

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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ASSOCIATION WITH A PURPOSE

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How many goodly creatures are there here!
How beauteous mankind is! O brave new world,
That hath such people in 't!

—*The Tempest*, Act V, Scene 1

IT is sometimes true that where a few may fail, the many will succeed. Where efforts are no longer selfish, work done in the company of the like-minded is bound to achieve its results in time. Centres of the United Lodge of Theosophists were established to draw aspiring hearts together, to canalize their efforts along the right lines of endeavour and to bring home to the many the soothing message of the Wisdom-Religion. There is a call to serve, to suffer and to sacrifice. Personal gains have to be discounted in favour of that larger gain which belongs to the pure soul only and is therefore shared by all pure souls equally. Autonomous in its working, each such centre of the one Lodge is meant to serve as an oasis in the arid deserts of a sense-intoxicated world.

What does an Association calling itself the United Lodge of Theosophists seek to achieve? The answer is contained in the "Declaration" which is adopted by all U.L.T. centres the world over. In that document, which is in fact the charter of the Lodge, the work to be done by the associates who have joined together in a common endeavour is thus set forth:

A Magazine Devoted to The Living of the Higher Life

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That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF, a profounder conviction of Universal Brotherhood.

When a Brotherhood of this kind is aimed at, what is it that is implied? Of exactly what relationship between man and man are we to become profoundly convinced? No doubt, the juxtaposition of the two ideas—the one of a truer realization of the Self, the other of a conviction of Universal Brotherhood—provides the clue. But before the intimate connection of both these ideas can be seen, it becomes necessary that we ascertain where even at comparatively lower levels true brotherhood can be seen and practised. What is aimed at is no mere sentimental unity of an hour nor a mere joining together in a brotherhood of convenience. Correct friendship—*satsang*—would be meaningless if vice can claim brotherhood with virtue. Light and darkness cannot be made to merge on any plane though they have their appointed tasks and each exists for the experience of the Soul. But they must be recognized for what they are—as two extreme poles of the same magnet. However, when they are pitted the one against the other, they needs must remain separate and opposing poles. The student dare not equate the shades of darkness with the active forms of day.

In an Association like U.L.T., where each associate is thrown on his own responsibility under the Declaration and the Pledge of association, it is well to consider the limiting and sometimes conflicting atmosphere that each aspirant is likely to bring and which in larger or smaller measure may militate against the knitting of the Lodge into a homogeneous and cohesive whole. All depends on the contribution each one brings as his own offering to the Lodge. This offering may outwardly look specific. In reality, the associate is offering up his own conglomerate self, that strange mixture of good and bad which for the time being constitutes his own diversified make-up. Each aspiring soul longs to be assured that

its weaknesses can be kept away and immunized so that they do not weaken the brotherhood nor taint the image of the Lodge. Vain hopes these; but the Lodge exists to take these weaknesses in its stride. With the help of the united many, the failing brother can be lifted out of his personal rut of misery. In the measure that this is achieved or abandoned, is the measure of the innate strength of any Lodge.

It is important that each associate realize that he and his co-associates bring into the group the impact of their personalities. Desires in all their variegated shades will be there—those that are patent as well as those that are unexpressed or suppressed. All these have the potency to spread their magnetic influence within the group. Anger will be there; bottled up most of the time yet bursting at the seams in moments of unrestrained passion, and sought to be excused by that term which has all too often become the opiate of the Soul—“righteous anger.” Greed will be there too, ready to pounce on somebody's territory, jealous of its own possessions, gloating over its ill-gotten gains. Only the sentimental and the foolish will refuse to see these forces working away among brothers and associates, corroding friendships and undermining unity. It is the presence or absence of these forces which makes the image of the Lodge dark and foreboding and sterile, or light and beneficent and potent.

When an associate comes across a blemish in another associate, he rarely brings to mind the parable of the mote in the eye. His first reaction is often one of revulsion. “How can I call such an one my brother or affirm before the world my close association with him!” To each brother comes a time when he poses this question to himself. He is of course unmindful of the fact that the insidious force of his own latent qualities may have been the influence—unseen, impalpable—which may have pushed his brother over the brink! Then, there is always the human frailty of magnifying another's fault and turning the blind eye to one's own divagations. Leaving considerations of self-righteousness out of the reckoning, the opportunities afforded by such circumstances are unique.

Transplanting the same experience to another sphere, we might ask: What should be the attitude of a brother to another who has succumbed to a contagion? Should he disown the relationship? Should he isolate himself and refuse to be near his brother till the latter has regained his health? Is he not entitled to treat him as a leper, a being to be avoided, his company shunned till he comes back to normal health? It is under circumstances such as these which try one's soul that lessons in ethics are imbibed. The same circumstances also present invaluable opportunities for the failing brother. Will he, for instance, get dejected when, instead of sympathy and the helping hand which he expected, he gets the glassy eye and the perfunctory hullo? Will he be quick to acknowledge his fault and make atonement? Will he seek the appropriate remedy in the Scriptures? Will he be humble enough to receive proffered help and sympathy, or will he stand in proud isolation amid the turmoil of his griefs?

The guideline for testing the existence of brotherhood was given by a Master of Wisdom when he wrote that what hurts one must hurt the other, and that which gladdens the heart of 'A' must fill with pleasure 'B'. What is one to do when a brother looks on the downfall of another with smug satisfaction and the usual "I told you so"? What when a brother covets the job of another and schemes to oust him from it? Does love triumph, or will recrimination and bitterness cast their sickly hue on the whole group? Is there going to be an unseemly scramble for the seats of power; the jockeying for positions; the recourse to courts of law; the washing of dirty linen? The history of the first 50 years of the Movement saw all these questions put squarely to the members of the then Theosophical Society. In the scramble for positions, unity went by the board. But such circumstances must always arise where personality clashes with personality and the larger issues are forgotten. The froth must come to the surface whenever the heat is applied; but then, if you want gold, smelting of the ore becomes a necessity. It is those only who can take the rough with the smooth, who understand that brotherhood stems from something deeper

than the personality, deeper than either mind or soul, it is these alone who will be able to carry on through good and evil report and keep the lines unbroken.

The Declaration aims at the dawning of a deep "conviction" in the associates of a sense of Universal Brotherhood. Does the Declaration also give a basis on which such a conviction can be founded and fostered? Says the Declaration: "It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is '*similarity of aim, purpose and teaching.*'" It is only on this basis that the firm conviction can be founded. If there is anything that goes counter to the "aim," it has to be eschewed. If there is any action that is likely to go counter to the "purpose," it has to be examined, judged upon and put aside if found unworthy. If there is a "teaching" that is not in conformity with the teachings of Madame Blavatsky and her Masters, it has to be noted and laid aside in the same manner as the student lays aside the teachings of orthodox creeds and fanatic sects. If in the world there were only a few who adhered strictly to the triple unity of "aim, purpose and teaching," a cohering force would be generated which could permeate and protect the whole. Each unit of the group has to understand that he alone does not have the cause of the Movement at heart. He must realize that others, too, feel for the cause as he does, and perhaps more strongly. What is important is that each brother salute in the other his selfless desire for service and sacrifice. Brotherhood when it is actively pursued will therefore imply the observance of the triple unity in oneself, the unstinted appreciation of work done along the same lines by others and the reaching out of a willing and anxious hand to those who are in need of support in their own work towards the furtherance of that unity. Even a little of this practice if diligently pursued with a firm position taken and with the end in view will strengthen the inner resistance to forces of disunity.

The conviction of Universal Brotherhood must, however, remain partial—a conviction by degrees—so long as the individuals or for the matter of that the group, has not realized the Self; and this

is a work of ages. The consciousness having been located in the higher mind, the aspiring Soul must reach out and beyond towards that which is superior to that higher mind. That which chains the human consciousness to lowly things is the entanglement of the mind with matters, issues and considerations which are by their very nature impermanent. The body and its adornments, the desires and their trappings, the aspirations and their self-centring attachments are so many dragging weights that clip the wings of the higher mind and prevent it from soaring towards the empyrean blue.

An association such as is envisaged by the Declaration of the U.L.T. becomes the training-ground for any aspiring soul that chooses the special path chalked out by the Masters of Wisdom. Here, the student meets with problems and circumstances where he can exercise his new skill at eschewing the personal and the selfish. Years and lives must necessarily pass in endeavours when from little acts of service the associate rises to a total surrender of that portion of time, money and effort which is his to command. There must come descending cycles also of gloom and uncertainty when the wavering soul wonders whether the “cause” is worth it all, and whether he should not divert some of his possessions to family, friends and household. Some associates have thus fallen by the wayside and have given to individuals that which was dedicated to mankind. They pass on, their past efforts not wholly lost, leaving the aroma of their previous aspirations. There is hope for them still. A few more incarnations in humble settings, and the lesson would have been learnt. But this is important to note: No human judgements, no criticisms and raising of the shoulders is permissible even in the case of outright failures. They who have invoked their Self in the work to be done in the company of other associates are individuals apart whose only judge, saviour, refuge, resting-place and friend is that Self. Bow down to that Self, and steadily, as you watch and worship, its light will grow stronger. There is a time to work and also a time to watch and to wait.

GOD AND PRAYER

IF we study history, whether of the most ancient civilizations or of modern progressive and cultural movements, we find that people's concepts of God rooted in their inherited religious creeds have exerted a sweeping influence, sometimes to uplift and inspire, at others, to degrade and to enslave. One very striking fact, however, that we notice in such historical study is that in the earliest civilizations there was knowledge of true religion. The culture of the Vedic times in old India, or that of Chaldea or of ancient Egypt, was not reared on mere superstition or on little understood phenomena of Nature. These cultures and civilizations were founded on knowledge inherited from still more ancient times, till we come to the “dawn of manhood” when Divine Sages incarnated among earthly men and taught them the secrets of arts and sciences, of agriculture and architecture. As we study the evolution of ideas even in these grand civilizations of the past, we see the cycle of wisdom, pure and benign, coming to a close. We find a silent but perceptible separation taking place between on the one hand seers and sages, the bards and the makers of myths, and on the other hand the growing band of the *hoi polloi* to whom God and prayer and religion were becoming more and more matters of ignorant faith and blind belief.

Theosophy takes a very different view from that of modern science in reference to the birth of man and of human history. It teaches that the starting point of human civilization was not in savagery, but in the descent of great and glorious “Sons of Light and Wisdom” who incarnated on earth to teach and to guide, to instruct and to inspire infant humanity. Therefore at the “dawn of manhood” there was no religion of mere belief. This is described in *The Secret Doctrine* (II, 272-73). Religion then was a matter of knowledge. Man then felt the presence of God within him; he knew the magic art of divine communion. Today man believes in a god he knows absolutely nothing about, and as he has lost the art of true prayer or divine communion, he often indulges in meaningless

appeals and petitions, and sometimes in the harmful exercise of his thought, will and feeling.

It is necessary for us to note the difference between the Theosophical view of the genesis of culture and civilization and that of modern science. Science teaches that we started in savagery and have now reached the high level of knowledge we possess; Theosophy teaches that we started in genuine innocent devotion and have, through the descent of cycles, come to our present position of disbelief or blind belief about God and the right approach to God, which is what prayer is. It also teaches that the ascent of cycles has begun and humanity is bound to awaken and become once more the possessor of the Ancient Art. We shall then know, by and in our own individual experience, what we felt as true and beneficent when we were in our innocence of soul-childhood and lived brotherly lives of purity and holiness because of the grand examples of our Divine Instructors. When we throw off our selfishness and ignorance and learn for ourselves the Magic Art of a life of Universal Brotherhood, we shall reach the child-state we have lost.

To begin with, Theosophy *does* teach the existence of Deity and also it *does* recognize the value of the right approach to that Deity. It describes as prayer the communion between Man and Deity. Theosophy is not atheistic, nor agnostic; Theosophy is Divine Gnosis, *i.e.*, the knowledge about Deity, which knowledge is obtainable by the method of right communion or prayer. Theosophy offers *knowledge*, not mere belief, about the nature and powers of Deity.

Knowledge of and about Deity can be secured by the human mind, and to aid the mind in its efforts study is recommended. Study is the first step in prayer or communion with Deity. The first step is *not* mere repetition of some sacred text. If one desires to approach God, one must know something about the nature of God. Therefore the very first truth to grasp is a definition of Deity. It is to be found in what is known as the First Fundamental Proposition of the Secret Doctrine. Deity is defined as the Principle of Life.

The expression, Principle of Life, is not as simple as it sounds; it implies that Life and God are one and the same. Life is God; Deity is Life. But what is Life? Science knows many things *about* life, but it does not know *what* Life is. The ordinary human mind is not capable of knowing what Life is directly, because that mind is in the habit of depending upon the five senses and the brain. Life cannot be sensed by the five senses.

Theosophy puts forward some fundamental concepts about Life or Deity. Further, to enable us to understand better, three symbols are offered. The first step in prayer is study of these three symbols which are so to speak pictures or portraits, idols or images of God. These symbols are: Space, Time, Motion. Deity is Space, Deity is Time, and Deity is Motion; but as Deity is Life, we must look upon Life itself as Space, Time and Motion.

Space is omnipresent, present everywhere. Look around you, not only with your eyes but with your mind. Can you conceive, can you at all think, without the basis of space? You will find it impossible. Space is everywhere, so is Deity everywhere, so is Life everywhere. So, through this symbol we learn that Deity or Life is omnipresent. It is Existence itself.

The next symbol is Time. Time not only gives us an idea of the present existence, but also of the past and the future. When we think of Space we think of the Present—*i.e.*, the Presence of Deity or Life everywhere. But Time immediately brings to us the thought of the Past and the Future. In the symbol of Space the Present looms large and formidable, but in the symbol of Time the Present dwindles down to a minute, a second, a hundredth part of a second. The Past is long, the Future is long, but the Present is very short. Go in your mind to the most distant past, and behind it there is a still more distant past; similarly beyond the most distant future there is a still more distant future. So the symbol of Time adds to our concept of Existence that of the ever and ever Existent. Deity or Life is Existence for ever and ever.

The third symbol is Motion. The very idea of Time brings us to Motion. Time is movement. Minutes move to make an hour; hours

make day and night; months make years, centuries, *yugas* and *kalpas*. But we also perceive Motion in Space. In the cities there is motion; in the dark jungles there is motion; on land and sea there is motion; in the sky there is the motion of clouds, of stars, and of air itself. There is not an inch of space where movement or motion of some kind is not taking place. This Motion symbolizes the creative urge of Life. Life is not static or stationary; Life is Motion. At every point of space, at every moment of time, Deity or Life is showing the creative urge. Everywhere there is the perpetual Motion of Life.

The first step in right prayer, *i.e.*, study, shows us that God is Life, and that It exists everywhere and is moving all the time, producing everything. God or Life has within itself the urge of creativeness. Add to these ideas one more: as God or Life is omnipresent, it is in you, in me, in all of manifestation, everywhere; therefore we must use our mind to look for God or Life within ourselves.

This is the second step in prayer: we must search and find the creative urge of Life within ourselves. Each one of us is ever-existing Life with its creative urge. Within us is Spiritual Consciousness or Life or God; and we have to see for ourselves that at the core of our being we are divine, omnipresent like Space, boundless like Time, and ever-creative like Motion. Unless we look for the Spirit within ourselves, which can be united with the Universal Spirit, the positive or constructive aspect of prayer cannot begin. The activity of our senses and of our brain, of our feelings and desires and of our mind, obtrudes upon our attention. A hundred noises from outside, and others which arise from inside, in the blood and the brain, overpower us. So our second step in prayer is self-examination.

Self-examination is in two steps: First, the examination of our weaknesses, vices and faults, also of our merits and virtues. The second step is the affirmation of the Self who examines, the Self who takes charge and says: "This weakness must go, this virtue must evolve"—the Self who controls the wandering mind. Our

communion with Deity or our prayer will not be successful until we have found the Spiritual Soul in us who is the witness of the wandering mind, of the rising and the falling desires, of the many sense-activities. When to the first step of study, the second of effort and practice is added, we soon come upon the Soul within which is creative and godlike. The difficulty of this stage is lack of regularity and of perseverance. By establishing a regular habit of communion with the Self, every day, preferably in the morning, we can succeed; but that effort must be regular, not spasmodic. By persevering regularity we soon establish our own law of cycles; and that mental and psychic habit once formed, our task becomes less difficult.

To make the morning exercise of finding the Self fruitful, we have as regularly to attend to the night exercise of reviewing our day. Every night we must review our thoughts and feelings, note the words we uttered and the deeds we performed, and the Soul in us must fearlessly pass judgment. This night exercise is a help to communion with the Self—the exercise that has to be done in the morning. In this second step of prayer, the lower or devilish self in us gets controlled and the higher or divine self gains expression. The night review enables us to control and purify the lower; the morning search enables us to come upon the light of the higher. But between morning and night there is the day during which we are able to see the results, in so much success, so much failure. When, as a result of the two steps of study and the dual self-examination, we recognize the Soul within us as a radiant entity, then by its aid we are able to perceive the radiance everywhere. But, as nothing comes without effort and endeavour, we must try to seek this radiance in all things and all beings, and that is the third step in prayer. Study is the first; seeking the radiant Soul within ourselves is the second; seeking the light of Spirit everywhere is the third.

The third step of prayer is also called *yoga* or union; union between the Soul in us and the Spirit everywhere. Just as we must study and practise self-examination, so also we must actively seek

the radiance of Spirit in everything, in all beings. People say, “God is everywhere and in all creatures,” but how many try to act up to that? The Light of Deity is more beautiful than the light of the sun or of the moon; and that Light of Deity is hidden in the heart of everyone.

That Light, that Glory, ever exists, but has receded from our own active thought. Because our desires and passions have pushed it behind, we are like men and women groping in the dark without light.

The third step of prayer as outlined above is to deliberately try to see the Good, the True and the Beautiful everywhere. Behind a mass of vice there is some virtue hidden; in a heap of falsehoods we shall find a stray truth; in abject ugliness there is some strange beauty. These we must try to look for. The difficulty is that sentimental people are not discriminative, and they often see falsehood as truth, vice as virtue, and ugliness as beauty. God is everywhere, but only the God within us can perceive It in all places and at all times. When this perception is gained, we have begun that *yoga*, union with the Divine, which is the gaining of Immortality.

So Deity or God is omnipresent, boundless, creative Life everywhere, including within ourselves. Prayer begins in study, goes to self-examination, seeks the radiant Soul within, and by its aid looks for the radiance of God everywhere. Knowledge is available, and one method of obtaining that knowledge is through the service of human souls. That service enables us to see the truth, the virtue and the beauty that are hidden everywhere. Through that service we advance and get closer to the God within.

I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavour.

—HENRY DAVID THOREAU

SPIRITUAL YOGA

The process of Self-purification is not the work of a moment, nor of a few months but of years—nay extending over a series of lives. The later a man begins the living of a higher life, the longer must be his period of probation, for he has to undo the effects of a long number of years spent in objects diametrically opposed to the real goal. The more strenuous one's efforts and the brighter the result of his work, the nearer he comes to the Threshold. If his aspiration is genuine—a settled conviction and not a sentimental flash of the moment—he transfers from one body to another the determination which finally leads him to the attainment of his desire.

—A MASTER OF WISDOM

RAJA-YOGA: the true system of developing psychic and spiritual powers and union with one's *Higher Self*—or the Supreme Spirit, as the profane express it. The exercise, regulation and concentration of thought. Raja-Yoga is opposed to Hatha Yoga, the physical or psycho-physiological training in asceticism.

—H. P. BLAVATSKY

YOGA, meditation, cosmic consciousness, the mystic experience—these and other equally great and sacred terms have made the headlines in newspapers and people are discussing glibly matters they know very little about. There is much misunderstanding, and confusion grows worse confounded as reports and photographs appear in the media. How incongruous to associate publicity with the practice of *Yoga*! We read of diplomas obtained after a few months' training, of assurances that the pursuit of *Yoga* will make no demands upon the practitioner, who need not change his ways and may continue to enjoy the “good” things of life. It is stated that it matters little or not at all *why* you want to go in for *Yoga*, or what mode of life is yours; if you take to *Yoga* you will achieve wonders.

And so *Yoga* is the fashion of the hour and people are taking to

Yoga as they would take, let us say, to swimming or to playing golf; nay, worse still—to smoking or to drugs; overlooking altogether that spiritual *Yoga* is itself a way of life and demands severe self-discipline.

Broadly speaking it is first necessary to distinguish between *Hatha Yoga* and *Raja Yoga*. The former deals primarily with the body; the latter with the inner man. The one is physiological; the other moral, mental, and spiritual. *Hatha Yoga* claims to establish health and to train the will. *Raja Yoga* is concerned with the control and purification of the mind and is rightly described thus by Damodar K. Mavalankar:

Raj-Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

Were the advocates of *Hatha Yoga* to keep to their physiological exercises and their effects upon the body, the danger would not be so serious. But while teaching *asana* and *pranayama*, posture and breathing exercises, they promise the development of spiritual powers and the attainment of higher levels of consciousness. These are possible only through the cultivation of virtue, and the first step is a clean life.

Down the ages all the Great Teachers have stressed the need for purity, virtue, and righteousness. As stated by one of them: “Lead the life necessary for the acquisition of such knowledge and powers and Wisdom will come to you naturally.” (*The Secret Doctrine*)

The leading of the life is indeed the *sine qua non* condition for obtaining Wisdom; for the latter springs from within or rather from above; it is the divine afflatus from the Spirit in Man and cannot descend and be made manifest except in those pure of heart.

The literal meaning of the word “*yoga*” is union, and true *Yoga* is union with the Divine. One must be misguided indeed to believe that the gifts of the Spirit are to be obtained without the purification

of the human personality. Sanctity is the mark of the true *Yogi*, of the man who has attained union with the Divine.

In the *Bhagavad-Gita* Krishna gives two most beautiful and suggestive definitions of *Yoga* which at once place it in its right perspective, that of a spiritual science and an art of living:

Equal-mindedness is called *Yoga* (II, 48)
Yoga is skill in the performance of action. (II, 50)

Yoga is thus the training of the mind and the right performance of action.

Patanjali's *Yoga-Sutras* is rightly considered the classic *par excellence* on *Yoga*, and modern *yogis*, genuine or otherwise, quote from it profusely. Most people, however, do not study the book themselves and are ignorant, or conveniently overlook, that Patanjali, like all spiritual Teachers, stresses the need for self-purification as the preliminary step. *Yoga* begins with a rigorous moral training, and this ethical preparation precedes the actual practice of concentration as a specialized technique of meditation.

In the *Yoga-Sutras* this preparation is described under two headings: the first is *Yama* and the second is *Niyama*. Let all those attracted to spiritual *Yoga* and desirous of taking it up carefully study and endeavour to practise the steps—five in number—given under *Yama* and *Niyama*.

Briefly stated, they are as follows:

Yama consists of *ahimsa* or non-injury; *satya* or truthfulness; *asteya* or integrity; *brahmacharya* or continence; and *aparigraha* or non-attachment to possessions.

Niyama comprises *saucha*, purity; *santosa*, contentment; *tapas*, mortification; *svadhyaya*, study; and *Isvara pranidhana*, devotion to *Isvara* or God.

Only when all these virtues have been practised with some degree of success can the next stage be entered upon without risk. The moral tone of the practitioner has been raised; his life has become one of temperance, virtue and purity; his character has been ennobled and purged of egotism; his life is one of service.

“Seek this wisdom by doing service, by strong search, by

questions and by humility..." says Krishna in the *Bhagavad-Gita*. (IV, 34)

This ethical preparation alone entitles the aspirant to undertake the practice of concentration as a technical discipline. To ignore *Yama* and *Niyama* and begin with *asana*, bodily posture, and *pranayama*, control of breath, is not only wrong, but positively dangerous. Foolhardy is the one who dares to dabble in *Yoga* without the protective armour of purity.

"KNOWLEDGE MUST BE CAREFULLY OBTAINED WITH A PURE MOTIVE," says W.Q. Judge, and again: "Motive is highly important and must be examined and tested countless times." Therefore those who want to go in for *Yoga* must ask themselves the question: Why do I want to practise *Yoga*? They must be of pure heart and of unselfish motive, remembering the injunctions and the warnings given in all spiritual traditions. All strike the same note and say: "Be of clean heart before thou startest on thy journey." For it is a sacred journey indeed, a holy pilgrimage, that which leads to union with the Spirit. May we prepare ourselves to undertake the sacred journey to the abode of Light and Truth Eternal wherein dwell the true *Yogis*!

LAW is operative everywhere and upon every being, because the Law is not something separate from him; it is not separate from the inner spiritual man. Law is the law of man's own action. So, as we act along those lines that affect others for good or for evil, we necessarily receive the return from those good or evil effects which we cause others to experience. Each individual is the operator of the Law; according to his actions he gets the reactions; according to his sowing, does he reap. In place, then, of the idea of a revengeful God, we have the ideas of absolute Justice and individual responsibility.

—ROBERT CROSBIE

THREE MODES OF CONSCIOUSNESS

INSTINCT, intellect and intuition are three different aspects of the mind, or three different modes of consciousness at different levels. The mind is the most important vehicle of the self-conscious thinker or the reincarnating Ego, who functions through it. The mind in man is dual, the higher and the lower. The higher mind is the repository of noble ideas and aspirations which lead the soul to its Divine Parent, Atma-Buddhi. The lower mind is entangled in the lower kamic principle, and both together play havoc on the material plane of life. Though consciousness operates in the different kingdoms of Nature at different levels, endowing them with different powers, self-consciousness, the reflective consciousness, the thinking, reasoning faculty which gives the power of choice and speech, is the prerogative of man. Hence, in the animals only one aspect of mind functions, and that is instinct; and because they do not possess the power to reason, their instinct is purer than that of man. It is an innate power of the divine in them not corrupted by reason. All three, instinct, intellect and intuition, have but one root and source, the divine principle of life and law.

The latent mentality which, in the lower kingdoms is recognized as semi-consciousness, consciousness, and instinct, is largely subdued in man. Reason, the outgrowth of the physical brain, develops at the expense of instinct—the flickering reminiscence of a once divine omniscience—spirit. Reason, the badge of the sovereignty of physical man over all other physical organisms, is often put to shame by the instinct of an animal....Reason is the clumsy weapon of the scientists—intuition the unerring guide of the seer. (*Isis Unveiled*, I, 433)

Intuition is the right perception of existing things, the knowledge of the non-existent. Whether the knowledge pertains to the physical world or to the inner invisible world, it is clearly perceived and understood. Intuition is looking directly at the ideas behind the words. It belongs to the immortal aspect within each one of us—

“the Man that was, that is, and will be, for whom the hour shall never strike.” So, intuition is on a much higher level than instinct.

In another place in *Isis Unveiled* (I, 145), Madame Blavatsky mentions instinct as “the spiritual *unity* of the five senses” which works when the reasoning faculties seem paralysed and the body is exhausted. Thus, we have not inherited this faculty from the lower kingdoms, but it is divine in essence. At the dawn of manifestation, when the divine life and light differentiates into many, many rays, and each Atmic ray starts its obligatory pilgrimage, that ray develops from itself its spiritual vehicle, Buddhi, which becomes the sixth principle in man. Both together form the Monad, the eternal pilgrim, which completes half the circle of necessity passing through all the forms of life from the most ethereal to the grossest, under natural impulse, in accordance with cyclic and karmic law. It was during this period that the instinctual aspect in man was developed. At this stage, man was only man in form, but not in mind. Spirit and matter had equilibrated in him and he needed the help of the creative hierarchy comprising the mind-born sons of Brahma, who actually incarnated in the most advanced forms and projected a spark in others, thus making of man a thinking being. This was the infancy of humanity when man derived his thinking faculty, his self-consciousness, and became a thinker and chooser. From this point onward, his evolution proceeds through the power of thought, by self-devised ways and means, till he reaches the goal of human perfection. With manasic consciousness added to the Monad, Atma-Buddhi, it becomes the Divine Triad, Atma-Buddhi-Manas. Atma-Buddhi is divine on its own plane, but Manas, the human soul, has to win its divinity and immortality. H.P.B. states in *The Secret Doctrine* (II, 513) that our mind is “our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine Mind*—we would be surely no better than animals.”

This principle of Manas has to make constant effort to unite

itself to Buddhi, otherwise it becomes like the cold reason of the scientist. Hence the need to seek always the guidance of the Divine Parent. So Manas is required for Atma-Buddhi, the impersonal Monad, to radiate its divine light. It is the awakening of Buddhi and its conjunction with Manas that brings full enlightenment. Students of Theosophy are advised by H.P.B. in *The Secret Doctrine* (I, 278): “Since this work *withholds far more than it gives out*, the student is invited to use his own intuitions.” One has to learn to read not only between the lines, but also within the words; to try to get to the ideas rather than be confused over words. This great monumental work was written in a particular manner so as to arouse the intuitive faculty. Average humanity has yet to unfold fully its manasic consciousness, for most men still live on the kama-manasic plane. Therefore, to acquire new ideas and a new attitude is a difficult task for them. It is the inner urge to acquire wisdom, to practise virtues, to become the better able to help and teach our fellow beings that will bring about the needed change. The animal-man has to become truly human, then only he can try to become divine. It is not head-learning but soul-wisdom that is needed on the spiritual path. A devoted and consecrated life may bring us back the knowledge which was ours in former births.

In the earlier races, man had the third or the divine eye, when he was purer in nature. As he left behind that pure stage and as his moral nature was degraded, he lost that power of intuition which we are trying to awaken and regain. It is only true devotion that will bring us back the knowledge which was ours in former births. Theosophy is the quickener of life which has brought us the wisdom of the ages in modern garb. If, with a true heart attitude, those seeds of wisdom are nurtured, our mind will be purified and raised to the higher level of Buddhi-intuition, the power of discernment and discrimination. The pure mind, besides, will help the development of the pure instinct. All three, instinct, intellect and intuition, are necessary on the path of the eternal pilgrim marching towards his own perfection.

THE TRIPLE DISCIPLINE

Guarding speech, controlling mind, not doing wrong with the body, a man keeps the three avenues to action clear and thus finds the Path shown by the Wise.

—*The Dhammapada*

THE above quotation advises the aspirant to keep clear the three avenues of speech, mind and body so that the immortal soul of man may have proper instruments, proper channels to carry on its physical, mental and spiritual work and find the Path shown by the Wise. It is the inner Path of wisdom and compassion, of purity and peace, of service and sacrifice, of harmony and happiness. It has been not only indicated by the Wise but actually trodden by them. Thus we can see the need to do the same if we are in earnest.

These three avenues or channels are not separate from one another but are closely linked, though not understood as such by many, and hence the chaotic condition of the world. There must be perfect harmony between thoughts, words and deeds. It is usually considered that actions are performed only on the physical plane by one or another organ of action. From the Theosophical point of view thoughts are the seeds of action. These seeds are sown in our minds, and words and deeds are but their visible effects. Thought-power is the greatest force for good or evil, and if speech and action depend on it, how much more important to begin with the purification of the mind! It is stated in *The Voice of the Silence*: “Strive with thy thoughts unclean before they overpower thee”—a very strong warning to indicate how thoughts can drag the soul down. Only soul-wisdom can purify the mind and set it right. Hence the necessity to practise daily the purification of the mind. A pure and well-directed mind is a precious possession of the soul, and it can render greater service than even a mother or father can; so also a wrongly directed mind can do us greater harm than anyone else. Therefore, it is necessary to understand that we are duty-bound not to corrupt the mind but always to elevate it in the service of the soul.

H.P.B. states in *The Secret Doctrine* (I, 280):

Man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task.

Plato said that Ideas rule the world. Noble and high ideas and ideals bring about noble and loving deeds that would help the world. Speech is closely connected with mind. When man had not acquired the light of self-consciousness he could only utter sounds, not articulate speech. It was only after the divine intelligences lit up the mind of man that he developed speech. Untruthful speech, evil speech, ugly speech, scandal, gossip, etc., are the result of a corrupt mind. “Truth is the speech of inward purity.” Whether the speech is deliberate or impulsive, pure or impure, it is the result of the mental attitude.

Hence the need to strive to help the “divine evolution of *Ideas*” and to become a co-worker with Nature. The sun and the moon and the stars, the seasons, the trees and the plants, the brooks, the rivers and the oceans, all perform their tasks cyclically, harmoniously, in an orderly, methodical way. Cannot we also become co-workers with Nature? We have our days and nights, sleeping and waking, working and resting; if in the performance of all our duties, high or low, we follow the beautiful pattern of Mother Nature, and observe the great law of cycles and the law of cause and effect, we too can become co-workers with Nature, and help the divine evolution of Ideas through example and precept. It is a great task, but a very important one, and the sooner we begin it the better for the world. “Causes sown each hour bear each its harvest of effects, for rigid Justice rules the World.” The world is in need of great ideas which would change the minds and hearts of people and bring about that real unity for which all the great Teachers have come, giving the selfsame teachings, but human nature does not seem to change! It is the duty of students of Theosophy to keep on circulating the divine ideas of the mighty philosophy, so that they may touch a soul here and there and awaken him to his responsibility.

Next, we are asked to do no wrong with the body. The body has to be used as a living temple of a living god. It has to be a proper channel for the work of helping our fellow beings, for lifting them up to a higher level of consciousness and real life. Everything has to be achieved while in the body. The seven principles in man are combined while in the body. The human soul has to acquire immortality while in the body. The after-death state is but a period of assimilation; therefore all our efforts in the right direction, on all planes, must be deliberately put forth while in the body. Thus it can be understood why we are instructed to do no wrong with the body. Neither self-indulgence nor undue self-mortification, but moderation in all things is prescribed by all the great Teachers, as by Sri Krishna in the Sixth Chapter of the *Bhagavad-Gita*. The body has to be active and alert, the mind tranquil, the soul as a firm and flaming diamond. Then only can the soul reflect the light of the Divine Parent and find the Path.

“The Path is one for all, the means to reach the goal must vary with the Pilgrims,” says *The Voice of the Silence*. One may prefer a steeper climb, another may choose winding ways and go slower. One may find the path of knowledge more suitable to him; another, the path of action; and a third, the path of devotion. Ultimately, they will all lead to the destined goal and merge into one path, the path of royal knowledge and of royal mystery. The important point to remember is to continue with the triple discipline with patience and perseverance, till one beholds the glorious light Nirvanic. Then comes the final choice, whether to enjoy the rest and bliss of Nirvana, or to return to earth to help suffering humanity, to point out the path to other souls, to teach them the meaning and purpose and goal of life, and bring them out from darkness to light, from ignorance to wisdom, and from death to immortality.

Enter the Path! There spring the healing streams
 Quenching all thirst! there bloom th' immortal flowers
 Carpeting all the way with joy! there throng
 Swiftest and sweetest hours!

ARE WE SELF-GOVERNED?

FROM the hour of birth to the dying day, we come under outside influence. It is helpful to examine the factors that influence us and to see what aspect of our nature is influenced.

Organized religions try to appeal to a certain portion of our nature and to stir it into action. But, if we ask the priests, “What is the constitution and character of that portion of my nature that you are appealing to?”, there is seldom a convincing answer. Orthodox religion does not appeal to our reason, for religion and reason do not go together.

Then there are the teachers of the youth, those who impart knowledge in schools and universities. Science and modern learning make an appeal to a certain portion of our nature, namely, our reason. But how much do the modern scientists, philosophers, psychologists and men of learning know of that part of our nature to which they appeal, and what its relation is to the whole man?

In the same way, what we read in newspapers and books, and what we see or hear in popular entertainments or advertisements, influences us, but when we probe further and ask to know something about that portion of our nature which is influenced, we have no satisfactory answer.

These are the factors to which the majority of people look for enlightenment. Anyone who knows how to arouse our passions, no matter of what kind, can veritably lead us by the nose, whither he will. If a person knows the secret of injecting into a certain portion of our nature an appetite that was not there before, or of arousing one we were unaware of, he can lead us to a religious heaven and equally to a religious hell.

We say that man is master of himself, yet he is swayed by others all the time, for good or ill. A single individual in a position of power can, merely by signing his name to a declaration of war, plunge a whole nation into combat. A single word sometimes has a magical effect and makes people hurl themselves in one or another direction. Take the word “God”. Anyone who chooses to use his

faculties can very quickly ascertain for himself that the God of orthodox religions is an absurd fiction; yet, how many have hurled themselves into action, sometimes even destructive action, at the magic of the word “God”! How does this come about? The secret does not lie in the churches, or in any power outside of us. The secret lies in the mysteries of our own being.

What the churches try to appeal to is the moral nature in man. In so far as they can awaken and arouse the moral nature, a tremendous force has been evoked. What is our moral nature? It is that in us which, perceiving that there are things beneficial and things hurtful to ourselves and to others, aspires always to do the beneficial things; perceiving that there are things noble and things ignoble, that there are vessels of honour as well as of dishonour, seeks to throw its force, its energy, its power of action, in the direction of the noble and the honourable rather than the ignoble and dishonourable. Every great accomplishment in the world has been made possible by an appeal to the moral nature of men and women. Not only this, but also every maleficent and ruinous thing in this world has always been produced by an appeal to the same moral nature.

What is the explanation? It is worth looking into. How is it that, in the name of, say, Christ—a Being who himself embodied compassion absolute, who was himself a living, walking, human testimony to universal fraternity—how comes it that in his name millions of men and women have been brought to hurl themselves at each other's throats? It is because these people, their moral nature once aroused, took, not the channel of Truth, but the channel suggested, like hypnotized victims. No matter how otherwise intelligent or noble, once get a person hypnotized and he will believe anything he is told, he will do anything that is suggested to him.

What is the secret? These men disregard that portion of their nature which is just as important and necessary as the moral nature, namely, their reason. No one who accepts the teachings in the Sermon on the Mount can ever be persuaded to lift his hand against another man if he uses his reason. He would say, “I don't care who

or what it is that bids me persecute men, deny them their liberty of conscience, their freedom of thought. Whoever tries to persuade me to do that in Christ's name is worse than Judas Iscariot; he betrayed but one man, but he who makes the Christ appeal and incites men against their fellow men is ten thousand Judases rolled into one.” And yet every day great masses of people are betrayed by an appeal to their moral nature, and their mental and reasoning faculty is lulled to sleep, so that when they persecute other men they are acting as if that portion of their nature which is aroused is their *whole* nature.

Once the moral nature is fully aroused, reason at once becomes a slave to the suggestion implanted; and, therefore reason will work to the utter undoing of the moral nature. No more infernal doctrine has ever been preached than the doctrine of vicarious atonement: a murdered man who has not yet uttered the confession of faith goes to hell for all eternity, while the murderer, if he but says that he believes in the self-sacrifice of Jesus for the salvation of mankind, has his crime forgiven! Can one find a greater invitation to cupidity, to hypocrisy, to any abomination one can conceive of—and all this practised and preached in the name of the Most High! In Christianity today, in spite of all the talk about a Christian renewal, there are millions of men and women whose reasoning power, in so far as it relates to their moral nature, is as much under the domination of a hypnotizing religion as is that of a victim in the hypnotizer's chair.

Turning to modern science, how is it possible that it should have the hold that it has at present on the best minds of the race? Anything that goes in the name of science has today the same hypnotizing effect as religion once had. Science appeals to our reasoning faculty—at the expense of all the rest. We do not see that the same consequences are entailed as when the priest appeals to the moral nature. Using our reasoning faculty only, we come to the point where the moral nature says: “What is the use? Why should I deny myself anything I can get? Why should I make sacrifices for another? Let us eat, drink and be merry, for tomorrow

we die. Each one for himself and the devil take the hindmost!" No one ever performed a kind act as a result of reasoning it out. Every time we reason with our moral impulse, we do not act up to it.

So, our religions crucify the reasoning nature, our sciences crucify the moral nature, and yet both natures are in us. The same result accrues to the followers of modern science as to the followers of popular religion, and that result is—irresponsibility. If one does not take into consideration the moral aspect of things, then he is not a complete human being.

Take the example of vivisection. Vivisectionists believe that the end justifies the means. They do with an animal what they would not for a moment submit to themselves, and they say they are doing this for the sake of humanity—and humanity swallows it! Is it any wonder that diseases multiply faster than remedies? And when we chase the scourge of disease out of one organ of our bodies, the same old scourge reappears in another organ and we give it another name. The way vivisection is justified today is a fair sample of modern scientific thinking.

Every government in the world is using the very ablest talent it can enlist for preparing weapons of wholesale murder. Our enemy of today is our friend of yesterday and will be our friend tomorrow. And so, when we find ourselves in such a moral relation with another that we call him a friend, our reason tells us to do what we can to help him; and when we are in antipodal moral relation with him who till this moment was our friend but whom we now call our enemy, our reason is enlisted to devise ways and means to do him injury. Why do we do that? It is because we do not think; it is because we do not look in the right place for an answer to our problems. If we study our nature with care we shall know all about the laws of evolution. We shall know the beginning, the middle and the end of all things. We shall know our past and the past of this solar system. We shall know our future and the future of this solar system, because it is all locked up in the being called Man.

THE SPIRIT OF BROTHERHOOD

VERY few persons deny their faith and belief in human Brotherhood; nor do they deny the right of others to a similar belief or faith; yet few seek the source from which this feeling arises.

In our modern world, Brotherhood has become synonymous with the idea of "group conformity" within a social, political, scientific, philosophical or religious sphere, and such groupings vary from race to race, nation to nation.

It is only when we begin to question the reason why such a universal faith and belief should find such diverse ways of expressing itself, ways that tend to separate instead of uniting the races and nations making up the Human Family, that we try to seek the answers that will substantiate the belief in the reality of Brotherhood that we all have, yet cannot explain. Does not the very natural feeling that the idea or ideal of the Brotherhood of Man evokes within most of us show us the intrinsic truth underlying the idea?

The teachings of Theosophy give a key to the understanding of this feeling innate in the hearts of so many, yet understood by so few. These teachings tell us that, in the early childhood of Humanity, devotion arose spontaneously in the minds and hearts of men towards those Exalted Beings who watched over them and taught them the arts and the sciences as well as spiritual knowledge. This early stage of our present Humanity's evolution was called the "Golden Age" or the "Age of Innocence," when men were of One Mind, One Heart and One Religion, and so felt and knew their Unity or Oneness with one another. (See *The Secret Doctrine*, I, 210-11, and II, 272-73)

Mankind during this period knew its Elder Brothers, its Instructors and Protectors, who then moved freely on earth. One of the ideas burnt into primitive man's consciousness at that time was that the Power which united him to all his brothers was to be found within himself.

The struggle for independence that we see everywhere reflects

perhaps a similar struggle that took place as men grew from childhood to maturity, from dependence to independence, by accepting the responsibility of their own individual evolution. This led in time to the sense of separateness, the great curse from which Humanity suffers even now.

Humanity requires today those valiant Souls who, perceiving the true cause of human misery and suffering, are willing to renounce the idea of individual salvation to work for and with Humanity in the true spirit of Brotherhood, seeking within themselves that Unity which transforms dependence into independence, and independence into interdependence.

This requires once again the recognition of the Lodge of Elder Brothers, of Perfected Souls or Compassionate Buddhas, who remain ever within the sphere of our world in order to help their younger brothers to assume their responsibilities as brothers to their fellow men. They send in our midst from time to time a Messenger from their own Fraternity, to keep alive in the world their Message and Teachings, the study and application of which on our part will help to establish on Earth a nucleus of Brotherhood based upon the true concepts of God, Law and Being, or Spiritual Evolution.

In order to re-establish a true basis for religious, philosophical and scientific thought, the Message for our time and era was reiterated through the writings of Madame H. P. Blavatsky, the accredited Messenger sent by the Elder Brothers, who are the Living Embodiments of all that they teach, and whose Message can transform the faith and belief of those who study and apply it into the Compassionate Wisdom of the True Brothers of Humanity.

The field for this transformation is the inner nature of the student who determines to become a disciple of the Great Teachers. Dependence on the Teacher must in time give way to independence in thought, word and action, but this independence must be based on the true concept of Interdependence, which is the basis of true Self-Knowledge and Universal Brotherhood, as embodied in the lives and teachings of Great Souls, the Mahatmas.

IN THE LIGHT OF THEOSOPHY

With the growth of terrorism in the world, there has been a rush to identify and explain it on the basis of Samuel Huntington's "clash of civilizations" thesis, expounded in his well-known book under that title. The reality, writes N.S. Rajaram in *The Hindu* open page, is that "terrorism represents no civilization and follows no boundaries." He examines aberrant behaviour like terrorism or megalomania from the Vedantic perspective:

The major drawback of geopolitical theories, like Huntington's clash of civilizations, is their failure to account for human behaviour, especially aberrant behaviour. Ancient Indian thinkers on the other hand have made a profound study of this aspect of conflict. It is surprising that Indian humanities scholars have by and large failed to take advantage of the vast body of knowledge available to them in their own tradition. Yoga, Vedanta and many other sources provide alternative visions based on insights into human behaviour. A study of Indian sources shows that conflicts like what we are faced with were not unknown to the ancients who had made a profound study of the causes and effects that underlie them. They analysed them from the viewpoint of human tendencies rather than as reflections of geopolitics. They characterized them as Daivic (divine) and Asuric (demonic) traits and saw conflicts as resulting from the clash of values (or dharma) deriving from them. In this context, it is a serious error to interpret dharma as religion or sect. Seen from this Vedantic perspective, what we are witnessing around us is no clash of civilizations, but a clash of values or dharmas. This is an age-old conflict, between the material and the spiritual. Most evil in the world is due to excessive preoccupation with material wealth and power. This tendency is called Asuric by the ancients. The spiritual or the trait that seeks harmony is called Daivic...The Daivic leads to freedom and the Asuric to bondage. [cf. *The Bhagavad-Gita*, Chapter XVI]

How are we to account for these traits, or what they stem from? The Vedantic view is that there are three fundamental

tendencies (or *gunas*) that control human behaviour; the combined action of these on the people, especially the leaders, leaves an imprint on the history of any era. These tendencies are: *sattva* (light or purity), *rajas* (power or aggression) and *tamas* (darkness or ignorance). Any combination of these determines the history of an epoch. Particularly dangerous is the combination of *tamas* and *rajas*—aggression driven by ignorance. This is what we call fanaticism. *Tamas* sees *sattva* or light of knowledge as the enemy. Its goal is to destroy *sattva* and plunge the world into a Dark Age. This has happened many times in history. This is what forces of fanaticism are trying to do to the world today....It is no clash of civilizations but a clash between Daivic and Asuric forces. For civilization to survive, the Daivic forces must combine to defeat the Asuric combination of *tamas* and *rajas*. This is the message of Vedanta.

The subject-matter of psychology is the “mind.” It focuses upon how we perceive, attend, think, remember and use language, emotion, motivation and social interaction. But what is mind, and is the subject-matter of psychology within the domain of scientific investigation?

Dr. Sarah Eaggar, writing from London, focuses on the problems psychology faces (*Purity*, April 2003):

Psychology, as it stands today, is more a collection of disparate disciplines than a conceptually ordered and unified research programme. The notion of a superparadigm to link these models would have to unify all the current philosophical and conceptual languages.

Methodologists and philosophers of science have been endeavouring to find an acceptable method of studying “mind.” It is not clear whether psychology as a scientific type of inquiry is a suitable means of gaining knowledge about the mind. For example, the special nature of mind with its inability to be directly observed makes it difficult to examine it “scientifically.” To do so requires making quite large conceptual

leaps by reducing it to other more observable things such as brain states or patterns of behaviour. Despite all these efforts, the “mind” remains in its own special conceptual and language domain. Words like intention, motivation, love and experience sit awkwardly in a physicalist paradigm.

Upon reflection, the question “is the mind fit for science” could be better answered by asking “is science fit for the mind”? If whatever knowledge we have, or seek about the mind, remains largely unscientific, what does this imply about the scope and nature of science? Does psychology need repositioning within a larger framework of knowledge?...

Given that psychology attempts to unify the domain of mental phenomena with that of observable behaviour, it has to involve itself in metaphysical decisions about the relationship between mind and body....

It would not appear that artificial intelligence or any other materialistic explanation of mind is able to answer the current philosophical questions about what it means to be human....In an era of increasing violence, it appears that the important problems left for the world to solve concern the nature of human beings themselves.

H.P.B. called psychology the “Science of the Soul,” and her article under that title is a vigorous critique of the psychological conceptions which resulted from the materialistic assumptions of the science of her day. Even today most psychologists believe that mental phenomena are caused by the brain, that brain states cause consciousness. Occultists, says H.P.B., believe otherwise:

We have sought far and wide for scientific corroboration as to the question of spirit, and spirit alone (in its septenary aspect) being the cause of consciousness and thought, as taught in esoteric philosophy. We have found both physical and psychical sciences denying the fact point-blank, and maintaining their two contradictory and clashing theories.

The concerns of “cosmic preservationists” go further than those

of environmentalists. They believe that even rocks have rights and should not be abused. The natural world, in general, they say, has some intrinsic value that we should respect beyond those values that we humans find useful. *New Scientist* (January 4) has this to say:

This idea of “environmental ethics” entered the mainstream with the publication in 1975 of an essay by none other than Holmes Rolston III. He believes that nature possesses value independently of people, and that we therefore have a duty to respect it and protect it for its own sake. He wants us to get away from the anthropocentric view of the environment held by most people in the West, a view he sums up thus: “For them, humans can have no duties to rocks, rivers or ecosystems, and almost none to birds or bears; humans have serious duties only to each other, with nature often instrumental in such duties.”

Have his ideas caught on? Yes, they have spawned entire movements, such as Earth First, a radical green activist group, and the Deep Ecology Movement, whose members seek a relationship with the natural world as “deep” as the relationship they have with people. Deep ecologists believe in a sacred relationship between humans and nature. As Arne Naess, the Norwegian philosopher and mountaineer who founded the movement, puts it: “We need to get rid of subject, object and something in between, the 'me-it' relationship. All is one. This is about feeling rather than thinking.”

With the CD ROM market booming and TV channels beaming war footage round-the-clock, Gulf War II made its mark on young minds. Violent video games have become more popular with children than ever before, reports Anubha Sawhney (*Bombay Times*, April 3). For some adult minds, however, this trend is rather disturbing.

Psychiatrist Sanjay Chugh explains that children's fascination for war games is an external expression of an internal problem.

Parents should try to understand the minds and feelings of their children in order to give them proper guidance. Says Chugh:

Chances are that if a child sees and plays games involving war and brutality continuously, he or she will fail to realize the gravity of the situation. Such children are more susceptible to committing acts of violence.

Those who allow children to watch violent video games, or give them weapons for toys and regard with amusement their play with such weapons, are incurring unthought-of Karmic responsibility. “The capacity of children for the storing away of early impressions is great indeed,” wrote H.P.B.

Inclusion of the study of ethics in the medical curriculum has raised a controversy. *Bombay Times* (March 31) reports both sides of the debate.

Dr. Jyoti Taskar, President, Indian Medical Association, Mumbai, is of the view that no purpose will be served by including ethics in the curriculum. Each person has his or her own sense of ethics. It is something that comes from within, she says, and cannot be forcefully learnt. Besides, how does one decide what is ethical and what is not?

Dr. S. M. Sapatnekar, Administrator, Maharashtra Medical Council, takes the opposite view:

It is very important that ethics is taught. Medicine is a learned behaviour, and every profession has its ethics. And its role is maximum in medicine, given the high level of mutual confidence and physical proximity between doctor and patient....

The inclusion of a curriculum consisting of the sociology of medical ethics will assist doctors to be better health solicitors and decision makers. They also need to understand that they can't always have a consulting-room approach. Even the Hippocratic oath is only a declaration; there's no undertaking

involved. As a result, there's no mutual commitment. Mere utterance of an oath will not solve the problem. Once inducted into the profession, a doctor is not only responsible for his deeds to his own conscience, he is accountable to his profession as well as to society. Studying ethics will help.

The “moral dilemma” in the medical profession, highlighted from time to time, came in the wake of technological advances in medicine all over the world. As Dr. C. Gopalan, president of the Indian Council of Medical Research, once remarked, doctors in a sense gained the world but were in danger of losing their soul. The nobleness of the profession, the concern and compassion among medical men, the doctor-patient relationship that gave a physician a unique role in society—these were fast disappearing. Medicine is no longer humanitarian, but has become technological and “doctors are dancing to the tunes of machines.” The need of the hour is recapturing the lost philosophical foundation of medicine.

Despite the great technical advances of our day, the future of medicine may well depend upon the training of physicians who will once more be humanists.

Who does not want to be happy? Yet few seem to understand what true happiness is. Here is one way of looking at it, as outlined in *Mira* (March-April 2003):

You can't pursue happiness and catch it. Happiness comes upon you unawares while you are helping others. The philosophy of happiness is pointedly expressed in the old Hindu proverb: “Help thy brother's boat across, and lo! thine own has reached the shore.”

Happiness is like perfume—you can't spray it on others without getting some on yourself.

Happiness does not depend upon a full pocketbook, but upon a mind full of rich thoughts and a heart full of rich emotions.

Happiness does not depend upon what happens outside of you, but on what happens inside of you; it is measured by the

spirit in which you meet the problems of life.

Happiness is a state of mind. We are as happy as we make up our minds to be.

Happiness comes from putting our hearts in our work and doing it with joy and enthusiasm.

Happiness does not come from doing easy work, but from the afterglow of satisfaction that comes after the achievement of a difficult task that demanded our best.

Happiness grows out of harmonious relationships with others, based on attitudes of goodwill, tolerance, understanding and love.

Happiness comes from keeping constructively busy; creative hobbies are the keys to happy leisure hours....

Happiness is not to be striven after with energy or trapped by tricks. That for which the majority of men and women give up so much of their life is to be found within their hearts if the proper mental attitude be formed. Happiness or Bliss is an inner harmony, contentment of the Soul. It is brought about neither by what we have or have not; nor by what we do or leave undone. Nor is it caused by our environment, which is but the outer manifestation of our inner state. Mistaking cause for effect and *vice versa*, we seek to achieve happiness by changing our surroundings instead of setting to work on ourselves. There lies the trouble. The force of outer circumstances is fixed; it is we who vary in our reaction.

To be happy is *not* the goal of life. Happiness is to be found only in ceaselessly *becoming*, in an endless series of progressive awakenings which purify our affections.

Italian psychiatrist Roberto Assagioli's parable of three stonecutters building a cathedral in the 14th century, though often quoted, is a good reminder even today that it is our attitude which makes our occupation in life, whatever it is, either lowly or exalted:

When he asks the first stonecutter what he is doing, the man replies with bitterness that he is cutting stones into blocks, a

foot by a foot by three quarters of a foot. With frustration, he describes a life in which he has done this over and over, and will continue to do it until he dies.

The second stonecutter is also cutting stones into blocks, a foot by a foot by three quarters of a foot, but he replies in a somewhat different way. With warmth, he tells the interviewer that he is earning a living for his beloved family; through this work his children have clothes and food, he and his family have a home which they have filled with love.

But it is the third man whose response gives us pause. In a joyous voice, he speaks of the privilege of participating in the building of a great cathedral, so strong that it will stand as a holy lighthouse for a thousand years. (*Life Positive*, April 2003)

Indeed, work is worship. It is within our power to make drudgery divine.

THE phrase “the great orphan, Humanity,” has a deep significance for me. An orphan may also be one who had no parents, as the state of orphanage is that of being without father or mother. If we imagine a child appearing on earth without a parent, we would have to call it an orphan. Humanity is the “great orphan” because it is without parents in the sense that it has produced itself and hence from itself has to procure the guidance it needs. And as it wanders in the dark valley of the shadow of death, it is more in need of help and counsel than the mere body of a child which is the ordinary orphan. The soul is parentless, existing of itself from all eternity, and, considered as soul, mankind is hence an orphan. Plunged into matter, surrounded on every side by the vast number of intricate illusions and temptations that belong to earthly life, it stands every day and hour in need of protection as well as guidance.

—W. Q. JUDGE