as profit from the age-yuga in which they are evolving, though most of them are not aware of the workings of the Law of Cycles; so also all human beings, however unrecognizant of the fact, benefit from the sacrifices of the hosts of higher intelligences, and also sacrifice themselves for the benefit of the hosts of lower intelligences. Says *The Secret Doctrine*: —

The AH-HI (Dhyān-Chohans) are the collective hosts of spiritual beings . . . who are the vehicle for the manifestation of the divine or universal thought and will. They are Intelligent Forces that give to and enact in Nature her 'laws,' while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not 'the personifications' of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army — a 'Host,' truly — by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.

*The Secret Doctrine*, i 38

Stanza IV shows the differentiation of the 'Germ' of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name 'Creator' is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as 'The Laws of Nature.'

*Ibid.*, i 21-22

The human constitution is a composite one. Man's highest or Spirit-pole is a portion of the One Life, universal and unitary. It emerges from its state of spiritual unconsciousness and migrates to the plane of mentality still intellectually unconscious and from there its inherent energizing power functions. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes man, passes through all the forms and kingdoms and human shapes, till self-consciousness comes to birth. Then progressing onward through savagery to citizenship and beyond to perfect sageship, the Mahatma is born. But all the time it is one and the same Being. That pole of our being which is the lower-material enjoys the sacrificial offering of the higher-spiritual. Thus Buddhi comes to be because Atma limits Itself, by its own inherent power. Body is formed because Prana sacrifices itself as a connecting, nourishing link holding in unison the countless lives who make the form-rupa. Manas sacrifices itself to redeem the Kamic nature by the same Law of Yagna which joins Buddhi to Manas.

Men are different but Man is one. The human principles elude enumeration, because every man differs from every other, just as there are no two leaves or blades of grass on the whole earth absolutely alike. With one man it is Buddhi that is predominant and stands as number one; with another the Lower Manas; with another Prana; and so on. But all men, without exception, are alike in this, that every principle of their natures is but a part of Nature itself. Every Jiva-atma is but a portion of the Pratyag-Atma; buddhi in man is but a part of Maha-buddhi in Nature; manas comes from Mahat; body is of the earth; its design is part of the

Design of Nature; the prana which works with the corpus and its design is like a drop of water from the Ocean of Jiva; Kama, the middle principle, between the two triads of Atma-Buddhi-Manas and Prana, Linga-sharira and Sthula-deha is but a portion of the universal Kama-Eros, which becomes the blind Cupid functioning on the plane of the lower.

Man is the small copy of Nature, and contains in himself centres through which all the great forces of Nature may be operated. Nay more — man is identical with the Absolute unmanifested, and also with the Deity as we see it manifested in Nature. Man and Nature are one. It is on the acceptance or rejection of the teaching of the *Unity of all in Nature, in its ultimate Essence*, that a real comprehension of the cosmogenesis and anthropogenesis of *The Secret Doctrine* depends.

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the 'Ancestors,' the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings. . . . Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them.

*The Secret Doctrine, i 224*

The teaching about the Hierarchies of Intelligences of differing degrees has to be grasped to gain a clearer comprehension of the sacrifice made by those who possess higher forms for the benefit of those who are lower in the scale of evolution. The Law of Yagna is the foundation of manifestation itself, say the ancient scriptures. We fail to perceive the intimate connection existing between Nature and Man because we do not see that of the conflicting principles in us. Differences in Unity is the programme of manifestation and, similarly, harmony in the midst of conflict is that of the human stage of evolution. Through the Law of Sacrifice man succeeds in paying his own Karmic debts; through it he learns that the cause and effect aspects of Karma are not to be separated,

as they are one in reality; thus man recognizes that pleasure and pain are not to be regarded in the light of reward and punishment but both have to be taken as avenues to experience. *When action is performed as sacrifice its reaction is altruistic.* Says the *Gita* (pp. 24-25): —

But the man who only taketh delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. He hath no interest either in that which is done or that which is not done; and there is not, in all things which have been created, any object on which he may place dependence. Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.

Altruism and selfishness work within our constitution. The lower nature in man, failing to appreciate the sacrifice made for it and on its behalf by the higher, wars with other lower natures. Our mentality sharpened in devising tactics and strategy to dodge the voice of conscience and to hide the activity of the Kamic nature competes with other mentalities by the same tricks. Failing to listen to the voice of Buddhi in him, man fails to hear the music of Nature. Permitting Kama to pollute his body of senses, he uses that body to corrupt the bodies of others. When war rages within us we cannot but see confusion abroad. The conflict of human principles pushes the individual to compete with his neighbour. Because of this war and conflict within, even man's virtues often cause him anguish — love producing jealousy, the sense of justice resulting in anger, the ardency of service causing impatience, and spiritual progress itself engendering pride.

If there are barren and fertile periods for human civilization so are there for soul culture. During the barren periods the sympathy or *rapport* existing between all Nature and man is at a low ebb. When that kinship asserts itself man tends towards soul-culture. In the emergence of such kinship the instrument of Theosophy and Theosophists plays its part. But every such arousal has to be sustained by self-energization, persevered in by constant effort and heedfulness. The maintenance of the right attitude and its unbroken expression through continuous right approach to all the problems of life compel man to recognize his own individual responsibility

to all beings of all kingdoms, to Nature herself. The prolific mother earth, the cleansing waters, the vitalizing fire, the health-giving air, the constructive and regenerating electrical and magnetic forces – to all these is due a great debt. The colour and fragrance of flowers on earth, the brilliance of distant orbs in heaven, the nourishment which plant life bestows on our bodies, that which the beauty and majesty of space bestow on our minds – to them we owe a mighty acknowledgment. Men recognize obligations for kindness done and service rendered by fellow men; we have not yet begun to realize our responsibility and our duty to all the kingdoms of Nature. It is necessary for us to contemplate how invisible and visible aspects of all Nature flow into us and how from us radiate beneficent or baneful influences to every kingdom and literally to the four quarters of space itself. “He who enjoyeth what hath been given unto him by the gods, and offereth not a portion unto them, is even as a thief,” says the *Gita*.

A clear perception of the Compassion of Nature which is the energy of Sacrifice-Yagna arises from the study of the metaphysics of *The Secret Doctrine*. The impersonal principles embodying themselves in personalities, their return to those ultimate principles as Perfected Individualities results from that study. The book is for the student of Occultism. These really esoteric tenets are not for any other than the quiet, contemplative student who, putting aside Kamic excitements of the lower mind, will brood and ponder over them with the aid of Buddhi-manas or Intuitional Intelligence. Such a study alone destroys the inner conflict and the lustful propensity to live in the objects of the senses. Says *The Voice of the Silence*: –

There Klesha is destroyed for ever, Tanha's roots torn out. But stay, Disciple . . . Yet one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of LAWS – eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of Love eternal.

The more thou dost become at one with it, thy being melted in its BEING, the more thy soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE.

H.P.B. defines this Compassion as “an abstract, impersonal law

whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin." In Buddhist esotericism this compassion is the prime attribute of Adi-Buddha and is sometimes called Adi-Bodha, the former embodying in himself the latter or the latter incarnating as the former. This Compassion is the positive characteristic of Paramartha-Satya — the Spirit and Essence of philanthropy, altruism and self-less-ness. The philanthropist is known as Paramartha, but like so many other sacred words this one also has been used somewhat loosely.

Energizing himself by this Compassion — Paramartha-Satya — the Emancipated Soul on the threshold of final Nirvana performs the supreme Sacrifice of remaining with the darkness of the world and radiating the Light of Wisdom of his own Diamond-Heart. He sacrifices himself for the sake of mankind, though but a few elect may profit by the Great Sacrifice. Not only does such an one remain with the world but incarnates among the children of men; free, He assumes the bondage of flesh; above Karma, He shoulders the responsibility of contacting causes and effects; beyond the influences of yugas and cycles, age by age He is one with their vicissitudes. Says Sri Krishna: —

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

In these verses of the *Gita* (Fourth Discourse) the student should note the triple law of compensation, cycle and sacrifice in unison. In another place Sri Krishna declares that "Adhiyajna is myself in this body, O best of embodied men."

Contemplation on such Sacrifice-Yajna kindles the Fire of Devotion in the human heart. As the child's first feeling is for its mother, so the first spiritual aspiration of the awakening inner nature is for the Man of Fire, who embodies and expresses that Devotion through his Sacrifice. At his Flame we kindle our little lamp and, protecting it against the winds of impurity, the fogs of superstition, the mists of sense-attractions, the biting snows of selfishness, we march forward to the Holy of Holies.

*Theosophy*, June 1925





## THE LAW OF CYCLES

**T**he illusory nature of time is the commonest of human experiences. The man in the street is aware of the fact that some hours of his life are longer than other hours; some fortnights pass like a day, while some moments seem an eternity. Reflection on these factors will enable the student to draw two conclusions — (1) beyond the illusion of time there is a Reality; (2) the illusion of time is caused by man himself. That which underlies every passing moment and endures for ever though millennium follow millennium cannot but be the One Reality. Says *The Secret Doctrine*: —

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but 'lies asleep.' The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change — or the same — for the billionth part of a second; and the sensation we have of the actuality of the division of 'time' known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past.

*The Secret Doctrine*, i 37

Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, 'I feel irritated at having to use these three clumsy words — Past, Present, and Future — miserable concepts of

the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving.'

*Ibid.*, i 43-44

Time, like everything else in manifestation, is triune (*cf. The Secret Doctrine*, i 19). The three aspects of Time are Past, Present and Future. The present hour, day, life, manvantara, is caused by the past and itself is the cause of the future cycles. The anticipation of the future makes us work in the present in terms of the memory of the past. Memory-gnyan is of the past; anticipation-ichcha is of the future; these two are linked by the active kriya-present. We think we are living in the past; we imagine we are living in the future; we believe we are living in the present – while as a matter of fact, we are living in the Eternal Now and know it not.

For, in the words of a Sage, known only to a few Occultists:

THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY 'I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,' THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE – THE MAHAMAYA OF THE ABSOLUTE IS.

*The Secret Doctrine*, ii 446

The illusion of time is within our own complex constitution. We ourselves are the makers of cycles – time-limits; the cycles of time run their course within ourselves; the circulation of blood in the human body is a cyclic process; the heart-beat and the pulse-beat are cyclic; cravings of the appetites and their satisfaction are cyclic; sickness and convalescence are cyclic; sleep and waking are

cycles; so are birth and death; prenatal life is cyclic; life on earth is cyclic – the four ashrama-stages, of (1) student-brahmacharya, (2) householder-grihastha, (3) contemplator-vanaprastha and (4) active altruist-sannyasin, were the device of the wise ancients who utilized the cyclic laws by making proper use of the four seasons of the human incarnation, which wise arrangement our civilization has set at nought. According to the teachings of the Esoteric Science, the commonly used definition for the age of man – “three score years and ten” – bespeaks an inner truth. The seventy years from one point of view indicate the perfect cycle for the development of the mahatmic being in seven decades in every new incarnation, which at a higher phase of development produces the unfoldment of the tenfold Dhyanic-avatara in cycles of seven years each. The same seventy-year cycle works for the present stage of human evolution thus: the period is divided into halves, one of birth and growth, the other of decay and death. Each half is further divided into five periods of seven years each: (1) Birth of the human body, (2) the taking charge of his body by the Egoic consciousness at the age of seven, (3) the kamic change which matures the boy or the girl at fourteen, (4) the manasic fecundation which makes twenty-one the age of discrimination, (5) the spiritual unfoldment resulting from experience and suffering from the earlier stages at twenty-eight. Then the return of the cycle, also in five periods but in the reverse order, during which effectual maturing can take place: thus between thirty-five and forty-two the unfolded spirituality (on the corresponding cycle of the first half, *i.e.*, between twenty-eight and thirty-five) is matured and perfected, and so on till the second childhood of innocence but not of ignorance, child-like but not childish, is shown forth between sixty-three and seventy. Just as the four stages of life are not observed by our civilization, just as there is caste-confusion in this Kali-yuga, so also is there dislocation, through ignorance, of the law above referred to, in our modern days, to the grave disadvantage of the individual and therefore to the race as a whole. In the light of what is said above, the student’s attention is called to the extracts from *The Secret Doctrine* which now follow: –

When the Western Orientalists have mastered the real meaning of the Rig Vedic divisions of the World – the two-fold, three-fold, six and seven-fold, and especially the

nine-fold division, the mystery of the cyclic divisions applied to heaven and earth, gods and men, will become clearer to them than it is now . . . more than one physician has stood aghast at the periodical *septenary* return of the cycles in the rise and fall of various complaints, and naturalists have felt themselves at an utter loss to explain this law.

*The Secret Doctrine*, ii 622

To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of colour as revealed to us by the spectroscope.

*Ibid.*, ii 627

Lest there be any misunderstanding, let it be noted that these periods are not arbitrary. There are children who are born before the nine-month period assigned to gestation is over, which means that for them the functions of that period are accomplished quicker. Similarly there are egos who take charge of their bodies before seven and others after; there are boys and girls who mature before or after fourteen and so on; men and women die before or live longer than their seventieth year. What is necessary for us to understand is the fact that each human incarnation is a cycle of ten stages, five on the ascending and five on the declining arc.

All this will clearly show, let us hope, that the Law of Cycles operates *within* man. Both cause and effect are psychological processes in the consciousness of the being and the period entailed forms a cycle in itself. Thus Kalpas are divided and sub-divided to the minutest divisions on the one hand, while on the other they multiply and expand till eternity itself is embraced. "Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned." (*The Secret Doctrine*, i 221)

These many cycles are interlaced, so that chemical changes in a molecule affect the physical cosmos as a whole and *vice versa*; the movements of the heavenly bodies have their reflections on earth and on the activity of the human jiv-atmas. In *Isis Unveiled* we are given a picture of the interlaced cycles which form the Great Circle: —

An Eastern artist has attempted to give pictorial expression to the Kabalistic doctrine of the cycles. The picture covers a whole inner wall of a subterranean temple in the neighbourhood of a great Buddhistic pagoda, and is strikingly suggestive. Let us attempt to convey some idea of the design, as we recall it.

Imagine a given point in space as the primordial one; then with compasses draw a circle around this point; where the beginning and the end unite together, emanation and reabsorption meet. The circle itself is composed of innumerable smaller circles, like the rings of a bracelet, and each of these minor rings forms the belt of the goddess which represents that sphere. As the curve of the arc approaches the ultimate point of the semi-circle — the nadir of the grand cycle — at which is placed our planet by the mystical painter, the face of each successive goddess becomes more dark and hideous than European imagination is able to conceive. Every belt is covered with the representations of plants, animals, and human beings, belonging to the fauna, flora, and anthropology of that particular sphere. There is a certain distance between each of the spheres, purposely marked; for, after the accomplishment of the circles through various transmigrations, the soul is allowed a time of temporary nirvana, during which space of time the atma loses all remembrance of past sorrows. The intermediate ethereal space is filled with strange beings. Those between the highest ether and the earth below are the creatures of a 'middle nature'; nature-spirits, or, as the kabalists term it sometimes, the elementary.

This picture is either a copy of the one described to posterity by Berosus, the priest of the temple of Belus, at Babylon, or the original. We leave it to the shrewdness of the modern archaeologist to decide.

*Isis Unveiled, i 348-349*

To enable us to understand the interrelationship between man and the solar universe in which he lives and of which he is a part, let us consider — without going into particulars — the correspondence between the movements of both.

Our earth as a planet of this solar system has three movements — it rotates on its own axis, completing it in 24 hours; it revolves around the sun, completing it in 365 days; it participates

in the movement of the whole solar system as it goes through the sidereal cycle of a little over 25,800 years.

The diurnal cycle may be regarded as corresponding to the daily experiences of the lower personal self. The routine of waking and sleeping is, of all of them, the most fixed for the human body, which has to be fed, exercised, cleansed periodically. Habits may vary but the sleep and waking periods are almost the same for the same classes of human intelligences. The weeks of seven days, each forming the Lunar and the Solar months, affect the personality. Just as tides and ebbs of the ocean on earth are affected by the movements of the moon, so is our lunar body affected by the lunar cycle. Then there are the lunar and the solar years, with their seasons. The yearly cycle may be regarded as corresponding with one incarnation of the Individual Ego, every new birth being analogous to a new year. Lastly there is the sidereal cycle which may be regarded as corresponding to the whole cycle of evolution of the human jivatma. These physical cycles are reflections of psychological cycles. In this connection we might profitably extract from *The Secret Doctrine* its reference to the knowledge of the ancient Egyptians on the subject: —

They had it; and it is on this 'knowledge' that the programme of the MYSTERIES and of the series of Initiations was based: thence, the construction of the Pyramids, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a reproduction in miniature of that great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year. Just as, at the close of the cycle of the sidereal year [25,868 years], the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon the same abstract formula derived from this sidereal cycle, which he symbolized under the form and measurements of the tabernacle, that he is supposed to have constructed in the wilderness. On these data, the later

Jewish High Priests constructed the allegory of Solomon's Temple — a building which never had a real existence, any more than had King Solomon himself, who is simply, and as much a solar myth as is the still later Hiram Abif, of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses.

*The Secret Doctrine*, i 314-315

How analogous this theory is to the law of planetary motion, which causes the individual orbs to rotate on their axes; the several systems to move around their respective suns; and the whole stellar host to follow a common path around a common centre! Life and death, light and darkness, day and night on the planet, as it turns about its axis and traverses the zodiacal circle representing the lesser and the greater cycles. Remember the Hermetic axiom: 'As above, so below; as in heaven, so on earth.'

*Isis Unveiled*, i 294

Humanity is made up of individual units. If the Law of Cycles operates in reference to individuals, it equally works for groups: the tribe-races, family-races, sub-races, root-races, globe-rings, rounds, planetary-chains, solar-systems, sidereal-systems, are "the innumerable small circles" which compose the one Great Circle of the Universe referred to in that wondrous picture described in the extract from *Isis Unveiled* given above. From the same great book come the following: —

*They divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism. . . . These cycles, according to the Chaldean philosophy, do not embrace all mankind at one and the same time.*

*Isis Unveiled*, i 5-6

Plato divides the intellectual progress of the universe

during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; 'but their parts,' owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), 'are sometimes according, and sometimes contrary to (divine) nature.' When those circulations . . . in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. . . . But during the barren periods . . . the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit.

*Ibid.*, i 247

Applying the law of correspondence-analogy we can conceive that the Karmic Cycle of the human kingdom on earth has its rotatory, revolutionary and sidereal sub-cycles, under which (a) one class of self-conscious intelligences is evolving by constant reincarnations; (b) a second class of beings, coming only on the crestwave of human civilizations, is the revivifier of the innate ideas which are to be embodied by the race as a whole, as cycles run their course; (c) a third class who are the great Avatara-Incarnations who strike the key-note of an opening Cycle of Construction on the eve of earthly, intellectual or ethical cataclysms resulting from the activity of the Cycle of Destruction. *The Secret Doctrine*, Volume I, quotes and comments (pp. 640-641) on the following very significant passage in *Isis Unveiled*: —

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect — the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and

empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddhartha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.

*'As above, so it is below. That which has been, will return again. As in heaven, so on earth.'*

*Isis Unveiled, i 34-35*

Two outstanding conclusions of this study on the Law of Cycles may be summed up thus: (1) We are the makers of cycles; through individual Karma we draw the circle of individual reincarnations; through collective action we draw the narrowing or expanding cycles of communal and national decline or rise; through spiritual Karma we slowly but steadily contact the primal Circle — which is Nirvana when it is entered self-consciously, pralaya when entered unconsciously. (2) Each human being lives in the close embrace of

Nature, moves in that Nature, and has to realize that his Being is Nature. Wheel within wheel, cycle within cycle, the One Life in manifestation is the Circle of Time in Abstract Space, which is Duration. Says *The Voice of the Silence*: —

Would'st thou become a Yogi of 'Time's Circle'? Then,  
O Lanoo:

Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range — believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

Think not that breaking bone, that rending flesh and muscle, unites thee to thy 'silent Self.' Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows, thy duty is accomplished by nature and by man.

The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy, perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka He became the Teacher of mankind. After Julai had entered the Nirvana, He preached on mount and plain, and held discourses in the cities, to Devas, men and Gods.

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

Thus saith the Sage.

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

*The Voice of the Silence, 30-32*

*Theosophy, May 1925*





## THE LAW OF KARMA

**T**he Universe of Law is accepted as a basic truth by all. The most superstitious slave of priestcraft, the believer in chance, coincidence, the "psychological moment," fatalism, and also the most abject materialist reared by modern science – all avow that the universe, physical, moral, mental, is – must be – governed by law. Law, however, assumes the aspect of a whimsical and mysterious personal god with some; with others, is locked up in the power of thought exerted by human free will; is the code of the partly discovered and the partly to be discovered "facts" of modern "exact science" with a third class. The truth that the "infallible laws" of materialistic science break down in conflict with moral problems does not disturb the upholders of those "laws"; on the other hand the advance of knowledge which has overthrown the "revealed will of God" makes little difference to the blind believer in the non-existent "Almighty."

That all humanity feels the presence of an unailing power which works incessantly, and unmistakably producing results, is in itself the evidence that the universe *is* governed by Law. Further, in the material world, cause and effect have been related so often and with such unailing resultants that instinctive human belief has taken a more substantial form and has become an intellectual belief with many. The nefarious influence of exoteric creeds and religions is so great that in spite of that intellectual perception, men and women fail to apply its lessons when confronted with moral problems and perplexities. For example, the intelligent person who utilizes the knowledge of medicine to cure a bodily ailment will forget that every cause is related to its effect and pray to the mysterious god who "in his infinite wisdom called home through the gateway of death" the ailing friend or relative!

Since the days of Plato the correct understanding of the laws of Nature has been obscured till their very existence has become forgotten and unknown. The tyranny of the church drove men to unbelief and modern science gradually uncovered the fact that the laws of nature are infallible while the gods of the temples, the

churches and the mosques are fragile and breakable idols. It was, however, left to Theosophy to proclaim the interdependence of the worlds of Spirit and Matter, to assign to the soul its proper place, from which both religion and science had dethroned it, and to give to the body its right position in the scheme of things — the lowest, most shadowy and transient of coverings, in which the immortal soul of man is sheathed, but which can be transformed into a veritable Temple of God, *i.e.*, of Man who has reached the Stature of Perfection. Through the channel of the greatest Theosophist of the modern age was once again the message given: —

... it suffices to ask these pretended agents of the three gods of the Trinity, how they reconcile it with the most rudimental notions of equity, that if the power to pardon sinners for sinning has been given them, *they did not also receive the ability by miracle to obliterate the wrongs done against person or property.* Let them restore life to the murdered; honour to the dishonoured; property to those who have been wronged, and force the scales of human and divine justice to recover their equilibrium. Then we may talk of their divine commission to bind and loose. Let them say, if they can do this. Hitherto the world has received nothing but sophistry — believed on *blind* faith; we ask palpable, tangible evidence of their God's justice and mercy. But all are silent; no answer, no reply, and still the inexorable unerring Law of Compensation proceeds on its unswerving path. If we but watch its progress, we will find that it ignores all creeds, shows no preferences, but its sunlight and its thunderbolts fall alike on heathen and Christian. No absolution can shield the latter when guilty, no anathema hurt the former when innocent.

Away from us such an insulting conception of divine justice as that preached by priests on their own authority. It is fit only for cowards and criminals! If they are backed by a whole array of Fathers and Churchmen, we are supported by the greatest of all authorities, an instinctive and reverential sense of the everlasting and ever-present law of harmony and justice.

There is no 'chance' in Nature, wherein everything is mathematically co-ordinate and mutually related in its units. 'Chance,' says Coleridge, 'is but the pseudonym of God (or Nature), for those particular cases which He does not choose to subscribe openly with His sign manual.' Replace the word 'God' by that of *Karma* and it will become an Eastern axiom.

*The Secret Doctrine*, i 653

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

*The Key to Theosophy*, 158

Learn that no efforts, not the smallest — whether in right or wrong direction — can vanish from the world of causes. E'en wasted smoke remains not traceless. 'A harsh word uttered in past lives is not destroyed, but ever comes again.'

*The Voice of the Silence*, 35

Man is a triple being — he is the energizing spiritual Monad, plus the guiding intelligence (Manas), plus the gyrations of Matter (Karma). The impartite One Self or Atman energizes the Self-conscious Intelligence to gain knowledge and experience, to garner wisdom out of it, and thus to master the universe of matter. This triple work of (1) mastering matter, (2) by understanding its laws, so that (3) the march of the Monad continues, is neither the work of a designing God nor the result of a designless concurrence of atoms, as theology and science assert. *The Secret Doctrine* says: —

The ONE LIFE is closely related to *the one* law which governs the World of Being — KARMA. Exoterically, this is

simply and literally 'action,' or rather an 'effect-producing cause.' Esoterically it is quite a different thing in its far-fetching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence, with the Theists (the Christian Protestants, at any rate), rejoices in a personal male gender, while with Roman Catholics it is a female potency, 'Divine Providence tempers His blessings to secure their better effects,' Wogan tells us. Indeed 'He' tempers them, which Karma — a sexless principle — does not.

*The Secret Doctrine*, i 634

This Law — whether Conscious or Unconscious — predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. . . . Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, . . . KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists — still less as fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

*Ibid.*, ii 304-306

Karma is Action and, from the standpoint of the metaphysician as well as that of the student of Occultism and Exotericism, that Action is devoid of any personality. Karma gives birth to beings but its movement is *sui generis*, and it is above its creatures. Its intelligence is like that of a river — its waters find their own levels, make their own channels, and, however weary their journey, they wind surely to their destined sea. Its justice "knows not wrath nor pardon," and is exhaustless in nature. Says *The Secret Doctrine*: "Karma is a mysterious law and no respecter of persons."

Karma is the perpetual motion in the Absolute and its character is dual — cause and effect, Spirit-Matter, the primal pair in the manifestation of the One Life. There is no such thing as a causeless effect; there is no effect which does not become in its turn a cause; no Spirit without Matter and no Matter without Spirit. Thus we come to the third element of Karma — Fohat, the relation between Cause and Effect, Spirit and Matter. This is the totality of the beings which compose “Nature.” Says *The Secret Doctrine*: —

The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the ‘survival of the fittest,’ though so cruel in their immediate action — all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called ‘unconscious Nature’ is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

*The Secret Doctrine*, i 277-278

The ‘Great Breath’ in which the triune differentiation lies concealed in latency is the Law of Attraction-Repulsion, of Cause-Effect. As its ideative or spiritual tendency impels, through its Fohatic or energetic nature (daiviprakriti), its substantial or material nature (mulaprakriti), manifestation (manvantara) occurs; when it withdraws the impulsion, the material nature is absorbed, and pralaya ensues.

In the long series the same law produces reflections of reflections and shadows of shadows — the innumerable sub-manvantaras, followed by equally innumerable sub-pralayas. Sleep, death, pralaya of man and of nature, materially, mentally and spiritually, is by and under the one unvarying law of attraction-repulsion, of cause-effect, which is called the Law of Karma or Compensation.

By this Power sidereal universes, each with its many solar

systems and each of the latter with its planets, come into being; they all are held together in their movements by this Power inherent in them; this same Power will in process of time and motion bring them back to a higher homogeneity. (*Cf. The Secret Doctrine*, i 101-103.)

The Kingdoms of Nature on earth are formed by this Law of the triple nature of the One Life — elementals and elements, vegetables and animals, and ultimately Man — with his unique opportunity and possibility.

Thus Monads or Atma-Buddhis of varied degrees of unfoldment gain for themselves the power of an independent conscious existence; having passed through every elemental form, each has acquired individuality, *the root, seed, or germ of self-consciousness* which sprouts, grows and evolves into the state or condition of Self-consciousness. This is the axial point in evolution, the arrival at the human stage.

It is the sphere of final evolutionary adjustments, the world of Karmic scales, the Hall of Justice, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the cycle.

*The Secret Doctrine*, i 182

Evolution is an *eternal cycle of becoming*, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point — MAN.

*Ibid.*, ii 170

This individual or entity in whom the germ of self-consciousness was unfolding is a "good rupa, which could stand, walk, run, recline and fly. Yet it was still but a chhaya, a shadow with no sense," says the Stanza. (ii 102)

It has already been stated that, to become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence, as already shown,

to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.*, conscious Being, which is synthesized for us in Man.

*The Secret Doctrine*, i 192-193

The process which is so graphically described by Mr. Judge as the lighting up of Manas follows. *The Secret Doctrine* repeatedly speaks of the gift of the Rebels or Fallen Angels – the Luciferian Host. These “mind-born sons of Brahma” project their radiant shadow or spark and give birth to the future inner man, who is described as the Conscious Entity; this radiance projected “later on becomes the Human *Higher Self* owing to the *personal exertion of the individual.*” (ii 95)

This ‘Conscious Entity’ Occultism says, comes from, nay, in many cases *is*, the very entire essence and *esse* of the high Intelligences condemned, by the undeviating law of Karmic evolution, to reincarnate in this manvantara.

*The Secret Doctrine*, ii 248

Rudimentary man . . . becomes the perfect man . . . when, with the development of ‘Spiritual fire,’ . . . he acquires from his inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning.

*Ibid.*, ii 113

Thus the Law of Karma or Action comes into a new phase in its operation. Its blind intelligence adjusts the disturbed equilibrium in kingdoms other than human. The relation between Cause and Effect is neither accidental, nor the result of deliberate conscious planning, but, so to speak, happens. In what happens, however, there is not an error or a mistake, nor any miscarriage of any kind whatever, for the Fohatic Will works without the aid of reasoning intelligence. Hence is there no moral “evil” in non-human kingdoms.

*There is no Devil, no Evil, outside mankind to produce a Devil.* Evil is a necessity in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day,

and Death for that of Life – *that man may live for ever.*

*The Secret Doctrine, ii 389*

If man perceives evil, cruelty and wastage – in short, Nature red in tooth and claw – it is because man is ignorant of the Fohatic aspect of the One Life. Human mind views the activity of consciousness in other forms in terms of its own powers and knowledge, imposes its own limitations and also its modes and processes on other grades of conscious life. The Emancipated Soul of the Master, through a definite development of his self-conscious intelligent nature, does not see the universe as mortals do who cast their own gigantic shadow on the screen of the universe and behold it as a glorified reflection of themselves. The Mahatma sees the universe as it is; it is reflected in Him; He is it; as an ancient verse has it, He has become “the Supreme Purusha who pervades the universe of the moving and the non-moving and whose form is a sphere.”

The attainment of this master-hood is possible for every son of man. This possibility lies in the right use of Karma. With the birth of self-consciousness cause and effect do not “happen”; Will is now joined to Intelligence; instinct and impulse have made room for reason. The creative power of Will has become active, when hitherto it worked passively. Having received the gift of the gods, the Creative Fire of Intelligence, man comes under a new phase of Karmic operations: that creative fire has to energize him, to induce him, to Action or Karma. Now, man has to find ways and means, to devise efforts, to move from within. Hence the following: —

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 Secret Doctrine, i 17*

... there are no such privileged beings in the universe, whether in our or in the other systems, in the outer or the inner worlds, as the angels of the Western Religion and the Judean. A Dhyana Chohan has to become one; he cannot be

born or appear suddenly on the plane of life as a full-blown angel. . . . Gods, created as such, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature.

*Ibid.*, 221-222

This is the martyrdom of Self-conscious existence with which the problem of human evil and human suffering — one the cause, the other the effect — is related. *Buddhi per se* is a passive and latent principle, and only in conjunction with Manasic Self-consciousness it becomes the Higher Self in Man (*cf. The Secret Doctrine*, ii 231). To live the Religion of Responsibility — *the one and only true religion for any man* — one has to become convinced of the existence of a personal spiritual entity within the personal physical man. He has to recognize that there are external and internal conditions, which affect the determination of his will upon his actions. Further, he must reject fatalism which implies a blind course of some still blinder power, and perceive the fact that from birth to death he is weaving, thread by thread around himself, his own destiny, as a spider does his cobweb.

The conscious and will-full actor is Man. As such he is at the starting of a new path of evolution. Action or Karma guided by intelligence and energized by will is his special prerogative. The indulgence and use of it begets the sense of duty in him. *Dharma*, which is the characteristic property on the plane of effects in non-human kingdoms, becomes the sense of duty. When in the progress of evolution through the performance of duty, man comes to glimpse that self-consciousness means not the consciousness of one's self but that of the One Self, *dharma* assumes for him the still higher phase of *yagna* or sacrifice. Performance of one's own duty leads to family-*dharma*, to nation-*dharma*, to race-*dharma* with their respective virtues of protection, patriotism, humanitarianism — the giving of one's self to others. Thus the human soul grows. It will be seen that our individual Karma affects and is affected by family, nation and race Karma. Causes generated by a group of individuals, and in which

all of them have concern, because of their complex nature, take a longer period of time to produce their due effects. Thus cycles are formed in which reactions take place to previous actions, and a return of effects to the centre of causation marks the completion. Hence the human soul has to free itself not only from cycles of individual Karma but also of group Karma. Freedom, salvation, liberation, *mukti*, is dependent on the knowledge of the workings of cycles. There are voluntary incarnations and avatars of emancipated beings as there are Karmic returns of nirvanees of long ago. When through the knowledge of the Law of Cycles and Yugas an individual learns to apply the Law of Sacrifice and Yagna to his own growth he acquires the *true* virtues of tyaga-renunciation and vairagya-dispassion; he knows himself not as one of the many who perform action but as the One Actor. In the Esotericism of the *Bhagavad-Gita* this is called Krishna-yoga.

Thus there are three stages of the path of the Human Soul – (1) the living of his individual life through and till the payment of debt incurred by himself; (2) the living of his corporate life through and till payment of debt incurred by him and all those souls he directly contacted, without shouldering the burden of universal suffering; (3) the living of his universal life through all manifested Nature. In the first two instances the Intelligence is *drawn* into the vortex of evolution caused by cycles. In the third the Individual remains the Servant and therefore the Master of the revolving wheel of time. Therefore it is that we have (1) Pratyeka Buddhas or Buddhas of Selfishness (2) Buddhas of liberation and (3) Buddhas of Renunciation to whom reference is made in *The Voice of the Silence*.

Theosophy advocates the Great Path of Renunciation. The discipline of the Path lies through self-learning, self-correction, self-realization and self-expression; to educate, to energize ourselves, so that ultimately we come to know ourselves as the One Self-Actor whose service is Perpetual. In the *Bhagavad-Gita* this path of Karma, which sets man free from the *bondage* of Karma, is fully taught. Enough for our purpose to quote a few words: —

All actions are effected by the qualities of nature. The man deluded by ignorance thinks, 'I am the actor.' But he, O strong-armed one! who is acquainted with the nature of the two distinctions of cause and effect, knowing that the

qualities act only in the qualities, and that the Self is distinct from them, is not attached in action.

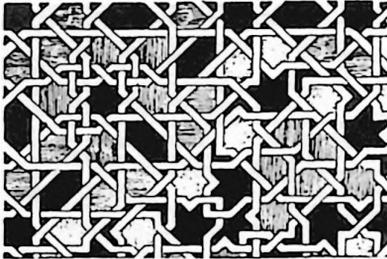
Five thousand years after Krishna repeated these words on the same battlefield of Kurukshetra, H.P.B. once again spoke them thus in *The Voice of the Silence* (pp. 53-54): —

Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:

'Hast thou complied with all the rules, O thou of lofty hopes?

'Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him "who in the stream would enter" thrill in response to every sigh and thought of all that lives and breathes.'

*Theosophy*, April 1925





## THE LAW OF BROTHERHOOD

**N**ature and man are one in their divine consubstantiality, but each has a dual aspect — its Non-manifested and manifested. Again, both the Non-manifested and the manifested have a triple characteristic, which in the case of the former is forever concealed while in the latter the triplicity unfolds itself in manifestation. The forever concealed, primeval triune differentiation, not *from*, but *in* the ONE ABSOLUTE is therefore symbolized by 4, or the Tetraktis, in the metaphysical world. In the Indian system, the Sacred Word Aum is composed of four factors — the three letters A, U and M and the half-metre, Ardha-Matra, for the fourth. Similarly, man is not only Atma-Buddhi and Manas but also is that which binds the immortal Triad to the One Life, the Universal Spirit, Paramatma, which enfolds all.

Metaphysically speaking, the manifested universe is triune. The Absolute Space, parentless, but parent of all, ever is; the Absolute Space, the Germ in the Root that sprouts and grows as the Tree of Evolution, ever was; the Absolute Space that is ever becoming ever will be; and these three are ever concealed as one in Absoluteness (*cf. The Secret Doctrine*, i 11). Through That, in That, from That arises the metaphysical trinity of Motion, Duration and Matter, as also the psychological one of Spirit, Soul and Body. The reader is requested to note the four factors involved in these two trinities in the following from *The Secret Doctrine*: —

The 'Breath' of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane — Motion. The One Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; co-existent with which are — endless *duration*, primordial (hence indestructible) *matter*, and *motion* — absolute 'perpetual motion' which is the 'breath' of the 'One' Element. This breath, as seen, can never cease, not even during the Pralayaic eternities.

Life we look upon as 'the one form of existence,' manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all.

*Ibid.*, i 49

The one and only Macrocosmos is for ever hidden in Absoluteness. The universe *in toto* is itself a microcosmic projection of that one and only Macrocosmos. The study of the manifested is the study of innumerable reflections of the One Life. Every microcosmos, following its parent, projects itself, thus becoming *macrocosmos* to its progeny. It is necessary to understand this.

The manifested universe is called in *The Secret Doctrine* the Son of Necessity. Every microcosmos is a Son of Necessity. The rising of the Wave — the universe — in the Ocean of Absoluteness is under Law. Says *The Secret Doctrine*: —

Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other 'UNKNOWABLE') becomes 'One' — the ECHOD, the EKA, the AHU — then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspendis, his third Step being taken into generation of the flesh, or 'Man.'

*The Secret Doctrine*, i 113

In the Circle of Infinity arises, under and as Law, the Circle of Necessity or finiteness. This Law has three aspects corresponding to the three in the Ever Concealed Unity — the Law of Karma (Action), of Cycles (Yugas) and of Yagna (Sacrifice-Compassion).

Under the Law of Karma beings, cosmic or human, wake up or fall asleep as cyclic processes go on, in differing periods of time (cycles), according to their acquired capacities and powers inherent in them, but the *Law* of Cycles runs its course evenly and uniformly, putting the universe to sleep through its manvantaric activities, awakening it to manifestation through its pralayaic movements. By the Law of Yagna or Sacrifice all these beings act as builders,

preservers, regenerators, giving of their own life-power to those who are in need of it, and receiving from others what they themselves require, some will-fully, others unconsciously. This threefold function of the One Law is not outside of man or the universe. It is within each.

Thus the Spiritual-man sacrifices himself for the benefit of the mental-man, as the latter for the man of flesh in whom he incarnates. Under the Law of Compensation suitable adjustments, skandhaic or personal, egoic or individual, and monadic or universal, take place. To offer sacrifice and receive it and thus produce readjustment, the time-element, the due and proper season, is a necessity. The unfoldment of principles, cosmic or human, the growth of body, mind or soul in man or of the Kingdoms in Nature, in short, evolution generally, is dependent on the threefold function of the One Law.

Why are we what we are? – it is often asked, and the answer, because we made ourselves so, brings the sequential query – “how?” In our being we have come to this particular readjustment of cosmic principles, some of which we have assimilated and made our own, while others remain to be so assimilated; and further, only portions and aspects of some of these have been assimilated and more of their assimilation has yet to take place; this process is dependent on the activity of the Law of Yagna-sacrifice – to give to and receive from other beings. This explanation makes us enquire why we enjoy or suffer from the capacity or the limitation to offer and to accept, and to it the reply comes – The Law of Cycles: each one of us is moving in a particular age or yuga and according to the season is the fruit of our labours. Each being in the universe is a portion of Space, assimilating other portions by action (Karma) thus producing cause, and facing *in time* the reaction which is its effect; in this assimilation it affects and is affected by *all* other portions till it learns the truth of Brotherhood, of Union, nay of Unity Itself. Note the triple action of the One Law in the following: –

... the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other – ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Maha-Maya*), but plunging Spirit deeper and deeper

into materiality on the one hand, and then *redeeming it through flesh* and liberating it — this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies.

*The Secret Doctrine*, ii 87-88

Thus the reader will see that the Law of laws is the Law of Brotherhood — Alaya. Its triple expression is karma, yuga, and yagna — compensation, cycles, and sacrifice. This Brotherhood includes not only man, but all Nature — Spiritual or Atmic, Intellectual or Manasic, Psychical or Kamic, and Bodily or Shariric; its unity extends beyond the human kingdom and enfolds bird and beast, shrub and tree, metal and stone, all the invisible elemental kingdoms of nature-spirits, fairies and devatas, collective hosts of archangels, shining ones and devas, and the crown of them all — Perfected Men, Mahatmas, Buddhas, Dhyanis. In its basic or upadhic formlessness Nature is coeval with Deity. Says H.P.B. in *The Key to Theosophy*: —

When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant, and not your aggregate of flitting shadows and finite unrealities. We leave it to the hymn-makers to call the visible sky or heaven, God's Throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

If Deity and Nature are one, so are these two one with Law. Says *The Secret Doctrine*, "It is idle to speak of 'laws arising when Deity prepares to create' for (a) laws or rather LAW is eternal and uncreated; and (b) that Deity is Law, and *vice versa*," and it adds, "the one eternal LAW unfolds everything in the (to be) manifested Nature."

The interplay of these three laws takes place in terms of analogy-correspondence and continuity. Deity, Nature, Law, never stops but moves on uniformly and there is neither a gap nor a

chasm anywhere; all are connected in a harmonious whole. The Law of correspondence and analogy comes to the rescue of the intelligent seeker and unveils the mystery which the magic of prakriti causes. Says *The Secret Doctrine*: —

The Worlds are built 'in the likeness of older Wheels' — *i.e.*, those that existed in preceding Manvantaras and went into Pralaya, because the LAW for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE. It is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same. But this LAW acts on every planet through minor and varying laws.

*The Secret Doctrine*, i 144-145

Modern science also teaches that the universe is guided by Law, but in its observations exist chasms broad and deep; hence the numerous "missing links"; when modern science learns to use the law of correspondence and analogy the gaps in its knowledge will begin to disappear.

It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being.

*The Secret Doctrine*, i 640

... evolution — viewed from its several standpoints — *i.e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation — the purely Spiritual, the Intellectual, the Psychic and the Physical — may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls 'the zero-point,' and beyond.

*Ibid.*, i 620

The Key to the use and application of the law of analogy and correspondence lies in an understanding of the real Nature of Brotherhood and its triple expression referred to above.

The first idea which has to be grasped in reference to the law of correspondence-analogy is that there is no qualitative difference between Macro and Micro Cosmos. Every creature in every kingdom is a microcosmic reflection of the One Life – the Macrocosm. Atoms, Monads, Gods are but the reflected images of and in the One Life. The difference is a difference of degree but not of kind – the same One Life reflects itself in and with varied strength thus producing differentiation, the endless variety of Nature. Nature is varied because Life is One.

The second idea to understand is that this difference is only seeming – is an ever-changing appearance. Those who perceive its apparent nature call it illusory or mayavic, but it is intensely real to all who have not caught a glimpse of its illusionary Nature. What makes this illusion? The One Life in its perpetual motion, acting and re-acting, or causing effects, produces cycles – circles, ellipses, epicycles – Yugas, Wheels or Rings of Time. This causal-effectual-cyclic movement begets permutations and combinations. Thus there is the original Motion of the on-sweep of the One Life – the Great Breath of Brahma – which makes every point of space different from every other point and these reacting on one another work the mighty magic of prakriti. Thus there arises Nature's manifoldness. The three aspects of the One Life casting their own reflections become six and with the original parent make the First Septenate. Therefore there are seven Archangels, Sapta-Rishis, seven Ameshaspentas in exoteric religions, the souls or units of seven hierarchies in esotericism. Each of these has a sevenfold consciousness functioning in sevenfold matter and therefore there are seven forces or faculties resulting from the contact of consciousness and matter. He who knows himself above the triple attributes or gunas of matter – inertia, mobility, rhythm, or tamas, rajas, sattva – above the triple aspects or faculties of consciousness – thought, feeling, will, or gnyan, ichcha, kriya – knows himself as the One Life.

The third idea to get hold of is this: in differentiated Nature the differences are in terms of what has become patent and of what still remains latent. As the flow of the One Life progresses, its

aspects, faculties, characteristics, show themselves. These unfold in an unbroken continuity, ever growing, what is latent in one kingdom today becoming patent in another kingdom tomorrow. The variety of Nature should be examined in terms of its latency and its patency — one belongs to the aspect of the future, as the other to that of the past and the two come together in that of the present. And each creature of Nature, which is part and parcel of it, sees the latency and patency of every other creature in terms of its own. According to what has unfolded in us of the Mother Nature or the One Life as also what lies dormant and asleep, is our power to perceive, to understand, to serve all other creatures in all kingdoms.

This brings us to the fourth idea: the One Life impregnates the entire manifested universe, as the sunlight falls on the just and unjust alike. A perfect reflection is a veritable reproduction. Sunlight falls over the entire surface of a lake but reproduces itself as a reflected image in a particular spot of the quiet lake to each observer. The One Life is becoming patent or is reflecting itself in and from the different kingdoms differently. It casts its perfect shadow, or it causes its exact reproduction in the human kingdom only. Man is the photograph of the universe — the Microprosopus of the One Life which is the Macroprosopus. In man alone the primal pair of opposites, with its sixfold manifestation, combines to make him the sevenfold being he is. It is in this fact of the unique nature of man which *The Secret Doctrine* unveils that we have to look for the understanding of its two ugly distortions. We are all aware of the egocentric tendency of all mankind; this is a distorted shadow of the reality of the teaching we are considering. For the same reason that the stage of man is unique in Nature, is this earth of ours — the fourth globe in the planetary chain — the real field of battle — the true Kurukshetra. This idea again was distorted by early European astronomers, under the influence of the Church, and the geocentric solar system was preached. Pythagoras and his Teachers of the East knew and taught the heliocentric system astronomically, as well as the doctrine of Man being an exact miniature copy of Nature and the One Life, illusory as body, reality as Spirit.

It is this great fact of perfected man being a complete reproduction, a perfect reflection of Nature, of his being the true

microcosm of the Macrocosm, of the real identity which subsists between them, that enables him to perceive, understand and serve the Law of Brotherhood. In knowing himself he knows the universe; what is latent in him is also dormant in nature; what manifests in him brings him in contact and unison with what has manifested in Nature. Perception of the Universe by the Man of Sense, understanding of the Universe by the Man of Mind, service of the Universe by the Man of Spirit are interrelated. Man lives in a triple universe — tri-loka — because he is triple; he affects it in a sevenfold manner because he is septenary; but he perceives the triple universe in a sevenfold way partially, therefore understands it partially, therefore serves partially — is only a half brother to Nature. But in him lies the opportunity to grow and become an Elder Brother in the vast family of Nature. To rise to that glorious height is difficult in our age: —

In our race and generation the one 'temple in the Universe' is in rare cases — *within* us; but our body and mind have been too defiled by both Sin and Science to be outwardly *now* anything better than a fane of iniquity and error.

*The Secret Doctrine*, ii 651

But what men have done, that man can do — control and pacify the warring younger brothers within himself, establish the brotherhood in his own bodily, psychic, mental and spiritual natures and thus become the servant of the Great Mother. *The Secret Doctrine* has described in a memorable passage (i 267-268) the sequential unfoldment of the powers and aspects of the One Life and the place of Man in that scheme to which the readers' attention is specially called and from which a short extract follows: —

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space* — the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity.

*Theosophy*, March 1925

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## PHILOSOPHICAL ANARCHISM

*Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.*

*Theosophy considers humanity as an emanation from divinity on its return path thereto.*

*This Sloka [Stanza IV, Sloka 4, of the Book of Dzyan] gives again a brief analysis of the Hierarchies of the Dhyana Chobans, called Devas (gods) in India, or the conscious intelligent powers in Nature. To this Hierarchy correspond the actual types into which humanity may be divided; for humanity, as a whole, is in reality a materialized though as yet imperfect expression thereof.*

*Freedom, or Liberty, is but a vain word just now all over the civilized globe: freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units.*

H. P. BLAVATSKY

**A**narchy” and “anarchist” represent, to most, evil and bloodshed. The ordinary man feels that horror is entombed in these words, as in the words “Devil” and “Satan.” The root of the words points to the concept “without authority.” An anarchist is one who is “opposed to all government.” This is the view which the populace have; but “anarchism” and “anarchist” have a philosophical history, like the terms “Devil” and “Satan.”

In her article on “The Fall of Ideals” H.P. Blavatsky describes Satan as “the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality.” She adds, however: —

In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice — hence a latent desire for light, harmony and goodness.

Similarly the Greek term “*anarchos*,” from which are derived the words “anarchist” and “anarchism,” has a philosophical implication.

The French philosopher Proudhon (1809-1865) was the first to apply, in 1840, the term “anarchy” to his political philosophy – but not in its revolutionary sense. He used it as representing the highest perception of socio-political organization.

Personally Proudhon was one of the most remarkable figures of modern France. His life was marked by the severest simplicity; he was affectionate in his domestic relations, a loyal friend, and strictly upright in conduct.

*Encyclopaedia Britannica*, Vol. XVIII, Eleventh Edition

He aimed at “a superior conception of political and economic laws.” He was practical and so he distinguished between “the transition and the perfection of achievement,” and he knew and recognized that society could not be changed offhand by a “ready-made and complete scheme of reform.”

Proudhon was the first to apply the name of anarchy to the “no-government” state of society; this was in 1840. But the idea has a much longer history. According to Kropotkin, himself a great and well-known expounder of the philosophy of Anarchism, Zeno (342-267 B.C.) was “the best exponent of Anarchist philosophy in ancient Greece” (*Encyclopaedia Britannica*, Vol. I). Kropotkin further says: –

He repudiated the omnipotence of the State, its intervention and regimentation, and proclaimed the sovereignty of the moral law of the individual – remarking already that, while the necessary instinct of self-preservation leads man to egotism, nature has supplied a corrective to it by providing man with another instinct – that of sociability. When men are reasonable enough to follow their natural instincts, they will unite across the frontiers and constitute the *Cosmos*. They will have no need of law-courts or police, will have no temples and no public worship, and use no money – free gifts taking the place of the exchanges. Unfortunately, the writings of Zeno have not reached us and are only known through fragmentary quotations. However, the fact that his very wording is similar to the wording now in use, shows how deeply is laid the tendency

of human nature of which he was the mouthpiece.

Kropotkin also named other teachers of this philosophy of Anarchism in mediaeval times. But according to him it was William Godwin who in 1793 was "the first to formulate the political and economical conceptions of Anarchism." What did Godwin teach? According to the *Encyclopaedia Britannica* (Vol. X): —

Believing in the perfectibility of the race, that there are no innate principles, and therefore no original propensity to evil, he considered that 'our virtues and our vices may be traced to the incidents which make the history of our lives, and if these incidents could be divested of every improper tendency, vice would be extirpated from the world.' All control of man by man was more or less intolerable, and the day would come when each man, doing what seems right in his own eyes, would also be doing what is in fact best for the community, because all will be guided by principles of pure reason. In a day when the penal code was still extremely severe, he argued gravely against all punishments, not only that of death. Property was to belong to him who most wanted it; accumulated property was a monstrous injustice. Hence marriage, which is law, is the worst of all laws, and as property the worst of all properties. Perhaps no one received the whole teaching of the book. But it gave cohesion and voice to philosophic radicalism. Godwin himself in after days modified his communistic views, but his strong feeling for individualism, his hatred of all restrictions on liberty, his trust in man, his faith in the power of reason remained.

We have purposely quoted at length the early expressions of Anarchism as a philosophy before Proudhon christened it. How these noble ideas degenerated in the hot heads of lesser men and became violent weapons of tyranny and bloodshed can be read in any history book of the period.

Has ancient Indian tradition something to offer us so that we may be in a better position to evaluate the truth underlying Anarchism? In the *Mahabharata* the origin of the science of politics is given, in the *Shanti Parva* (Section 59), where it is named *Dandaniti*, and it is described as divine in source. Students of esoteric lore may study this section with great profit, to gain

light on the subject.

In the same *Shanti Parva* we come upon the following passage: —

In the early years of the Kṛta-Yuga, there was no sovereignty, no king, no government, no ruler. All men used to protect one another righteously. After some time, however, they found the task of righteously protecting each other painful. Error began to assail their hearts. Having become subject to error, the perceptions of men became clouded, and, as a consequence, their virtues began to decline. Love of acquisition got hold of them, and they became covetous. When they had become subject to covetousness another passion, namely wrath, soon possessed their minds. Once subject to wrath, they lost all consideration of what ought to be done and what should be avoided. Thus, unrestrained licence set in. Men began to do what they liked and to utter what they chose. All distinctions between virtue and vice came to an end. When such confusion possessed the souls of men, the knowledge of the Supreme Being disappeared, and with the disappearance of the highest knowledge, righteousness was utterly lost. The gods were then overcome with grief and fear, and approached Brahma for protection and advice.

Compare this with Milton's view in his *Tenure of Kings and Magistrates*, wherein he says that all men were born free, that wrong sprang up through Adam's sin, and that, to avert their own complete destruction, men agreed "by common league to bind each other from mutual injury and jointly to defend themselves against any that gave disturbance to such agreement."

The purpose of all evolution, according to Theosophy, is to bring man to the realization of his divinity, not merely latent, but divinity which shall have become fully patent. Man, by and through the process of evolution, becomes God, knows Himself and His universe, can and does use the Power of His Will, can and does create a universe all His own, which He fills with His Love and guides with His Wisdom. In other words, the purpose of evolution is the unfoldment of man, through the stage of Superman, to that Perfection which is embodied in the *shastraic* conception of the Supreme *Purusba*. Man is striving to become a Perfect Individual — free in mind, morals and activities. The purpose of all

evolution is to enable him to attain to that exalted status. The various branches of the tree of evolution serve the one purpose – to give man the necessary shelter while he is engaged in the herculean labour of growth into a perfect Individuality.

The aim of political evolution on our globe seems to be the production of the Free Man, who will live and love and labour among Free Men, uninterfered with by State laws of any kind or description. Our emancipated Free Man will have unfolded his divinity to the extent which will enable him to understand and apply the laws of his being to his own good, and without injury to anyone else. He will not require the aid of any set of rules or regulations, laws or enactments, made by others; further, the laws of his life, which will be the outcome and the manifestation of his unfoldment, however different from those of his neighbour, will not interfere with the latter's existence. Our Free Men will each have a different outlook on life and the world; but each of them, in his individual freedom, living according to his own enlightened conscience and the set of laws and rules which he has made for himself, will live without interfering with or harming his fellow Free Men. Their enlightened consciences will have given them their points of view and their outlook, in terms of which they will have made for themselves their own concepts of the laws of life and their own corresponding rules of conduct.

Bearing in mind this purpose of the political evolution of mankind on this globe, we shall endeavour to study the principles which should guide that evolution. The production of the Free Man, who lives according to self-made laws and therefore is self-reliant, is the object which Nature strives to attain through the political evolution of humanity. To use technical Theosophical language, the Free Man is one who has realized the Power of his Atma to a certain extent; this realization has made him find and adopt the law of his being, which law finds expression in his own life. He lives in the company of other Free Men, who similarly, through Atmic realization, have found and adopted their individual laws of being and of life. Imagine a community of men and women who have realized the power of Atma, whose individualities, therefore, have attained freedom of thought and movement, who are detached, each a monarch unto himself, and yet live in harmony because each has lost the power to impose his will on

others or to wound them. The common tie between them all is the self-effort of each to live his life in terms of the laws of his own being – a life of inner richness and reality which receives only one kind of aid from without, *viz.*, the self-effort of each to see the viewpoint of the others.

The main factor of political evolution is the individual. The family, the tribe, the community, the nation, and their respective theatres of growth – the home, the village, the province, the country, and the institution called the State – common to all, which grows from simplicity into a complex organism – these are all playgrounds for the unfoldment of the individual, are all instruments by whose aid our Free Man will eventually come to birth.

In this, once again, we differ in our ideas from the modern thinkers and exponents of political science. The evolution of the State, the growth of political institutions, cannot be studied by itself without any reference to the individual. In the study of the institution of the family in the home, or of the tribe in the village, the individuals who are the component parts of the family and the village are the most important factors. In this materialistic age, a scientific medical man hardly takes into account, when consulted about the bodily ailments of a man, the influence of that man's emotions and thoughts on his disease or of the play of his soul-forces. Similarly our political "doctors" of modern times have divested the study of political institutions of its most important factor, the individual, and concern themselves mainly with the rules and laws which affect the environment, and which the evolving individuals frame at different stages of their life-journey. This is the great obstacle. Also their expositions do not take account of the fact that the individuals who once formed the original, simple State of the family are exactly the same individuals who, as they go on unfolding their powers, form the more complex States of the village or the nation. Again, they overlook the fact that family ties and blood-relationships evolve into communal and racial bonds, and that war between country and country is not to be traced merely to feuds between family and family, or tribe and tribe, but that the causes thereof have to be traced back ultimately to the individuals whose warring propensities are the outcome of insufficient soul-development.

It will be seen from this that family, tribe, country — in other words, the State, the ever-growing, complex State — are not of primary but of secondary importance. The individual, as he evolves, leaves behind him these institutions.

The State at its different stages of evolution is an institution which we come across in our study of the divine scheme. The State is an archetype of the world of Spirit; the State is an Idea, in the sense in which Plato used that word; the State is a concept — *arupa*, formless, as Theosophists would say. That archetype bursts into many shapes in the world of matter, just as many triangles spring from the archetypal triangle; that State-Idea is the womb of all States, large and small, political or religious, autocratic or bureaucratic or democratic, family and tribe and nation States; that *arupa* State is, like professor Owen's strange archetypal mammal, made up of all the States of which we are aware, and of those of which we do not yet know.

The manifestations of that archetypal, formless State, which exists in the realm of Spirit, are to be found in the world of matter. The archetypal State is thus projected for the purpose of affording a playground for the individuals who are evolving on this earth; even these projections are more or less sorted out and a few particular ones are assigned to our globe; we shall come across others on other globes when we have quitted this theatre of strife. This projection we can study when we study the divine plan, and by studying the sorting process we come to know of the divine helpers and co-operators who work to further the plan.

The function of the State is many-sided; it has to do with the whole individual and not only with any particular aspect or aspects of him. In understanding the function we have to bear in mind the purpose of the State. That purpose, as already indicated, is to afford a playground for the progressing individual, and its functions comprise a deliberate handling and influencing of the whole individual. The Theosophical "man" is different from the creature science has brought into existence. Man is sevenfold and tenfold from the point of view of the Theosophist; he is dual, or, at the most, triple, from the point of view of modern science. Therefore from our standpoint the function of a State — any State, family-State, race-State or nation-State — is sevenfold or tenfold.

The State has certain virtues, to put it concretely, and these the

individuals passing through the State have to, and do, acquire. These virtues may not be acquired to the full; the individual may not, and in almost every case does not, acquire all that the State offers him; but under a certain law of evolution — which is another fascinating study which theosophists may take up with advantage — any individual passing through a particular State does not leave it altogether until after repeated rebirths, continuously or at intervals, he acquires definitely the virtues of the State. We may put it differently and say that he does not leave that State till he has been sufficiently influenced by it. Looking at this proposition from the point of view of the individual, as a soul, he takes birth repeatedly in that environment which affords him opportunities to take the next step in advance. An example will make this clear. Suppose a man's further step depends on the development of a certain virtue; he will then find himself in the State which has within it the power to help him to evolve that virtue.

Now human evolution — for the purposes of our study especially — may be said to comprise the evolution of material organisms, physical as well as superphysical, and the unfoldment of the Spirit's instruments and channels — Will,\* Pure and Compassionate Reason,† Reasoning Mind,‡ Mind,§ Emotional Mind,|| Feelings,¶ and Instincts.

Political evolution aims at the production of the Free Man, through the help of States which are natural institutions. The development of man, material and spiritual, referred to above, is many-sided, proceeding along many lines, and the political is only one of them. Political evolution implies man's making himself one with the State with a view to learning everything that the State has to teach and acquiring every virtue that the State has to offer. A man passes through one projection after another of the archetypal State, building faculties, unfolding powers, acquiring virtues. He

\* Atma

† Buddhi

‡ Buddhi-Manas

§ Higher Manas

|| Kama-Manas

¶ Kama

does all this through the instrumentality of the grouping arrangement of Nature. This grouping arrangement is a very economical one for Nature as it is also most sympathetic to the evolving entities, always providing short cuts and paths least difficult, however full of obstacles they may seem to us to be.

The State is the outcome of the grouping arrangement; there may be other outcomes, but the State appears to be the main one; at any rate it is so for the purposes of our study. The individual passes through State after State, arriving at more complex States as he progresses further and further, but at the same time he is gaining ground in another direction — he must “regain the child-state he has lost.” He is becoming self-reliant, able to stand alone, and will be in a position, in his capacity as Superman, to render help to others. Political evolution is over when the man needs no more the aid of the State, when he has become an Anarchist in the best sense, capable of exercising *Swaraj* (Self-Rule) wisely, justly and beneficently.

Aristotle was right when he said that “Man is naturally a political animal; and one who is not a citizen of any State, if the cause of his isolation be natural and not accidental, is either a superhuman being or low in the scale of civilization”; to this we would add the class of those who do not belong to the human kingdom at all. Man, by entwining himself in the meshes of the ever-growing complex State, acquires the virtues the various States have to give him, but all the time he is also endeavouring to cast off the fetters which are the concomitants of that acquirement. There is in political evolution, as in other kinds of progress, the time of forthgoing and the time of return — the *Pravritti* and *Nivritti Margas*.

Now it is very difficult to describe the process which a man adopts when he is passing through States, at first simple and later complex, till he begins to return to the simple, and eventually reaches it. The detailed picture can be painted in many ways, but there is one which facilitates our comprehension.

We are familiar with the idea of yoga, of union with the Higher Self, or with the object of devotion, or with the Supreme. We also know of the union of the consciousness of the disciple and the Master — the yoga between the Teacher and the pupil, which goes under the name of accepted discipleship of numerous degrees. If

we bring this idea of yoga or union of consciousness to bear upon the matter of States and individuals, we get a not altogether inadequate idea of the process whereby an individual grows politically, through the instrumentality of the State, and in the end triumphantly emerges a Free Man, a perfect Anarchist — using the term in the philosophical sense — the perfect man of Leo Tolstoy and Walt Whitman, of Kropotkin and Proudhon, of Godwin and of others.

Picture, therefore, an individual, say, in the family-State: even there, he is, to use the Aristotelian phrase — not a very complimentary one to budding Gods — “a political animal.” In that elementary State of the family,\* he is evolving politically — learning something which will enable him to become the Free Man, the Perfect Citizen of a Perfect Commonwealth, where each man lives his life by the laws which he has made for himself. He is learning this lesson by the process of yoga or union with the family-State, and the consciousness of that State widens and continues to widen, till the complete family-State — *i.e.*, a State where laws of consanguinity predominate and guide human endeavour — is realized by the individual. It begins at an early stage of human evolution, and even in modern civilization human beings, by and large, have not emerged from it. Complex family-States, suitable for highly evolved beings, exist today, in which human beings are acquiring the virtues of the householder. This State is not yet transcended. The man of the family today is performing yoga with the consciousness of his family, and thereby with that of the family-State.

The process has two definite stages to which passing reference has already been made. There is the first factor — the entwining of the individual with the State, and the second — his extricating himself from the State when he has nothing more to gain therein. Before our very eyes is taking place a somewhat strange phenomenon: settled family-life is more and more being given up by members of the evolved races under economic and other pressures. The inclination to marry and settle down is less strong and general today than in ages past. Time was when civilization

\* We must not forget that there are evolved family-States which are more complex than evolved tribal States.

had no lifelong bachelors, when family life was supreme and the chief function which members thereof had to perform was going through the marriage rite and living the married life.\* In its place today we find a more complex State than the family-State, and we are all evolving through the nation-State and the race-State. The principles of nationality are being utilized today as those of the family-State were once made use of. We are making ourselves one with our respective nations and races, and in a few years we should have completely transcended that and should be engaged in making ourselves one with a more complex organism of an international and inter-racial character. Even today there are men and women who are dreaming some such dreams and aspiring after some such State. Therefore we see that it is also a question of escaping from a State when the lessons it has to teach are learnt, just exactly as a disciple becomes a Master and leaves behind the stage of discipleship. Thus we get a picture of the function of the individual in the State, and indirectly of the duty of the latter towards the former. This applies to all the members of the human family – for they

\* Cf. Maine's *Ancient Law*. He says: "The idea that a number of persons should exercise political rights in common simply because they happen to live within the same topographical limits was utterly strange and monstrous to primitive antiquity. The expedient which in those times commanded favour was that the incoming population should *feign themselves* to be descended from the same stock as the people on whom they were engrafted; and it is precisely the good faith of this fiction, and the closeness with which it seemed to imitate reality, that we cannot now hope to understand. One circumstance, however, which it is important to recollect, is that the men who formed the various political groups were certainly in the habit of meeting together periodically for the purpose of acknowledging and consecrating their association by common sacrifices. Strangers amalgamated with the brotherhood were doubtless admitted to these sacrifices; and when that was once done, we can believe that it seemed equally easy or not more difficult, to conceive them as sharing in the common lineage. The conclusion, then, which is suggested by the evidence is, not that all early societies were formed by descent from the same ancestor, but that of all of them which had any permanence and solidity either were so descended or assumed that they were. An indefinite number of causes may have shattered the primitive groups, but wherever their ingredients recombined, it was on the model or principle of an association of kindred. Whatever were the facts, all thought, language, and law adjusted themselves to the assumption. But though all this seems to me to be established with reference to the communities with whose records we are acquainted, the remainder of their history sustains the position before laid down as to the essentially transient and terminable influence of the most powerful Legal Fictions. At some point of time – probably as soon as they felt themselves strong enough to resist extrinsic pressure – all these States ceased to recruit themselves by fictitious extensions of consanguinity." (p. 131)

are “political animals” and will be perfect citizens of an anarchical commonwealth — once again in the philosophical sense.

We have referred above to the simultaneous processes whereby a man gets entwined with and also extricates himself from the State — the two *margas*, as it were, of human political evolution. The first has been described in terms of yoga, union with the State; the second may be aptly spoken of as the spiritual counterpart of the struggle for existence and the survival of the fittest — the emergence of the Free Man, not a “political animal” but the fit “Anarchist,” one who has freed himself from all the bonds and fetters that long evolution has imposed on us. These two aspects lead us to the inference that there must be also two fundamental principles on which they rest. A little careful study confirms our expectation, for we find that, common to all States, simple and complex, are two factors, the principle of union (with co-operation as its central manifestation), and the principle of unity (with the Supreme *Purusha*, the Perfect Citizen, the Free Man, as the goal ever held in view). Let us put it a little more clearly.

We find that an individual belonging to a particular State, in the process of yoga with that State, entwines himself, by the help of this principle of union, with other members of the State. The State is not apart from the individual, though it is created for him; the individual is, so to say, part of the machinery of the State; without him the necessity for the State vanishes. The divine scheme provides for the State because individuals have to have a playground for exercise or progress. Where would be the need for a playground if no players have any game to play? The playground implies players — the latter being part of the former. Now the individual and the State have a similar relationship. The individual acquires the virtues of the State through the instrumentality of fellow citizens. In performing yoga with the State an individual co-operates with other individuals in that State. All the time the individual is learning how to co-operate — in the family with a few, in the tribe with a few more, as a nationalist with many, as an internationalist with many more, and as a humanitarian with all. That is the first process, which is predominantly in manifestation in the first half of human political evolution. Progress is rapid, and is mainly achieved, in the first period, by this co-operation. The second phase is predominant in the second half, and in that period

the individual, as individual, emerges and receives his due. His mastery over the State, his independence of the State — he being, as it were, more than the State — are phases of the second half of political evolution. The keynote of the first is union, co-operation with others; that of the second is unity, as a result of which the individual, self-reliant, self-satisfied, flowers as the Free Man, the perfect Citizen of a Lawless Kingdom.

Lest this be misunderstood, we will say that we do not contend that in simple and early State-conditions men co-operate with each other, and in the second half they are warring entities. There are no two periods; rather are there two phases common to all States. These States may be simple or complex in structure; they may be stable or moving in space; they may be early or late in time. In the remotest past and in the simplest of family-States, both processes were at work, as a little observation shows. In the most complex world-State of the future also — the world-State of Free Men — these two will be found. Thus it will be seen that we have to evolve through uniting with others and yet retaining our individuality. Thus co-operation and competition are not opposed to each other, but are supplementary, or complementary, whichever way one likes to look at the pair. It is a strange idea, but it is apparently true, that we are engaged in the work of obtaining something only to leave it behind, to reject it, to throw it away. We make ourselves one with our family, and then we want to escape it; with our tribe, and then we have to leave it; with our nation, and then we have to quit it. Get and give away; try to be rich, gain wealth, and then aspire to be possessionless! And this through tens of thousands and millions of years!

This tremendous drama has seven acts which, in Theosophy, we call the seven root-races. Each root-race has seven scenes which we call sub-races, and each sub-race several parts. In each act one phase of the sevenfold man plays the leading part, the remaining six phases being also at work on the stage. The perfection of the whole is aimed at in the very end, but the greatest impetus for the perfection of each is given to it when it plays the leading part. Take an example: in one particular act or root-race Kama plays the leading part; Kama will not show perfection at the end of that act, but only at the end of the play, but it receives the greatest impetus towards perfection in the particular act or root-race. The

Kama in man will manifest perfection at the close of evolution, but it receives the greatest help to attain it in the root-race where Nature plays upon that particular human principle. All the States, from the simplest to the most complex, in that particular root-race, are engaged in aiding Kama to progress towards perfect manifestation in the individual. The double process of union, or co-operation, and of unity, implying competition in all the States of that root-race, is mainly in reference to Kama. What happens in root-races, also happens in the sub-races of each root-race.

Lest the reader may think that all the above implies some kind of a fixed plan guided by the fatalistic aspect of Karma we must point out that this is not a correct inference. "Nature unaided fails"; but the aid given calls for effort on the part of the evolving intelligences. If the latter fail to rise to their cyclic possibilities the door is closed for them and further progress is delayed. Consider the teaching about the "Moment of Choice"; consider how and why the door into the human kingdom was shut in the middle of the Fourth Round; correspondentially there will be a closure in the middle of the Fifth Round.

The ideas presented here are all derived from *The Secret Doctrine*. H.P. Blavatsky was an Internationalist, Philanthropist, Humanitarian; a Soul of Power, of Devotion, of Sacrifice. Her pupils should follow the Path she showed, seek the Masters she pointed to. Knowledge, service, self-abnegation will enable us to osmose from her writings the strength to progress towards perfection.

*The Theosophical Movement, September 1958*



Two cheers for democracy: one because it admits variety and two because it permits criticism. Two cheers are quite enough: there is no occasion to give three. Only Love, the Beloved Republic deserves that.

E. M. FORSTER



## THE YOGA OF THE SECRET DOCTRINE

**T**he most palpable and therefore noticeable characteristic of the universe is differentiation. The visible nature is composed of forms no two of which are exactly alike; these have evolved from within the depths of invisible because incorporeal nature made of forces, constructive and destructive. The universe of forces and that of forms are not two but one — forms cannot be built or preserved without forces; nor can forces exist without constructing and evolving forms. The variegated forces which ceaselessly build but to destroy and incessantly kill but to regenerate the myriads of forms, exist. These forces and their progeny, forms, exist — somewhere, somehow. That wherein and whereby they exist as phenomena is Existence Itself, the Noumenon.

Each one of us is different from every other human being — bodily, morally, intellectually. Yet a greater similarity subsists between individual members of the human kingdom than that which exists between the different organisms of the human body or those of the moral nature or of the mind. For example, the human body of a savage is more like that of a scientist than is our brain like our heart, or our spleen like our lungs. A greater difference, because it is one of kind, exists between our sensuous perceptions and our reasoning faculties than between the sensuous perceptions of a barbarian and of an artist, which is one of degree. But all human bodies are composed of certain material elements; they all are built out of cells which function similarly in the body of an athlete or a philosopher. The properties of flesh and blood and nerve are the same just as the properties of oxygen or carbon or iron are the same wherever these differing elements are found. The purpose of the Third Fundamental of *The Secret Doctrine* is to bring the true vision of the identity which exists in the midst of differentiation.

The study of *The Secret Doctrine* proves unprofitable unless the student sees at his own stage of evolution, in his own life, in the activity of his own complex nature, the unity which is basic, from which differentiation springs and on which diversity manifests.

*Meta-physics* is not a subject for consideration by the mind only. Therefore there is no possibility of anyone fully grasping the meaning of the Three Fundamentals by the power of intellect alone. True science is not solely of the senses, however prominent the part sense-perceptions play in its vocation. Thus, unless a serious attempt is made by the student to see the activity of the Three Fundamentals in the function and the process of his own individual life, they must remain mysterious and confusing and fail to inspire him to better life or nobler labours.

Within our own bodies, in our own being, work the laws which *The Secret Doctrine* teaches in the Three Fundamental Propositions. In us forces and forms exist. Each one of us is a universe of Existence which is LIFE, which projects forces and evolves forms. Each one of us is the perceiver of forces; each one of us is a builder and destroyer of forms. At one time of our long evolution we do not see either of these facts; at the present stage of human growth most people do not see them. The greatest mission of Theosophy, the profoundest message of *The Secret Doctrine* which is the teacher *par excellence* of the Wisdom-Religion to our civilization, is to bring the conviction that man is a universe brought into being, maintained and governed by laws which are identical with those which manifest and sustain the atom and the cosmos. Therefore man is not only a universe but The Universe: man is a microcosm created, preserved, destroyed to be regenerated, exactly as atoms and worlds are; as atoms are dependent on him so is he dependent on worlds, and *vice versa*. Each and every microcosm is a macrocosm: our body is the macrocosm to our brain, heart, spleen; our brain is the macrocosm to the cerebellum, the cerebrum, etc.; and so on, from the great to the small, from the small to the minute. On the other hand our whole body is part of the physical earth, a microcosm of the macrocosm, and that earth but a microcosm of the greater solar system which as a unit is like a tiny cell in the sidereal body. To see within ourselves the working of the law which reveals the truth that each atom is a *macrocosm*, that each universe is a *microcosm* is to perceive the identity of all forms — this means the realization that there is but One Form. There is neither micro- nor macro-cosmos, but only Kosmos — the Great Order. This is the supreme vision, the summation of all visions. This is what Arjuna beheld as described in the Eleventh

Discourse of the *Bhagavad-Gita*. At present, material science senses this stupendous truth, speculative philosophy conceives it dimly, creative art feels it spasmodically and feebly; religious mysticism brings it as a belief; abnormal psychism crudely anthropomorphizes it; Theosophy and Theosophy alone enables us to visualize by intelligence the triple truth — Matter is indestructible, Matter is unchanging, Matter is Life. Thus we see that forms of matter die but the Form of Matter always and eternally is. Bodies die, because their organs and organisms die but the Design dies not because of the disintegration of organs and organisms. Thoughts come to birth and perish, but Ideation always lives. The earth, the solar system, the sidereal universe disintegrates but the Power which made them is always an integral whole and brings forth another sidereal universe composed of other solar systems in which other earths inhere.

Thus when we see in our own selves the great and the small cosmos as passing and the Kosmos as always prevailing, we also see the operation of the Law of Periodicity. Is not the cycle of day and night the alternate function of two sets of brain organisms? Is not the cycle of birth and death working, with breathless speed, in every throb of the human heart? If every throb speaks life, does not that which preceded and succeeds every throb spell death? Is not every year of twelve months but a microcosmic bodily registration of the twelve links in the chain of nidanas which produce the phenomenon of each human incarnation — aye, of even all Divine Ones? Does not the spring of every year produce in every human being, however aged, its joys? Does not every winter affect the hardest of youths? Cycles great and small are not to be seen outside but are to be registered within. If the golden age of Truth, Satya Yuga, is pleasant, is it not because during that period the pains are distributed over a longer duration of time? Is not the hard iron age, black with sin, called Kali Yuga, fearsome because we crowd eternity of pain into an hour? Do not all children born in this very Kali Yuga enjoy the innocence of Satya Yuga? Is not the primitive tribe basking in its sun experiencing the freedom of an earlier yuga while this civilization is steeped in the black sufferings of the cycle of Kali? Can a Mahatma be affected by either, though he lives to serve the same earth on which the savage and the civilized live? Each one of us is the maker of his

cycles — circular, or elliptical. We make our own days and nights; we make our own seasons and yugas.

We know ourselves as existing, day and night, and throughout the seasons. The passage of months and years sees changes in body, feelings, thoughts, perceptions, aspirations; hopes realized bring forth other hopes; the wild fancies of youth remain as childish memories, as the dreams of today become the facts of tomorrow. Through changing forms and forces we know the reality of that which is behind and beyond them and which changes not. The Law of Periodicity or Cycles reveals the union of the dual universe of forces and forms, of the world of images and of shadows; through these we come to realize the activity of the Law of Unity which is the subject-matter of the First Fundamental Proposition.

Just as the organ which sees — the eye — cannot see itself, so also we cannot see ourselves. The Atman-Self can see its images or its shadows; it cannot see itself. It knows that it exists because it sees images and shadows. Because we think, because we sense, therefore we know that the thinker is, we realize that the perceiver exists. The First Fundamental refers to Existence, beginningless and endless, which sees the birth and death of Its images and shadows. He who sows also reaps, and because he wants to reap, again sows; he sows and reaps at different seasons. Above, beyond, behind the seasons is the Farmer-existence.

To see this Unit — the same Unit — at the back of the duality which expresses itself in the Law of Periodicity, also behind the diversity which is the main factor of the Law of Differentiation, is the aim of the true student. In all diversity must first be seen the duality of force and form. The common factor of all differentiation is that something is known by the fact of something which remains to be known. But the basis and playground of these dual forces of action-reaction, of day-night, of manvantara-pralaya, is Existence. Yoga, union with the Divine, is the realization of the same Life manifesting in all forces, energizing all forms. This Life, therefore, manifests in our own faculties and energizes our own functions. The vision which leads to this Supreme Realization is the real Clairvoyance, which is not “the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable.” (*The Secret*

*Doctrine*, i 46 fn.)

The student of *The Secret Doctrine* has to undertake the practice of this yoga, this union with the Divine. There is no one within whose reach the beginnings of this higher life do not lie. Theosophy is for all, but everyone must want it for himself; therefore is it only for those who want it. In proportion as each wants it, he takes it, and in that measure gains the clear vision of true understanding and the unmistakable realization of the Unknowable Self. Very different from the so-called yoga-practices is this simple life which is strenuous, this hourly living which is heroic. And what is it?

When we see the matrix of pralayaic space in the bed in which our body sleeps and on waking recognize its potency to refresh and build that body; when we see the water with which we bathe the body as the purifying nature with which consciousness rejuvenates itself; when in every morsel of food eaten, every drop of water drunk, every breath of air inhaled, every affection absorbed, every word of knowledge assimilated, we see the "mighty magic of prakriti" strong to devour as to regenerate; when in every idea put forth, and every word spoken, and every love given, and in every deed done, we see the creative power of consciousness; when in every child we see the Divine Babe, in every woman Devaki, the mother of Krishna, in every father the mighty Prajapati, in every faithful wife the peerless Sita; when in every melody we hear the music of Orpheus and in every movement perceive the grace of Terpsichore; when in every enlightened mind we see Hermes, in every virile body Herakles, and in every Nara, man – Narayana, god, aye, even in the sick and infirm, that which is named Daridra-Narayana, the God who elevates through illness; when in our every virtue we see the incarnation of Vishnu, and in every vice that of Ravana, and in every overcoming and change that of Shiva – then only do we raise the self by the Self unto the SELF.

In the light of what is written above let the student peruse with care and consider with all the intuition at his command the following from *The Secret Doctrine* (i 267-268): –

As expressed in the Stanza, the Watchers descended on Earth and reigned over men – 'who are themselves.' The reigning kings had finished their cycle on Earth and other

worlds, in the preceding Rounds. In the future manvantaras they will have risen to higher systems than our planetary world; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned – semi-conscious – in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the vegetable world.

Thus proceed the cycles of the septenary evolution, in Septennial nature; the Spiritual or divine; the psychic or semi-divine; the intellectual, the passionate, the instinctual, or *cognitional*; the semi-corporeal and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is the one depending upon and subservient to our five physical senses. Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the *One Life*; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. But between the Alpha and the Omega there is the weary 'Road' hedged in by thorns, that 'goes down first, then –

Winds uphill all the way  
Yes, to the very end. . . .'

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space* – the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself

with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the 'God' has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next 'coming,' which one portion of humanity expects in its dead-letter sense as the *second advent*, and the other as the last 'Kalki Avatar.'

*Theosophy*, July 1924





## “WOULD’ST THOU BECOME A YOGI OF TIME’S CIRCLE?”

*Time was not, for it lay asleep in the infinite bosom of duration.*

*The Secret Doctrine, i 27*

*The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of 'the Great Breath,' which is eternal, and which, being Motion, is one of the three aspects of the Absolute – Abstract Space and Duration being the other two.*

*Ibid., i 43*

*Esoteric Philosophy . . . divides boundless duration into unconditionally eternal and universal Time and a conditioned one (Khandakala). One is the abstraction or noumenon of infinite time (Kala); the other its phenomenon appearing periodically.*

*Ibid., i 62*

*What is Time, for instance, but the panoramic succession of our states of consciousness?*

*Ibid., i 44*

*Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced.*

*Ibid., i 37*

*Kronos stands for endless (hence immovable) Duration, without beginning, without an end, beyond divided Time. . . . Chronos cuts down with his scythe even the longest and (to us) seemingly endless cycles, yet, for all that, limited in Eternity, and puts down with the same scythe the mightiest rebels. Aye, not one will escape the scythe of Time! Praise the god or gods, or flout, one or both, and the scythe will not be made to tremble one millionth part of a second in its ascending or descending course.*

*Ibid., i 418*

*Live neither in the present nor the future, but in the eternal.*

*Light on the Path*

**I**n our modern civilization the illusion of time is formidable. "Time is money," says the business man as he rushes from place to place or hurriedly scrutinizes the pile of papers on his desk. "I am pressed for time," says the social butterfly as she flutters from one engagement to another. Children have to tear through their lessons for at the end of the term there is the examination, and then — another term. That Time devours everything and all, is clear; and yet the very tick of the clock is rhythmic and even steady. The clock does not seem to rush; sometimes men wish that it did!

Numerous devices have been invented to resist the overpowering action of Time. Recreation is opposed to labour and a difference is made between Sunday and weekdays; but recreation is made as strenuous as labour, and the holiday brings its own fatigue and reaction — they are different from those of labour. Many Theosophical students suffer from the illusion of Time, and "rush madly or boldly out *to do, to do,*" and neglect the advice of Mr. Judge: "Let the anxieties to do lie still and dormant." Others mistake the teaching and take a fatalistic view of Time and Cycles of Time, overlooking the words of a Master: "It is always wiser to work and force the current of events than to wait for time — a habit which has demoralised the Hindus and degenerated the country."

What has *The Secret Doctrine* to say on the subject of Time? The quotations given at the head of this article tell the story. Beginning with the metaphysical aspect and passing through the psychological to the ethical and practical, these quotations give us, not complete and full information, but valuable food for thought. *The Secret Doctrine* is not written for those who want information but for those who need food for thought.

To begin with the universal and the metaphysical: *The Secret Doctrine* distinguishes between Duration and Time. Duration is like Abstract Space, and Time like Manifested Space. Duration cannot be divided; Time can be, as, for example, Past, Present, Future; long or short cycles; Manvantara and Pralaya. Duration is beginningless and endless; Time is finite. Duration is Be-ness. Time is Becoming. Duration is an aspect of the Absolute and Time is the differentiated phenomenal manifestation of that noumenal aspect. In Zoroastrianism Duration is named as *Zervane-Akerne*, and Time

is described as the “Sovereign Time of the Long Period” — *Zervane Daregho Khodate*.

Cycles of Time pertain to consciousness: ordinary human consciousness is able to comprehend the ordinary cycles, such as day and night, the seasons and the centuries. Mathematicians and astronomers formulate longer cycles which stagger the imagination of the ordinary man. But for every man there is a background to his past and a beyond to his future. The panoramic succession of cosmic events is related to the consciousness of the astronomer as that of mundane events is related to the consciousness of the ordinary man; but behind both panoramas the past still stretches, and beyond both lies the limitless future. But there are super-astronomers whose vision of yugas and kalpas makes the light-years of modern calculators a paltry computation. They know what are the ultimate divisions of Time, and such men “feel irritated at having to use these three clumsy words — Past, Present, and Future — miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving.” Such men live in the Eternal Now, for Their consciousness is freed from illusion; for Them Time does not exist but only the Active Repose of Duration. Krishna describes Himself as the mighty world-destroying Time because He has conquered Time. None of us can escape the scythe of Time until we, through purity and enlightenment, acquire the art of wielding that scythe, co-operating with Nature. For it is said: “Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.”

If we can abandon those states of consciousness in which the illusions of Time are produced, and can acquire that pure state which is not of the past, or of the present, or of the future, but of the Eternal — then the round of day and night, birth and death, manvantara and pralaya, ever extending into longer and longer periods, will cease, and the Duration of Blessedness will be ours.

By what method shall we reach this goal of living neither in the past, nor present, nor future?

As to the past: “Kill in thyself all memory of past experiences. Look not behind or thou art lost.” Nature is so merciful in her process that our own memory of the distant past is veiled from our mortal eyes in the present. The assimilated lessons of all

experiences are with us in the Ego, and if we can cultivate the habit of learning daily our lessons, storing the essence of experience and forgetting the incident, we should be copying Nature which is impersonal. Nursing our past wounds, dwelling on our past triumphs, we generate new Karma and enlarge the web of personality.

At the end is the future: Fear of the future is a sure sign that we are centred in the personal. One strong manifestation of living in the future is the desire forcefully to change the present. "Beware of change! For change is thy great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt." Shall we not then attempt to change? Why not? — but the change must be of the "within," not of the "without"; not of the environment but of the personality; not of the body but of the mind. No change of habits without a change of attitude energized by ideation. Change naturally results in the "without" because a false state of consciousness has been abandoned. That inner change ultimately begets the Steady Centre at which the Soul abides, guarding itself against "the lightest breeze of passion or desire," and "the smallest wave of longing or regret for Maya's gifts illusive."

Therefore our last quotation at the head of this article does not say "live in the present," but "live in the eternal." That Eternal, arrived at by our refusing to be affected by memory of the past and anticipation of the future, knows no change; but it can be obtained, not by neglecting the present, but by transmuting it.

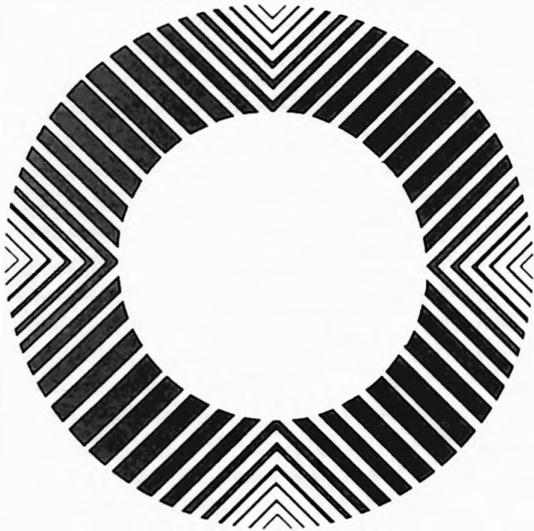
Caught up in the self-made web of Karma, the only way to free ourselves is to pay our debts to Nature for bringing us those experiences by means of which we have progressed so far. Life must be lived and actions must be performed, but if we renounce the fruits of deeds which are our duties, and offer them as sacrifices on the altar of human brotherhood, we shall have stepped out of the present into the Eternal. Mr. Judge writes: —

I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar? Why, the great spiritual altar, which is, if one desires it, in the heart. Yet still use earthly discrimination, prudence, and wisdom.

Day by day, by ideation we have to learn to understand Duration as distinct from Time; by imagination to visualize “the Past, the Present and the Future as the ever-living trinity in one – the Mahamaya of the Absolute IS”; and by action to copy the examples of Those who are Masters of the “Boundless Age.”

Know, if of Amitabha, the ‘Boundless Age,’ thou would’st become co-worker, then must thou shed the light acquired, like to the Bodhisattvas twain, upon the span of all three worlds.

*The Theosophical Movement, April 1963*





The Lodge of Adepts and aspirants to its membership are but natural products of evolution. In full knowledge the Lodge co-operates with Nature, its main task to enlighten the heart of every man. Wherever and whenever the grinding mill of evolution begets a living form ready to be lighted up by the Fire of the Wisdom, there and then the Brothers of the Lodge are present in action. On our earth, the Lodge began its active operation some eighteen million years ago. By the process described in *The Secret Doctrine* it lighted up the living forms of the human kingdom with the Light of Manas. The early frustrations of its noble efforts and the vicissitudes which followed when early humanities disregarded its guidance and directions are also narrated. It is all a matter of Record as to how the seeds of White and Black Magic were sown. The forces of Buddhic-Altruism and kamic-selfishness have fought each other in cycle after cycle, and the events of human history are but a record of that great struggle — even now in progress.

In every age Theosophists are the instruments of the Lodge for its continuous task of lighting up the Manas of the race in ever increasing measure. They are able to do this because they have kept their own heart-fires burning, feeding them with the fuel of study, practice and service. Theosophists (not members of any particular organization) form the front ranks of the race; then the Lodge derives its new Members. The stage in the very long trail of evolution between men and Super-men, between serfs and Masters of Nature, is that of Discipleship, while the Lodge may be said to be composed of two classes — Gurus and Chelas, both of varying degrees. Likewise the work of the Lodge falls into two divisions — (1) that of fecundating the mind of the race, or mass movement; and (2) that of gaining new adherents and chelas to be trained as future members of the Lodge, or individualistic work. This work goes on in every cycle, and the existence of the Lodge and the Path to it are truths which every civilization has been taught. The qualifications and requirements, the rules of life and conduct, however differently arranged, enumerated, or explained, are the same. The exigencies of cycles are calculated by the Lodge. Rearrangement, recodification, re-formation of the Teaching and Rules are the response of human aspirations, endeavours and achievements.

Thus in historic times Gautama, the man who became Buddha, the Enlightened, was the reformer and codifier of the occult system; once again Sang-Ko-Pa of Kokhonor, in the fourteenth century, became the reformer of esoteric as well as of vulgar Lamaism. Among his commandments there is one that enjoins Those concerned to make an attempt to enlighten the world, *including* the "white barbarians," every century, at a certain specified period of the cycle. Ever since the fourteenth, every century has seen the dual attempt to change the Manas of humanity, including that of the West, and to draw from within its ranks those ready, however few, for the Path of Discipleship leading to Emancipation-Enlightenment. The attempts of earlier centuries were mostly private, though their influence and the mark they have left behind are traceable by any intuitive student of history; but in pursuance of the fiat of this Tibetan World-Reformer, the Theosophic Movement of our era, fulfilling the requirement of the cyclic law, was launched on the stormy ocean of publicity. The time was ripe and the Benediction of the Chiefs sent H.P.B. to our world. . . .

One of the prime objects of H.P.B.'s mission was to open up communication between the world of man and that of Masters, and to create a suitable Embassy in the former domain through which the work of the Lodge could be carried on.

Chelaship as a process of unfoldment belongs to the metaphysical world. Chelas and chelaship belong to the world of the occult, wherein vision is clear, action is free of fetters, and words are words of power. H.P.B.'s work was to create an organism in which human egos would be drawn by a *natural* attraction to its principles and rules, and undertake the heavy labour of self-purification, self-education and self-attainment. This organism was meant to lead the successful students to direct chelaship under the great Gurus — the position, condition, rules and pledges whereof have always remained esoteric and always will. . . .

A sound study in the theory will prepare the earnest devotee to practise the life of Occultism which is not psychic clairvoyance, not going into the silence, not becoming invisible helpers by night; it is knowing the Self within, recognizing Its Light as a ray from the Universal Light.

Bombay  
November 17, 1931

B. P. WADIA





**Deeds of sacrifice, of mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise. But even those works are to be performed after having renounced all selfish interest in them and in their fruits.**

**SHRI KRISHNA**

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The maintenance of the right attitude and its unbroken expression through a continuous right approach to all the problems of life compel man to recognize his own individual responsibility to all beings of all kingdoms, to Nature herself. The prolific mother earth, the cleansing waters, the vitalizing fire, the health-giving air, the constructive and regenerating electrical and magnetic forces — to all these is due a great debt. The colour and fragrance of flowers on earth, the brilliance of distant orbs in heaven, the nourishment which plant life bestows on our bodies, that which the beauty and majesty of space bestow on our minds — to them we owe a mighty acknowledgment. Men recognize obligations for kindness done and service rendered by fellow men; we have not yet begun to realize our responsibility and our duty to all the kingdoms of Nature. It is necessary for us to contemplate how invisible and visible aspects of all Nature flow into us and how from us radiate beneficent or baneful influences to every kingdom and literally to the four quarters of space itself.

B. P. WADIA