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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

## THE THEOSOPHICAL MOVEMENT

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### THE BUDDHAS

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Man...being a compound of the essences of all...celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. "Man can neither propitiate nor command the *Devas*," it is said. But, by paralysing 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." Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.

—*The Secret Doctrine*, I, 276

ONE of the fundamental teachings of Theosophy is that all life is interrelated and forms one Whole; that everything, from the Spirit to the tiniest atom, is a link in an immense chain. The sense of separateness that we have developed in us is in fact illusory. But for the one thread which unites all, the Universe would collapse; but this can never be. Students of life ought to seek for this thread if they would understand and solve their problems.

"He who would be an occultist," says H.P.B., "must not separate either himself or anything else from the rest of creation or non-creation." Is this not why the Buddhas of Compassion, having attained the highest degree of perfection and holiness during life, renounce the bliss and rest of Nirvana, or liberation from the world of men, to remain with suffering humanity as voluntary exiles, helping and guiding its onward progress?

Gautama, the Buddha, after reaching the goal of enlightenment, refused its fruition and remained on earth as a Teacher-Reformer; and esoteric tradition teaches that he still remains in the world, invisibly watching over and protecting mankind. It would be useful for us to ask what help, apart from the inspiration of his teachings and of the incidents of his life, he is giving us now. We learn, for instance, that the Buddhas who remain in the world are the living stones in the "Guardian Wall" which shields mankind invisibly from worse evils than it knows today. This "Wall of Protection" is built by the "accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the *Nirmanakayas*" (*The Voice of the Silence*, p. 74 fn.). These *Nirmanakayas* are those Buddhas of Compassion who have woven for themselves glorious bodies in which they remain invisibly in the world, contributing towards man's salvation by influencing him to follow the Good Law and to tread the Path of Righteousness. Silently they impress the invisible atmosphere of our earth with their Ideation, thus keeping the balance on the side of right.

How did Gautama arrive at this stage? H.P.B. tells us in the *Theosophical Glossary* that he was "the most perfect of mortal men that the world has ever seen"; "the greatest Man-Reformer ever known." His intellectual integrity, his moral earnestness, his spiritual insight were stupendous. Through many lives he had built in himself the utmost unselfishness, self-sacrifice and charity. He reached Buddhahood or complete enlightenment "entirely by his own merit and owing to his own individual exertions."

This holds out a hope for us, for what he did we can at least try to do. By individual effort and merit we, too, can one day reach the stage of the highest Buddhahood. The stupendous aim of all

evolution is hinted at in *The Secret Doctrine* (II, 268); each atom, it is said, "*may reach through individual merits and efforts* that plane where it rebecomes the one unconditioned ALL."

A Buddha, before he can become such, has first to make a vow, in some life, that he will reach that goal; and so must we if we desire ever to attain to that stage. But how can we make such a vow and keep it alive in the heart through countless lives if we are vague as to what constitutes Buddhahood? Hence the need to be clear about this ideal in our own minds.

From the *Glossary* we learn that a Buddha is "the Enlightened"; he has reached "the highest degree of knowledge" and has broken through "the bondage of sense and personality." He must have acquired "a complete perception of the REAL SELF" and learnt "not to separate it from all other selves." He must, moreover, have learnt "by experience the utter unreality of all phenomena of the visible Kosmos foremost of all" and reached "a complete detachment from all that is evanescent and finite." He must be able to "live while yet on Earth in the immortal and the everlasting alone, in a supreme state of holiness." The Buddhas, says *The Secret Doctrine* (I, 52), are those whose "whole personality is merged in their compound sixth and seventh principles—or Atma-Buddhi"; "they have become the 'diamond-souled' (*Vajra-sattvas*), the full Mahatmas."

To see the relationship between the Buddha and ourselves and the ALL we must find the thread which unites all aspects of life. We learn that there have been many Buddhas and that more are to come. What, then, is the root of Buddhahood? Going back to universals, we find that

...in the esoteric, and even exoteric Buddhism of the North, Adi Buddha, the One unknown, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright ray from its darkness.

This is the *Logos* (the first), or Vajradhara, the Supreme Buddha. As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his heart—the "diamond heart," Vajrasattva. This is the second *logos* of creation, from whom emanate the seven (in the exoteric

blind the five) Dhyani Buddhas, called the Anupadka, "the parentless." The Buddhas are the primeval monads from the world of *incorporeal being*, the *Arupa* world, wherein the Intelligences (on that plane only) have neither shape nor name, in the exoteric system, but have their distinct seven names in esoteric philosophy. These Dhyani Buddhas emanate, or create from themselves, by virtue of Dhyana, celestial Selves—the *super-human* Bodhisattvas. These incarnating at the beginning of every human cycle on earth as mortal men, become occasionally, owing to their personal merit, Bodhisattvas among the Sons of Humanity, after which they may reappear as *Manushi* (human) Buddhas. The Anupadaka (or Dhyani-Buddhas) are thus identical with the Brahminical *Manasaputra*, "mind-born sons"—whether of Brahma or either of the other two Trimurtian Hypostases, hence identical also with the Rishis and Prajapatis. (*S.D.*, I, 571)

These Dhyani Buddhas "are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype." Thus, for instance, Amitabha was the inner "God" or particular "Dhyani-Buddha of Gautama Sakyamuni, manifesting through him whenever this great Soul incarnates on earth as He did in Tzon-kha-pa," the 14th-century Tibetan reformer. (*S.D.*, I, 108)

These Dhyani Buddhas are connected with the human higher triad "in a mysterious way" (*Transactions of the Blavatsky Lodge*, p. 49). Each of us has his inner "God" or guiding "Star" or presiding "Angel," which has its origin in one of these celestial Beings; and each can by his efforts rise to the position where he becomes a perfect focus for all the power and radiance of his "Parent Star." As there is the emanation from these seven centres of force, which are not single Entities but Hierarchies, so there is the return. Does this not help us to see ourselves and all else as links in an immense chain? It is a chain which can lead us all the way to Buddhahood.

Referring to the many incarnations of Gautama Buddha, of Krishna, of Jesus as of many others, H.P.B. explains that each of

these

had first appeared on earth as one of the seven powers of the Logos, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature. (*S.D.*, II, 359)

We can see from this that the Buddhas have appeared in the world periodically. Esoteric philosophy teaches us that "every Root-race has its chief Buddha or Reformer, who appears also in the seven sub-races as a Bodhisattva. Gautama Sakyamuni was the fourth, and also the fifth Buddha: the fifth, because we are the fifth root-race; the fourth, as the chief Buddha in this *fourth* round" (*The Theosophical Glossary*: "Bhadrakalpa"). And in *The Secret Doctrine* we read:

...there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the Logos (under whatever name known to us), *i.e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (b) who had not appeared before, during the past Cycles....Krishna and Buddha speak of themselves as *re-incarnations*. (II, 358-59)

The title given to the highest Buddhas—"Buddhas of Compassion"—leads us to the necessity of unfolding compassion in our own lives, in our own measure. By the Law of Compassion, the eternal fitness of things, the whole Universe is sustained. The *desire* for Buddhahood, in order to be kept alive, needs the warmth of compassion, the mother of all virtues.

The degree of compassion we have unfolded can be gauged by

asking ourselves the question the *The Voice of the Silence*, the Book of Compassion, poses: "Hast thou attuned thy heart and mind to the great mind and heart of all mankind?" The method of attunement is also hinted at: "...thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF." The Universe is one—one heart, one mind, one SELF. If a single link in this chain of oneness tries to separate itself from the rest, it creates disharmony in the whole chain. The Law of Compassion needs to be understood as an abstract, impersonal law, whose nature, being absolute Harmony, is thrown into confusion by discord and the feeling of separateness from the whole.

These ideas are of the heart, of our higher "feeling" nature, and we need the light of our mind to strengthen them. An effort to *understand* the great unity of life, to see its logicity, needs to be made. We do live and breathe in all because nothing that lives and breathes can be separated from the ALL; but we are not conscious of this fact. To awaken to it is our task. That which awakens us is generally suffering, our own or that of others. At first we *weep* with them; then we *act* for them. The *feeling* of sympathy and pity for others' woes transforms itself into *at-one-ment* with the object of sympathy or pity, so that others' woes become our woes.

But we must not stop there. Gautama, the Buddha, said:

I, Buddh, who wept with all my brothers' tears,  
Whose heart was broken by a whole world's woe,  
Laugh and am glad, for there is Liberty!

A point that has already been touched upon bears repetition. All the great Buddhas were at one time men like us; but in their case the process of evolution was quickened through their own self-induced efforts. The Solitary Watcher and the "Maharajahs" who preside over the four cardinal points were once *men*. The highest Archangels or Dhyani Chohans, the Divine Intelligences charged with the supervision of the Kosmos, as also the conscious "Builders" or "Cosmocratores" who fashion matter according to the ideal plan ready for them in the Divine and Cosmic Ideation, were all *men*, having lived aeons ago, in other Manvantaras, on this or other

Spheres. But, as the *Jatakas* or events of the Buddha's former births show, such perfection is reached by passing through many grades of form and degrees of intelligence. Every being has to pass through the same evolution. "The hidden symbolism in the sequence of these re-births (*jataka*) contains a perfect history of the evolution on this earth, *pre* and *post* human, and is a scientific exposition of natural facts." (*The Theosophical Glossary*: "Buddha Siddhartha") The Third Fundamental Proposition of *The Secret Doctrine* also points this out to us.

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WE believe in an impersonal "Unknowable" and know well that the ABSOLUTE, or Absoluteness, can have nought to do with worship on anthropomorphic lines; Theosophy rejects the Spencerian "He" and substitutes the impersonal It for the personal pronoun, whenever speaking of the Absolute and the "Unknowable." And it teaches, as foremost of all virtues, *altruism* and self-sacrifice, brotherhood and compassion for every living creature, without, for all that, worshipping Man or Humanity. In the Positivist, moreover, who admits of no immortal soul in men, believes in no future life or reincarnation, such a "worship" becomes worse than fetishism: it is *Zoolatry*, the worship of the animals. For that alone which constitutes the *real* Man is, in the words of Carlyle, "the essence of our being, the mystery in us that calls itself 'I'...a breath of Heaven; the Highest Being reveals himself in man." This denied, man is but an animal.

It is the old, old story, the struggle of matter and spirit....But the period when nascent Humanity, following the law of the natural and *dual* evolution, was descending along with spirit into matter—is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense.

—H. P. BLAVATSKY

## FAITH, ITS PLACE AND FUNCTION TODAY

FAITH is usually associated with religion, but as a quality of the human consciousness faith is inherent in every man, in every woman, and each one actually lives according to his faith.

In Chapter XVII of the *Bhagavad-Gita*, Krishna states that the faith of every individual is in accordance with his nature. Man is of the nature of his faith: what his faith is, that, verily, he is.

Krishna then goes on to classify men into three distinct classes on the basis of their faith, which may be of one or another of the three *gunas* or qualities, namely, *tamas*, *rajas* and *sattva*. There are those whose faith is of the dark quality of *tamas*, ignorance, heedlessness and passivity; there are those whose faith is of the *rajoguna*, the middle quality of *rajas*, desire, the love of gain and restless activity; and there are those whose faith is of the pure quality of *sattva*, wisdom, lucidity and peacefulness.

Applying that ancient psychological key to modern civilization, it is at once obvious that a large majority of human beings evince today the faith born of *rajas*, restless activity and inordinate desire and ambition. While many still stagnate in a condition pertaining to *tamas*, to lethargy and ignorance, only the few have *sattvic* or true spiritual faith.

In the sphere of religion itself the same classification holds good. But we must also distinguish between lip profession and actual belief. The matter is a complicated one, for sometimes we think we believe this or that while in reality we do not! This is illustrated in the oft-repeated story of the clergyman who asked the captain of the ship when a violent storm broke out what security measures he had undertaken. The captain answered: "We have done all we could and now we can only trust in God"; whereupon the clergyman exclaimed, "Is it as bad as all that?"

But to return: religious faith may be of the dark quality of *tamas*, denoting blind belief and ignorant superstition; or it may be of the nature of *rajas*, the middle quality, when religion degenerates into a mere commercial transaction, a bargaining, a means of attaining the object of one's desires; or of the *sattva* quality, when faith is true

spiritual faith, that is, enlightened faith, that faith born of the Spirit, bringing wisdom and understanding, charity and love.

Such faith, *Sraddha*, is not the acceptance of a dogmatic belief, but a striving towards an ideal. Dr. Radhakrishnan has described it thus:

Faith is the pressure of the Spirit on humanity, the force that urges humanity towards what is better, not only in the order of knowledge but in the whole order of spiritual life. Faith, as the inward sense of truth, points to the object over which fuller light is shed later.

And it is such faith that Gandhiji lived by and of which he tells us:

Faith can only grow from within; it cannot be acquired vicariously. Nothing great in this world was ever accomplished without a living faith.

Yes, indeed, such faith can only grow from within, for it is of the heart and lies latent at the core of the inner man. "At the very base of your nature you will find faith, hope and love."

Turning now to the world today, we find that its chief characteristic mark is its scientific climate. With the aid of scientific apparatuses man has made remarkable discoveries in the world of matter and of energy. The borders of our knowledge of the world outside us have extended far, far out, and enabled us to probe into the smallest of the small—the microscopic and submicroscopic world of particles, as also to reach the largest of the large—the macroscopic world of stellar space.

We stand awed at the immensity of our world and tremble before the tremendous power of the forces at our command. We feel humbled and yet, do we not sense that the key of our future destiny lies in our own hands? If we can awaken to a full recognition of our moral responsibility, we shall know what is lacking in our faith and discover how to cultivate the living faith we need, that faith which can "remove mountains," that faith by which man walks, for as the Apostle Paul affirmed: "We walk by faith, not by sight." Indeed, those who insist on walking by sight alone soon must cease to walk

at all and come to a standstill! Even men of science are beginning to recognize that they cannot walk by "sight" alone.

Now we must ask—what has been the effect of all this stupendous advance of scientific knowledge upon religion? How has science influenced religious faith? On the credit side, science has liberalized the human mind and freed it from much superstition and blind belief. This has been a great step in the progress of humanity. We need free and liberal minds, men and women capable of thinking for themselves, eager to question and to seek. But where science has erred is in overlooking that the world of matter is not the whole, but only a part, and that body and mind are not the total man. The world of Spirit must also be acknowledged, explored and understood. If orthodoxy and dogmatism in the name of religion extinguish the intellect, materialism and scepticism in the name of science paralyse the intuitive faculty. Science has also been intolerant in its insistence that the only reality is the material world of phenomena. And the errors of both science and religion have divided them.

For long decades now, a wide gulf has separated religious faith from scientific knowledge. If man is simply a living machine, what then becomes of his soul, his freedom, his moral responsibility, his eternal hope? No, science does not give us the full picture and a materialistic philosophy must in the end fail to satisfy man's aspirations, for it ministers to only a part of him. That is why many today are faced by an inner sense of emptiness and of futility. They do not know what causes it, and so they try to make up for it or to escape it by an excess of outward activity, by a never-ending search for pleasure and new sensations, by a multiplication of good deeds. They are out to do, to do, while what they need is to turn within and learn the value of introspection.

The realm of the Spirit cannot be neglected with impunity and the door to its knowledge lies within each one. It is that inner door that spiritual faith can open, it is that inner door that sectarian and separative creeds have, alas, failed to open, for none can find it who denies the Brotherhood of Man. The faith that we need today is that faith which transcends the boundaries of all creeds and unifies all true religious concepts. That universal faith alone will bring us

spiritual reassurance and enable us to find the way to peace and concord.

The wonderful thing that is happening in the world today is that men of science are finding that inward faith, as are also men of religion who have abandoned dogmas that cannot stand up against the findings of science and its spirit of seeking truth. Some of our foremost scientists bear witness to the Spirit and are, in fact, real mystics. As Professor Einstein has stated:

The most beautiful and most profound emotion that we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead....The cosmic religious experience is the strongest and noblest mainspring of scientific research.

When a scientific genius makes such an affirmation we may hope for a rapprochement between science and religion, two different disciplines not antagonistic to each other, but mutually complementary. Both are highways to the Truth, and it is the Truth we all seek.

For all those who seek sincerely and unselfishly, the future is full of promise. Revelations in the way of spiritual intimations are still possible, are yet to come to men and women of goodwill and of open minds. Revelations do not belong exclusively to the religious discipline. All great poets and true creative artists whose hearts were pure have also received "revelations" through the centuries, and recorded them in forms of beauty. And so it has also been in the realm of science. Many scientists have had flashes of intuitive perception that have brought "revelations" in the form of the right answer to a question, the solution to a problem, and thus paved the way to greater and more significant discoveries.

When all is said and done, it is such touch with the Divine that gives man's activities their highest value. Through such an experience man transcends himself, his soul communes with the Over-soul or God, and participates in the Abiding and Eternal Reality. This mystic experience has always been the same, despite differences of culture



and although recorded in different images. Yet it is always that which brings vision and gives peace and awakens the spirit of compassionate service.

May men of science and men of religion join in a common and living faith and work together to provide a fundamental philosophy, a universal religion, out of which the fruits of both mind and spirit may grow! "I see that sensible men and conscientious men all over the world were of one religion," wrote Emerson. May all such men of one religion, the religion of Truth and of Brotherhood, unite to help lift mankind from ignorance to wisdom, from the darkness of dogmatic intolerance to the light of Truth universal, from the narrowness of a life of selfishness to the richness of a life of service!

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WE are so prone to condemn others and let our own faults go by that sincere disciples are taught, as a discipline, to cultivate their moral sense by inspecting their own faults, and let others do the same for themselves, but when the occasion demands condemnation, that it shall be of the wrong act....All sages and occult practitioners declare that among the necessary facts to be known is the fact that each time a man indulges in condemnation of another he is himself prevented by his own act from seeing his own faults, and that sooner or later his faults increase. If a sincere student thinks this be true he will hesitate about others and occupy himself with self-examination and self-conquest. This will take all of his time. Furthermore I strongly doubt if anyone was ever improved by the fault-finding of his acquaintances. It is natural discipline that makes the improvement, and that only. Indeed, I have observed in much experience with those who constantly criticize others that nothing results in 99 cases out of 100 but a smirking self-satisfaction in the breast of the critic, and anger or contempt in the heart of the victim of the fault-finding.

—W. Q. JUDGE

## LESSONS IN BECOMING HUMAN

### II

TO become truly human we need to understand that we are one with all things. The Bodhisattvas are those who have made a vow to save all living creatures. This may seem like a tall order, but the seeds are planted in our lives now. One does not go straight to a desire and ability to help all beings in the way that the Masters of Wisdom do; we start with small steps like helping our neighbour or doing acts of kindness to anyone we come into contact with. But we need to make a conscious effort to do these things; we need to generate the Bodhisattva heart. Kwan-Yin, who is exoterically the Goddess of Mercy, but esoterically the Voice of our Higher Self or conscience, made this vow:

Never will I seek nor receive private, individual salvation;  
never will I enter into final peace alone, but forever, and  
everywhere, will I live and strive for the redemption of every  
creature throughout the world.

Also, these verses from Buddhist teachings are worth meditating on:

If you are unable to exchange your happiness  
For the suffering of other beings,  
You have no hope of attaining Buddhahood  
Or even of happiness in this life.

If one whom I have helped my best  
And from whom I expect much,  
Harms me in an inconceivable way,  
May I regard that person as my best teacher.

I consider all living beings  
More precious than "wish-fulfilling gems,"  
A motivation to achieve the greatest goal:  
So may I at all times care for them.

This is reminiscent of a chapter from the *Lotus Sutra*, which is the ultimate Buddhist Sutra for those wishing to lead the Bodhisattva Path. There is a character in this work called the Bodhisattva Never Despise. This being achieved enlightenment by the very act of revering the Buddha-nature in all things despite the fact that he was laughed at and persecuted by most people. Yet he followed to the letter the words in the above verses.

We can all think of many who have done this. H. P. Blavatsky was one such, who braved the insults and taunts of the ignorant and malicious to bring us priceless teachings. She too must have taken the Bodhisattva Vow, and towards the end of her life translated some wonderful precepts regarding the Path of Compassion in the book *The Voice of the Silence*.

If we try to universalize these teachings and apply them to our daily lives, we shall see that revering the Divine in everyone stems from the fact that inwardly we are all *one*. No matter how much we think we despise a certain person, essentially that person is *us* wearing another mask. It goes back to the fact that all the great Teachers who come to help humanity owe their inspiration to the same Being—the Silent Watcher—yet mankind, because of the Great Dire Heresy of Separateness, invents religions and all those things that reinforce the idea of separateness. And we do the same in our daily lives. The above-mentioned vow plants seeds in our mind that will eventually dissolve these illusions and help us to awaken to the beauty in the heart of our fellow-creatures. It will help us to develop that feeling that makes us truly human.

There is an interesting quote from H. P. Blavatsky's Message to the American Convention of 1888:

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and gener-

sity will be done spontaneously by all.

A wonderful vision this. If we act from our true nature, the higher part of our nature, then we will truly function as human beings and develop an undying love for all things. The true Path lies in widening the sphere of our Love, as the Masters tell us. They say that the greater the progress towards deliverance, the more all personalities will dissolve, "becoming blended into one universal feeling, the only true and holy, the only unselfish and Eternal one—Love, an Immense Love for humanity—as a *Whole!*" Until we reach this stage, we have to develop through being aware of the highest expression of human feeling, and learn to read the hearts of others with love, compassion and understanding.

Furthermore, the Masters tell us that it is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood, who is entitled to the possession of their secrets. Love, then, opens doors and brings us to an awareness of our Oneness with all things. It is this and this alone that can help us to flower as humans. This needs to be coupled with an understanding of Theosophical doctrines, so that we do not wander along side roads and get lost. This is the reason why the Masters decided that the time was ripe to help humanity, because they could see that materialistic science and dogmatic religions were leading people along these side roads.

So the Path to true understanding of our fellow human beings begins here and now, on this very spot, at this very time. It is we ourselves who plant the seeds in our Holy Garden, no one else. It is we who must become aware of the values attached to true humanity and strive to live in tune with our Higher Selves. This is something that we all can do, because we are all Spiritual Beings in reality, though we have fallen victim to the overbearing influence of society. We tend to feel that to make a commitment to the Spiritual Path will take us away from all things that we love in the world, but once we come to understand that these things that we love are actually just fragmented substitutes for the unbroken love that lives in all our hearts, we shall act from purer motives. What is more, we tend to be



frustrated by the fact that we cannot communicate properly with those around us. This is because we have a disjointed view of ourselves and others; we look into a broken mirror and the image is distorted. We are separated by the misunderstandings we have of one another; the more we learn to understand the hearts of others, the closer we shall grow and the walls that divide us will become bridges which we can cross to reach to others. No matter where we are on this journey, we can make a beginning. We can learn to share all those things that raise our spirits and bring us joy. We should do this with eagerness and enthusiasm. There is not a person who cannot do this at his or her particular level and derive great joy from the experience. Although the snake of selfishness has bitten us all, we can find the antidote, which is altruism—love for our fellow creatures. The *Ashtavakragita* says that:

The wise man knows the Self,  
And he plays the game of life.  
But the fool lives in the world  
Like a beast of burden.

This means that he who has realized that the Self is everything and has attuned himself to the permanent part of his nature, sees life as a game which has to be played by its rules, while the “fool,” which is another name for the ignorant, lives in the world like a beast of burden, getting stressed out about every little thing that he or she regards as being of importance. Even the fact that people starve and suffer in third-world countries is because the few with all the money regard it as being so important that they will not share it with their less fortunate brothers and sisters. They do not understand that life in the personal self is temporary and that all that we take with us when we leave this world is the Spiritual Knowledge we have gained; material knowledge and material wealth cannot benefit us in the long run. Did not Jesus tell us:

Do not store up for yourselves treasure on earth, where it grows rusty and moth-eaten, and thieves break in to steal it. Store up treasure in heaven, where there is no moth and no rust to spoil it, no thieves to break in and steal. For where

your wealth is, there will your heart be also.

This is saying exactly the same thing. One who lives a life of material wealth or intellectual glory, though they may be lauded in this life, are spiritually bankrupt, whereas one who lives a quiet, anonymous life—studying spiritual literature, meditating and trying his or her best to help and inspire others, is gaining the true wealth. Such people are becoming “human” and finding that the real heaven is in the human heart and in the beauty and understanding gained from breaking down the barriers mentioned earlier. These are illusory barriers that we ourselves have raised in ignorance. We have a deep misunderstanding of what it is to be human, and find it difficult to appreciate our fellow creatures at the most profound level and to relate to others in ways that are beautiful and inspiring. Despite this, it is possible to create the Golden Age even amidst the gloom of this age of Kali, of darkness, and to make Love a beacon light that shines amidst the sadness of our self-created hell. Most of the world’s suffering, physical, mental and moral, would disappear if we could only awaken to and live in our Oneness with others.

So it is necessary to attune ourselves to that first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. We have to nurture in ourselves an all-embracing desire for universal good, love for all that lives and feels, needs help and kindness. This is if we are to cultivate in our heart those things that will make us human. Rather than curse the darkness, we need to light a candle. We need also to desire to create an atmosphere of Happiness and Love amidst the ruins of a sad world. Our very speech must become a mantra, a song that calms and eases the minds of others. It is only by appealing to the better nature of others that we can truly understand them. Conscience is one of the lower manifestations of the Higher Self. Those who lose sight of the conscience are capable of anything. The Spirit is one in all—it shines on all like the sun, but it is as if we looked out at the sun through a window; if we allow the window to become dusty, we do not see clearly and eventually the light will disappear for us, even though

the golden orb shines still as bright.

Responsibility is the beginning of wisdom, the start of losing the sense of separateness. We need to become more heart-centred, rather than head-centred; to cultivate the intuitional and spiritual rather than the instinctual and intellectual. The Heart is the true centre of spirituality. There are scores of rules and regulations for developing this heart-consciousness, but they can be crystallized into a few that appear in Buddhist Teaching: Kindness, the bestowing of joy and happiness on others, boundless compassion to save others from suffering, boundless joy on seeing others rescued from suffering, charity toward all things, harmony, patience with all beings, endurance of all kinds of suffering for the good of others, a meditative state of mind, and the acquiring of wisdom for the good of all things.

These are qualities that may seem a long way from our lives, but they are the principles that make us human. And why? Because at the very heart of the Universe itself is LOVE in its truest sense—the Harmony that only we individually and collectively can upset or *seem* to upset. In reality, it is only ourselves playing the game of life and creating our own phantoms. In truth we never change or die, not the actor—the Spiritual Ego in Theosophical Psychology. This is the talisman that guides us through the labyrinth of thoughts and feelings that prevent us from seeing into the heart of things.

In all of this there is nothing new that has been said. All the great teachings of the world scriptures exist just to show us the Path to our true nature. There are thousands of books that explain admirably the more technical side of the Spiritual Path, and these are all wonderful and essential to us on our journey; but the fundamental lesson of them all is that we should become aware of ourselves as spiritual beings and that we are in charge of our own spiritual progress. We can only be influenced by others if we allow ourselves to be. We create our own “mind-forged manacles.” These teachings were given out by Jesus Christ, Gautama Buddha, Krishna, Mohammed and thousands of others less known teachers throughout the ages. It is nothing weird, though it may be wonderful. It is something that certainly all the world should hear, because an understanding of it would almost eliminate violence, depression,

mental illness, cruelty, hatred. As H.P.B. has said, we should purify, ourselves inwardly and morally and fear no one and nought save the tribunal of our own conscience. In every conceivable case one must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow men.

Of course these are all ideals to be worked towards. We must all start from where we are and see everyone as spotless from where they are too. Great changes for good can be brought to this planet if only a few will try to live to benefit mankind and to bring about a Golden Age of Light and Love to this shining orb on which we live and breathe and have our being. The diversity of our beliefs adds colour to this world; it sings in our hearts always and forever—but at the centre is a peace profound that is the same in everyone and everything. Jesus said that the Truth would set us free. In the depth of our heart is this great intuitional feeling of Oneness and Solidarity that will set us all free together one day. May the Holy Ones speed the advent of that Day!

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No man is free until he is free at the centre. When he lets go there he is free indeed. When the self is renounced, then one stands utterly disillusioned, apart, asking for nothing. He anticipates the sorrows, the buffetings, the slights, the separations, the disappointments of life by their acceptance in one great renunciation. It is life's supreme strategic retreat....Everything belongs to the man who wants nothing. Having nothing, he possesses all things in life, including life itself. Nothing will be denied the man who denies himself. Having chosen to be utterly solitary he now comes into possession of the most utterly social fact in the universe, the kingdom of God. He wants nothing of the world of man or of matter. Now he is ready to come back into the world. He is washed clean of desires. This detachment is necessary to a new attachment. The fullest and most complete life comes out of the most completely empty life.

—E. STANLEY JONES

## FOOD FOR THE INNER MAN

...for after all is said and done, the purely bodily actions and functions are of far less importance than what a man thinks and feels, what desires he encourages in his mind, and allows to take root and grow there.

—H. P. BLAVATSKY

IN the Vedantic classification of man's principles, the physical body is known as *annamaya kosha*, literally, the "sheath consisting of food." The body is indeed made up and sustained by the food that we eat. Deprived of nourishment, it weakens, and of starvation dies. The food problem is thus one of physical survival.

When a nation is threatened by famine it faces a crisis that calls for the exercise of disinterested, intelligent and co-ordinated effort. When wholesome food becomes scarce, hungry people become desperate and will eat almost anything. Abnormal situations bring about peculiar and extreme consequences.

But what about indiscriminate feeding of the body in times of plenty?

Although dietetics is today a science and much informative and useful literature is available on the principles of a balanced diet, many continue to eat indiscriminately, driven by wrong habits, the cause of which is often psychological. Even physiological cravings are rooted in psychic tendencies. In the *Bhagavad-Gita* Sri Krishna refers to three kinds of food on the basis of the three *gunas* or qualities of *sattva*, *rajas* and *tamas*, clearly showing that men like one or another kind of food because of their psychic disposition and mental make-up. Diet for the body necessarily involves a psychological factor, and we should understand by a balanced diet not only the proportionate quantity of protein, minerals, vitamins, carbohydrates and fats, but the balance of the inner man, which alone will stimulate a wholesome appetite for natural and nourishing foods. As set forth in the *Bhagavad-Gita*, only those in whom the dark quality of *tamas* or indifference prevails will be attracted to food which is rotting or impure.

The body cannot be wrongly fed without almost immediate effects which involve discomfort, pain and disease. And so even the most

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careless or greedy among men will hesitate to gorge themselves or to indulge in injurious and poisonous foods. But man is enveloped in several sheaths, and the sheath of food, sustained by the food given to the body, is only the external envelope. Within that outward body lie hidden the inner sheaths of man, more important because closer to him. But how many are aware of these inner *koshas*? How many know the dietetics of the science of nutrition of those inner bodies? When Sri Krishna refers in the fifteenth chapter of the *Bhagavad-Gita* to the four kinds of food, commentators interpret the statement as a reference to four different types of physical food, but these may be symbolic of the other kinds of food which nourish and sustain the inner sheaths. They may well be a reference to physical, psychic, mental and spiritual nourishment.

However indiscriminate many may be in feeding the body, excesses and abuses in feeding the psychic and mental natures are far more prevalent, and few there be who know even the elements of the science of mental diet. No sane person would voluntarily pick up the contents of a garbage pail to feed the body, yet that same person goes to the gutter, metaphorically speaking, to pick up food for his psycho-mental nature! And careful parents who give their children only clean and wholesome food to nourish their physical bodies, allow the children rotting and poisonous food for their minds and their emotions!

Young children are most impressionable to what they see and hear. They are like tender flowers requiring gentle and loving care, and it is wicked to expose them to the violence and the poison of bad literature, ugly comics, violent films and television shows, etc.

One reason for this criminal negligence is the materialism of our present civilization. Steeped in gross and brutal materialism, we attach greater importance to the physical, that which is perceptible to our senses, and undervalue or altogether deny the importance of the inner. To most people the only real world is the objective; that which is subjective is looked upon as nebulous and unreal. Thus because we see and feel the ill-effects of over-eating or under-eating, of a wrong diet, of indulgence in undesirable food or drink, we accept the principle involved and endeavour to exercise some care

and restraint in matters of physical diet. What happens in our consciousness when we indulge in wrong food for the inner sheaths is subjective: it cannot be seen or felt *via* the sensorium; and so we think we can ignore it. In their folly, people deny it altogether, and many there are who would argue: "What I think concerns only myself. What does it matter what I read? We have yet to learn the supremacy of the inner man over the outer case or body. Far more harm can come to man through a wrong mental diet than through indiscriminate eating. And the food for the mind includes what we think and feel, as also what we read and what we talk about.

Certain types of reading are veritable poisons to the inner man. They inflame his passions, pervert his thinking and pollute his consciousness in most subtle and insidious ways. Nay, more: thoughts once generated have wings and travel into space carrying far their intrinsic quality, whether good or evil. Let us by all means learn to take proper care of our bodies and of the bodies of our children, but let us not overlook that more important still is the care of our minds and our psychic natures.

The inner man is made up of thoughts. His closest environment is his mind and its clothing. We live in our thoughts and are always in the company of the pictures we have hung on the walls of our mind. If we have fed our minds on thoughts of evil and of violence, corresponding impressions have been stored in our minds, and, if allowed to take root there, they become corroding forces, undermining our mental health and polluting the mental climate about and around us. How many wicked deeds and crimes could be traced to these invisible picture-galleries in the minds of men and women who have indulged in injurious food for the inner man!

But let us take comfort in the knowledge that we can choose the right food for the inner sheaths and thus clothe our minds in radiant garments of purity and nobility. Let us guard our inner selves from undesirable influences and endeavour to people our current in space with bright and loving thoughts that will spread their beneficent quality far and near.

## PATANJALI'S YOGA SYSTEM

PATANJALI is said, by the Occultists, to have lived "nearer to 700 than 600 B.C. At any rate he was a contemporary of Panini," the celebrated Sanskrit grammarian. (*The Theosophical Glossary*)

One of the six *Darshanas* or systems of Indian philosophy is called "Yoga,"

a school of philosophy founded by Patanjali, though the real Yoga doctrine, the one that is said to have helped to prepare the world for the preaching of Buddha, is attributed with good reasons to the more ancient sage Yajnavalkya, the writer of the *Shatapatha Brahmana*, of *Yajur Veda*, the *Brihad Aranyaka*, and other famous works. (*The Theosophical Glossary*)

Yoga is defined by H.P.B. in the same place as

the practice of meditation as a means of leading to spiritual liberation. Psycho-spiritual powers are attained thereby, and induced ecstatic states lead to the clear and correct perception of the eternal truths, in both the visible and invisible universe.

The true Yogi-state, H.P.B. says, is that which, when reached, makes the practitioner thereof absolute master of his six "principles," *he now being merged in the seventh*. It gives him full control, owing to his knowledge of SELF and Self, over his bodily, intellectual and mental states, which, unable any longer to interfere with, or act upon, his Higher Ego, leave it free to exist in its original, pure, and divine state.

Patanjali's instructions to each *lanoo-shravaka*-pupil are to develop Self-reliant thought and action through SELF-dependent efforts in view of the interdependence of all beings that have emanated from the One Central Source. A study of his Yoga Aphorisms shows them to be statements of facts within our experience, or imprinted on our consciousness as memories which can be recalled. Right knowledge of the real and the unreal as a basis for the practice of all virtue—on the physical plane, on the

psycho-moral plane and on the plane of thought—is set forth.

A persevering devotion to the supreme SELF, the Master-Soul, Alaya, “Nature’s Soul-Thought,” directs our attention to the fact that our minds must be in fact “one with the Over-Soul.” Our return to Purushottama, the Supreme Soul of the Universe, as intelligent, self-conscious *agents*, can only take place after all the knowledge gained in the man-stage of self-consciousness has been thoroughly assimilated and applied with dispassionate compassion.

Patanjali has much to say about the plane and faculties of the Mind above the reign of mere intellect; also about the plane of the Soul, below that of pure Spirit. He employs as illustrations facts in true psychology to define his methods of purifying Kama (passions and desires) and the lower mind (passionate cunning).

Only those determined, using their Spiritual Will, can really tread the path recommended by Patanjali and learn true wisdom of a spiritual kind, through the practice of moderation, inner silent mortification and true asceticism. This makes for a clean wholesomeness and a serene friendliness for *all* beings; each is seen in its proper relationship to the rest. A reliance on the Oneness of all Life becomes pivotal. As our path is seen to be linked with the “within” and the “without,” many problems that baffle modern psychologists—the duality of mind and ethic, the difficult and strange feeling-mind principle in man—can be resolved.

Patanjali defines for the inner seeker (1) the body and its capacity-limiting *skandhas* (carried over from the habits and practices of the past, on this or in prior lives); (2) the desires and their tendency or inclinations, their lower, selfish, egocentric sensitivities and attractions; (3) the lower mind, ever-shifting, devising, fanciful; and the reflective, anticipatory, recollective states of intelligence; (4) the Soul, or Higher Mind—one-pointed, universally perceptive of planes and experiences, discerning, impartial and impersonal; and (5) the One Spirit—the supreme, eternal background, unchanged and unknowable, the source of all—in its universality and eternity the One Life, the Causeless Cause.

Patanjali shows us that which links the lower desire-mind to our own higher, impersonal mind, and, further, describes the path of

self-control that purifies us as we live, transforming man into a Super-Man. This, he says, is the Soul’s aim, and the whole Universe exists for that alone. An aspect of our lower mind aspires to communicate with and live in terms of the guidance of its Father, the higher Manas. It reflects the potentialities of that higher already. It needs to free itself from selfish and terrestrial desires which bind it. How is this purification of the lower mind and of the passions and desires to be accomplished? By altruism in work on this plane of material forms. By steadying and controlling our inclinations. By remaining cool, collected and calm, whatever comes our way. By applying universal principles of action. By self-discipline and honest introspection. Concentration, meditation and dispassion bring us to devotion, discrimination and compassion.

The bondage of the Soul, the Higher Mind, the Perceiver, the Seer, the Thinker, the Real “I” within, to matter, Patanjali shows us, is due to absence of discriminative knowledge. The state of the Soul when it is free of this bondage is known as the “Isolation of the Soul.”

Patanjali’s ethics are based on the doctrine of the One Source. Brotherhood epitomizes them. Friendliness and love build; hate and suspicion destroy. These basic positive and negative opposites are found throughout manifestation, including man, of course. The bright single line of Brotherhood, based on Truth, cuts through all differences. It pierces through and links all planes, all states and conditions, all beings and forms of matter and of consciousness. Persevering devotion to the Supreme Spirit within, apprehension of our true duties and responsibilities, correct livelihood—these lead to wakefulness, to mind-control, or meditation, and to the most valuable capacity of shutting out from our disciplined lower mind all “questionable things,” by the most efficacious process that Patanjali recommends: “the calling up of those things that are opposite.” This purifies.

The peculiar work of the voluntary ascetic, Patanjali says, “is neither pure nor dark,” but *spiritual*. It permits him to face the rapid fructification of his past Karma and to pass through the necessary experiences and tests with that equanimity which comes only from

knowledge and understanding. Because he is not desirous of results, he acts always using his comprehensive knowledge of his own complex nature, harmlessly, in harmony with the great laws and purposes of Nature and with a gradually developing prevision of the effects they will produce on others and on himself. Further personal Karma is thus avoided as he turns himself into an impersonal force for good. He becomes the focus for the Karma resulting from all works, good or bad.

He has the great vision of Universal Nature, living, conscious, vibrant, intelligent one vast Whole; also the vision of his own position: one of many struggling brothers surrounded by beings, some behind, some his equals; and the vision of Those ahead, the Buddhas, the Masters of the human race, Ascetics of Sacrifice, Compassionaters and Guardians of Humankind. Such a vision ought to lead aspirants, chelas, disciples, ascetics, more quickly to the path of compassion-renunciation that in the end all must tread.

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CLEAR thinking would lead us to the conclusion that six steps, taken in time, can save us from the impending peril.

One is the timely realization that our own benefit lies in the betterment of all. Second: that the goal of our life is neither blind power nor ill-earned money, position or property but happiness and peace that come from a clear conscience and from a concern for the well-being of others. Third: that we have a responsibility for our actions. If we neglect our duty, we will incur sorrow for our own selves sooner or later. Fourth: that we are not descended from apes but from divine ancestors and, so, we should awaken our inherent divine potential. Fifth: that we must bring love and moral values in our relationships. Sixth: Universal love in our relationships can come from the realization of our real identity which is that we are souls, children of God, and are, therefore, brothers. This is the six-point formula for Universal Harmony.

—B. K. JAGDISH CHANDER

## THE DYNAMIC EFFECT OF ATTITUDES

...all our troubles in life arise from ourselves, no matter how much they may seem to come from the outside; we are all parts of the one great whole, and if you try to centre your mind upon that fact, and to remember that those things that seem to trouble you are really due to your own way of looking at the world and life, you will probably grow more contented in mind. It is your own mind you should watch and not the circumstances in which you are placed.

—W. Q. JUDGE

Kicking against the pricks hurts only the one who kicks. Moreover, the pricks seem to enjoy it, for being kicked, they keep coming back....The thing to do is to take higher ground, mentally; read and think about high themes; regard only the good, the meaning and purpose of Life as a whole. If in earnest in this way, the evil is dissipated like the mists before the morning sun.

—ROBERT CROSBIE

THE story is told of a youngster who called out from her bedroom window to her playmates that she could not join them that evening for the usual games. On being asked: "But why?" she explained that Mother had said she was to stay in her room until she changed her attitude. "Well, then, hurry up and change it," retorted one child. "But I can't, I don't know how!" And after a few seconds she exclaimed: "Why, I don't even know what an attitude is!" At this confession another child became greatly alarmed and said: "Good gracious, then what will you do?" "I'll have to wait until it changes itself," was the reply.

Many adults are today like this youngster. They know not what is wrong with them and so cannot set about putting it right. They too are waiting for "it" to change, and while they wait they fret and fume and look outside for the cause of their misery, blaming life, providence, circumstances or others. They have yet to realize that not only are all obstacles and all difficulties of our own making, the results of our own errors, but our attitude today determines their



value to us in the present. Our real environment is not in the outward circumstances but in our thoughts and mental habits, in our desires and our emotional make-up. It is the quality of these inner thoughts and feelings that reflects itself in the external environment, and that is why running away from his surroundings will not enable a person to escape his own self-made destiny or *Karma*. The latter he carries with him wherever he goes, and will again produce similar circumstances in the new place. When this is understood, the only true and permanent remedy is also perceived, namely, that the change must be an inner one, a change of heart, a new orientation of mind, in other words, a change of attitude!

The crisis our civilization now faces is primarily a moral one. Our attitude to life, our viewpoints, have become distorted and must be set right. With all our worship of science we are fundamentally unscientific. We boast of our scientific achievements and we use the tools scientists have provided. But with all these scientific wonders we fail to apply the discipline of science to ourselves, to our viewpoints, our methods, our habits and our attitudes. We have remained ignorant of the basic law of all scientific knowledge, the impersonal facing of our problems, determined to seek the right solution. We have become "conditioned to failure." Not knowing where the cause of our troubles lies, we are resigned to going on as we are, to wait for something to happen that will somehow bring about a change.

The understanding of the dynamic effects of attitudes upon ourselves, our lives and the lives of others becomes thus a pressing need of this hour.

What are viewpoints? Much help can be derived by turning to ancient philosophy and recalling the six schools of Indian thought, the *darshanas*, each approaching reality from one point of view. While the six systems agree on certain essentials, each one sets forth its own special doctrine which flows from its own attitude. And when this is accepted it should also make for real tolerance. There is, however, a seventh point of view, the inner, and it is here that the reconciliation of the six schools is possible. For that inner viewpoint is their synthesis and belongs to *Gupta-Vidya*, the Secret Doctrine.

In the oft-quoted Vedic story of the six blind men and the elephant, we have a practical illustration of the importance of viewpoints. For, while it is usually interpreted to signify the blindness of ignorance, it can also denote the difference of approach. Each blind man projected his own "picture" on to the elephant he touched. And this is true of every man. Each one of us reads and interprets the world outside on the basis of the contents of his consciousness. In that inner consciousness we have built a "picture" of what we believe this world to be and it is this image that we project outside. Also, like the six blind men, each of us is sure he knows the real world; he alone is right, all others are wrong. And yet we are not really seeing what is actually there but only what is there coloured, distorted or transformed by that "picture" we have projected. How many of our arguments and disputes would evaporate if we could only remember this! How ridiculous and truly "unscientific," as well as "unphilosophical," appear isolationism and provincialism, as also arrogance and intolerance, in this context! We need a little more humility and charity. And we need philosophical perception coupled with courage and self-reliance.

Let us watch our own mind and correct our wrong viewpoints. Let us stop looking at life and its circumstances in the habitual egotistic way we have been doing, and, taking higher ground mentally, look at everything from a new viewpoint, that of the Self, the Divine *Avalokiteshwara*, of which we are but channels, placing our only faith, reliance and trust in Karma, the Divine Law; let us use every situation, however unpleasant or painful, as a means towards greater insight, deeper sympathy; and, while not abandoning our own intuitions, let us cultivate charity towards all, tolerance rooted in understanding. In other words, let us stop looking at life from a selfish viewpoint and begin to look at it from an unselfish one.

Thus gradually we shall begin to glimpse the meaning of the golden injunction: "Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly."

## IN THE LIGHT OF THEOSOPHY

Everyone seeks happiness, but the quest for it is, ironically, the cause of much unhappiness. Desiring happiness as an end in itself, say mental health experts, can keep it out of our reach. The only way to achieve real happiness, some teach, is by making others happy.

In the January/February issue of *Psychology Today*, psychologist Steven Reiss suggests that we can achieve happiness by clarifying our values and then living accordingly. We doom ourselves to misery, he says, when we confuse happiness with fleeting pleasures. After surviving a life-threatening illness, Reiss began to take a new look at the meaning of life. Based on a survey of more than 6,000 people, he offers insights about what it really takes to be happy:

Harvard social psychologist William McDougall wrote that people can be happy while in pain and unhappy while experiencing pleasure. To understand this, two kinds of happiness must be distinguished: feel-good and value-based. Feel-good happiness is sensation-based pleasure. ....Since it is ruled by the law of diminishing returns, the kicks get harder to come by. This type of happiness rarely lasts longer than a few hours at a time.

Value-based happiness is a sense that our lives have meaning and fulfil some larger purpose. It represents a spiritual source of satisfaction, stemming from our deeper purpose and values....Since this form of happiness is not ruled by the law of diminishing returns, there is no limit to how meaningful our lives can be....

How can we repeatedly satisfy our most important basic desires and find value-based happiness? Most people turn to relationships, careers, family, leisure and spirituality to satisfy their most important desires....

Value-based happiness is the great equalizer in life. You can find value-based happiness if you are rich or poor, smart or mentally challenged, athletic or clumsy, popular or socially awkward. Wealthy people are not necessarily happy, and poor people are not necessarily unhappy. Values,

not pleasure, are what bring true happiness, and everybody has the potential to live in accordance with their values.

In the same issue of *Psychology Today*, well-known therapist Albert Ellis insists that we manufacture much of our own misery and, more important, that we have the power, through rational thinking, to improve our outlook and feelings.

Happiness is not the same as satisfaction of desire. While we stake our happiness on getting what we desire, we remain the sport of circumstances. Most of us are not aware that it is only *in* their own nature that true happiness may be found. There is within each one a place of peace—a place unaffected by the turbulence and trials of life—but instead of turning within, we are forever searching for happiness outside of us. That which we truly *are*, that which forever stands, that which forever knows, partakes eternally of Bliss—the essence of happiness. A true philosophy and a new interpretation of our existence has to be looked for.

In this age, the state nearest to happiness is attained by those wholly devoted to right action. Duty, selflessness, is the “royal talisman,” the final panacea. “If you can do no more than duty,” we have been assured, “it will bring you to the goal.”

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It is recognized today that human rights inhere in every human being everywhere and are an international responsibility. Yet too many people in too many countries are still being denied these rights. Koichiro Matsuura, Director General of UNESCO, writes editorially in *Unesco Sources* (January-February 2001):

The persistent violation of basic human rights anywhere on this earth effectively means that they are being denied to us all: because human rights are universal. They cannot be divided. Wherever injustice degrades an individual, or group, of our human family, it necessarily affects us all.

States have committed themselves legally to respect, defend and promote human rights. But human rights depend

on each and all. Concerned individuals, non-governmental organizations, institutions and civil society at large, need to help make human rights a living reality. Every one of us is a sentinel.

Today we consider extreme poverty, gender discrimination, social and cultural oppression to be offences comparable to the violation of freedom of thought and expression. We also regard the denial of education, of a decent standard of living, of individual integrity and social dignity, of individuals' right to develop their creative potential fully as unacceptable outrages that must be addressed.

The achievement of these rights necessarily brings to the fore the need to respect further rights. All rights are, in the deepest sense, interlinked. Poverty breeds the despair on which hatred and violence thrive. An adequate livelihood goes far to encourage tolerance—hence respect for the rights of others. Education is an eloquent case in point. Education in itself recognized as a human right must absolutely be made available to all, with no restriction based on gender, class, ethnic group, or creed. Moreover, it is through education that each and every one of us may from childhood on acquire wider awareness of universal human rights and abiding respect and tolerance for others.

Human rights are only effective if people know about them; many still don't. Education can change that. In this United Nations Decade of Human Rights Education, attempts are being made to promote a genuine culture of human rights through a variety of educational programmes.

The human rights struggle, based as it is on the inherent dignity of man, irrespective of race, colour, sex, language, religion, political or other opinion, national or social origin, birth or other status, comes within the wider purview of the Theosophical Movement. Mankind is of one species and forms one indivisible whole. If the concept of human rights is not to remain a mere abstraction, it needs to be demonstrated on logical, philosophical, metaphysical, and even scientific grounds that all human beings have spiritually and

physically the same origin, that mankind is essentially of one and the same essence and that essence is one. Nothing, therefore, can affect one nation or one man without affecting all other nations and all other men.

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Just how old the universe is, still remains a matter of debate among astronomers and many conflicting theories have been advanced. Now, using a new chronometer, an international research team estimates the universe to be at least 12.5 billion years old (*Science News*, February 10). Timothy Beers of Michigan State University in East Lansing explains that the universe must be older than its oldest stars, which formed one to two billion years after the Big Bang. It is believed that the more precisely astronomers can determine the age of these stars, the more closely they can arrive at the age of the universe. Various methods are being tried to date these most ancient stars formed from nonradioactive elements.

*The Secret Doctrine* (II, 68-70) gives figures from an ancient Brahmanical calendar—figures that are not fanciful, but founded upon actual astronomical calculations. According to the esoteric doctrine, the age of our solar system alone is 1,955,884,687 years (this was in 1887). As for the whole Universal System, or "Brahma's age," it requires 15 figures to express its duration! "As we are now only in the Kali-yug of the twenty-eighth age of the seventh manvantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time allotted to the world." (*Isis Unveiled*, I, 32)

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The theory that the remains of ancient cities exist under those of the present is not a new one. Marine archaeologists have recently found evidence that three Egyptian legendary cities once actually existed. Herakleion, Canopus and Menouthis were described by such chroniclers as Herodotus and Strabo; but, in the absence of any physical evidence, archaeologists and historians have wondered

for centuries whether these cities did exist. *Popular Science* reports that a scientific team led by French marine archaeologist Franck Goddio has answered that question, discovering remnants of the cities beneath the sea near Alexandria, Egypt.

More than 2,600 years old, the locations date to when Egypt extended farther into the Mediterranean. The ruins were found four miles off the coast in 30-foot-deep waters after an electronic survey of the Bay of Aboukir.

The discovery gives archaeologists the first physical evidence that the three sites existed. Historians believe the cities were built in the 6th or 7th century B.C. Buildings, temples, monuments, and colossal statuary remains, evidence that the cities were once thriving urban centres....Temples to the Egyptian gods Isis, Osiris, and Serapis made all three sites a destination for worshippers....

How the three cities met their end is still a bit of a mystery. An earthquake seems the most likely cause, according to Amos Nur, a Stanford University geophysicist who mapped the area.

Mr. Judge explains in his article "Cities Under Cities," originally published in *The Path* for November 1892 (reprinted in *The Heart Doctrine*), the phenomenon of modern cities standing over ancient ones that lie buried intact many feet below the present level:

If we can imagine the first coming of a population to a place never before inhabited, the old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus—are gathered over the place and present pictures of houses, of occupations of busy life on every hand, and, as it were, beckon to the men to stay and build. These "fairies," as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and

when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and again. Nature's processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin appearance to the new coming people. And thus are not only cities built in advantageous positions, but also in places less convenient.

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Why do some people, otherwise cool-headed, give vent to anger while driving a car? While some researchers say that "road rage," as it is called, is like any other form of anger, others believe that there is more to it—that "something about driving can unleash a monster in all of us."

Gerry Byrne writes in *New Scientist* on this problem:

What is it about the car that provokes such negative passions in normally meek people?...At Trinity College Dublin, transport psychologist Ray Fuller puts this down to what he calls deindividuation, the process that prevents us relating to the other driver as a person...."Face-to-face contact is vital for so much social interaction, and it tends to be taken for granted," says Steve Stradling of Napier University in Edinburgh....

Having got angry, why do a significant minority take their anger further? Sometimes it can go as far as getting out of the car to remonstrate, or even fight, with the other driver.

One view, more prevalent in some cultures than others, is that venting anger serves as a form of catharsis: keeping it in is harmful, while letting it out makes you feel better. Research by psychologist Brad Bushman at Iowa State University in Ames suggests that people who are emotionally distressed vent their anger to improve their mood....

Bushman has since shown that venting frustration can make people feel good in the short term—but at a price. It makes them stay angry much longer, which is hardly a good idea if you're driving....When people are angry they are not given to efficient thought processing, says Marcus Raichle, a neuroscientist at Washington University in St. Louis, and this could have a bearing on the road rage phenomenon....

These displays of anger might have other serious consequences. Connell, the AA psychologist, says it is well established that angry drivers are more likely to end up in an accident.

Anger beget more anger. We often suffer much more from anger than from the very thing at which we are angry. Psychological studies reveal that anger is often more destructive when it is allowed to erupt than when it is suppressed; and outbursts of anger rarely relieve whatever caused it and usually aggravate the situation, disabling the person from reasoning. We use many common phrases that show our recognition of this fact: "He was so infuriated that he lost his mind"; or, "He was so angry he could not speak"; and so on. Mr. Judge wrote:

There is no such thing as having what is called "righteous anger" and escaping the inevitable consequences. Whether your "rights" have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love—absolute toleration—are cultivated. (*U.L.T. Pamphlet No. 18*)

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