

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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LIFE'S HEAVENLY TREASURES

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IN the *Sermon on the Mount* Jesus is made to say:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

PEOPLE in the world are usually so glamoured by material possessions and objective things that money can buy, that they have no concept of the inner riches of the moral nature which are permanent and everlasting, and which have spiritual value. They can be acquired by persistent effort in the right direction, cannot be bought or sold with money, and in daily life they become the outer expressions of the inner grace. They need to be cultivated, but one must first have the perception that the moral nature of man belongs to the Immortal Self, and that the heart must yearn for it. "For where your treasure is, there will your heart be also." The will must be active to sustain those noble aspirations through the daily struggles of life. People want happiness but they seek it in the wrong direction, and so they are always unsatisfied. The fleeting pleasures are totally different from the happiness of the inner being.

A Magazine Devoted to The Living of the Higher Life

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In the *Dhammapada*, in the chapter on “Happiness,” verse 8 states:

Health is the greatest of gifts; contentment is the greatest wealth; trust is the best of relationships; Nirvana is the highest happiness.

How greatly this differs from the ordinary ideas of health and wealth, friendship and happiness! People are so accustomed to living superficially, without any understanding of the importance of the practice of ethics, that the cultivation of virtues and the disciplining and training of the lower self are entirely neglected. On the one hand, poverty, starvation and misery, and, on the other, sense life and sensuous pleasures have played havoc to such an extent that chaos and confusion prevail throughout the world.

Health is the greatest of gifts.

A sound mind in a sound body is an ancient adage, and together they are the most useful instruments for the work of the soul. In order to contact the objective universe, the physical body with its organs of sense and of action is necessary. It would be difficult for the self-conscious human soul to achieve its task in an ailing body, which is like a musical instrument that is broken and out of tune, and therefore useless for a musician. So, naturally, to be born in a healthy body and to preserve that health throughout the soul’s sojourn on earth is, indeed, the greatest of gifts. Health is not something conferred by someone, but is rather earned through careful efforts in previous incarnations. Good health, from the spiritual point of view, is not an athlete’s strength; it is the activity and alertness of the physical instrument which is well-controlled to follow the behests of the soul within, and is sensitive to inner guidance. “Perfect physical health” is the first of the seven qualifications for chelaship, which, in some cases, may be modified for us of the present generation. Once the importance of the great work that lies ahead of each aspirant is understood, it will not be difficult to realize that a healthy body is, indeed, a great asset.

Man is a complex being of different constituents, each having

its own part to play, and all must combine harmoniously to act through a living organism—the physical body. The body itself is made up of different parts which need to co-operate with each other, for then only will good health result. When one obeys the great laws of Nature and follows the path of moderation in his life, he is on the road to good health. The mind plays an important part in the life of an individual, for many ailments are but the result of wrong habits of thinking. Madame Blavatsky states:

Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.

The physician merely diagnoses the outward symptoms and prescribes treatment. Paracelsus states: “Man is himself a cosmos. A physician who knows nothing about Cosmology will know little about diseases....If man were in possession of a perfect knowledge of self he would not need to be sick at all.”

Health is the natural condition of the body, and if body and mind are maintained in right relation, no man need fear disease. When the tendency of the lifetime is toward the ideal of usefulness to one’s fellows, and the powers of mind are engaged in thoughts which develop the nobler, the truly human, side of man’s nature, the health of the body will very largely take care of itself. (*The Laws of Healing—Physical and Metaphysical*, p. 52)

Patanjali mentions sickness as the first of the obstacles in the way of the attainment of concentration. Instead of following wrong methods of cure, it is much better to form good habits of purity and cleanliness, so that one day the physical body becomes a living temple of a living god, a vehicle through which that god can help Nature and work on with her and serve his fellow beings from the true spiritual point of view.

Contentment is the greatest wealth.

Today, in the prevalent atmosphere of gloom and despair all over the world, when people have such a craving for wealth, what

a refreshingly different viewpoint the great Master Buddha presents in naming *contentment* as the greatest wealth! However rich a person, and however large his bank balance, he has to leave everything behind when quitting the mortal body, but true inner contentment is a noble characteristic which becomes part and parcel of his being. Perfect reliance on the Law brings one true contentment. *The Voice of the Silence* instructs us to rest content with fate. This is not passive contentment in the sense of submission without effort, but is rather the acceptance of whatever comes without grumbling and murmuring and with a cheerful attitude, so as to turn the forces of evil into good. The Law brings us what we *need*, not what we want; it moves from within each one in terms of his own strength and capacity. True contentment is the result of being devoted to one's own duties and responsibilities, and not a craving for rights and privileges. The more one has of worldly wealth, the more one desires, till one of the gates of hell, greed, is opened, and dishonest means to amass wealth are resorted to. True inner contentment comes, not by going into seclusion—there would be no merit in that—but by living *in* the world, going through the joys and sorrows of life, yet being not *of* the world. This means rising above the ways of the world by having an attitude to life which brings equanimity of mind and contentment of the heart.

How beautifully Oliver Goldsmith in his “Deserted Village” depicts the inner contentment of the poor villager:

A time there was, ere England's griefs began,
When every rood of ground maintained its man:
For him light labour spread her wholesome store,
Just gave what life required, but gave no more;
His best companions, innocence and health,
And his best riches, ignorance of wealth.

Trust is the best of relationships.

Lord Buddha was a true psychologist and a spiritual healer, and therefore taught that all the relationships in the world can be sustained by real trust in one another. How many hasty divorces could be avoided by understanding the true relationship that

marriage demands! Lack of mutual understanding has caused family feuds and communal strifes. If members of a family had full trust and confidence in one another, if different communities loved one another as children of one Divine Life and Light, if nations were not fearful of one another and races did not compete with other races, there would be no strifes or wars. Doubt is a cankerous germ that corrupts and destroys; trust is the seed that fructifies in unity and harmony and everlasting friendship. Doubt arises in the lower, personal nature; trust is a divine trait of the higher self. Humanity in its infancy trusted its divine instructors, as a new-born babe trusts its mother, because the personal self, or the sense of “I,” “me,” “mine,” had not yet developed. H.P.B. quotes a Master in *The Secret Doctrine* (I, 643):

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air...This state will last...until we begin acting from *within*, instead of ever following impulses from *without*....Until then the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name.

This indicates that so much of the distrust men feel towards one another is impulsive and imaginary. It is the result of lack of knowledge of the unity of life, harmony of law, reincarnation and Karma. With a clear concept of these great principles one would naturally begin to act from within, and trust would be felt and expressed spontaneously. So, in both individual and collective problems of home and office, societies and legislatures, trust is a great asset, a real bond of peace and good-will.

Nirvana is the highest happiness.

Nirvana is the highest state of consciousness, of full enlightenment, of supreme peace and bliss—*Ananda*. It is freedom from the bondage of earthly existence, of the rounds of births and deaths. It is the Word made flesh, man transformed into god, and god working through a living man. It is the state attained by all the

Buddhas and Christs of the race. The Esoteric Philosophy admits no gifts and privileges save what man wins for himself through his steadfast and persevering efforts, through successive lives on earth. Perfection in all departments of life is the goal of human evolution. From the valley of mire to the summit of glorious light Nirvanic is a long climb, but it is not an untrodden path, and there is the assurance of those who have left their footprints behind to help and guide us. At the very end, the choice has to be made whether one wishes to enjoy one's well-earned rest, or to come back to earth as a Master of Wisdom and Compassion to help other pilgrim-souls to reach their goal. The former, the path of rest and peace and bliss, is known as the path of liberation, the path of the Buddhas of selfishness, whereas the latter is known as the path of renunciation—the path of woe, “woe for the living Dead and helpless pity for the men of karmic sorrow.” This is the goal that a student of Theosophy keeps before his mind's eye throughout his life, remembering it through all his choices in daily life so that at the end it may not be difficult to choose it spontaneously, without any hesitation.

Thus, this Verse 8 in the chapter on “Happiness” in the *Dhammapada* indicates how health, physical and mental, is a necessary requisite on the way to Nirvana, how inner contentment is an invaluable possession, and how complete trust in other human beings leads one to unity and harmony with all, enabling one to spread heavenly joy in earthly existence. These are the treasures of life which cannot be destroyed or corrupted, but they shine through small, plain duties. “Where your treasure is, there will your heart be also.”

GENIUS only means an infinite capacity for taking pains.

—JANE HOPKINS

VIVEKA CHUDAMANI—CREST-JEWEL OF WISDOM

A PRACTICAL GUIDE TO THE HIGHER LIFE

THE two Epics and the *Prasthanas*—the triple foundation of the Vedanta school of philosophical and spiritual system, namely the *Upanishads*, *Brahma Sutras* (Vedanta Sutras) and the *Bhagavad-Gita*—are the perennial sources of ethical and spiritual knowledge and wisdom, inspiring thousands of earnest seekers of truth. The great Sankaracharya's *Viveka Chudamani* (The Crest-Jewel of Wisdom) belongs to this category of great works.

It is verily the cream of the *Upanishads* and the *Bhagavad-Gita* and to the sincere and deep student of *Viveka Chudamani* no other help is needed to lead him to a spiritual life and self-realization through self-improvement.

Viveka Chudamani consists of 580 verses in Sanskrit, but unlike other scriptures, it is not divided into chapters and sections. However, it has the dialogue form of the *Gita*—here, between the Master and the disciple. The subject is dealt with in a direct, lucid and incisive way. It is comprehensive in its scope and covers a variety of subjects, viz., preparation to fit oneself, learning to discern the real from the false, controlling the personality to liberate oneself, and final union with the One.

Viveka Chudamani is considered to be the masterpiece of Advaita Vedanta, of which Sankara (510-478 B.C.) is the greatest exponent. H.P.B. speaks of him as “the greatest of the esoteric masters of India,” and “one of the greatest minds that appeared on earth.” (*S.D.*, I, 86 and 522)

Advaita means non-dual—“*Ekameva Adwitiyam*” or One without a second. The system recognizes *Parabrahman* or *Paramatman* as the only Reality. Everything other than that, including the phenomenal world, is *maya* or illusion.

Sankara postulates that the spirit of man is identical with the Supreme Spirit and our sufferings and errors are the result of the failure to realize this identity. He asserts that the realization of the oneness with the supreme can liberate us from the bonds of the

cycle of births and deaths. The central teaching is that “*Jivatma*” is none other than “*Paramatma*,” *i.e.*, self alone is real and not-self is appearance. The false identification of self with the not-self, is the cause of bondage. This bondage is because of the ignorance of the real nature of the self and freedom is attained as soon as the ignorance disappears at the dawn of self-realization.

As Theosophy points out, the greatest impediment to this freedom is our preoccupation with the objective world and personal life, which inevitably leads to conflict of interest, jealousy, revenge and moral depravity, raising barriers between man and man. The only remedy lies in detachment and practice of virtues which alone can liberate the mind.

In *Viveka Chudamani*, discrimination, wisdom, and discipline are prescribed for the purpose of spiritual knowledge and its realization, *i.e.*, uniting one’s self with the Supreme Self.

Sankara says, “For beings a human birth is hard to win, then manhood and holiness, then excellence in the path of wise law; hardest of all to win is wisdom” (Verse 2). The same idea was given by the Enlightened One in the *Dhammapada*: “Difficult it is to obtain birth as a human being. Difficult it is to live the life of a man. Difficult it is to get to hear the True Law. Difficult it is to attain to Enlightenment” (Verse 182). The Tamil saint “Avvaiyar” uttered 2100 years ago the same teaching, when she said, “Rare, rare indeed is to be born as a human being.”

Thus, it is difficult to obtain human birth and difficult to *live* as a human being so that the natural qualities of a human being, *viz.*, kindness, absence of every ill feeling or selfishness, charity, good will to all beings can manifest. When we really live as a human being, it is difficult to know the doctrine. When we know the doctrine, it is then difficult to reach to wisdom. Sri Krishna says in the *Gita*: “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.” (Chapter 7)

Further, Sankara says that after being born as a human being and after obtaining the knowledge of the teaching, if one does not

strive for Freedom he is a fool. Therefore “let the wise one strive after Freedom, giving up all longing for sensual self-indulgence; approaching the good, great Teacher (the Higher Self), with the soul intent on the object of the teaching.” “Let him by the Self raise the self, sunk in the ocean of the world, following the path of union through complete recognition of oneness.” (Verses 8 and 9)

We have the same idea expressed in the *Dhammapada* and the *Gita*. Thus:

“He should raise the self by the Self; let him not suffer the Self to be lowered, for the Self is the friend of self, and, in like manner, self is its own enemy” (*Gita*, chapter 6).

“Rouse your self by your Self, examine your self by your Self. Thus self-guarded and mindful you will live happily, O Bhikkhu.” (*Dhammapada*)

Again Sankara says: “Therefore mind is the cause of man’s bondage, and in turn of his liberation; when darkened by the powers of passion it is the cause of bondage, and when pure of passion and darkness it is the cause of liberation.” (Verse 175)

All the above verses speak about the dual aspect of Manas—the lower and the higher. Although man is an emanation of Manasaputra, the ray of the higher Manas cannot act on this plane except through its *alter ego*, the lower manas. The lower manas, though one in essence with the higher Manas, forgets its divine parentage as soon as it is embodied in a vehicle of astral substance. The lower manas, identifying itself with the personality, in which it incarnates, is caught in the web of *Kama*. Hence, it is said that Manas is crucified between two thieves, one ever pulling Manas to the lower animal level and the other with high and noble aspirations ever encouraging Manas to look within to its parent—*Atma-Buddhi-Manas*. The moment we try to free Manas from the clutches of *Kama*, it can become an organ of free will in man and help him to ascend to heavenly heights. For this, one has to practise dispassion.

One of the prime conditions for detachment is *moral purity*. To achieve that purity the following steps are necessary:

1. To distinguish between the immortal soul and the evanescent personality.
2. Our thoughts, feelings and words to fall in line with our Higher Self.
3. Freeing the mind from the desires of the personality which influence our thoughts.
4. To constantly dwell on noble, high aspiring themes with purity of motive.
5. To practise unselfishness and altruism.
6. To give noetic impulse to various lives in our body instead of psychic impulses.
7. To give up the life of personality in order to live the life in Spirit.

If our ideas of morality are rooted in our Immortal Self, then as Sri Krishna says in the *Gita*, we can reach the stage when our desires will be regulated by moral fitness.

Viveka means wisdom or discrimination and *Chudamani* is a jewel worn on the head. Appropriately, Sankara has likened it to a jewel in the head.

Sankara addresses our moral sense and understanding. He appeals to our reason in a unique way. For clearness and simplicity it is unparalleled. The aim is, freedom from the bondage of the world. It wakes up every human being who is asleep, appeals to the universal ideal of common humanity.

Sankara says that it is not enough to listen to his words. "Freedom from bondage of the world" demands something more. "Sickness is not cured by saying 'Medicine,' but by drinking it. So a man is not set free by the name of the Eternal without discerning the Eternal" (Verse 64). In other words, the Teaching must become part of our life and character if it is to bear fruit; it is futile to contemplate the virtue of freedom in the abstract, without living the higher life.

The same idea occurs in *Chandogya Upanishad*. It is not the knowledge of the scriptures but the realization of the Self that brings liberation to the spirit of man. There is an episode in *Chandogya*

Upanishad in which Narada goes to Sanatkumara and tells him that he knows all the scriptures and all the sciences and arts of his time, yet has no knowledge of the Self. In the *Gita* we find: "I will instruct thee fully in this knowledge and in its realization, which, having learned, there remains nothing else to be known." (Chapter 7)

Mr. Judge tells us that "realization comes from dwelling on the thought to be realized," *i.e.*, when one has acquired spiritual knowledge he has to make it part of his life by living it.

Often criticism is levelled against the doctrine of liberation, *i.e.*, freedom from bondage of the world. But the very life and teaching of Sankara belie this. He talks of freedom from bondage of matter and desire which will enable one to work with the aim of Nature and Soul, including all souls of all men.

This is brought out in verses 39 and 40: "The great good ones dwell in peace, bringing joy to the world like the return of spring. Having crossed the ocean of the world, they ever help others to cross over." "For this is the very nature of the great-souled ones (*Mahatmas*)—their swiftness to take away the weariness of others. So the soft-rayed moon of itself soothes the earth, burned by the fierce sun's heat."

Salutation to the Great ones! May we imbibe their Teachings!

AFTER urging worldly consideration, Krishna declares that the task has to be undertaken in a spirit of equal-mindedness. Without yielding to the restless desire for change, without being at the mercy of emotional ups and downs, let us do the work assigned to us in the situation in which we are placed. When we acquire faith in the Eternal and experience Its reality, the sorrows of the world do not disturb us. He who discovers his true end of life and yields to it utterly is great of soul.

—S. RADHAKRISHNAN

IS KARMA MERCIFUL?

Mercy is not opposed to Justice, and...the fullest justice is the same as the fullest mercy. Some take the meaning of Mercy to be permitted escape from the results of wrongdoing; but this would not be Justice, nor would it be merciful to those injured by wrongdoing. We should remember the definition of Karma: an undeviating and unerring tendency in the Universe to restore equilibrium, which operates incessantly. Karma is inherent law and its operation must therefore be impersonal. Some might take this to be “merciless,” but that would only be because they desire escape from consequences that are unpleasant...I should say that Karma is Mercy itself, for do I not know that nothing can prevent me nor any other from obtaining what is his by law, exact and unerring?

—*The Friendly Philosopher*, p. 30

TRUE Forgiveness is Mercy; it is an opportunity to mend one’s ways and grow. But what is “true forgiveness”? Professor C. S. Lewis suggests in his essay “On Forgiveness” that “there is all the difference in the world between forgiving and excusing.” He writes:

Forgiveness says “Yes, you have done this thing, but I accept your apology, I will never hold it against you and everything between us two will be exactly as it was before.” But excusing says “I see that you couldn’t help it or didn’t mean it, you weren’t really to blame.” If one was not really to blame then there is nothing to forgive. In that sense, forgiveness and excusing are almost opposites....What leads us into this mistake is the fact that there usually is some amount of excuse, some “extenuating circumstances.”

Our concept of merciful law is the law that *excuses* our wrongdoings and allows us to escape the ensuing consequences. The “mercy” aspect of the law of Karma is that unlike man-made law, it gives us innumerable opportunities to improve. Karma is justice. We may hide in the cave or at the bottom of the sea, but it is not possible to dodge Karma.

However, often there are circumstances beyond our control. The law of Karma takes into account all the “extenuating circumstances.” Karma is action and reaction. However, this reaction is not mechanical but takes into account the motive, the inner state of the person and the weight of his past Karma. For instance, when a mother, who wants her child to grow up to be an upright and honest person, is severe with him, the law of Karma takes into account her “good motive,” while meting out karmic consequences for her severity. Similarly there is a difference in the karmic merit won by a person giving charity for earning name and fame and another person with no such ulterior motive. Similarly, the inner state of a person is the deciding factor. For instance, there is a difference in the karmic consequences reaped by a person losing his temper because he was tired or frustrated, and another person, who had no such problems. But the inner state of a person is the sum total of all experiences and circumstances of a given life as well as those of earlier lives. A stingy and unkind person often has the background of a difficult childhood or an exposure to severe poverty. So also, our mental, moral and psychic constitution is ours under Karma, from previous lives. A person born with an especially strong tendency towards gossip or sensuality or greed has to fight harder to curb these tendencies than another who is not burdened with the weight of his past Karma.

The law of Karma also takes into account the person’s state of knowledge or ignorance. The Karmic responsibility is in proportion to his knowledge. The more the knowledge—of right and wrong—the less will be the “mercy” of the law. For instance, the severity of the karmic backlash in case of a Bhikkhu stealing bread when hungry would be more than in the case of an ordinary man—because a Bhikkhu has taken up the discipline to control his lower appetites. This might be the principle behind the stories about a great karmic backlash for a trifling sin. For instance, Bhishma’s having to lie on the bed of arrows in the Mahabharata war, is said to be the consequence of his killing a chameleon just for sport as a young boy.

Another meaning of mercy is compassion. Compassion is not just pity. It is an all-embracing universal love for all that lives and breathes. It aims at “Universal” good. It cannot make “B” happy at the expense of “A.” Compassion is that aspect of the law, which desires growth of every being—even if it entails suffering. The ultimate aim of this law is that all creatures acquire perfection. Pain that is experienced in the process of growing up must be seen in the correct perspective. Happiness or unhappiness should not be our criterion for judging the law. Individual unhappiness may be the discipline taken up by the Ego to eliminate defects and to acquire fortitude and sympathy. Mr. Judge writes:

And were it not for the perfect mercifulness of Karma—which is merciful because it is just—we ought long ago to have been wiped out of existence. The very fact that the oppressor, the unjust, the wicked, live out their lives is proof of mercy in the great heart of Nature. They are thus given chance after chance to retrieve their errors and climb, if even on the ladder of pain, to the height of perfection....Nor is the shielding from necessary pain true mercy, but is indeed the opposite, for sometimes it is only through pain that the soul acquires the precise knowledge and strength it requires. (*Echoes of the Orient*, Vol. II, p. 233)

At our stage, we cannot trace back the effect to its cause. We are advised to accept the woes of birth. Certain karmic consequences are irreversible. Birth in a male or a female body is an example of irreversible karma. On the other hand, a person born with a weak constitution can take steps to improve his constitution. The future is determined by how we react to the given situation. Do we rebel and sulk, or do we try to make the best of the situation? A handicapped child's and a normal child's efforts cannot be compared. Similarly, *our* best may not be much by worldly standard, and yet, Karma will reward by providing a better apparatus or better environment in subsequent incarnations.

We must learn to imitate the Law. Whenever we are tempted to condemn or criticize, we must remember that the inner state of

the person is known only to the Law of Karma. When we see a wicked person, we must regard him as one whose boots have become heavy with mud and give him a helping hand to come out of the situation. “The soiled garment you shrink from touching may have been yours yesterday [*i.e.*, in a previous life], may be yours tomorrow [in a subsequent life].” For instance, if in this life we are not greedy, it is no guarantee that we may not have been so in a past life or will not be so in a future life.

Interdependence is another merciful aspect of the law. We do not progress in isolation. We derive benefits by virtue of being part of the whole. On the material plane, we enjoy the benefit of various electrical gadgets, transport system, communication system, etc., although we did not invent them. The same holds true on the intellectual and spiritual planes. Thus:

The particular individual in whom the final illumination appears is called a genius, an inventor, one inspired; but he is only the crown of a great mental work created by unknown men about him, and receding back from him through long vistas of distance. Without them he would not have his material to deal with. Even the poet requires innumerable poetasters to feed upon. He is the essence of the poetic power of his time, and of the times before him. It is impossible to separate an individual of any species from his kin....On the mental steps of a million men Buddha passed through the Gates of Gold....(*Through the Gates of Gold*, pp. 12 and 31)

It suggests that a great writer or poet derives benefit and inspiration from the work of other poets and writers who went before him. A well-developed language is ready for him to use. Similarly, Buddha attained to enlightenment deriving inspiration from scriptures like the Vedas and Upanishads and the teachings of great beings who went before him.

More specifically, another individual can help us mitigate or overcome unfavourable karma. The aphorisms on Karma (*U.L.T. Pamphlet No. 21*) suggest:

Karmic causes already set in motion must be allowed to

sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being. (Aphorism 12)

The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects. (Aphorism 13)

Mr. Judge mentions in *Notes on the Bhagavad-Gita* that we are born in the company of those with whom we have set up strong karmic affinity.

In reassuming a body... other beings once known to the man arrive into incarnation at the same time, and bring into action affinities, attractions, and powers that can only act through them and him. Their influence cannot be calculated. It may be good or bad, and, just as he is swayed by them or as his sway the other being, so will work out the Karma of each. ...These effects, divergencies and swayings are well known to occultists.... This law is both an angel of mercy and a messenger of justice, for... it is also a means whereby nature saves men often from damnation. (pp. 67-68)

Mr. Judge explains: Suppose in some past life a person had established a deep and interior intimacy with a friend. Death separates them, and in subsequent lives he pursues pleasures while this friend seeks truth and wisdom. After many lives they meet again and the old intimacy asserts itself. Then the former friend has a strange power to touch his inward life, and wakes him up to search for truth and his own soul. It is the unexpected affinity, and by its aid nature works his salvation.

Great spiritual beings called *Nirmanakayas* remain present in the invisible atmosphere of the earth and “people their current in space with entities powerful for good alone,” alleviating to an extent the misery of humanity.

ANCIENT WISDOM AND ITS CUSTODIANS

A cyclic attempt is made by the Preservers of the knowledge of Theosophy—the age-old Divine Wisdom or Wisdom-Religion—to present it to the world of men. Theosophy is declared by them to be as old as thinking man, *i.e.*, it has been taught on earth since man became a self-conscious thinker and chooser, over 18 million years ago, and thus reached an important stage in his evolution. The knowledge of Theosophy could only be given to beings having the light of mind. Before the lighting up of Manas, this knowledge was in the custody of those beings who had perfected themselves in previous cycles of evolution.

The purpose of evolution, as far as the macrocosm is concerned, is for each globe to become a man-bearing globe. There are therefore in the cosmos two types of worlds: those on which there is no human evolution proceeding, and those on which intelligent beings are evolving. Our earth is not the only man-bearing world; there are others also. And so the Divine Wisdom and Divine Ethics are not the monopoly of our earth.

There are two ways in which the wisdom of Theosophy can be gained: (1) from the inner planes of being—intuitively; and (2) through the unadulterated record of the teachings of the Wisdom-Religion, given out at certain definite cyclic points. Sometimes a portion of these teachings has been given out openly; at other times, in a veiled manner. Always there have been the exoteric and esoteric aspects of the teachings—the one for the laity, the other for the intimate circle of disciples. The Buddha and Jesus, for example, taught the multitude by means of simple ethical precepts, allegories and parables, but the deeper mystic teachings were reserved for the “inner circle.”

The teachings of the *Bhagavad-Gita*, given out by Sri Krishna 5,000 years ago, just when *Kali Yuga*, the black age, was about to begin, contain the ethics and the metaphysics which are needed for the whole of the *Kali-Yuga* cycle of 432,000 years. Theosophy as given to us by H.P.B. for this era is also as complete a system of

ethics and metaphysics as could be given to our present era. The teachings are given according to the needs of the cycle. We human beings make the cycles, and the Masters of Wisdom respond if we put forth the effort and our Karma as individuals, or as a Race, permits.

When Manas was lit up, the first great instalment of *Theosophia* or the Wisdom-Religion was presented. The one, universal Wisdom antedates the Vedas. It is referred to in *The Secret Doctrine* as the “ancient Lemuro-Atlantean Wisdom.” The Fourth-Race Atlanteans misused it and went mad with pride, bringing destruction to their civilization. The few who were “saved” set themselves apart, so to say, and spent their time in learning and verifying the system, not in teaching. They became the Instructors of the early Fifth, the Aryan Race.

From those saved from the great Atlantean cataclysm, two great branches, two great efforts emanated: one took root and flourished in India (the India of those days was very different in its geographical boundaries from the India of today), and the other in and around Persia. Sanskrit and Avesta are two sister languages, born of the mother language, *Senzar*, which is now lost to the outer world. Of these two surviving branches, very little of the wisdom of ancient Persia is known today; from this fragmentary record we cannot now reconstruct the whole of the original system.

In *Isis Unveiled* (II, 123) H.P.B. has written:

We can assert, with entire plausibility, that there is not one of all these sects—Kabalism, Judaism, and our present Christianity included—but sprung from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedaic ages—we speak of that prehistoric Buddhism which merged later into Brahmanism.

Here is a direct assertion that Hinduism emerged from prehistoric, pre-Vedic Buddhism, or rather *Bodhism*, the doctrine of the Wise Ones in whom Bodha-Wisdom manifested, both in terms of compassionate acts and in terms of discriminative wisdom.

The Vedas were first taught orally for thousands of years and

later reduced to writing. The Great Teachers and reformers that the world has produced, all taught *Bodhism*. Of this secret, eternal and universal doctrine, H. P. Blavatsky wrote:

...the secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality, including the Chaldean kabalists and the Jewish *nazars*, were *identical* from the beginning. When we use the term *Buddhists*, we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor the modern Buddhistic religion, but the secret philosophy of Sakyamuni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism.... By *Buddhism*, therefore, we mean that religion signifying literally the doctrine of wisdom, and which by many ages antedates the metaphysical philosophy of Siddhartha Sakyamuni. (*Isis*, II, 142-43)

This pre-Vedic Buddhism as also pre-Vedic Brahmanism existed long before the Rig-Vedic hymns were chanted on the banks of the Ganga millennia ago. H.P.B. makes the position clearer by saying:

We repeat again, *Buddhism is but the primitive source of Brahmanism*. It is not against the primitive *Vedas* that Gautama protests. It is against the sacerdotal and official state religion of his country....Gautama Buddha’s philosophy was that taught from the beginning of time in the impenetrable secrecy of the inner sanctuaries of the pagodas. (*Isis*, II, 169)

Buddhism as taught by Gautama the Buddha was a protest against Brahmanical orthodoxy. He taught the masses the original and pure philosophy without any intermediaries. His disciples went East and West. In the West, they were responsible for movements of reform in Egypt and Judaea. The Essenes and the Nazarenes were taught by Buddhist reformers; from them Jesus learned, and from his teachings has Christianity been derived.

The present Theosophical Movement is in line with these great movements of the past. It presents to the logical, reasoning mind

of today the philosophy and mysticism, myth and legend, theogony and ethics of the ancients. Wrote H.P.B.:

What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practised by the initiates of every country, who alone were aware of its existence and importance. To ascertain its origin, and the precise age in which it was matured, is now beyond human possibility. A single glance, however, is enough to assure one that it could not have attained the marvellous perfection in which we find it pictured to us in the relics of the various esoteric systems, except after a succession of ages. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken concrete shape. (*Isis*, II, 99)

We have been given the priceless opportunity, as well as the profound responsibility, to see that this record is preserved, sustained and perpetuated. It has been reiterated, not for our sole advantage, but also for the benefit of future generations, who, it is hoped, will be inspired, as we are, by the scope and the grandeur of the WISDOM-RELIGION.

WHAT the people long for to carry them through the twenty-first century is not reorganization of external forms alone. They desire a sound revolution carried out within themselves gradually and in an atmosphere of peace founded upon the philosophy and beliefs of each individual. This calls for farsighted judgments and a profound system of principles. This is what I would name a total revolution.

—DAISAKU IKEDA

ANCIENT BUILDERS

THE monuments of the past—temples, caves, pillars—are a country's glory. Archaeological excavations from time to time bring to light remnants of old structures and well-laid-out cities. Everywhere we observe the unearthing of monuments belonging to the pre-historic ages. Where and how did the men of old learn the art of building? What is the story of the evolution of Architecture? Who taught the Egyptians to build the Pyramids thousands of years ago? Whence the knowledge of those engineers and architects?

We read in *The Encyclopaedia Britannica* the following, which ought to provoke questions:

To understand the evolution of the art of architecture intelligently one must first understand the mental processes by which man creates architectural works. Such procedure has not materially changed since ancient Egypt which, as far as is known, was the first western nation to establish a civilization with a fixed cultural background to leave enduring records of its achievements. The architect called on to enclose space, whether it be a tomb, shrine or simple dwelling, first looks about to see how it has been done before. If facilities are available, he travels to other lands to study foreign methods. If documents concerning ancient works exist, he turns to them also for enlightenment. From all such information as a background, from the practical requirements of his problem and from the materials and methods of construction at hand, he creates his work.

If for millennia man has built only by copying, it is legitimate to presume that with evolution must have followed improvement. Why then have we not learnt to build more gloriously than did our ancestors of 5,000 years ago? In durability as in beauty, our modern structures compare most unfavourably with those of our sires. Once again, the "progress" we have made since Mohenjo-Daro being what it is, how many millennia must have elapsed when the builders of Mohenjo-Daro created their structures and their cities with

drainage systems? They must have taken time to learn. If we go back and back in time, the earliest civilizations we touch reveal to us a knowledge of architecture which is amazing.

We need to abandon the speculation that civilization began in savagery, and to adopt instead the idea that at the dawn of human evolution Gods descended on earth, lived among men and taught infant humanity its arts and crafts—from agriculture to astronomy and from architecture to high philosophy. Does not the Hindu tradition maintain that Vishwakarma was the Great Architect who taught mankind how to build? What is the meaning of that tradition?

In the *Puranas* and in the *Itihasas* we come across, again and over again, narratives of the Golden Age when pain was not, when selfishness did not exist, and when ignorance was not born; when Divine Rulers, assisted by Sages, Seers and Poets, governed the people with fatherly love and care; when Divine Instructors taught them. Were ever such an age and such a race in existence?

H.P.B. asserts in a hundred different ways that such a Golden Age did actually exist. She wrote in *The Secret Doctrine*:

The Kabiri are said to have appeared as the benefactors of men, and as such they lived for ages in the memory of nations. To them—the Kabiri or Titans—is ascribed the invention of letters (the *Devanagari*, or the alphabet and language of the gods), of laws and legislature; of architecture, as of the various modes of magic, so-called; and of the medicinal use of plants. Hermes, Orpheus, Cadmus, Asclepius, all those demi-gods and heroes, to whom is ascribed the revelation of sciences to men, and in whom Bryant, Faber, Bishop Cumberland, and so many other Christian writers—too zealous for plain truth—would force posterity to see only pagan copies of one and sole prototype, named Noah—are all generic names. (II, 364)

Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal-like savages, the *cave-men* of the Palaeolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in

which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palaeolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the “Sons of Cycles” or of the “Infinite,” from whom the name passed to the still later generations of Gnostic priests. “It is owing to the divine perfection of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child’s play, and which that *skill* refers to itself as the ‘works of hundred-handed giants.’” (See “*Book of God*,” Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found “Cyclopean in origin” by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the “Sons of God,” justly called “The Builders.” This is what appreciative posterity says of those descendants. “They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18 ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size.” (*Acosta*, vi, 14.) “Again, the

walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect.” (Kenealy, *“Book of God.”*) (*S.D.*, I, 208-9 fn.)

From the architecture of today to Vishwakarma of the olden yugas is a very far cry. But it is always interesting and useful to learn the spiritual verities behind mundane things and events. The Gods are immortals; They never die; if living our lives and doing our duties we remember Them, we bring into our hearts the light of Their immortal peace and wisdom. Our houses shelter us—to whom should we be grateful for that shelter? To the race of Architects whose Indian father was Vishwakarma.

THE three sorts of Karma are: That which we are experiencing; that which we are making for the next life; and that which we have made, but which is held over unfelt until some other life or lives.

This division applies throughout nature.

By what means does Karma have its operation? By means of the apparatus fit to carry it out into view and exhaust it; when this is furnished, the appropriate Karma is felt or seen.

Having all this in view we see that the Karma of the material world (so called), as it now exists, is its Karma left over from a previous manvantara or period of manifestation, working out in the fit apparatus which we call the world. And it may be that there is some “World-Karma” left over to be felt or seen in the next cycle or manvantara.

—W. Q. JUDGE

NEW WORLD ORDER

HUMANITY at this moment seems to be in the same position as a boy faced with an examination paper. What he can answer will be in terms of what he has learnt. If he has assimilated his study he can see his way through the questions; if not, he will be in despair and will not know what to do. Can any one of us honestly say that we know exactly what to think or what to do in the present world conditions? Can we truly sense what is happening in terms of cycles, and feel confident of the right course which humanity must take?

One of the problems facing us is youth discontent, which has assumed more ominous proportions than ever before. What should be our basis for considering this problem?

Each generation is the outcome of preceding generations. The world has been brought to the state in which it is today by the present adult generation and the generations which preceded it. But we must also take into consideration the law of reincarnation, which brings to birth at a particular time and in a particular civilization those souls who are drawn to it under Karma. The evolutionary background of the young men and women of today, and the reasons for their incarnating at the present time, must therefore be looked into.

Those who are in middle-aged or old bodies today will have to admit that they, too, when young, thought that the world was being ruled wrongly by the adults of their time, and “reforms,” new ideas, etc., came to birth. Adults have always believed the youth to have less knowledge and experience than themselves, and the youth of any century have felt that they have been let down by the adults.

The evolution of ideas, ideas of religion, of science, of philosophy, of social conditions and morality, is a fascinating study, if only we would not think that the ideas we hold are superior to those of others!

Few of us, today, look for ideas. We are mainly concerned

with trying to keep the peace, with planting memorials on the vast graveyards created by wars, and hiding or turning our faces away from the bad spots in our civilization. We just keep hoping for a better time. However bountiful the flowers that may grow in a graveyard, the miasma of the putrefying flesh and blood poisons the living.

The idea of war as wrong, as something to be avoided, is prominent in our minds because of its appalling consequences, the misery it brings to combatants and non-combatants alike, and peace movements are active. But who pauses to see the various causes which bring about wars—wars of conquest, or of personal ambition, or for freedom? To go to the help of the afflicted is the only righteous war; any other kind of war is fraught with disaster, morally as well as physically. The one is the willing sacrifice for the sake of others, or the conflict between right and might; the other involves the use of force and selfishness, cruelty and separateness. Wars bring out the worst qualities of the human being and destroy much of real value in life. On the other hand, we should not forget that according to the character of the soldier will be the strengthening of the good in him.

Let us remember that though, from one point of view, nothing can be gained by war, from another point of view it is the working of cyclic law, which we cannot avoid. All we can do is to gain what we can from cyclic events. All of us know of the marvellous courage displayed during the wars within our memory, not the least by the medical corps, etc., and by the non-combatants when the bombs rained down. "Patriots may break their hearts in vain," it is said, if the cycle is against them!

One aspect of the question is not sufficiently brought out. At present there is conscription during a war. There is no longer the voluntary giving up of comfort and of life. Of course any conscripted soldier can have his ideals, but the fact remains that the inner, unseen value of the sacrifice is not noted today. There was no conscription in England at the beginning of World War I. Those first slaughtered thousands had voluntarily gone to what

seemed to be the rescue of a nation.

It is a tragic fact that when danger does not threaten we tend to become apathetic; when danger threatens it brings out the best as well as the worst in us. Students of Theosophy have a better chance of getting to the core of this problem if they wish to help the world.

There are, of course, many kinds of war, but fundamentally there is no difference, except in degree, between the riots of students, the strikes of workers, the "fights" in Parliament. War is violence: the burning of cars, buses, flags, the dislocation of traffic and loss of revenue thereby—all these things are in a sense "war." There is little difference between the policeman's truncheon and the bullet except in degree of damage caused. "Might is right" is the slogan in all cases. And yet what other method of reform is possible? Is reform needed? Who can doubt but that the world is sick, both the "haves" and the "have-nots"?

We know what H.P.B. had to say about our modern civilization. Just as, in *Isis Unveiled*, she was iconoclastic with reference to science and religion, so that the field was somewhat cleared for her *Secret Doctrine*, so we find that her many articles are iconoclastic with reference to the standard views of life in her day. She summed up her attitude in *The Key to Theosophy*, where she deals with social reforms, education, etc.

But what have *we* made our own from this knowledge she gave? Do we, students, want a new social order for the sake of the depressed and poor in many lands, or for the sake of the selfish (at both ends of the social scale) in the so-called "developed" nations?

Not only *what* we can give by way of help in this new world order, but *how* we can give it, needs to be considered. What do we really think of the youth of today? They, too, are iconoclastic, but with this difference, that they do not know what they really want, or how to obtain it, being mainly preoccupied with getting rid of restraints.

As long as the problem is viewed as a collective one, we shall never see it clearly, for each man is a unit and must be seen as such within the wider unity. The world is a unity, but not a unity of

units. It must be seen as an inseparable whole.

It is here that our philosophy is truly of help. We should emphasize, as H.P.B. said, the doctrines of Karma and Reincarnation, as both give a wider view of life than is held today. Reincarnation, with Karma, makes us realize that we are what we make ourselves. Karma with Reincarnation shows us that we cannot escape the consequences of our actions. But today we need one more idea—that of the immortality of the soul, the real man, itself divine. Each man is a budding Christ or Buddha—or devil. No man can escape his destiny; the only thing in his power is the time element—how soon he shall blossom forth as one or the other, how long it will be before he loses his apparent individuality and separateness and becomes the perfect God-man.

Peace can only come when *all* men and women desire it and create peaceful conditions in their present environment by a life of willing and joyous self-sacrifice, based on knowledge, not on emotion or on individual opinion.

The question is a vital one: What contribution can students of Theosophy make to the world of thought, for the improvement of world conditions? How shall we find and join hands with those whose ideas of a *practical* Brotherhood are the same as our own? How shall we realize, except on the basis of ethical law, what attitude we should have towards all others?

“Come ye out from among them and be ye separate” has as its corollary—“Seek for those with a similar aim, purpose and teaching, and become part of the nucleus of Universal Brotherhood.”

It is the mind that fattens the one within. It's the mind that makes one lean and thin; mind makes one cool, mind makes one fiery, as is the mind, so you, man, will also be.

—KABIR

IN THE LIGHT OF THEOSOPHY

Does God exist? Humanity has always been divided into two camps: believers and nonbelievers. Belief in God's existence rests mainly on the anthropic principle, while non-belief rests on unaccountability of so much pain and wickedness. Like the Greek philosopher Epicurus, the atheists argue that if an omnipotent and benevolent God exists, why should there be so much suffering and evil? “Why does God—if He exists—allow earthquakes, floods and typhoons to occur, bringing death and destruction in their wake”? The theists counter this with the free-will argument. The anthropic principle seems to emphasize the existence of intelligence behind the orderliness of the universe. There is evidence of law and order from all branches of science. For instance, if the electromagnetic force were even slightly weaker than the gravitational force, stars would have burnt a million times faster, burying the universe in darkness a long time ago, writes Debashish Mukerji. (*The Week*, May 2)

Stephen Unwin, a British-born, Ohio-based risk consultant with a Ph.D. in theoretical physics, used the probability theory to rationally prove the existence of God. Unwin started with the assumption that there was a 50:50 chance of God existing. He fed in—in mathematical form—all the evidence which supported or opposed the proposition, and concluded that there is 67 per cent likelihood of God's existence. He argues that human beings are endowed with freedom to make both good as well as bad choices. “This does explain away a great number of minor and major calamities which descend on us,” Unwin writes. Karen Armstrong in her *A History of God* concludes: “The idea of a personal God is today fraught with difficulty.”

H.P.B. mentions in *The Key to Theosophy* that the personal-god idea is untenable, and that a god who loves and hates and shows anger falls far below the standard of even an ordinary good man. Theosophy teaches that an extracosmic God is an absurdity while an intracosmic God is a logical necessity, and defines God as an

Omnipresent, Eternal, Boundless and Immutable PRINCIPLE on which all speculation is impossible. IT cannot be perceived like we perceive everything else. IT is itself knower and hence cannot be the object of its own knowledge.

In *Isis Unveiled* H.P.B. explains how the sages of the Orient prove God's existence. Thus:

They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*, prove the soul of man by its wondrous powers—you have proved God! (*Preface*, p. vi)

God is Law. The existence of God in the universe is discerned by the working of the Law, which works incessantly, righteously and unerringly. All the miseries of the world can be explained on the basis of the Law of Karma and Reincarnation. Human beings bring about suffering for themselves and other kingdoms through

their thoughts and actions.

Temples as we know them today did not exist in Vedic times, writes K. S. Ram (*The Times of India*, May 7). As Ananda Coomaraswamy has observed, temples came to be constructed when there was a shift from *yagna* or sacrifice to *puja* or worship. *Puja* or worship can easily degenerate into a time-bound ritual and can be done through a proxy (the priest). Basavanna, the 11th-century Kannada poet who began the Veerasaiva movement, regarded the human body to be a shrine. All great thinkers down the ages regarded the temple as a symbol and have not been in favour of “fixing” God in a permanent building. K. S. Ram writes:

A. K. Ramanujan observed that Hindu temples are modelled after the human body: Temples have *padas* or legs; *hasta* or side walls; *shikhara* or head; and *garbha griha* or womb-house. The “fixed” temple is in opposition to the “mobile” body; the transient building contrasts with the abiding Self; and, most importantly, the making of the temple is opposed to the being of a temple. A constructed temple is only a symbol of the original, the body. Is it wise then to chase a symbol, when you have the original? Is it wise then to make something, if you can be it?...

The end of life, according to Adi Shankaracharya, is in the realization of the God Within....Kabir compares the irony of a man mounting a search for God in temples and other places to the musk-bearing deer. Ignorant of the treasure it bears within, it exhausts itself searching the forests for the source of the alluring fragrance.

The human body is the holy temple wherein the deity resides. “Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the Adytum of the grandest, nay, of all, the mysteries of nature in our solar universe,” writes H.P.B. (*Raja-Yoga or Occultism*). In the *Gita*, Sri Krishna says of the

people who torture their bodies that, full of delusion, they “torture the powers and faculties which are in the body, and me also, who am in the recesses of the innermost heart.”

In *The Secret Doctrine* we find Carlyle’s words, full of praise for the human body which he compares to a temple.

Mr. Judge explains in *Echoes from the Orient* that the building of the temple of the Lord refers to the formation of the human form for the use of the Ego. Thus:

[Adepts show] the gradual process of building the temple for the use of the divine Ego, proceeding ceaselessly, and in silence, through ages upon ages, winding in and out among all forms in nature in every kingdom, from the mineral up to the highest. This is the real explanation of the old Jewish, Masonic, and archaic saying that the temple of the Lord is not made with hands and that no sound of building is heard in it. (pp. 28-29)

H.P.B. explains in *The Secret Doctrine* that the ancients regarded the *Sanctum Sanctorum*—in its esoteric meaning—“as the symbol of *resurrection*, cosmic, solar (or diurnal), and human.” (II, 459)

H.P.B. mentions in *Isis Unveiled* that esoterically, Solomon’s temple is only an allegory.

The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the secret wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendour of the spirit in the physical world, through the wisdom and genius of the builder. The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the sun or *Light* himself—the light of the real subjective world, shining in the darkness of the objective universe. This is the “Temple” which can be reared *without the sound of the hammer, or any tool of iron being heard in the house while it is “in building.”* (II, 391)

Are dreams but idle visions? Researchers in India and abroad

now recognize the significance of dreams and feel that they can be used for our well-being. Are dreams a built-in early warning system that alerts us to an impending crisis? Could dreams be a mirror of our waking reality? Why do we remember only certain dreams? asks Shefalee Vasudev (*India Today*, April 19)

Experiments conducted at Harvard and the University of Texas have shown that unfulfilled wishes, complex desires as well as disturbing and harmful thoughts suppressed during waking hours find their expression in dreams. Delhi-based author and dream researcher Madhu Tandon observes that besides being a mirror of our mental states and attitudes, dreams often help us solve problems and warn us of forthcoming events including death. Psychotherapist Rashna Imhasly believes that dreams are the inner voice that guides us. People must be helped to decode their dreams, as these are full of mythic symbols.

Serenity Young, a scholar of Asian culture and Buddhist traditions, found that the more “meditative” the conscious state, the more lucid (aware) will be the dreams, and lucid dreams have a great potential to become prophetic. It is believed that during sleep, the right side of the brain functions unhindered by the rational interference of the left brain. “Indian researchers say that dreams heal people. Without them, they would be plagued by severe disturbances.”

In *Transactions*, H.P.B. mentions three states of consciousness—waking, dreaming and dreamless sleep or *Sushupti* and describes seven kinds of dreams. There are warning dreams, allegorical dreams, retrospective dreams, prophetic dreams, etc. As we fall asleep we pass from waking to dream state. These dreams are produced by the combined action of *Kama*-desire and the animal soul. It is instinct and not reason that is active in these dreams. They reflect suppressed thoughts, emotions and desires. Freud’s theory covers only these dreams. In dreamless sleep we exist as our real spiritual self, unhindered by personality. Mr. Judge calls it a spiritual reservoir “by means of which the momentum toward evil living is held in check.” It has been shown experimentally that

a person deprived of this state of sleep gets up all tired. In dreamless sleep our Ego is on its own plane, fully conscious and *omniscient*. In *Sushupti* we find solution to our problems. So many artists and inventors have found inspiration in dreams, or the solution of a problem which they were struggling to find while awake. The language of the Ego is symbolic. It communicates through pictures, symbols and images. To be able to interpret the dreams correctly one must know the language of the soul. Are there any means of interpreting dreams? H.P.B. writes:

None but the clairvoyant faculty and the spiritual intuition of the “interpreter.” Every dreaming Ego differs from every other, as our physical bodies do. If everything in the universe has seven keys to its symbolism on the physical plane, how many keys may it not have on higher planes? (*Transactions*, p. 78)

Cerebellum is active during sleep, but during the waking state its functioning is lost in the functions of the cerebrum.

What and how much our brain can remember of these dreams depends upon how porous the brain is; and to make the brain porous, we should lead a virtuous life, have fewer personal desires and give up materialistic pursuits. It is recommended that we practise self-examination every night before going to sleep.

The human spine is Mother Nature’s engineering masterpiece. There are 24 vertebrae that encase and protect the spinal cord, and 23 rubbery white discs that cushion the vertebrae. These discs act as shock absorbers to the human being when he moves about and works. When something suddenly goes wrong with the magnificent spinal anatomy, when something snaps, the resulting pain is unbearable, writes Claudia Kalb. (*Newsweek*, May 10)

Almost every living human being has suffered the agony of back pain. Various kinds of treatments, from massage to surgery, are available and spinal procedures have been rising in recent years,

but many often fail. Back-pain can originate anywhere in spinal architecture. However, doctors are puzzled as to why some people have mild pain and some have really excruciating pain? Claudia Kalb writes:

The answer has as much to do with the mind as it does with the body. In the HIZ [high-intensity zones] study, the best predictor of pain was not how bad the defect looked but the patient’s psychological distress. Depression and anxiety have long been linked to pain; a recent Canadian study found that people who suffer from severe depression are four times more likely to develop intense or disabling neck or low-back pain....

Dr. John Sarno, a physician at NYU Medical Center’s Rusk Institute of Rehabilitation Medicine, believes that almost all back pain is rooted in bottled-up emotions....Sarno uses a slide show and a pointer to explain how repressed rage—over your parents’ divorce, sexual abuse, trouble at work—can stress the body, leading to mild oxygen deprivation, which he says will eventually manifest itself as muscle spasm, nerve dysfunction, numbness and pain. Recovery begins with recognizing the connection between mind and body.

The field of psychosomatic medicine, dealing with the effects of emotional and mental conditions upon the body, is still not far advanced—in spite of extensive research in this field. Physicians should recognize that the ills of the physical body have their causes on moral and psychic planes.

Mr. Judge explains the mind-body relation in his article “Replanting Diseases for Future Use”:

Mind is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental....As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases....The inner currents emanate from their own centers and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological

changes. They each act upon the other incessantly....The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. (*Judge Series No. 22*, pp. 17-18)

WE are going to have a league of humanity only when the ancient truths of the Wisdom Religion are once more perceived—when there is one purpose and one teaching. Its truths are self-evident, not to be accepted because written in some book, nor because they are the dicta of some particular church. They are the only truth worth considering because in the use of them they *prove* themselves true. And truth, as we ought to know, always explains. When we have the explanation, we have the truth. Each one has to make his own verification of the truth, but the fact remains that there *is* truth, and it has always existed. It has come to us from Beings higher than we, because once They turned Their faces in the right direction and pursued the course pointed out to Them.

—ROBERT CROSBIE