



#### About the Author

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He delivers talks and writes articles on theosophical themes, conducts study camps and guided meditation sessions. He has delivered talks on theosophical themes in many lodges in India and abroad. He also conducted the programme of The School of Wisdom and Theosophical Workers' training Camp at Adyar.

His articles have been published in journals like—*The Indian Theosophist*, *The Theosophist*, *Dharmpath* and in a few others. Deep understanding of theosophical teachings reflects in his articles. This book *Theosophical Blooms* is a compilation of 25 selected articles written by him in English. His other books published in Hindi are *Theosophy Ke Ayam*, *Brahma-Vidya Ke Moti*, and *Theosophy Ke Path*—collections of 21, 21, and 19 articles respectively.

THEOSOPHICAL BLOOMS

U. S. PANDEY

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Dedicated to  
*All Students of Theosophy*

by  
U. S. Pandey

Published by  
Indian Book Shop  
The Theosophical Society  
Kamachha  
Varanasi - 221010

First Edition 2023  
Second Edition 2026  
Price: Rs. 450

Printed at  
Creation Graphics  
Indira Nagar  
Lucknow, U.P. 226016

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## Foreword

I am very happy to learn about the book *Theosophical Blooms* written by Bro. U. S. Pandey. This book is a compilation of 25 articles in English written by Bro. Pandey himself on his deep study of theosophical literature.

Bro. Pandey gives lot of his time in lecturing and writing on Theosophy both in English and Hindi. He has been a devoted and popular Theosophist in propagating Theosophy. To serve and enhance this purpose of propagating Theosophy, this book of Bro. Pandey is being published by Indian Bookshop of The Indian Section of Theosophical Society. An earlier book on theosophical articles in Hindi with title *Theosophy Ke Ayam* written by him was published by the Indian Section in year 2019.

Bro. Pandey not only studies and propagates theosophy but he lives Theosophy and has been an inspiration to many members of the Theosophical Society. His work in organising theosophical groups, starting new Lodges and reviving some lapsed lodges in U.P. and Uttarakhand Federation has been commendable. In recognition of his exemplary work he was honoured by the Indian Section with “*Radha Burnier Award for the Theosophist of the Year*” in the year 2022.

I am sure that this book *Theosophical Blooms* will be of considerable help to readers in deeper understanding and in fulfilling the divine task of propagation of the theosophy - the Wisdom Religion.

Varanasi

Pradeep H. Gohil  
President,

The Indian Section, The Theosophical Society

## Preface to the First Edition

Vast literature of Theosophy, having occult significance is available. In studying such literature we encounter with their deeper meaning. By understanding such meaning and following these in life, the student can unfold his/her mental, buddhic and spiritual principles which in turn help in advancing his own evolution and also enable him to help the humanity in its onward march on evolution. Among many descriptions of Theosophy, one is that Theosophy is synthesis of Religion, Science and Philosophy.

The articles compiled in this book have been written after studying the available theosophical literature and matter of articles has been taken from such literature. I have tried not to add my own ideas so as to keep the purity of material as available in source literature, the list of which is given in the References at the end.

Madame H. P. Blavatsky while mentioning in the Introductory about nature of the work of *The Secret Doctrine*, clothes her statement in the words of Montaigne: Gentlemen, "I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM" (I, xlvi). The material of articles in this book *Theosophical Blooms* may give a partial glimpse of that grand Nosegay of Blavatsky.

Many of the articles included in this book have already been published in various issues of the journal *The Indian Theosophist* and few in some other theosophical journals also.

Some readers suggested that the articles be compiled at one place for easy access. This book is being brought out to serve such purpose.

I express my sincere thanks to the authors and publishers of all the source literature from which material has been taken in writing the articles of this book.

I am thankful to Br. Rajesh Gupta for taking much pains in formatting the matter and comparing the proofs and Br. Ashok Kumar Gupta for some suggestions in correcting final proof. Also M/s Creation Graphics, Lucknow deserve thanks for printing the matter in book form.

It is hoped that the book will be of some help to students of theosophy in comprehending and propagating the Theosophy which has also been called as the Science of Soul, Philosophy of Spirit and Religion of Oneness.

Lucknow

U. S. Pandey

## Preface to the Second Edition

The first edition of this book *Theosophical Blooms* has found wide and favorable response from the students of Theosophy. On exhaustion of the copies of the book of the first edition, some requests were received for additional copies of the book. Hence it was decided to reprint some more copies of the book. While deciding to reprint, opportunity was taken to incorporate some punctuation corrections in the matter of the first editions of the book, besides few specific references of original sources as well as addition of a short para at the close of the article 'Cosmogogenesis, Anthropogenesis and Theogenesis, as also a few facts in some others articles. This second edition of the book includes such corrected and updated matter.

I am thankful to the Indian Section for supporting the printing and publishing this second edition of the book.

I express my sincere thanks to M/s Creation Graphics, Lucknow for printing it.

It is hoped that the students and aspirants of theosophy will continue to find this book of help in enhancing and deepening their comprehension of the Theosophy—The Divine Wisdom.

Lucknow  
May 2026

U. S. Pandey

## The Secret Doctrine— A General Overview

The epoch-making work known as *The Secret Doctrine* is the *magnum opus* of H. P. Blavatsky. Her first book *Isis Unveiled* was published in the year 1877, in this book many facts were revealed regarding theology and science and specially such facts which were considered incorrect or false from the viewpoint of the occult science. The great teachers of Blavatsky planned for writing of *The Secret Doctrine* in the year 1885 and it was first published in the year 1888.

**Historical Introduction** by Boris De Zirkoff given at the beginning provides wealth of information on efforts, and significant events involved in writing the book. Following matter from this introduction shows importance of the work and that it is really the work of two Great Teachers of H. P. Blavatsky and also her significant role in it:

‘Dr. Hubbe-Schleiden considered *The Secret Doctrine* to be a work of utmost importance, actually containing the sacred wisdom of the sages of all times. He had found in its pages the keys which could solve the riddles of existence as well of the macrocosm as of the microcosm’ (Historical Introduction, 13).

Reference of two letters from Masters are given; one from Master M., saying that *The Secret Doctrine* was dictated to Upasika partly by himself and partly by his brother K.H.; the second letter from Master K.H., saying that *The Secret Doctrine* when ready, would be the triple production of M, Upasika and himself (ibid, p.16).

In the last week of March, 1887, H.P.B. was gravely ill. ...

During the night H.P.B.'s Teacher had come and restored her failing health. H.P.B. had mentioned that Master had given her choice to die and be free if she would or She might live and finish *The Secret Doctrine*. She chose the latter course (*ibid*, p.39-40).

**The Subtitle of the Book** is, 'The Synthesis of Science, Religion and Philosophy.'

### **Motto**

Below this subtitle and writer's name the motto of The Theosophical Society, in Sanskrit "*Satyan Nasti Paro Dharmah*" and its English version—"There is no Religion higher than Truth"—is also prominently inscribed.

The subtitle and the motto are very significant in indicating the nature of this great work.

To understand the contents of this book, to discover the hidden impulses and to utilize them we must endeavour to realize its structure, scope and method of imparting knowledge.

### **Structure of the Book**

As we all know the book has two massive volumes—titled as 'Cosmogogenesis' and 'Anthropogenesis' and a third volume of Index and Bibliography. Each of the main two volumes has three parts. First part contains Stanzas from the *Book of Dzyan* followed by recorder's commentaries on them. The second or middle portion of each volume deals with the symbolic language of ideas, pictures and myths and their influences on past civilizations and cultures. The third part 'Science and The Secret Doctrine Contrasted' is devoted to comparison and criticism along the lines of science so as to connect the ancient to the modern and to enable the intelligent student to transform his beliefs into knowledge by the use of modern scientific theories,

hypotheses and facts. This part is also full of teaching and instruction, information and inspiration.

H.P.B. has dedicated this book to 'all True Theosophists, in every Country, and of every Race, for they called it forth, and for them it was recorded'. This dedication indicates universal applicability of the vast knowledge provided in the book.

'Preface' and 'Introductory' by the author are given before 'PROEM' and further matter of Volume I—Cosmogogenesis.

'Proem' in itself forms a grand and profound wisdom-teaching on several basic occult concepts like: Evolutionary stages in symbols, Parabrahman and Mulaprakriti, Space as Eternal Mother-Father, Seven Cosmical Elements, Three Fundamental Propositions, Fohat, etc., etc.

Volume II—Anthropogenesis—of the book begins with Preliminary Notes in which three new propositions are given, which stand in direct antagonism to modern science as well as to current religious dogmas. This volume ends with the Prologue to Esoteric Truth and the Motto—THERE IS NO RELIGION HIGHER THAN TRUTH.

List of Illustrations and Table of Contents given at the beginning in both the volumes are useful to the reader in having a general idea of the matter of the book at a glance.

### **The Book of the Future**

H.P.B. wrote in the Introductory that "in the twentieth century of our era scholars will begin to recognize that *The Secret Doctrine* had neither been invented nor exaggerated, but on the contrary, simply outlined; and finally, that its teachings antedate the *Vedas*" (SD I, xxxvii).

*The Secret Doctrine* was therefore rightly called the textbook of the 20th century. Ever since its publication in the

year 1888, the synthesized, rather holistic Knowledge and Wisdom contained in its two volumes have exercised a profound influence over the race-mind and intellect, the effects of which are manifesting in current 21st century and may continue to do so in coming several centuries. A comprehensive study of this monumental work needs to be encouraged, for wider study and assimilation of its contents will prepare the minds of men and women, by unfolding their intuition, to receive further occult truths when the time is ripe.

The writings of H. P. Blavatsky constitute the latest incarnation of the Ageless Wisdom. Of all her writings, *The Secret Doctrine* was regarded by H.P.B. as her best work. But to understand it to any appreciable extent, certain important factors need to be born in mind.

### **Recorder**

The book is not written but it is recorded as mentioned in the dedication. Further in the Proem also, H.P.B. mentions, "... no more than most of the profane, does the writer, or rather the humble recorder, understand those forbidden passages" (SDI, 23).

In the last portion of the Proem the recorder mentions in the NOTE that this work is written for the instruction of students of Occultism. It adds that the reader who is not a Theosophist, is invited to regard all these (1) as a fairy tale, if he likes; or (2) at best as one of the yet unproven speculations of *dreamers*; or (3) at the worst, as an additional hypothesis to the many scientific hypotheses, past, present, and future, some exploded, others still lingering, –with concluding sentence that, "It is not in any sense worse than are many of the so-called scientific theories; and it is in every case more philosophical and

probable" (SD I, 23-24).

But to enjoy a fairy tale one requires power of imagination; to appreciate a dreamer's speculation one should be a philosopher to some extent; to understand a scientific hypothesis one should possess adequate knowledge.

**It is also said:** "The reader can never be too often reminded. ...that the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations" (SD II, 449).

In this regard apothegm of Sage Narada as quoted in *Isis Unveiled* (I, 628) is relevant:

"Never utter these words: 'I do not know this—therefore it is false.'  
One must study to know, know to understand, understand to judge."

### **Very Few to understand**

The study of this book and grasping of the teachings it contains requires a definite type of capacity and a particular faculty.

Thus, we are told beforehand in the Introductory itself:

"Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness based on what he has already learnt. This fact the writer is constantly obliged to bear in mind: hence also the frequent references in this first Volume to matters which, properly speaking, belong to a later part of

the work, but which could not be passed by in silence, lest the reader should look down on this work as a fairy tale indeed— a fiction of some modern brain.

Thus, the Past shall help to realize the PRESENT, and the latter to better appreciate the PAST. The errors of the day must be explained and swept away, yet it is more than probable –and in the present case it amounts to certitude –that once more the testimony of long ages and of history will fail to impress anyone but the very intuitional—which is equal to saying the very few” (SD I, xlvi).

### **Only a small corner of the veil raised**

Two volumes of *The Secret Doctrine*, “though giving out many fundamental tenets from the SECRET DOCTRINE of the East, raise but a small corner of the dark veil. For no one, not even the greatest living adept, would be permitted to, or could—even if he would—give out promiscuously, to a mocking, unbelieving world, that which has been so effectually concealed from it for long aeons and ages” (xvii).

In pursuing our study, then, we should remember that we are contacting only a part of the mighty whole; that part deemed suited and worthy to be given out to the humanity at present stage. The language of symbol and allegory has often been used, personification of principles has been resorted to for purpose of explanation, and names and forms are given as indicators of the nameless and formless. Suited to our civilization is the limited presentation in *The Secret Doctrine* of THE SECRET DOCTRINE—Imperishable, Eternal, Ancient, Constant and Consistent.

The book is related to time and space, to our civilization, and contains the facts which reveal to us our limitations,

individual and racial, but also bring to the daring and the persistent the power to remove those limitations.

### **The Synthesis of Science, Religion and Philosophy**

Its title page indicates its scope: “The Synthesis of Science, Religion and Philosophy.” The nature of synthesis of this work can be understood by following passages in the Preface:

“What is now attempted is to gather the oldest tenets together and to make them one harmonious and unbroken whole.”

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

Further, H.P.B. while mentioning in the Introductory about nature of the work of *The Secret Doctrine*, clothes her statement in the words of Montaigne: Gentlemen, “I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM” (I, xlvi).

However, it is not a synthesis in ordinary sense. It is the unification or rather integration of knowledge obtained by the use of senses physical and super-physical and their power of

observation; by the experience of the soul-consciousness in its capacity of a perceiver of phenomena, a silent witness of the panorama of manifestation; and by deductions and inferences which the mental processes of reason and intuition imply.

The propositions of science, religion and philosophy brought together in the system of synthesis seen in *The Secret Doctrine*, do not clash with each other, but on the other hand blend together in a harmonious whole. Also, the Science (certain scientific facts and discoveries) is discussed in light of religion (scriptural narrations) and philosophy: Religion (Religious symbols and allegories) is explained in light of science and philosophy; and philosophy is explained in the light of religion and science. Thus, an integrated understanding of all these three main aspects of human knowledge, emerges.

Further, this synthesis is arrived not by the method of putting details together, but it proceeds from Universals to particulars. Parts do not lead to whole; the whole reveals parts. From the principles and Fundamentals, applications are made and details are derived. From within without, Unity manifesting into diversity, the synthesis of *The Secret Doctrine* is like quick blossom where every petal of the bud stands revealed in its proper and significant place, utility and value. At times both—Induction and deduction, which are like spirit and matter, complementing each other—are employed for fuller understanding and grasping the tenets of *The Secret Doctrine*.

*The Secret Doctrine* also holds the doctrine of analogy and correspondences. “Analogy is the guiding law in nature, the only true Ariadne’s thread that can lead us through the inextricable paths of her domain, toward her primal and final mysteries” (SD II, 153).

The Law of Analogy of *The Secret Doctrine* speaks of

manifestation proceeding from within without, refers to the Hermetic axiom of “as Above so Below,” and in full measure correlates Cosmos to atom, and clearly shows the interdependence of Noumena to phenomena, archetypes to types.

A relevant quotation is: “From Gods to men, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other” (SD I, 604).

The Law of Analogy and Correspondence, the application of the Hermetic axiom, the correct use of induction-deduction, bring the reader the opportunity of correlating knowledge in all its branches and aspects. By and under such treatment Astronomy and Embryology can be studied together; atoms and solar systems move by identical processes; human body and cosmos are closely knit; physics and physiology harmonize with biology and psychology; theology, mythology, mysticism and ethics become practical and inspiring; mathematics and metaphysics, astrology and alchemy, blend in harmony; science, religion, philosophy reveal themselves as languages sprung from a common root stock—the synthesis called the *Wisdom-Religion*—Theosophy.

The book establishes interdependence of the various branches of knowledge. Scathing denunciation of the false is followed by just and generous appreciation of the true. Therefore, in all its parts everything seems to be thrown in together, “helter-skelter,” but careful and prolonged study reveals to the reader the unmistakable rhythmic swing of mind

of the recorder; order emerges out of chaos, and “a land of promise spreads beneath his eye”.

When a student encounters the innumerable branches of science and schools of philosophy treated in the pages of *The Secret Doctrine*; their varying doctrines correlated, their faults shown and removed, their merits assigned proper places in the scheme of things universal—he gains confidence in his own power of intelligence.

*Isis Unveiled* (I, 511) says thus:-

This “secret doctrine” contains the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge; and alone in this “unphilosophical” doctrine remains buried the absolute in the philosophy of the dark problems of life and death.

### Foundation and Basis

The Foundation of the book is the *Stanzas of Dzyan*. What they are, whence they emanate, how Blavatsky came across and how she used them, make a fascinating tale, but that is another inspiring story.

According to Blavatsky, “the Stanzas from the *Book of Dzyan* form the basis of the present work” (SDI, 13). They give an abstract formula which can be applied, *mutatis mutandis*, to all evolution; to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and exhausted in the effort. The seven Stanzas given in first volume represent the seven terms of abstract formula. They refer to, and describe the seven great stages of the evolutionary process, which are spoken of in the *Puranas* as the “Seven Creations” and in the Bible as the “Days” of Creation

(SDI, 20-21).

As these Stanzas are formulae, abstract and algebraic, their Signs or glyphs are special and strange.

H.P.B. says, “It must be left to the intuitions and higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed, it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain” (SDI, 21).

### Leading towards the Truth

The deeper layer of the human mind has to be brought into use if *The Secret Doctrine* is to be comprehended to any appreciable extent. We evolve as we learn, not only knowing what is taught but gaining the faculty to know more that which is not written or expressed—that which lies “between the lines and within words.”

In grasping the ideas put forward and of those which underlie, the first care should be taken not to mistake personifications for personalities or to materialize abstractions because the latter have already assumed a little of concreteness. Planes of consciousness are not spheres of matter; hierarchies of beings are not always individualized intelligences; Karma is an abstract force and not a personal devil or God; The Absolute, the Logos and Logoi, and The Secret Doctrine Pantheon are concretized.

There is tendency to go into details, to shift the ground of study, which makes us lose ourselves in the bewildering maze of facts, some of which are simply put while others are presented in pictorial or allegorical form. It is necessary to proceed from fundamental principles; the mastering of postulates and axioms should precede the attempt at solving problems and

theorems.

One Fundamental Law, Four Basic Ideas, Five Proven Facts, Three New Propositions and Conclusion given in the book, constitute, so to say, the foundation of the Esoteric Philosophy treated in the book exhaustively. Hence these must be studied and comprehended before undertaking detailed study of the subjects treated in the book and also the book as a whole.

One Fundamental Law enunciated in the book is:

“The radical unity of the ultimate essence of each constituent part of compound in Nature—from star to mineral atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual or physical worlds—this is the one fundamental law in Occult Science” (SD I, 120).

This teaching of the fundamental unity is the hall mark of the system and has to be kept in the back of mind while considering details and parts.

There are four things students may discover as they pursue their studies. First, *The Secret Doctrine* indicates that by comparing the cosmogonies of the ancients, we can discover what is truly universal in them. Second, the book gives a clue to unraveling the genuine history of humankind. Third, it lifts the veil of allegory and symbol from the myths and scriptures of antiquity to reveal the beauty of truth. Finally, *The Secret Doctrine* presents to the eager intellect, to the intuition, and to the developed spiritual perception, the scientific secrets of the universe.

Regarding the Basic concepts on which *The Secret Doctrine* rests and as mentioned in Proem, H.P.B. says, “Once

that the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven” (SD I, 20).

This gives hope that the wisdom or insight gained through deeper study of the concepts in this book should help the student in seeing the true nature of his life-problems and also their resolution.

To study *The Secret Doctrine* in its fullness, to enter creatively into the encounter with immortal wisdom, is to come to H.P.B.’s work with open heart and mind, seeking what has been sought by the wise ones through the ages, following the injunction given by H.P.B. herself: “Follow not me, nor my Path, but the Path I show, which leads to the Masters.” By getting synthesized comprehension of the facts brought out in *The Secret Doctrine*—the student is ‘LED TOWARDS THE TRUTH.’ Then the student is helped in realizing that: “There is no Religion Higher than Truth.”

Following striking and inspiring passage from *The Secret Doctrine* provides us the graphic and grand description of the spiritual realm as it opens to the trained vision of a true Seer. What is said there, is true for us humble folk whose enthusiasm and aspiration bring us the vision splendid as we delve within the pages of this inspiring Book:

“Standing on an open plain, on a mountain summit especially, and on gazing into the vast vault above and the special infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes like the Northern lights during the *Aurora Borealis*. The sight is so marvelous, that, as

the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean” (SD I, 633-634).

### **Prologue and Soil Preparation**

Following matter from last two paragraphs of Volume II of the book is significant:

“To accomplish the proposed task, the writer had to resort to the rather unusual means of dividing each Volume into three Parts: only the first of which is consecutive, though very fragmentary, history of Cosmogony and the Evolution of Man on this Globe. But these two volumes had to serve as a PROLOGUE, and prepare the reader’s mind for those which shall now follow ...

But our explanations are by no means complete, nor do they pretend to give out full text, or to have been read by the help of more than three or four keys out of the sevenfold bunch of esoteric interpretation, and even this has been partially accomplished. The work is too gigantic for any one person to undertake, far more to accomplish. Our main concern was simply to prepare the soil. This, we trust we have done. These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly Upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for Volumes III and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these

volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception with which Volumes I, and II will meet at the hand of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed” (SD II, 797-798).

### **More Material**

Although in the last sentence Madame Blavatsky refers to further ‘almost completed’ Volumes III and IV, no manuscript material answering to such a description has been found. Some papers left by her were published in 1893 by Annie Besant as Volume III (also as Vol. V of the six-volume Adyar edition published in 1938). A portion of the matter (of Volume V – of the six-volume Adyar edition) titled ‘Some papers on the Bearing of Occult Philosophy on Life’ is now published by TPH in a separate book named *Esoteric Instructions* by H. P. Blavatsky and which is compiled by Michael Gomes.

## The Absolute Principle, The PARABRAHMAN

### Descriptions

The first of the three Fundamental Propositions which *The Secret Doctrine* establishes, says: “An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of the *Mandukya Upanishad*, ‘unthinkable and unspeakable.’” Hindus call this Absolute Principle as Parabrahman.

This one absolute reality antecedes all manifested, conditioned being. This Infinite and Eternal Cause is the rootless root of “all that was, is or ever shall be.” Parabrahman, being the “Supreme ALL,” the ever-invisible spirit and Soul of Nature, changeless and eternal, can have no attributes; absoluteness very naturally precluding any idea of the finite or conditioned from being connected with it. Parabrahman (the One Reality, the Absolute) is the field of Absolute Consciousness—and is essentially without any relation to manifested, finite Being, the conditioned existence and of which conscious existence is a conditioned symbol. It is No-thing, No-Being but “Be-ness” (*Sat*), and is beyond all thought or speculation (SD I, 14).

CONSCIOUSNESS, ABSOLUTE, The state of consciousness which is beyond limitation, and hence is beyond the cognizer and cognized. It is thus a state of unconsciousness.

Parabrahman, having no relation, as the absolute *all*, to the manifested world—the Infinite having no connection with the finite—can neither *will* nor *create*; that, therefore, Brahma, Mahat, Ishvara, or whatever name the creative power may be known by, creative gods and all, are simply an illusive aspect of Parabrahman.

It is the ONE LIFE, eternal, invisible, yet Omnipresent without beginning or end, yet periodical in its regular manifestation, between which periods reigns the dark mystery of non-Being, unconscious, yet absolute consciousness, unrealizable, yet the one self-existing reality; truly, “chaos to the sense, a Kosmos to the reason” (SD I, 2).

Parabrahman is not “God,” because It is not a God. “It is that which is supreme (*paravara*),” explains *Mundaka Upanishad*. It is “SUPREME” as CAUSE, not supreme as effect. Parabrahman is simply, as a “Secondless Reality,” the all inclusive KOSMOS—or rather, the infinite Cosmic Space—in the highest spiritual sense, of course. Brahman (neuter) being the unchanging, pure, free, undecaying supreme Root, “the ONE true Existence, Para-marthika,” and the absolute Chit and Chaitanya (intelligence, consciousness) cannot be a cogniser, “for THAT can have no subject of cognition” (SD I, 6).

A Master says: An impersonal, *non*-thinking and non-intelligent Principle is called by Advaitin as Parabrahman (ML, LMWI-30, p. 481).

The Universe was evolved out of its ideal plan, upheld through eternity in the unconsciousness of that Parabrahman.

There is only one permanent condition in the Universe, which is the state of perfect unconsciousness, bare *Chidakasa* (the field of Confucius). ... This grand universe is in reality, but a huge aggregation of various states of consciousness and the

ultimate state of unconsciousness is considered as Parabrahman by the Advaitin.

In *The Key to Theosophy* (Section V, 64), in answer to a query it is said: IT (the Absolute) does not think; for the simple reason that it is *Absolute Thought* itself. Nor does it exist, for the same reason, as it is absolute existence, and *Be-ness*, not a Being.

T. Subba Row in his *Philosophy of The Bhagavad Gita* says: “Parabrahman is not Ego, it is not non-Ego, nor is it consciousness—or to use a phraseology adopted by our old philosophers, it is not *jnata* (knower), not *jnanam* (knowledge) and *jneyam* (knowable). Of course, every entity in this cosmos must come under one or the other of these three headings. But Parabrahman does not come under any of them. Nevertheless, it seems to be the one source of which knower, knowledge and knowable are the manifestations or modes of existence.”

All Vedantic writers of old have formulated the principle that Parabrahman is the one essence of everything in the cosmos. Parabrahman as Spirit-Matter or Matter-Spirit or Substance-Principle is immanent in each particle and is that particle in the manifested universe.

The idea of the Deity according to the Esoteric Philosophy is that there is but One Life – Absolute, boundless, immutable, infinite, antecedent conditioned existence to which It bears no relation, and which, human thought, being finite cannot conceive. It is the unknown, unknowable causeless cause, rootless root of all that was, is and ever shall be. In nameless THAT, universes of duality arise, evolve, dissolve and disappear in regular cycles of manifestation and non-manifestation like the ebb and flow of the tide in the ocean, according to the Karmic and cyclic law inherent in It–Deity and Law being one.

A Master says: “Our teaching respecting the one life is identical with that of Advaitin with regard to Parabrahman. And no true philosophically trained Advaitin will ever call himself an agnostic, for he knows that he is Parabrahman and identical in every respect with the universal life and soul—the macrocosm is the microcosm and he knows that there is no God apart from himself, no creator as no being. Having found Gnosis we cannot turn our backs on it and become agnostic” (ML 88, p. 271).

It (Nirvana) is a state of absolute Rest and assimilation with Parabrahman—it is Parabrahman itself (ML 104, p. 360-361).

In *The Brhadaranyaka Upanishad* the sage Yagyavalka says that whole manifested universe which was, is and will be – is pervaded by *Akasha* (unmanifested *akasha*) and that this *akasha* is pervaded by that which is called *Akshara* (Immutable). It is neither short, nor long, neither of any colour, nor oiliness, neither shadow nor darkness, neither air nor ether, neither savor nor odor, without organs, without *prana*, not measurable, neither experiencer nor visitor, nor eater nor is It eaten by anybody. It is imperceptible, undecaying, unattached. It never feels pain and never suffers. Further that whole manifested universe is in order under Its effect.

Then further explaining Brahman, Yagyavalka says that It is never seen but is the Witness, never heard but is the Hearer, is never thought but is the Thinker, is never known but is the Knower. There is no other witness, hearer, thinker, or knower but THIS, by This *Akasha* is pervaded. This SELF is described as *neti, neti* (‘nor this, nor this’ or ‘not so, not so’, or ‘nor yet, nor yet’). It is imperceptible, undecaying, unattached. It never feels pain and never suffers injury.

Another mantra of the same Upanishad describes: That (Brahman) is full; this (universe) is full. The full proceeds from full. Taking the full of the full, yet remains the full.

Knowing that by knowing which everything is known, that is–duality ceases. What is worth being known cannot be known, but one can become That. You cannot know Brahman because Brahman is the Knower, the subject. It cannot become the object. But you can become Brahman—that is, realize that you are Brahman.

### Various Designations

The name-less Absolute is designated variously in texts like: Non-being, Absolute Being, Adi-Buddha (first or primeval Wisdom), Ain-Soph; Unknowable-being (Herbert Spencer), the One Absolute Reality, The One Secondless Existence (*ADVAITA*), “without a Second,” EN (or *Ain*, *Aior*) is the only self-existent (*Chaldean Book of Numbers*), The ever-unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, *Akshara*–Imperishable, “GREAT EXTREME” (of Confucius), or the Deity concealed by PTAH, Parmarthika (in *Gupta-Vidya*), Ts’u-ts’ai (the Self-Existent in Chinese Cosmogony), *Anu* (the concealed deity in Chaldea), Shoreless Sea, *Anor Aniyān* and *Mahato Mahitan* (smaller than the smallest atom, and greater than the greatest universe) –in Vedantic philosophy, etc, etc.

The Unknowable, referred to in various ways in Rig-Vedic verse, such as “*Nought*” was called later on “Parabrahman.”

### Symbols

The symbols used for describing Parabrahman: The Brahmanical “Golden Egg,” from within which emerges

Brahma, the creative deity; the “circle with the central Point” of Pythagoras. In *The Secret Doctrine* the concealed UNITY—whether representing PARABRAHMAN, or the “GREAT EXTREME” of Confucius, or the Deity concealed by PTAH, the Eternal Light, or again the Jewish AIN-SOPH, is always found to be symbolized by a circle or the “nought” (absolute, *No-Thing* and nothing, because it is *Infinite* and the ALL); while the god-manifested (by its works) is referred to as the *diameter of that circle* (SD II, 553).

The circle indicates the bounding, circumscribing quality of the *All*, the Universal Principle which from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos. ...In symbology the central point is *Jivatama* (the 7th principle), and hence Avalokiteshvara, the *Kwan-Shaiyin*, the manifested “Voice” (or Logos), the germ point of manifested activity. ...Parabrahman or “Adi-Buddha,” while acting through that germ point outwardly as an active force, reacts from the circumference inwardly as the Supreme but the latent Potency (ML111,p. 379).

In *The Key to Theosophy* It is described as a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes—ITSELF.

### Duality and Evolution

This “Be-ness” is symbolized under two aspects— absolute abstract Space, representing bare subjectivity; and absolute abstract Motion representing Unconditioned Consciousness. ... This latter aspect of the one Reality is also symbolized by the term “The Great Breath” (SD I, 14).

Once we pass in from the Absolute Negation, duality supervenes in the contrast of Spirit (or Consciousness) and Matter; the Subject and Object. Spirit (or Consciousness) and Matter are, however, not independent realities, but as the two facets or aspects of the Absolute (Parabrahman), which constitute the basis of conditioned Being whether subjective or objective.

The Great Breath assumes the character of pre-cosmic Ideation which is the origin of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, pre-cosmic root-substance (*Mulaprakriti*) underlies all the objective planes of Nature and is the substratum of matter in various grades of differentiation (SD I, 15).

In contradiction to the manifested universe of matter, the term *Mulaprakriti* (from *mule*, “the root,” and *prakriti*, “nature”), or the unmanifested primordial matter—called by Western alchemists Adam’s Earth—is applied by the Vedantins to *Parabrahman*. ...*Parabrahman* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it (SD I, 10 fn.).

Esoteric doctrine says that, while *Mulaprakriti*, the noumenon, is self-existing and without any origin—is, in short parentless, Anupadaka (as one with Brahman)—*Prakriti*, its phenomenon, is periodical and no better than a phantasm of the former; so Mahat, the first born of Jnana (or *gnosis*), knowledge, wisdom or the Logos—is a phantasm reflected from the Absolute NIRGUNA (Parabrahman), the one reality, “devoid of attributes and qualities”; while with some Vedantins, Mahat is a manifestation of *Prakriti*, or Matter (SD I, 62).

It is idle to speak of “laws arising when Deity prepares to

create” for: (a) laws or rather LAW is eternal and uncreated; and (b) Deity is Law, and *vice versa*. Moreover, the one eternal LAW unfolds everything in the (to be) manifested Nature ... (SD I, 152)

The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause. It is called “Substance-Principle,” for it becomes “substance” on the plane of the manifested Universe, an illusion, while it remains a “principle” in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception of the System*. It is latent in every atom in the Universe, and is the Universe itself.

The Universe is the periodical manifestation of this unknown Absolute Essence. To call it ‘essence,’ however, is to sin against the very spirit of philosophy. For though the noun may be derived in this case from the verb *esse*, ‘to be,’ yet it cannot be identified with a *being* of any kind, that can be conceived by human intellect. It is best described as neither spirit nor matter, but both. ‘Parabrahman and *Mulaprakriti*’ are One, in reality, yet two in the Universal conception of the manifested. ...One Logos (SD I, 273).

The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action. ...The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient

Beings, each having a mission to perform, and whom we call Dhyani-Chohans or Angels (Devas)—are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws (SD I, 274). In fact, the Universal Law and Karmic as well as Cosmic Laws are manifestation of Parabrahman.

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the PRE-EXISTING (evolved from) the EVER-EXISTING; and the PHENOMENAL – the world of illusion, the reflection, and shadow thereof. ...These three Universes were allegorized, in exoteric teachings, by the three trinities emanating from the central eternal germ and forming with it a Supreme Unity; the *initial*, the *manifested*, and the *creative* Triad, or the three in One. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric philosophy passes over the necessarianism of this purely metaphysical conception, and calls the first one only, the Ever-Existing (SD I, 278).

The ever-unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have a shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence* (SD I, 280—From Proven Facts).

The one prevailing, most distinct idea—found in all ancient teaching, with reference to Cosmic Evolution and the first “creation” of our Globe with all its products, organic and

*inorganic* (strange word for an Occultist to use)—is that the whole Kosmos has sprung from the DIVINE THOUGHT. This thought impregnates matter, which is coeternal with the ONE REALITY; and all that lives and breathes evolves from the emanations of the ONE *Immutable*—Parabrahman = Mulaprakriti, the eternal one-root. The former of these is, so to say, the aspect of the central point turned inward into regions quite inaccessible to human intellect, and is absolute abstraction; whereas, in its aspect as *Mulaprakriti*—the eternal root of all—it gives one some hazy comprehension at least of the Mystery of Being (SD I, 339-340).

The Logos or creative deity, the “Word made Flesh,” of every religion, has to be traced to its ultimate source and Essence. In the *Zohar*, Ain-soph, is also the ONE, and the infinite unity. the AION who springs as a Ray from Ain-Soph (who does not create), and Aion who creates or through whom rather, everything is created, or evolves.

At the commencement of a great Manvantara, Parabrahman manifests as Mulaprakriti and then as Logos. This Logos is equivalent to the “Unconscious Universal Mind,” etc., of Western Pantheists. It constituted the Basis of the SUBJECT-side of manifested Being, and is the source of all manifestations of individual consciousnesses. Mulaprakriti or Primordial Cosmic Substance, is the foundation of the OBJECT-side of things—the basis of all objective evolution and Cosmogogenesis. Force, then, does not emerge with Primordial Substance from Parabrahmic Latency. It is *the transformation into energy of the supra-conscious thought of the Logos*, infused, so to speak, into the objectivation of the latter out of potential latency in the One Reality (SD II, 24).

The Spirit and Nature, form our illusory universe. The

two inseparable remain in the *Universe of Ideas* so long as it lasts, and then merge back into Parabrahman, the One ever changeless (SD II, 36).

The principle MAHAT, or Intellect, the “Universal Mind” (literally “the great”) is the first Cosmic aspect of Parabrahman or the esoteric SAT, the Universal Soul, as Occultism teaches – is at the root of SELF-Consciousness (SD II, 58-59).

The Gods or Dhyani-Chohans (Devas) proceed from the *First Cause*—which First Cause is not Parabrahman, for the latter is ALL CAUSE, and cannot be referred to as the “First Cause” which is called in the Brahmanical Books Jagat-Yoni, “The womb of the world,” mankind emanates from these active agents in Kosmos (SD II, 108).

The three Cosmic Aspects, or Principles viz., 1. The Unmanifested Logos, 2. Universal (latent) Ideation, and 3. Universal (or Cosmic) active Intelligence are classified by Vedantic philosophy as the highest trinity, or rather the Trinitarian aspect of *Chinmatra* (Parabrahman), which is explained by them as “bare potentiality of *Prajna*” – the power or the capacity that gives rise to perception: *Chidakasha*, the infinite field or plane of Universal Consciousness; and the *Asat* (Mulaprakriti), or undifferentiated matter (SD II, 596-597 fn.).

In the opinion of Advaitin, a conscious God cannot be the origin of the Universe, as his Ego would be the effect of a previous cause. They cannot admit that the *grand total of states of consciousness in the Universe* is their deity, as these states are constantly changing, and as cosmic ideation cease during Pralaya.

Apart from Absolute Consciousness, which Blavatsky considers as unconsciousness, consciousness implies limitations and qualifications. It needs an object to be

conscious of, and an entity to be conscious of the object.

Prior to the manifestation of the cosmos, the primordial state of consciousness is called *chidakasa*, consciousness in *akasa* or primordial space. Its emergence is in seven degrees. The first is coeval with the first and second unmanifested Logoi. At this stage it is still latent. Then when manifestation or differentiation occurs, the latent consciousness becomes MAHAT, or COSMIC IDEATION (CW X, 360). What follows are the manifestations of consciousness in the lower planes of nature.

In *The Key to Theosophy* (section VI, 82-83) it is said that we believe in no *creation*, but in the periodical and consecutive appearances of the universe from the subjective on to the objective plane of being, at regular intervals of time, covering periods of immense duration. No one creates Universe. Science would call the process evolution; the pre-Christian philosophers and the Orientalists called it emanation: the Occultists and Theosophists, see in it the only universal and eternal *reality* casting a periodical reflection of *itself* on the infinite Spatial depths. This reflection i.e., the objective *material* universe is a temporary *illusion* and nothing else. That alone which is *eternal is real*.

According to *Advaitins*, Parabrahman plus Maya becomes Ishwar—the creative principle—a power commonly called God which disappears and dies with the rest when pralaya comes. Or you may hold with the northern Buddhist philosophers and call it *Adi-Buddhi*, the all-pervading supreme and absolute intelligence with its periodically manifesting Divinity—“Avalokiteshvara” (a manvantaric intelligent nature crowned with humanity)—the mystic name given by us to the hosts of the Dhyani Chohans taken collectively (ML 67, p. 181).

## The Science of the Soul

H. P. Blavatsky, the founder of the Theosophical Society has termed THEOSOPHY as the science of the Soul. In Theosophical teachings, the term Soul is used in reference to several things/entities such as Soul of the things, Animal Soul (group soul), Human Soul (Individualized Soul), Over Soul and Universal Soul etc. In this article we intend to confine to the study of Human Soul.

In various traditions, man like any other manifestations was considered triune. H.P.B. mentions in the *Isis Unveiled* that Man like nature is triune; he has his objective physical body, his vitalizing astral body (or soul)—the real man and these two are brooded over by the third—the sovereign immortal spirit.

In Greek, Western and Indian tradition the triune nature of man is described as below:

<b>Greek</b>	<b>Western</b>	<b>Indian</b>
Pneuma	Spirit	Atman
Psyche'	Soul	Jiva
Soma	Body	Deha or Shareer

Later in western tradition and literature the spirit and soul were clubbed together under spiritual part of man and the body being physical part. In Indian tradition, Atman is considered spiritual part of man and Jiva along with the body is considered part of the Prakriti.

In Theosophical teachings there is clear distinction between the spirit and soul. In one of the Mahatma Letters the

life principle (Prana) is termed as 'Jiva' and the Fifth principle (Manas) as 'Jivatma' (Soul).

In entire teaching of Theosophy, journey of Soul according to cycle of necessity and Law of Karma, position and role of the Soul in whole process of evolution, interconnectivity with other Souls and Goal Posts on that endless journey are described. The nature of Soul, its transformation, process of transformation and transmutation and its outcome is also mentioned in detail.

Description about soul is given in main source of theosophical literature like *Isis Unveiled*, *The Secret Doctrine*, *Mahatma Letters*, *Light on the Path* and *The Voice of the Silence*. In scriptures like *The Bhagavad Gita*, *Upanishads* and *Brahma Sutra*, the indweller (*dehi* or *jiva*) or Soul (Jivatma) and Atma are described. In these descriptions sometimes there is intermixing of terms like Jiva, Jivatma and Atma i.e., indwelling entity, Soul and the Spirit. Therefore, we have to discriminate carefully when such term appears in any scriptural text. In one of the Mahatma Letters, the Fifth principle has been termed as 'Animal Soul' which in fact animates the bodies. In another letter it has been termed 'Intellectual Soul.' In later Theosophical literature the term 'Animal Soul' has come to be associated with the Fourth principle (Kama) combined with lower portion of the Fifth principle (Dehatma) at which level the consciousness is focused on animal-like desires and thoughts.

In septenary division of human principles, several stages or states of Soul are mentioned like :

- Animal Soul (Dehatma)—Astral Body with Kama principle
- Human Soul (Jivatma)—Fifth principle (Manas)
- Spiritual Soul (Adhyatmic Atma)—Sixth principle

(Buddhi) + higher portion of the Fifth principle (Manas)

- Reincarnating Soul (EGO) – Fifth (Manas–Higher Portion) + sixth (Buddhi) + Seventh principle (Atma)
- Monad (Vishuddha Atma or Pure Soul)–Sixth and Seventh principles (Atma + Buddhi)

All the above terms indicate subtle consciousness of man at different levels when it is manifesting at those planes of nature.

In different philosophies, either of the West or of the East, when they talk about the Soul then commonly it is about the spiritual Soul or the Soul which incarnates i.e., the reincarnating Ego of Theosophical teachings.

The aim of all systems of Yoga and meditations is purification and transformation of the Animal Soul (Astral Body) and lower portion of the Fifth principle (Manas) so that Human Consciousness is raised from the stage of Animal Soul to Human Soul and then to Spiritual Soul (Buddhi). Such work may not be possible during one incarnation and may continue in many incarnations.

#### **WHY ONE SHOULD HAVE THE KNOWLEDGE OF THE SCIENCE OF THE SOUL?**

The knowledge of the Science of the Soul helps man in :-

- I. realizing his own nature (*Sva-Swaroopa*).
- ii. realizing his position and role in the process of evolution.
- iii. becoming co-worker and co-director with the spiritual forces guiding the process of the evolution.
- iv. becoming a spiritual force for the welfare of humanity.

#### **NATURE OF THE SOUL**

- **According to Socrates**

- Existence of Soul is from beginning and it is immortal.
- All real knowledge like justice, beauty, equality of souls is in the memory of the soul. Such knowledge is not derived from senses.
- Primarily its nature is unchangeable. During various incarnations it only unfolds its nature.
- Its nature is that of the Life itself.
- Its nature is like that of Deity or Logos.
- Its end is Truth and Wisdom which results into universal love.

- **The Wisdom of the Upanishads**

- A Jivatma (Soul) is Ishwara (Logos) with name and form—individualized particularized.
- The monad or the true Jivatma is the light, in denser matter is its shadow the triple Jivatma i.e., Atma-Buddhi-Manas sometimes called the triple Atma, the individual spiritual man, the true *Aham*.

- **Kathopanishad**

- During the dialogue between Nachiketa and Yamaraj the latter describes the nature of Jivatma as eternal, neither born nor dying. It is neither cause nor effect. It is unborn, beginning-less, eternal, unchangeable and

ancient. On destruction of body it (Jivatma) is not destroyed. It neither kills nor is it killed (Verses 18-19, Valli 2).

- In Verse 20 Jivatma is mentioned as Jantu (Animal) which refers to Animal Soul under bondage.

- **The Bhagavad Gita :** Lord Krishna while teaching Arjuna terms the Soul as *Dehi* and describes its nature mainly in chapter II as below :

- In the body it (*Dehi*) experiences childhood, youth, old age and passes on to younger body (v. 13).
- It is indestructible, perpetual, unborn, undiminishing and cannot be slain (v. 21).
- As a man casting of worn out garments, taketh new one so the dweller (*Dehi*) or Soul in the body casting of worn out bodies enters into other that are new (v. 22).
- Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away (v. 23).
- This dweller in the body of every one is ever invulnerable, O Bharat, therefore thou should not grieve for any creature (v. 30).

- **The Mahatma Letters**

- Man's Soul (his Fourth and Fifth principles) is a compound of the progressed entities of the lower kingdom.

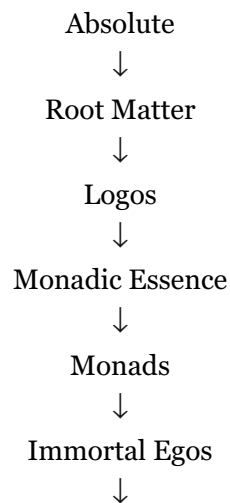
- Sixth and Seventh Principle i.e., Buddhi + Atma is eternal, imperishable but also unconscious Monad. To awaken in its life the latent consciousness especially that of personal individuality requires the Monad to combine with the higher attributes of the Fifth—the 'Animal Soul' and it is that which makes ethereal Ego that lives and enjoys bliss in Devachan.
- Group of Skandhas that form and constitute the physical and mental individuality we call man. This group consist of 5 Skandhas namely: *Rupa*—the material properties or attributes; *Vedana*—Sensations; *Sanna*—Abstract Ideas; *Samkhara*—tendencies, both physical and mental; and *Vinnana*—mental powers and amplification of the Fourth—meaning, the mental, physical and moral predispositions. We add to them two more, which are connected with, and productive of *Sakkya Ditthi*—"the heresy or delusion of individuality" and of *Attavada* "the doctrine of Self," both of which (in case of Fifth principle, the Soul) lead to *maya* of heresy and belief in the efficacy of vain rites and ceremonies, in prayers and intercession.

- **The Secret Doctrine**

- Human being is possessed of various forces; magnetic, sympathetic antipathetic, nervous, dynamic, occult, mechanical, mental—every

kind of force and that the physical forces are biological in their essence, seeing that they intermingle with and often merge into those forces that we have named intellectual and moral, the first being the vehicle of the second. They constitute the Ego in man.

- It is the *Fifth* and the *Fourth* principle—*Manas* and *Kamarupa*—that contain the dual personality; the real immortal ego (*if it assimilates itself to the two higher i.e., Sixth and Seventh*) and the false and transitory personality, the *Mayavi* or Astral Body so called or the *animal-human* Soul—the two have to be closely blended for the purpose of *full* terrestrial existence.
- **The Soul is always rooted in the logos and through that to the Absolute** as shown in the following diagram.



## Human Soul—Animal Soul

### SEAT OF THE SOUL

H.P.B. has quoted Descartes who said that the seat of the soul was in the pineal gland. Although it is joined to every part of the body but it exercises its function more specially in this organ. H.P.B. has further said that pineal gland is far more connected with soul and spirit than the physiological senses of man. The odd eye or third eye (pineal gland) now atrophied or disabled at present state of cycle has once been active and will become active again in future races/cycles.

The eye is the mirror and also the window of the Soul.

### JOURNEY OF THE SOUL

- **Inward Journey** is to be performed in every individual incarnated life by withdrawing senses from the outer world and merging with the lower Manas, then withdrawing lower Manas from the objects of thought and merging with the higher Manas and then withdrawing higher Manas and merging it with Buddhi. After this the Atma is realized to be same for all. This fact is stated in *The Bhagavad Gita* when Krishna says that He is in everybody and everybody is in Him or according to Biblical tradition that Christ is in everybody and everybody is in Christ. This fact is also described in *Upanishads* saying all is Brahman. This journey starts by turning mind inwards and observing one's own thoughts, feeling and deeds in dispassionate manner.
- **Outward Journey** is to be performed by taking repeated incarnations again and again and gaining

experience in every incarnation and reaping the fruit of Karma and thereby transforming also in the process of incarnations. By this process the soul performs spiral journey circling and arriving at the same point but every time at somewhat higher level.

- By performing both types of journeys mentioned above the soul moves from Hall of ignorance to Hall of learning and then to Hall of wisdom. In this process powers of Soul struggle for supremacy, matter and spirit strive against each other for the mastery. In man the higher and the lower Manas battle. In other words Ishwara and Maya contend for leadership. So the battle field, the *Kurukshetra* of the universe is man. Every Jivatma in the universe must strive on this battle field, must be or must have been, man as H.P.B. says. In this way the Soul gets purified and transformed till it reaches the stage of Nirvana or gets liberated from the cycle of necessity i.e., death and birth. The journeys are not completed in one incarnation but take many incarnations and it is the endless process.

#### WAYS OF LIVING THAT NOURISH THE SOUL

The teachings describe ways which man should adopt for purification, transformation and unfolding the latent power of the soul. Substance of some of the teachings is mentioned below:

- Following
  - The true, the good, the beautiful (Socrates)
  - Yama, Niyama (Yoga Sutras).

- Panchsheel or Saptsheel and Astangmarg (Buddha's teachings).
- Four qualifications along with the six points of good conduct (*At the Feet of the Master* and also *Vivek Chudamani*).
- Seven Paramitas (*The Voice of the Silence*).
- Ten Commandments and Sermon on the Mount (Biblical teachings).
- Being in the world but not of the world (*The Mahatma Letters*).
- Man may enjoy pleasure that come while they are there but not hanker after them. He should come out of his own desires and concerns and sensual pleasures.
- Dying here and now to one's past and all experiences. (JK).
- Discarding all past, changes man into a new being (unconditioned state). It is necessary to be clear of the past so that the past does no longer dominate, eclipse or direct the present. Steps for transformation has been mentioned as,
  - Dying to the past (from conditioned to unconditioned state).
  - Living in the present (moment to moment and without reaction).
  - Living neither in the past nor present nor future but in eternal (H.P.B.). This state has been called *Sthitpragya* (Established in wisdom)

state in *The Bhagavad Gita*.

- The action of the whole being in Love is like the action of Ultra Violet rays which means invisible but effective. Action without wisdom is folly but wisdom without action is only the so called wisdom, a lame and stilted substitute.
- In *The Bhagavad Gita*, Krishna speaks of friendliness and compassion as mark of a devotee. The basis of devotion when it is not self seeking can only be Love.
- Spiritual nature comes into manifestations only when all that the world believes, seeks and prizes is given up not outwardly or as tentatively but utterly and in one's heart. One can be in the world but not of it i.e., ceasing to be a creature of the world following its pursuits and living a life of pure altruism based on truth and not on fancies or illusions.
- **Alchemical Process:** The spiritual transformation by the journey of the soul has also been described by the process of alchemy where sulphur, mercury and salt are compounded three times in azoth by triple sublimation and a triple fixation to produce glycerine. In the case of human being the sulphur, mercury and salt represent mind, emotion and body and these are to be suitably compounded. For this there are three stages:
  - The Mind, Emotion and Body are unharmonious, disjointed. Harmonizing these three is the first alchemic stage.
  - I (Ego) incarnating, individual I knows the

personal 'me' but the personal 'me' does not know the I (Ego). When personal 'me' recognizes I (Ego) then purification of personal 'me' takes place. So personal 'me' and individual I should be united. This is the second stage of spiritual alchemy.

- Individual I is to discover universal consciousness (monadic or atmic) and to realize the union of individual I and universal consciousness. This is the third stage of alchemic process leading to salvation.
- Alchemy is like serpent of Theosophical Seal. End of alchemy is its beginning—it is philosopher's stone—the perfection.

The three stage of alchemy mentioned above correspond to Dharana (Concentration), Dhyana (Contemplation) and Samadhi (Unification) of Yoga Sutras.

It is also mentioned that by this process of alchemy the man's personality and individuality should become like a machine which runs without friction and supports itself with energy proportionate to its waste. This also means that all hindrances at emotional and mental level disappear.

- ***Light on the Path*** says:

- Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart.
- Kill out ambition, Kill out desire of life, Kill out desire for comfort, Kill out all sense of separateness, Kill out the hunger for growth.

Grow as the flower grows unconsciously, but eagerly anxious to open its soul to the air.

- Listen to the song of life.
- Learn to obey the laws of harmony.
- Regard most earnestly your own heart.

• ***The Voice of the Silence*** says:

- Before the soul can see, the harmony within must be attained and fleshy eyes rendered blind to all illusion (Fr.I, V.9).
- Before the soul can hear, the image (man) has to become as deaf to roaring as to whispers, to cries of bellowing elephants as to be silvery buzzing of the golden fire fly (Fr.I, V.10).
- Before the soul can comprehend and may remember, she must unto the Silent Speaker (divine self) be united just as the form to which the clay is modeled is first united with the potter's mind (Fr.I, V.11).
- For then the soul will hear and will remember and then to the inner ear will speak:  
THE VOICE OF THE SILENCE (Fr I, V.12-13)
- Saith the Great Law: 'In order to become the KNOWER OF ALL-SELF thou hast first of Self to be the knower.' To reach the knowledge of that Self, thou hast to give up self to non-self, being to non-being, and then thou canst repose between the wings of the Great Bird. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout

eternal ages (Fr.I, V.19).

- Ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection (Fr.I, V.57).
- Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun (Fr.I, V.59).
- Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye (Fr.I, V.60).
- There is but one road to the Path; at its very end alone the Voice of the Silence can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee ... (Fr.I, V.69).

***The imitation of Christ*** mentions:

"A man makes greater advancements and merits greater grace in that in which he overcomes himself more and mortifies his spirit" (Book 1, Ch. 25).

**SOULLESS MAN**

*The Secret Doctrine* also mentions that many are the Soulless man among us, for this occurrence is found to take place in wicked materialists as well as in persons who advance in holiness and never turn back.

Of course the meaning and process of a man becoming

soulless is quite different in two cases.

### GOAL POSTS

- It is said in *At the Feet of the Master* that:
    - ‘He who is on the path exists not for himself, but for others; he has forgotten himself in order that he may serve them. He is as a pen in the hand of God, through which His thought may flow. Yet at the same time he is also a living plume of fire raying out upon the world divine love which fills his heart.
- x x x x x
- Will, Wisdom and Love are the three aspects of the Logos and one who wishes to enroll to serve Him must show forth these aspects in the world.
  - Socrates has said: Man will be happy in proportion to purity of his mind and heart. Such happiness arises naturally and need not be sought.
  - *The Voice of the Silence* says: The path is one, yet in the end two fold. Marked are its stages by four and seven Portals. At one end—bliss immediate, and at the other—bliss deferred. Both are of merit the reward; the choice is thine (Fr II, V.179).
    - The one becomes the two, the Open and the Secret. The first one leads to the goal, the second to Selfimmolation (Fr II, V.180).
    - When to the Permanent is sacrificed the mutable, the prize is thine; the drop returns whence it came. The Open path leads to the

changeless change—Niravana, the glorious state of Absoluteness, the Bliss past human thought (Fr II, V.181).

- Thus, the first path is liberation (Fr II, V.182).
- But Path the second is renunciation and therefore called the Path of Woe. That Secret Path leads the Arhan to mental woe unspeakable for the living dead and helpless pity for the men of karmic sorrow; the fruit of Karma Sages dare not still (Fr II, V.183-184).
- The Open Way no sooner hast thou reached the goal, will lead thee to reject the Bodhisattvic body and make thee enter the thrice glorious state of Dharmakaya which is oblivion of the world and men for ever (Fr II, V.186).
- The Secret Way leads also to Paranirvanic bliss—but at the close of Kalpas without number, Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals (Fr II, V.187).
- Sweet are the fruits of rest and liberation for the sake of Self; but sweeter still the fruits of long and bitter duty. Aye, renunciation for the sake of others, of suffering fellow men (Fr II, V.190).
- He who becomes Pratyeka-Buddha makes his obeisance but to his Self. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion: ‘For others’ sake this great reward I yield—accomplishes the greater renunciation (Fr II,

- V.191-192).
- A Saviour of the world is he (Fr II, V.193).
  - When once thou hast become like the fixed star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself, give light to all but take from none (Fr.III, V.291).
  - Self-doomed to live through future Kalpas, unthanked and unperceived by men; wedged as a stone with countless other stones which form the Guardian Wall, such is thy future if the Seventh gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, protecting it from further and far greater misery and sorrow (Fr.III, V.293).
  - ...Compassion is no attribute. It is a Law of laws—eternal harmony, Alaya’s Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of love eternal (Fr. III, V.300).
  - The more thou dost become at one with it, thy being melted in its being, the more thy soul unites with that which is, the more thou wilt become compassion absolute (Fr. III, V.301).
  - Such is the Arya Path, the path of Buddhas of perfection (Fr. III, V.302).
  - On the Arya Path thou art a Bodhisattva. The stream is crossed. It is true thou hast right to Dharmakaya vesture, but Sambhogakaya is

greater than a Nirvani, and greater still is Nirmanakaya—the Buddha of Compassion (Fr. III, V.306).

- A PILGRIM HATH RETURNED BACK FROM THE OTHER SHORE (Fr.III, V.314).

From the above descriptions it may be perceived that the journey of the Soul during various incarnations and continuous purifications leads it to Bliss in the existing incarnation and next to perfection i.e., Kaivalya, Nirvana or Liberation of which there are many levels/stages. Further the Soul which renounces Nirvana for the compassion of others, becomes Bodhisattva or Buddha of compassion and protects the entire humanity for whole Manvantara and then attains Paranirvana. This appears to be the highest achievable goal of the Soul on this globe. Buddha is considered as perfect flower of humanity on this globe. Theosophical teachings also indicate that after attaining perfection on this globe (denoted by the state of Buddhahood) there are still innumerable higher stages leading to different levels of Dhyan Chohans, Prajapatis, Planetary Logoi, Logos of the Solar System, greater Logoi of the bigger Solar systems or of galaxies etc. These states cannot be comprehended by human mind at its present stage of development .

But one thing becomes certain from the teachings that higher and higher goal posts have been attained by the man in the past Kalpas and therefore these are attainable by the man in the present and future Kalpas. This is why it is said in *Light on the Path* that, “The soul of a man is immortal and its future is the future of a thing whose growth and splendour has no limit.”

This fact has been symbolically mentioned in Hindu

## Karma

### General

Essential meaning of the word 'Karma' is action—from 'kr' root in Sanskrit.

In Ch. IV (The Yoga of Wisdom) of *The Bhagavad Gita*, important teaching on karma (action) is given:

'What is action, what inaction?' even the wise are herein perplexed. Therefore I will declare to thee the action by knowing which thou shalt be loosed from evil. It is needful to discriminate action, to discriminate unlawful action, and to discriminate inaction; mysterious is the path of action. He who seeth inaction in action, and action in inaction, he is wise among men, he is harmonious, even while performing all actions (Sl. 16, 17, 18).

H. P. Blavatsky, in Chapter XII—*What is Practical Theosophy?* of her book *The Key to Theosophy* mentions some significant points regarding Karma, such as:

The theosophical principles—universal Unity and Causation; Human solidarity; the Law of Karma; Reincarnation—these are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood (p. 231).

Under the sub-heading *THEOSOPHY FOR THE MASSES* of same chapter, it is said,

- It does not require metaphysics or education to make a man understand the broad truths of Karma and Reincarnation (p. 243).
- Uproot that most fertile source of all crime and

immorality—the belief that it is possible for men to escape the consequences of their own action. Once teach men that greatest of all laws, *Karma* and *Reincarnation*, and besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger (p. 245-246).

### Karma, the Law

Theosophy holds that order pervades the manifested universe because everything exists according to the laws of nature. Among many such laws of nature, the Law of Karma is the absolute Law, encompassing all levels in the material as well as subtler levels of cosmos. It is the law of spiritual dynamics related to every act in daily life. It is also described variously as: the Law of cause and effect; unerring law of retribution; law of compensation; the law of absolute justice; law of ethical causation; the law as teacher and compassionate mother; the law of re-adjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world; Law as a force causing reincarnation directed by *tanha* (unsatisfied desires for sentient life) etc., etc.

Karma, according to H. P. Blavatsky, is the "Ultimate Law of the Universe, the source, origin and fount of all other laws which exist throughout Nature." Karma is unerring law which adjusts effect to cause, on the physical, mental and spiritual planes.

Karma is a word of many meanings, and has a special term for almost every one of its aspects. It means, as a synonym of sin, performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to

somebody else. Karman is action, the Cause; and Karma again is “the law of ethical causation”; the *effect* of an act produced egotistically, when the great law of harmony depends on altruism (SD II, 302 fn.).

The ONE LIFE is closely related to *the one law* which governs the world of Being—KARMA (SD I, 634). It exists from and in eternity, truly, for it is ETERNITY itself (SD II, 305). Like all the principles outlined in esoteric philosophy, Karma is an aspect of the one nonmaterial Reality that comes into play as manifestation proceeds.

Karma is involved in vast sweeps of cyclic life that wheel behind evolution, which are ‘pre-ordained,’ so to say, by Karmic law. While the law of cycles sets manifestation going in recurrent patterns, it is karma that fashions the specific events within the cycles. It is the mysterious guiding intelligent power, which gives the impulse to and regulates the impetus of cycles and universal events. It embodies what might be called a law of universal conservation—ensuing that nothing is lost, that the fruits of one cycle are passed onto the next.

### **Working of Law of Karma**

Since the Law of Karma is one with the Absolute, its sway extends over all planes and sub planes of the universe and beings at all levels. But its working at various levels is in different and extremely mysterious ways.

The Karma does not act in this or that particular way always; but that it always *does* act so as to restore Harmony and the balance of equilibrium, in virtue of which the Universe exists (Key: 203). It always works in an interconnected system in which everything affects everything else.

*The Secret Doctrine* does not depict karma mechanically

or as ‘an eye for an eye’ doctrine. H.P.B. does not predict a one-to-one relationship between cause and effect—a predetermined course in which certain types of actions always have the same karmic consequences. Karma is fluid and flexible, as outcomes are continually shaped by the input of new factors.

The working of karma might be compared to the complexities of weather patterns. The weather at a given place on a given day results from a combination of innumerable factors, past and present, local and distant, and new influences keep entering the system to change the outcome. Karma, too, is multidimensional, not linear. It is affected by and works on physical, mental, and spiritual levels, on all planes and fields of nature. It brings into play influences from the distant past as well as those of the moment. Though determined by the past, the future is far from set. It is the result of countless causes.

### **At Cosmic and Universal level**

There is no Karma unless there is a being to make it or feel its effects. Not only every person but every other being in the universe, every dog, every horse, even the sun, river, mountain, and moon, each of them is under the law of Karma or under the law of action and reaction, and they go to make the cosmos what it is. According to the ancient Hindus, every being up to Brahma is under the rule of Karma. Thus All creatures (from elementals to highest Dhyanis) are subject to Karma, and have to work it out through every cycle (SD I, 221). However the Law works differently at different grades of evolution.

No theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle of karma.

At the first flutter of renascent life, *Svabhavat*, “the

mutable radiance of the Immutable Darkness unconscious in Eternity,” passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA (SD I, 634-635).

The whole of the *visible* Kosmos consists of “*self-produced* beings, the creatures of Karma” (SD I, 635).

The spheres of action of the combined Forces of Evolution and Karma are: (1) the Super-spiritual or *noumenal*; (2) the Spiritual; (3) the Psychic; (4) the Astro-ethereal; (5) Sub-astral; (6) the Vital; and (7) the purely *physical* spheres (SD II, 621 fn.).

This universal Law of causation binds together into all that happens within a manifestation, for it is universal interrelation, interrelation between all that exists—that is karma. It is therefore co-existent, simultaneous, with the coming into existence of any special universe. Therefore Karma is eternal as the Universal Self.

The course of Nature runs under the sway of KARMIC LAW; of the ever-present and the ever-becoming Nature (SD II, 446).

### **At Individual Human level**

Our main concern is to know its functioning at human kingdom level. But even at human level its complete working cannot be comprehended till a person has transcended the law of karma at human level.

Neither Atma nor Buddhi are ever reached by Karma, because the former is the highest aspect of Karma, *its working agent* of ITSELF in one aspect, and the other is unconscious *on this plane* (Key, 133).

In each birth the personality differs from that of previous

or next succeeding birth. But though personalities ever shift, the one line of life along which they are strung, like beads, runs unbroken; it is ever that *particular line*, never any other. It is therefore individual, an individual vital undulation, which began in Nirvana, or subjective side of nature, as the light or heat undulation through aether began at its dynamic source; is careering through the objective side of nature under the impulse of Karma and the creative direction of *Tanha* (the unsatisfied desire for existence); and leads through many cyclic changes back to Nirvana (Key, 131-132 fn.).

Karma acts incessantly; we reap in our *after-life* only the fruit of that which we have ourselves sown in this. Theosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings during its past incarnation (Key, 158).

Karma forces the spiritual individuality or *Sutratma* or Ego to incarnate. It is power behind incarnation (Key, 166).

Those who believe in *Karma* have to believe in *destiny*, which from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries

him away like a feather in a whirlwind raised by his own actions, and this is – KARMA (SD I, 639).

The account recorded in eternal tablet of *Book of Life* are to be balanced. The circumstances that are undergone for purpose of providing the necessary adjustment become the karma.

Karma is the tender and compassionate mother, who wants every human child to grow and therefore she gives a wound, or pain for the wrong deeds of the past lives, during our earth life, but she also provides for healing. For this feeling that one suffered for no fault of his own, nature compensates, after death, in a state of peace and bliss called *Devachan*, or heaven, by providing the human soul with fullest consolation, rest and peace. The process of healing happens in *devachan*, which is a subjective state of consciousness (*The Theosophical Movement* – November 2021, p. 14).

The disembodied *Ego*, through the sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma*, the good or bad deeds of his preceding existence, commonly called “merit and demerit” (Isis II, 320).

H.P.B. likens the process to the effects created by a stone falling into a pond and setting up waves which roll back and forth until equilibrium is restored, and pond is again quiet. All action, no matter on what level, produces such disturbances. But since each disturbance starts from some particular point, it is clear that equilibrium and harmony can only be restored by re-converging to *that same point* of all the forces which were set in motion from it.

According to esoteric philosophy, as humanity won through to the higher levels of mind and became capable of

choice, individuals became responsible for their actions in a way not possible among lower animals. With this responsibility came personal karma. We are ‘under the empire of (our) self-made destiny’. All the thoughts, motives, emotions which we generated in the past have gone into the complex strains that make us what we are today. It is not karma that rewards or punishes us, but it is we who reward and punish ourselves.

As karma works with evolution to promote grand scale, so does it work with evolution to promote growth in our individual lives. It ‘adjusts wisely, intelligently, and equitably each effect to its cause’ reflecting our past actions in our outer lives and in our inner make-up. Thus our lives give us feedback, if we know how to read it, showing us a record of how we are doing, what is going well, where we have erred and failed. Because of karma we can learn from life.

It must be pressed, however, that karma is not fatalism or determinism. Prem and Ashish point out that our lives are neither absolutely determined nor absolutely free. We live according to ‘determined track within whose unformed potentiality lies the opportunity for change and growth’ (*Man and Measure*, 114-115). ...Scanning our lives for recurring patterns can reveal the areas in which we need to work. If we repress harmful tendencies, try to eliminate defects, and counteract negative elements within us, we set up new causes which alter the karmic outcome of past actions. Any help we offer others, any service we perform for worthwhile causes, any helpful, positive thoughts and emotions we send out will affect the karmic balance. In this realm right motives, feelings, and thoughts are more important even than right action, for energies from higher planes or fields are more powerful than physical energies.

According to H.P.B.:

“It is the law of occult dynamics that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.”

Love and hate are powerful factors in fashioning our karma.

In *Light on the Path*, there is a small essay on karma attributed to a great sage and Master. He likens the individual life to a rope composed of innumerable fine threads. From time to time some of these threads get caught or attached to something, creating a tangle and disorder in the whole. Sometimes one or more of the threads become stained, and the stain spreads and discolours other strands. But in time the threads pass out of the shadow into the shine, where they become golden and lie together straight and even. At last harmony is established. This revealing image illustrates the holistic nature of karma. The essay goes on to say:

‘What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present, as is the present with the past.’

Each person is entirely responsible for his own growth as well as for his future.

Man lives on three planes of nature simultaneously: (1) that of spirit; (2) that of mind and feelings; and (3) that of gross physical; it follows that he will create karmic changes on each of those three planes whenever he performs an action, because

lined up with that action are the direction of will, or spirit, and also thoughts and feelings of some kind. Since these three planes are of distinctly different orders, their reactions are confined to their own particular plane. ...The actual percentage of each of these factors can vary in every original action.

Karma is a state of being in the universe and *administers* neither rewards nor punishments, but only brings about ultimate harmony and perfect justice.

### **Racial and Group Karma**

We always act on and in connection with others, affecting them for good or evil, and we get the necessary reaction from the causes set in motion by ourselves. This presents to us the idea of absolute justice, for under such a conception of Law each being receives exactly what he gives.

The strands of our individual karma are interwoven with those of our nation and other groups with which we have strong ties. All social evils are karmic, as are social opportunities. We each participate karmically in the actions of our nation, whether we like those actions or not. As groups are interdependent in a society and nations are interdependent in the world, each individual is in some ways karmically linked with all others, and we all share in the outcome of world events.

As each individual life is composed of intertwined threads, so the whole of humanity is composed of individual lives intertwined and continually influencing one another. To the degree that we deliberately try to improve the energies we contribute to the whole, so in this world of interconnections will we be able to ‘lift a little of the heavy karma of the world.’

### Working out the Karma

Our actions in one life are like the arrows shot from the bow, acting upon us in this or later life, producing our rewards or punishments. Thus, each of our actions, at the level of thought, word and deed, gets recorded either on the credit or on the debit side of life's ledger. Those accumulated on the debit side come to fruition when an appropriate body and environment is obtained by the soul, and until then remain as karmic debts. The settling of debts or the Karmic adjustment by bringing reaction for our actions is called the *Karmic compensation*.

One of the aphorisms on Karma states that he who knows what the ultimate division of time in this Universe is, knows Karma. *For all other men Karma is in its essential nature unknown and unknowable*. It is also not possible for an ordinary person to know the manner in which the law of compensation exacts the due. The general understanding is that if we persecute or ridicule a crippled person in this life, we will be persecuted and ridiculed in turn, in this or next life. We create debt when we disturb the harmony by causing harm to another. We create this debt at the level of thought, speech and action. Thoughts are actions on the mental plane.

During Karmic adjustments, as we repay the debts, the Law of Karma takes into account many factors like—the motive behind the action, the inner state of the person and the weight of his past Karma. We do not incur very heavy debt, when we act wrongly *but with a good motive*, or because we were disturbed inwardly. We incur heavier karmic debt when we engage in a wrong action *knowingly*. In fact, the more aware we are—of right and wrong—heavier is the debt incurred. On the other hand, crimes committed in *Avidya* (ignorance), as by children,

idiots, savages and people who know no better, involve physical but no moral responsibilities or karma.

We fulfill our karmic debts when we accept the adverse or painful circumstances without grumbling or complaining. We might even go a step further and say, “This is not only what I deserved, but what in fact I desired.” This is an attitude of supreme surrender, of unswerving faith in the Law of Karma—an inward stance necessary to be cultivated by every true spiritual aspirant. With such an attitude, we will not resort to any prayers or propitiatory ceremonies, or cause to deviate the course of the Law and dodge the karmic consequences. There is total acceptance that “my own has come back to me.”

We could pay off our karmic debts, and help others to do so, by setting in motion fresh good causes. When we refrain from helping others we create a karmic debt through the act of omission.

Even good actions could be binding, if you feel that you have done good and feel proud of it. To become perfect performer of all actions we need to act with right motive and true aim, and then we become spiritually enlightened, reaching in time the power to see what should be done and what to refrain from.

Nature and Man evolve on the basis of the great law of Karma—action and reaction, cause and effect. It is not a mechanical but divine law, universal and impersonal, just and merciful. Each cause produces its legitimate effect in course of time; therefore, the motion of the law is cyclic. It moves in spirals. The moral law operates only in the human kingdom, and it is the highest aspect of the law. The power of thought and choice, will and volition, therefore morals, pertain to man alone. Morality does not apply to the lower kingdoms of nature.

Though consciousness functions in all at different levels, none except man possesses self-consciousness. Therefore, man alone is a morally responsible being. He can raise himself to the highest state of becoming a guardian of the law, or allow himself to be dragged down to the level of a beast. “Verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life” (SD, I, 643-644). This statement encourages the individual to endeavour along right lines, to trust the law cheerfully and work in harmony with it.

Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly. It is called a “tendency”—not an immutable, rigid and mechanical force. It is *undeviating* but can apparently be modified by setting up counteracting causes. Other beings once known to the man arrive into incarnation at the same time, and bring into action affinities, attractions, and powers that can only act through them and him. Their influence cannot be calculated. It may be good or bad, and, just as he is swayed by them or as he sways the other beings, so will work out the Karma of each.

Mitigation of another’s Karma is seen to be a sharing in it—as a parent shares the Karma of the child while rearing it and training it, or a teacher shares that of a pupil, or an employer that of an employee.

With a correct concept of God, Law and Evolution, it is possible to transform one’s life for the better. The most important aspect of the moral law is one’s attitude in the present.

It should be understood that the success or failure of each one affects his fellow pilgrims as well as himself because each one is his brother’s keeper, and then one would stop to think on

the correct basis before acting, and take a step in the right direction always.

*Light on the Path* states: “Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself.” This is the way to act for and as the Self of all creatures. The law of interdependence operates in the whole world, and if the good of others is kept in mind, the world situation would naturally improve.

### **Destiny, Fate, Providence, Predestination**

Karma is neither predestination nor fatalism because these imply that individuals are so bound by circumstances or by some external power that no effort of their own can free them. That is opposite of karma. Because of karma, one who generates causes can modify or neutralize the resulting force by pouring new energies in new direction.

The only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as in the world of Spirit. The ways of Karma will not be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind Fatalism, and a third, simple chance, with neither gods nor devils to guide them—would surely disappear, if we would but attribute all these to their correct cause. With right knowledge or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the world’s evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work

for, nor weapons to act through. Therefore, if anyone is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those angels, the guardians of harmony. Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions.

We should begin acting from *within*, instead of ever following impulses from *without*; namely those produced by our physical senses and gross physical body. Until then the only palliative to the evils of life is union and harmony—a Brotherhood in actuality, and *altruism* not simply in name. The suppression of one single bad cause will suppress not one, but a variety of bad effects.

The “still greater and still more exacting divinity” than the god of this world, supposed so “good”—is KARMA. And this true Divinity shows well that the lesser one, our *inner* God (personal for the time being), has no power to arrest the mighty hand of this greater Deity, the CAUSE awakened by our actions generating smaller causes, which is called the LAW OF RETRIBUTION (SD II, 555 fn.).

Our past arising from the choices already made, is fate. Our present is in our hands, i.e., in the realm of free will. As we exercise our free will, so will our future be determined.

There are three classes of Karma: *Sanchita*, *Agami* and *Prarabdha*. *Sanchita* Karma is that which is stored up and not in operation now, because there is not the appropriate environment or condition for bringing it into action. *Agami* Karma refers to the Karma that is being created now and will bear fruit in the future. *Prarabdha* Karma is the portion or aspect of Karma with which one is born, and for whose precipitation the field is ready. It is operating in present life and

body, bringing about all the circumstances and changes. Destiny or Fate is the Karma that has ripened so that its expression cannot be averted or postponed. It is almost like a branch or a ripe fruit on the tree, ready to fall, which falls by the ground at the slightest contact of a bird or even by a light breeze.

### **Reincarnation, its twin and necessary component**

Only this doctrine (of Karma interwoven with Reincarnation) can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. ...-that blessed knowledge of Karma alone prevents man from cursing life and men, as well as their supposed Creator (SD II, 303-304).

No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster—KARMIC LIFE (A Blavatsky Quotation Book, 37; Luc., Sept., 1890).

The Karma is the doctrine of responsibility and Reincarnation is the doctrine of hope—The two go together.

### **Understanding the Law of Karma—Need and Benefits**

Unless every man is brought to understand and accept as *an axiomatic truth* that by wrongdoing one man wrongs not only ourselves but the whole of humanity in the long run, no brotherly feelings such as preached by all the great Reformers, pre-eminently by Buddha and Jesus, are possible on earth (Key, 46-47).

This Law (of Karma)—whether Conscious or Unconscious—predestines nothing and *no* one. It cannot be said to act, for it is ACTION itself. Karma has never sought to destroy intellectual

and individual liberty. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of fellow-men (SD II, 305-06).

Teach the people to see that life on this earth even the happiest is but a burden and an illusion, that it is but our own *Karma*, the cause producing the effect, that is our own judge, our Saviour in future lives, and the great struggle for life will soon lose its intensity (Appendix II -Maha Chohan's Letter, ML, p.479).

### **Karmic Agents**

All works, in a sense, are done by *Paramatma* or the Supreme Self, because the power to do anything comes from *Paramatma*. However, we are the agents through whom the works are done. We all have a backlog of karma. Using that Karma, Paramatma or the Law of Karma gets things done through us.

However, the word "karmic agent" is used in special and technical sense. There are people who are concentrators of the forces, who become instrumental in the sudden and quick precipitation of Karma. There are people who are gifted or cursed with this power, by virtue of the kind of life led in the past. Adepts, on the other hand, possess such power of concentrating the karmic forces by training. This is hinted at in Patanjali's *Yoga Aphorisms* (II, Aphorism 36): "When veracity is complete the Yogi becomes the focus for the Karma resulting from all works, good and bad."

There are also those ordinary people, who have brought from their past lives, the power of concentrating Karma, and they continually bring to other people *sudden* good or bad effects, which would have otherwise spread over many days or years, surfacing in small events of life rather than in one big event. This should also explain the power of the evil eye. A person with the evil eye is a Karmic agent who brings about destruction or harm to a person or a thing by merely looking at them. Thus, there are people who become "agents" for the quick ripening of another's karma, for good or ill.

### **New Opportunities**

The pain we feel most is mental pain, not physical, and this pain is due to fighting against Karmic conditions—in fact, Karmic opportunities. In the great economy of Law and Nature each being is exactly where he needs to be to eradicate defects; all the conditions are present for his growth. The only question lies with him: will he take them as "pain" or as opportunities. If the latter, all is well; he is bound to conquer, whether the way be long or short.

Theosophy comes under Karma to the very few, not because it is withheld from anyone, but because their prevailing tendencies are not of a nature to leave the mind open to the consideration of new truths, or to enable them to take advantage of the ways and means afforded. This comes from neglect or misuse of opportunities in former lives, in many cases.

In reality nothing is good and nothing is bad, but all is *opportunity*—the very best opportunity, because the soul knows what it needs for increasing its powers and keeping its energy.

### Transcending the Karma

In *The Voice of the Silence*, the transcendental virtue, *Sheela* is described as the “key that counterbalances the cause and the effect, and leaves no further room for karmic action.” We must cultivate and practice this virtue of sheela all the time.

*Light on the Path* advises that every person must begin to regard himself as a part of the vast multitude; like a grain of sand which is washed hither and thither, and which, now and then, gets a chance to lie for a moment in the sunshine. In other words, there must be willingness to suffer and be inconvenienced like any other person in the world. Thus: “When a man is able to regard his own life as part of the whole like this he will no longer struggle in order to obtain anything for himself.”

The Master in an article on Karma given at the end of the book *Light on the Path* says: “The operations of the actual laws of karma are not to be studied until the disciple has reached the point at which they no longer affect himself. ...Therefore you who desire to understand the laws of karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by these laws.”

Some points for the way to become free from these laws would be:

- To perform all actions which are obligatory, as duty with pure motive and for the welfare of humanity.
- Not to desire fruits of action, not being attached to such fruits or action itself, doing work as sacrifice.
- To practice self-reform, idealism of unity with others, to learn and study the Law and laws, so that we may consciously harmonize with our surroundings and “do our whole duty.” Thus we should make ourselves,

as we advance on the Path of Compassion, a centre for good, a force that makes for righteousness.

- To universalize our feelings which result in mind becoming emotionally detached from expectations of results, while leaving us free to assist and help others whenever we can.
- Not to take credit where success comes, not to feel dejected where failure comes.
- To abandon “*kartrutva bhav*” or “*karta bhav*” or sense of doership, and that is when we act as “immediate agents” or *nimitta matram*.

Above points give us the direction and guidance of making ourselves free from the bondage of life and death.

## Reincarnation

### Law of Periodicity

The Second Fundamental Proposition in *The Secret Doctrine* mentions about absolute universality of the Law of periodicity. All phenomena during manifestation are of the nature of appearance and disappearance periodically. The Cosmos, Solar Systems, planets and all beings appear on physical plane from subtler planes and after certain period go back to subtler planes. This inbreathing and outbreathing of the Great Breath goes on and has no beginning, nor ending in different cycles. This is eternal Motion, an aspect of the Abstract, other being Abstract Space. The Third Fundamental Proposition mentions about fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul –a spark of the former through the Cycle of Incarnation (or “Necessity”) in accordance with cyclic and karmic law, during whole term. These Divine Laws equally apply to universe and to all its parts. Hence man or human monad, soul or Ego being part of universe follows same pattern of life cycle of incarnation as pilgrimage to its source of One Reality.

Human monad while moving thus in many cycles—one within the other—of cosmos, solar systems, planet Earth, does also perform human cycle through rounds, races, sub-races. During one phase of this cycle he takes bodies or vehicles for gaining experience and then discards those vehicles to go to causal or higher mental plane. There it converts experiences,

aspirations, opportunities etc., availed or lost into faculties, tendencies, capacities, limitations etc., for next movement to embodiment which is called reincarnation. The Law of Karma comes into play along with the Law of Reincarnation. By operation of these laws conjointly human soul performs cyclic journey on three planes of nature i.e., physical, astral and mental. This cyclic journey becomes necessary for the soul or real man to gain experience and wisdom by continuous unfolding of its latent power—till it becomes perfect when all its vehicles get fully developed and soul can function consciously through all its vehicles. Reincarnation is both Law and process. Monad or soul performs its cyclic journey which is called cycle of necessity and also pilgrimage.

**Reincarnation** is a truth which is reflected in millions of human minds and moulds their thoughts. It is mentioned in the scriptures of ancient or modern religions, explicitly and in some cases implicitly also. Certain aspects of this process are mentioned by allegories and symbols. Reincarnation, as a process, is the descent of the human soul into successive physical bodies. Each human soul has to pass through many physical lives, returning to earth again and again and dwelling each time in a different earthly body according to the Law of Karma whereby each reaps whatever he sows in previous lives. Karma, in its effects, is an unflinching redresser of human injustice, and of all the failures of nature; a stern adjuster of wrongs; a retributive law which rewards and punishes with similar impartiality. Its effects show absolute and unerring equity, wisdom, and intelligence. Karma is Ultimate Law of the Universe, the source, origin and fount of all other laws which exist throughout Nature. As each life is composed of days of activity separated by nights of sleep or of inaction, so, in the

incarnation-cycle, an active life is followed by a Devachanic rest.

### **Human constitution**

The question arises as to 'who or which entity' takes birth or acquires different bodies. Or what is the soul that takes different bodies. It is explained that man has seven principles and there are corresponding seven bodies and seven planes of nature. Out of the seven principles, three i.e., Atma, Buddhi and Manas (higher) constitute the upper immortal triad which is the reincarnating ego or soul. Remaining four principles—physical body, etheric double, *prana* and Kamarupa (along with lower manas) form the lower perishable quaternary. The immortal triad is also called *individuality* and this is the entity which reincarnates repeatedly taking new bodies of lower principles. Lower quaternary is called *personality*. The upper immortal triad is also called *Sutratman* (thread soul) on which experience of all transitory personalities are there like beads. Like a flower bee takes the pollen and perfume from each flower, leaving its petals to dry and decay, so the Ego takes the essence of good and noble actions and experiences of each of many personalities as *skandhas* or attributes. By this process the ego grows and unfolds its powers. It is only through these repeated births that the perpetual progress of countless millions of Egos toward final perfection and final rest can be achieved.

### **Method of Reincarnation**

One cycle of reincarnation has different stages of; one life period, death, journey of soul to higher planes—first to Kama Loka or astral plane, there experiencing sufferings for wrongs done, leaving astral body i.e., second death and also leaving seeds of bad thoughts and feelings there and then moving to

lower Devachan—first being unconscious during gestation period then being conscious—feeling bliss and absorbing all good experiences, habits and aspirations of past earthly life—then moving to higher Devachan for a long or short period and after fully enjoying blissful state and having developed new capacities, faculties and opportunities modified by karma, descent to take new bodies of astral and physical matter to live the next life on earth..

We will briefly understand each stage.

### ***One life***

The fifth principle in man, the Thinker or *Manas* corresponds to fifth plane in Kosmos, that of *Mahat*, the Universal Mind, Divine Ideation, from which proceeds directly the moulding, guiding, directing Force. All the world of forms, subtle or dense is evolved by and through this Force of the Universal Mind. From the fifth plane comes all the creation of forms which is moulding of pre-existent material, fashioning into new forms. As in the fifth plane of Kosmos, so in the fifth principle of man—the Thinker, the *Manas*—lies the Force by which all things are made. *Manas* in its inherent nature, is a form-producing energy, and in succession of events; *Manas* puts forth a thought, and this thought takes form on *manasic* or mental plane; it passes out to the *kama-manasic* plane, there becoming denser; thence to astral plane, where being yet denser and then to physical plane and be there clothed in physical matter. Its thought also sends ripples upwards in spiritual plane where these thoughts make permanent record—called *Akashic* records, which is also the *book of life* containing karmic effects—good or bad—on itself and also on others, of his thoughts, which in turn become causes for the future lives.

Man continually peoples his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions. These thought forms remain in his mental aura or magnetic atmosphere. With passage of time number of these thought forms—good, bad and indifferent—grow becoming force. Repetition of particular types of thoughts and their quality add to their intensity until certain kind of thought-forms dominate his mental life and which become his habit. Thus ‘character’ is built and man is self-making.

### **Death**

First and second races never died in conventional sense because they didn’t have physical bodies. The third race towards its end knew death after separation of sexes.

Real death is not stopping of digestive system, of breathing or of heart-beat etc. Real death occurs at that moment when etheric double along with astral body separates from physical body and the link joining the two gets snapped

Physical death or death of physical body is a provision of divine economic arrangement for welfare of man; it is only by such arrangement that man can achieve higher states of his existence. But there is another type of death which is against the divine order and which destroys the possibility of human elements and human happiness. This is spiritual death which occurs before disintegration of physical body. Such spiritual death is outcome of transgression of rules of spiritual life.

In reality death has no existence and man never goes out of universal life. Those whom we consider dead still live within us as we live within them. If a person lives with this thought then he loses the fear of death.

The future life is formed by last prominent thought/desire

of man before leaving his body of previous birth. But this last thought/desire arises only out of his thoughts, desires and passions which have been arising daily in his last life.

### **Process of Death and journey of soul to higher planes**

When physical body of man dies, his lower three principles that is physical body, *prana* and etheric double disintegrate and scatter in space. Then his four principles—middle principle, animal soul or Kamarupa added with experience of lower mind and higher triad move to Kama Loka or astral plane. It is only a relative and subjective place within *Akasha*. Out of these remaining four principles there is struggle between the upper double (Atma-Buddhi) and the lower double (Manas -Kama). If upper wins then sixth principle, Buddhi attracts to itself the essence of good and noble nature of the fifth and thus by attracting its aspirations of saintly nature and highest spiritual parts of mind goes after its elder, seventh principle (*Atma*) reaches in gestation state. And fifth and fourth remain as empty shell in space circling with earth—their personal memories having ended and more cruel tendencies remain alive for some time as elementary and then disintegrate. On the other hand if upper double loses then fifth principle attracts whatever personal experiences are left in the Sixth and absorbs the same. Within very short time it, like a straw, gets entangled in vortex of souls and disintegrates. This personal life then becomes a lost page in the *book of life* of the soul. But this second type of state is only exception and not the rule.

In the case of natural death the period of stay of the soul in Kamaloka will vary from few hours to few years, suicides and those meeting sudden death in accidents being exceptions. If a person having died was of pure character and had no worldly

desire left, then his stay in Kamaloka will be nearly zero. More the earthly desires remaining, in same proportion will be period of stay in Kamaloka.

When a person dies then his human soul (fifth principle) becomes unconscious and loses all internal and external memories. After some time his remaining passions/desires arise in him but he cannot satisfy these, because he neither has the objects of desire nor the organ to satisfy the same, hence suffers and in the process learns lessons for lessening such passions/desires in next birth. For such self-created suffering this state has been called as purgatory, hell etc., in scriptures. After exhausting the energy of remaining passions/desires in Kamaloka the soul leaves its astral body there. This is the second death and astral body remains for some time and gradually disintegrates.

### ***Devachan or Mental plane***

The soul with its lower mental body comes to lower Devachan and here it remains under gestation for a long period, nearly in unconscious state. After this it gradually regains consciousness, when he experiences bliss in memory of all good works, thoughts and feelings of past life. Devachan is according to his days spent in past life. Here all the events which happened from first day to last day of his earthly physical life are brought before his spiritual eye and only those events which the soul chooses for itself remain permanently, rest gradually disappear and go to his astral shell.

The conditions in two Devachanic periods even of same soul are never similar. Devachan from its highest state to lowest state is joined in insensible categories. Each feeling is relative. Only love and hate are immortal feelings but gradation of tones

along the seven by seven scales of the whole key-board of life are numberless. Therefore variety of states in Devachan and Avitchi are inexhaustible.

For an ordinary man there is total bliss in Devachan and here he loses sense of passage of time. There is no failure or disappointment here. The seeds of whatever noble hopes and aspirations were sown during earthly life, all those fructify here and objective dreams become subjective reality.

Kama Loka, Rupa Loka and Arupa Loka are three rising spheres of spirituality in which many groups of entities are attracted.

Devachan is a state, not a place. Two main parts of Devachan are: one lower Devachan or plane of form which is lower mental plane and which is divided into four sub-planes. Second, higher Devachan or formless plane which is higher mental plane divided into three sub-planes. After his second death in Kama Loka the soul first goes to *Rupa Loka* or lower Devachan. Here his sensations, experiences and thoughts will be less subjective as compared to those in *Arupa Loka* or higher Devachan.

The stay in Devachan is proportioned to the unfinished psychic impulses originating in earth-life. The men who have been benevolent in a large, systematic way and who have not focused their affection upon an individual or specialty, pass quickly through the Kama and *Rupa Loka* into higher sphere of *Arupa Loka*. This is their reward by the Nature. More contracted the person's ideas, the closer will he cling to the lower spheres.

As a man is developed spiritually, so will be long his Heaven world life. As a general rule for all, leaving some exceptions, the experience in Devachan is necessary because

only here the soul ponders and by its own alchemy changes all the mixture of experiences into the gold of wisdom, so that it may return to earth as a wiser soul. Here the aspirations and desires, repeated thoughts, will to perform, and experiences of past life become respectively—faculties, tendencies, capacities and wisdom for new life and the soul's progress is much more.

There is change in occupation in Devachan as in earth-life. But here he always remains happy and in blissful state. From the sphere of earth the journey of soul to higher planes is considered 'death' but from Devachan it is understood as 'birth.' The life in Devachan and earth is decided by Karma and this cycle of births has to be passed again and again till seventh Round completes on earth or earlier if the person reaches *Arhat* wisdom and then Buddha wisdom and in this way he gets freedom from life-death cycles after one or two cycles. Some such advanced souls who have raised their consciousness in earthly life sufficiently so as to experience total memory and glory of Devachanic life here itself, get freedom to renounce Devachanic stay and they take physical birth quickly in order to serve humanity.

For such persons who have taken themselves out of curtain of Maya like highest adepts and initiated men—there is no Devachan.

### ***Interval between two births***

The period between death and re-birth is called 'Bardo.' The time period between two re-births may be 14 to 15 centuries. During present age when human heart is more attracted to material life, this period is less. It is said that two groups of souls are re-incarnating at average intervals of 700 years and 1200 years.

### ***Return to Earth***

When the soul has lived out its Devachanic life and has assimilated all that it can of the material gathered during its last life-period on earth, it begins to draw again towards earth by the link of desire for sentient life. It has to gain more experience and thereby develop further its powers. Nobody can go out of this world till he has attained perfection on physical, moral and spiritual levels.

The soul steps over the threshold of Devachan into plane of reincarnation, bringing with it the results, small or great, of its Devachanic life. It issues from Devachan, clothed only in that body, causal body of the soul that endures and grows throughout the *manvantara*.

When impulse of new sentient life stirs in soul, then a film of all his capacities/ faculties/limitations and work to be done in new birth according to karma allotted by Lords of Karma is brought before him and for a while he becomes unconscious at the threshold of new birth. After some time he gains consciousness and projects a lower mental body attracting atoms from lower mental plane corresponding to innate thought power. After this, on its earthward journey the soul makes body of desires for itself by attracting matter from astral plane corresponding to its latent desire nature. Here kamic elements congenial to their natures become the appetites, passions, and lower emotions of his desire-body for the new incarnation.

The Ego stands in the karmic vesture he has prepared for himself, ready to be 'clothed upon', to receive from the hands of the agents of the great Lords of Karma the etheric double built for him according to the elements he has provided, after which

shall be shaped his physical body, the house which he must inhabit during his coming physical life. The individual and personal Ego is thus self-built.

This man is to have a physical and etheric body that will largely condition the exercise of his faculties; he is to live in some environment and according to this will be his outward circumstances. For providing suitable field and energies in coming life, the *Lipikas*, the recorders of *book of life*, provide 'the mould of the Etheric Double' which will serve as the type of the physical body suited for the expression of the mental and passionate faculties evolved by the Ego that is to dwell therein, and They give it to 'The Four'—to the Maharajas, who are the protectors of mankind and also the agents of Karma on earth. The Maharajas choose for composition of the etheric double the elements suited to the qualities that are to be expressed through it, and etheric double becomes a fitting karmic instrument for the Ego, giving it alike the basis for expression of the faculties it has evolved, and the limitations imposed upon it by its own past failures and wasted opportunities. This mould is guided by the Maharajas to the country, the race, the family, and the social surroundings, which afford the most suitable field for working out of karma allotted to the particular lifespan. A country is chosen where the religious, political and social conditions can be found which are suitable to some of its capacities, and affords the field for occurrence of some of the effects it has generated. A race is selected, subject to the wider laws affecting incarnation in races. A family is found in which physical heredity has evolved the kind of physical materials which built into the etheric double, will adapt themselves to its constitution; a family of which the general or special physical organization will afford play to the mental and passionate nature of the Ego.

### **Life-Death Cycle**

A Master said, "Spiritual Ego of man moves in eternity like a pendulum between the hours of life and death. The periods of life terrestrial and life posthumous, are limited in continuation. ...Such intervals despite being limited, do service to the *Sutratma*, which, perfecting itself constantly follows slowly the road to its becoming a Divine Being. They not only contribute to reaching of this goal, but without these finite breaks the *Sutratma*—Buddhi could never reach it. *Sutratma* is the actor, and its numerous and different incarnations are the actor's parts. ...The *Sutratma* collecting only the nectar of moral qualities and consciousness from every terrestrial personality in which it has to clothe itself forced by Karma, unites at last all these qualities in one having then become a perfect being, a *Dhyani Chohan*."

The object of cycles of incarnations is to free man from illusions, so that when he is surrounded by and working in gross matter he may retain clear vision and not be blinded by illusion.

Thus the round of births and deaths goes on, the turning of the Wheel of Life; the treading of the Cycle of Necessity, until the work is done and the building of the Perfect Man is completed. Moving in the cycles of birth-death-birth, the entity from being finite becomes infinite consciousness. This comes only at the end of all the births at the great day of the absolute Resurrection or Nirvana.

The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back again into action.

## Cosmogogenesis, Anthropogenesis and Theogenesis– A single evolution of consciousness

The first of the three Fundamental Propositions which *The Secret Doctrine* establishes says: “An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by a human expression and similitude.” It is called Parabrahman.

This one absolute reality antecedes all manifested, conditioned being. This Infinite and Eternal Cause is the rootless root of “all that was, is or ever shall be.” It is devoid of all attributes and is essentially without any relation to manifested, finite Being. It is No-thing, No-Being but “Be-ness”, and is beyond all thought or speculation.

This “Be-ness” is symbolized under two aspects—absolute abstract Space, representing bare subjectivity; and absolute abstract Motion representing Unconditioned Consciousness. This latter aspect of the one Reality is also symbolized by the term “The Great Breath.” Thus the first fundamental axiom of *the Secret Doctrine* is this metaphysical ONE ABSOLUTE—BE-NESS—symbolized by finite intelligence as the theological Trinity.

Parabrahman (the One Reality, the Absolute) is the field of Absolute Consciousness. Once we pass from this absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object. These two are not independent realities, but the two facets or aspects of the Absolute, which constitute the basis and origin of conditioned

Being whether subjective or objective. The Great Breath assumes the character of pre-cosmic Ideation which is the origin of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, pre-cosmic root-substance (*Mulaprakriti*) underlies all the objective planes of Nature and is the substratum of matter in various grades of differentiation.

The “Manifested Universe”, therefore is pervaded by duality, which is the very essence of its EX-istence as “manifestation.”

Fohat is the dynamic energy of Cosmic Ideation by which the “Ideas” existing in the “Divine Thought” are impressed on Cosmic substance as the “Laws of Nature.” It is the intelligent medium, the guiding power of all manifestation, transmitted and made manifest through the Dhyani-Chohans, the Architects of the visible world. Thus from Spirit, or Cosmic Ideation, comes consciousness; from Cosmic substance the several vehicles in which that consciousness is individualized and attains to self- or reflective-consciousness; while Fohat is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

It is the ONE LIFE, eternal, invisible, yet Omnipresent without beginning or end, yet periodical in its regular manifestation, between which periods reigns the dark mystery of non-Being, unconscious, yet absolute consciousness, unrealizable, yet the one self-existing reality; truly, “chaos to the sense, a Kosmos to the reason.”

There is but one indivisible and absolute Omniscience and Intelligence in the universe—and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos—which hath no bounds, and which people call SPACE,

considered independent of anything contained in it.

What is called “unconscious Nature” is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyani-Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

Everything in the Universe, throughout all its kingdoms is CONSCIOUS i.e., endowed with a consciousness of its own kind and on its own plane of perception. ...There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law.

At the commencement of a great Manvantara, *Parabrahman* manifests as *Mulaprakriti* and then as Logos. This Logos is equivalent to the “Unconscious Universal Mind,” etc., of Western Pantheists. It constitutes the Basis of the SUBJECT-side of manifested Being and is the source of all manifestations of individual consciousnesses. *Mulaprakriti* or Primordial Cosmic Substance, is the foundation of the OBJECT-side of things—the basis of all objective evolution and Cosmogony. Force, then, does not emerge with Primordial Substance from Parabrahmic Latency. It is *transformation into energy of the supraconscious thought of the Logos*, infused, so to speak, into the objectivation of the latter out of potential latency in the One Reality (SD II, 24).

Thus, apart from Absolute Consciousness, which Blavatsky considers as unconsciousness, consciousness implies limitations and qualifications. It needs an object to be conscious of, and an entity to be conscious of the object (SD I, 56).

Prior to the manifestation of the cosmos, the primordial state of consciousness is called *chidakasa*, consciousness in *akasa* or primordial space. Its emergence is in seven degrees. The first is coeval with the first and second unmanifested Logoi. At this stage it is still latent. Then when manifestation or differentiation occurs, the latent consciousness becomes MAHAT, or COSMIC IDEATION (CW X, 360). What follows are the manifestations of consciousness in the lower planes of nature.

In human beings, there are seven states of consciousness corresponding to the different principles, from physical body to *Atma*.

H. P. Blavatsky several times calls *mulaprakriti* as a ‘veil’ over Parabrahman.

Now this Parabrahman which exists before all things in the cosmos is the one essence from which starts into existence a centre of energy, which we may call the Logos. This Logos is called *Isvara* or *Pratyagatma* or *Sabdabrahman*. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokitesvara by the Buddhists. It is not different in substance, as it were, or in essence, from Parabrahman, and yet it is different from it in having an individualized existence. It exists in the latent condition in the bosom of Parabrahman, at the time of *pralaya*, just, for instance, as the sense of ego is latent at the time of *sushupti* or deep sleep.

Logos or Verbum is the first manifestation of Parabrahman, the first Ego that appears in the cosmos, the beginning of all creation and the end of all evolution. It is the one source of all energy in the cosmos, and the basis of all branches of knowledge and what is more, it as it were, the tree of

life. Again, Parabrahman, after having appeared on the one hand as an Ego, and on the other as *Mulaprakriti*, acts as the one energy through the Logos. ...Parabrahman radiates from the Logos, and manifests itself as the light and energy of the Logos. The first manifestation of Parabrahman is a Trinity, the highest Trinity that we are capable of understanding. It consists of Mulaprakriti, *Isvara* or the Logos, and the conscious energy of the Logos, which is the power and light; and here we have the three principles upon which the whole cosmos seems to be based.

We may also see that *The Secret Doctrine* puts forward the Three Fundamentals in terms of Life: Existence, which is through changes and mobility as well as through stability and inertia, Be-ness, Becoming, Being—such is the first primal, the parent trinity, the Source of all trinities of consciousness-substance, the trinity of Principles—the one Principle.

Be-ness always is, Becoming always is, Being always is.

Be-ness does not become; Be-ness is. Becoming always is—it does not begin or end. It may be on the *Pravritti-marga*, the Path of Foregoing, or on the *Nivritti-marga*, the Path of Return, but it always and always is becoming. From the state of Manvantara—manifestation to that of pralaya—non-manifestation, or *vice versa*, it is always Becoming. Becoming does not become Be-ness, any more than Be-ness Becoming. Nor is Becoming at any moment Being.

Being always is, whether asleep or awake, turned within or looking without. Its states or conditions alternate but It always persists. It may be on the plane of realization of unity with the All-whole, *Atma-dasa*, on the plane of phenomenon, where such realization is absent, *Ahankara-dasa*—but it is.

These three, Be-ness, Becoming, Being, are one; human

intellect perceives them, examines them, understands them for the sole purpose of realizing that they are one. This one in its threefold aspect is the foundation and the basis of Life, Unfoldment, Realization—Life is, Unfoldment is progressive, Realization is attained.

In Ancient Indian philosophy, these are named *Sat, Chit, Ananda*—translated as Existence, Ideation, Bliss. The trinity as the unit is named *Sat-chit-ananda-Ghana*. Why Being is of the nature of Bliss, how Ideation is Becoming, what existence is Be-ness, are the primal, most intimate and highly practical questions, for in answers to them are found the meaning and purpose of our own life, growth and ultimate regeneration. (*Studies in The Secret Doctrine*—article: Be-ness, Becoming, Being, 87-88).

In nameless THAT or Parabrahman, universes of duality arise, evolve, dissolve and disappear in regular cycles of manifestation and non-manifestation like the ebb and flow of the tide in the ocean, according to the Karmic and cyclic law inherent in It—Deity and Law being one.

This manifested Deity, though appearing as many in its dual manifestation of spirit and matter, or subject and object, is in reality One and indivisible, the manifested symbol of the Absolute ONE, according to the Esoteric philosophy. It is this ubiquitous universal One Life, Consciousness and Intelligence—one in three, and three in one—permeating all, is present as latent potentiality in every atom. The whole universal evolution is nothing but the tendency in the One Life to develop self-conscious realization of Itself by and through forms evolved by Itself in cycles of ascending progression—from the elemental, mineral, vegetable, animal forms, culminating in Man, as the crown of physical evolution, and individualization of that One

Life as *Manas*, or Ego, the Thinker, the Real Man; the former constituting the vehicle or *upadhi* for the latter, with which, if he succeeds in permanently linking himself, becomes one with it— a God, and GOD.

The Occult philosophy never uses the term “creation,” nor even that of evolution, with regard to primary “creation”; but calls all such forces “the *aspects* of the Causeless Force.”

The whole Kosmos is guided, controlled and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform and who whether we call them Dhyani-Chohans or Angels—are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. They are finite in all respects, with the exception of their higher principles—the immortal sparks reflecting the universal divine flame—individualized and separated only as illusion. They are “Living Ones” and are the streams projected on the Kosmic screen of the illusion from the ABSOLUTE LIFE (SD I, 275).

The Gods and Dhyani-Chohans proceed from the First Cause—which is not Parabrahman, for the latter is ALL CAUSE, and cannot be referred to as the “First Cause” which is called in the Brahmanical Books Jagat-Yoni, “The womb of the world,” mankind emanates from these active agents in Kosmos. ... Brahma, Isvara or Purusha, is the manifested deity—hence created, or limited and conditioned (SD II, 108).

Man being a compound of the essences of all those celestial Hierarchies, may succeed in making himself, superior, in one sense, to any hierarchy or class, or even combination of them. By eating the fruit of knowledge which dispels ignorance, the 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 (SD I, 276).

The gods of the ancients, the monads—from Pythagoras down to Leibnitz—and the atoms of the present materialistic schools are only a compound unit, or a graduated unity like human frame, which begins with body and ends with spirit. In the occult sciences they can be studied separately, but never mastered unless viewed in their mutual correlations during their life-cycle, and as a universal Unity during *Pralayas*.

The “Souls” appear in the threefold form of Monads (units), atoms and gods. “God, Monad and Atom are the correspondences of Spirit, Mind and Body (*Atman, Manas, and Sthul-Sarira*) in man.” In their septenary aggregation they are the “Heavenly Man”; thus terrestrial man is the provisional reflection of the Heavenly. ... “The Monads (*Jivas*) are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyanis, gods) clothe themselves when a form is needed.” The evolution is formulated as an invariable law: a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance upto the LAYA state, or what Science calls “the zero point”, and beyond. The “Spirit-Matter” and “Matter-Spirit” extend infinitely *in depth*, and our essence of the things *real* is *at the seventh depth*; while the *unreal* and gross matter of Science and the external world is at the lowest end of our perceptive senses. The reality in the manifested world is composed of a *unity of units*. The monads or *Jivas* are “the expression of the universe” and every physical point is but the phenomenal expression of the noumenal, metaphysical point.

Thus Cosmos with seven planes of nature filled with innumerable atoms, Man with his seven principles and Angels

of innumerable hierarchies, are all expression of one Consciousness—One life through various grades of differentiated matter of primordial substance; both, the One Consciousness and the primordial substance being essentially one in two aspects of the Absolute, the One Reality.

The fact of evolution of the One in its triple aspect is mentioned also as:

Chaos-Theos-Kosmos are but the three aspects of their synthesis—SPACE. One can never hope to solve the mystery of this *Tetraktys* by holding to the dead letter even of the old philosophies, as now extant. But, even in these, CHAOS-THEOS-KOSMOS = SPACE, are identified in all Eternity, as the One Unknown Space, the last word about which will, perhaps, never be known before our seventh Round. Nevertheless, the allegories and metaphysical symbols about the primeval and *perfect* CUBE, are remarkable even in the exoteric—*Puranas*.

There, also, Brahma is the *Theos*, evolving out of *Chaos*, or the great “Deep,” the waters, over which Spirit=SPACE, personified by *ayana*—the Spirit moving over the face of the future boundless Kosmos—is silently hovering, in the first hour of reawakening. It is also Vishnu, sleeping on Anant-Sesha, the great Serpent of Eternity. ...It is the first *triangle* or the Pythagorean *triad*, the “God of the *three* Aspects,” before it is transformed through its perfect quadrature of the infinite Circle into the “four-faced Brahma” (SD I, 344).

## Divinity Within and Without

### Divinity mentioned in the texts

The Third Fundamental Proposition in *The Secret Doctrine* asserts the fundamental identity of all Souls with the Universal Over-Soul, the latter itself an aspect of the UNKNOWN ROOT.

During evolutionary process Spirit first descends into matter or it involutes or materializes and then matter ascends into spirit or it evolutes or spiritualizes. So Spirit is matter *on the seventh plane*; matter is Spirit on the lowest point of its cyclic activity.

Three great absolute Truths mentioned in *The Idyll of the White Lotus* and also in *Light on the Path* are: (1) The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit; (2) the principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception; and (3) each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

The *Catechism* quoted in the commentary to Stanza V, verse 4 of *The Secret Doctrine* I, is:

“Lift thy head, O Lanoo; dost thou see one, countless lights above thee, burning in the dark midnight sky?”

“I sense one Flame, O Gurudeva, I see countless undetached sparks shining in it.”

“Thou sayest well. And now look around and into thyself.

*That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother men?"*

*"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.'"*

Thus the disciple sees one Flame and countless undetached sparks shining in it and that this spark-light burning within him is in no way different from such lights burning in Brother Men, though through bondage of karma and bodies, delusion of separateness gets created.

Whole manifested universe is the Out Breathing of the Absolute Principle, hence Divine and man is its integral part.

One of the four great statements in the Upanishads is; *Aham Brahmasmi, tadvva tum asi* meaning that I am Brahman, you are That (Brahman).

In *Brahadarnayak Upanishad* (Ch. 2 sec. 4 m. 5.), sage Yagyavalka teaches his wife, Maitrayi, that one loves his son, wife, family, and others, gods, not for these beings or things but for the sake of the self (*Atman*). Therefore only the Self has to be realized by meditation and by detachment from all things like son, family, wealth, etc.

*The Upanishads* declare that all is Brahman. It is thus rightly said that God, Universe and Man are one Whole and not separate entities.

It is said in the Bible, "In Him we live, move and have our Being."

Christ as all the great Teachers have, also proclaimed, the Divinity of man. "Ye are gods", quoting King David who sang: "Ye are 'gods'; you are all sons of the most High" (*Psalms* 82.6).

The human spirit is an expression of the One Life that

supports and maintains our universe; when perfected it is in fact the most complete expression of that Life within our system, for it can become fully conscious and creative. Man is not a creature, a created being; he is a spirit, a direct emanation of the Divine Word or *Shabda-Brahman* or Logos.

"Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come" (*Isis Unveiled* I, Preface, vi).

There is only Power, Life, and Law. There is an utterly impersonal Divine Principle, and if you want to give a name to it, you must simply say Life or Law, or Life-Law. Manifestation is just eternity made manifest in time under Law. God, then, is Law.

According to *Astavakra*, there is but one Reality, the infinite, indivisible self which is knowledge absolute, Bliss absolute. The realization of the Self is the only *summum bonum* (the highest good) and in this alone does life find its fulfillment.

The great scientist Albert Einstein was well aware of the unity behind the many and the liberating power of that conviction. He wrote:

"A human being is part of the whole called by us 'the universe,' a part limited in time and space. He experiences himself, his thoughts and feelings, as something separate from the rest—a kind of optical illusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free from this prison by widening our circle of understanding and compassion to embrace all living creatures and the whole of nature in its beauty" (*Albert Einstein His Human Side*—Swami Tathagatananda).

G. S. Arundale in his book *The Lotus Fire* gives following quote on page just next to title page.

“For God created Man  
to be immortal  
And man made him to be an  
image of his own eternity.”

–Wisdom of Solomon, II:23

Man is certainly no special creation. He is the product of Nature’s gradual perfective work, like any other living unit on this earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the ‘Eternal Pilgrim’, the Protean differentiation in Space and Time of the One Absolute ‘Unknowable’ (SD II, 728).

All Monads are formed of the One Spiritual Fire, are Breaths of the One Breath, are components of the composite Monad which is the Logos. At Monadic level, therefore, all intimately share in all activities, all fruits, all attainments and all delays.

Such Units are called technically Monads (Selves). These are the Sons, abiding from everlasting, from the beginning of a creative age, in the Bosom of the Father, who have not yet been ‘made perfect through sufferings’; each of them is truly ‘equal to the Father as touching his Godhead, but inferior to the Father as touching his manhood’ [Athanasian Creed], and each of them is to go forth into matter in order to render all things subject to himself; he is to be ‘sown in weakness’; that he may be ‘raised in power’; from a static Logos enfolding all divine potentialities, he is to become a dynamic Logos unfolding all divine powers; omniscient, omnipresent, on his own second plane, but

unconscious, ‘senseless,’ on all others, he is to veil his glory in matter that blinds him, in order that he may become omniscient, omnipresent, on all planes, able to answer to all divine vibrations in the universe instead of to those on the highest only.

Yet is the Monad very near to us, our SELF, the very root of our being, the innermost source of our life, the one Reality.

The central doctrine of the religion of the ancient Egyptians was that the divine power dwelt in every man, even the lowest and most degraded, and they called that power “The Hidden Light.”

Man is that being in the Universe in which highest spirit and lowest matter meet in Mind or Intelligence.

Since in man abides his very Self, who shall forbid him to pass the Veil, and to see with open face the glory of the Lord?

### **Constitution of man and purpose of evolution**

So Man is essentially Divine. The man has seven principles and seven bodies. The seven principles are: Atma, Buddhi, Manas, Kama, Prana, etheric double, and physical. Manas is further divided into two distinct parts—Higher manas and lower manas. Atma, Buddhi and Higher Manas constitute the immortal part and is the real man—the Reincarnating Ego, also called Individuality. Lower four principles i.e., Physical, etheric double, prana and kama combined with lower manas (kama-manas) constitute the personality which is perishable, hence transient. First two principles viz., Atma and Buddhi constitute what is called ‘monad’ which lasts from eternity to eternity and is called the eternal pilgrim. Whole purpose of reincarnations under Law of Karma is to make spiritual unconscious monad into spiritual conscious monad so that it

becomes a force in aiding the evolution as per Divine Plan.

This spiritual Triad as it is often called, Atma-Buddhi-Manas, [Will, Wisdom-Love, Activity] is described as a seed, a germ of divine life containing the potential of its own heavenly Father, its Monad, to be unfolded into powers in the course of evolution. This is the ‘manhood’ of the divine Son of the first Logos, animated by his ‘Godhead,’ the Monad—a mystery truly, but one which is repeated in many forms around us.

This is true human being, called in theosophical terminology the Ego which is triple in nature, having the powers of choice (will, *atma*), insight (intuition, *buddhi*), and abstract thought (higher *manas*).

Out of the invisible into the visible, like the growth of a plant, comes man, the man-plant of eternity. Beginning in one life on earth as a human seed, man grows to maturity, and evolves forth what is locked up within. The golden thread of self-*satratman*—passes through both time and space.

The attributes of holy loves, aspirations, and visions belong to the spirit, which is immortal and deathless, and are transmitted through its intermediate nature or human soul, which human beings ordinarily call “I”, much as the sunlight streams through the pane of glass in the window.

The inner god is forever within you, surrounding you, overshadowing you, waiting for you, brought out in manifestation only through the aeons through self-directed and self-devised evolution. During such evolution, the thinning of the thick veils of mind and matter occurs, so that the light in the holy temple which is the human heart may illumine man in full splendour.

This illuminating is prevented or inhibited by the personality—the small, mean, petty, restricted, limited things

which form a close and compact atmosphere around our being, and which scarcely anything except immortal selfless love can ever penetrate.

### **The Way to nurture the seed**

Universe and every being/thing in it is ever becoming. Within the seed lies the future of a giant tree, flower and fruit; and within the soul of man lies the future God, the Perfect Man. It is man’s destiny that one day he must learn to plunge into the mysterious depths of his own glorious being, for only there is to be found true wisdom and the real power to help.

To understand the technique of this great road we must understand ourselves and the constitution of our soul, and the person that we really are. It may suffice for our purpose if we think of ourselves as a threefold being—body, soul and Spirit.

The Spirit in us is the Word made flesh, that which the Creative Intelligence spoke to express His Thought, and whilst the “heaven” and “earth” of our inner and our outer selves, psyche and physical, will pass away and be re-created again and again, the Word in us will never pass away or cease to be. This is our “Higher Self.” The thinking, feeling and acting selves, with their planes of being and expression, are but the instruments of that Higher Self, the means by which he gathers experience and growth. That higher plane of being is where we are all “Sons of God”, for there is no son of man, however abandoned and degraded, who has not this spark of Beauty and Eternity in him, deeply buried. It is a heritage he cannot forego.

How to visualize this greater Self in us? This is where poetry of religious scriptures comes in. By figure, glyph, analogy, symbol, the scriptures indicate the indescribable, the incommensurable. The first chapter of *Genesis* states that God

made man in His own image. The Spirit in man, like the Source from which it came, is perfect Wisdom, Love and Power. The Spirit in man grows (unfolds) like flowers grow, from a seed or possibility. At first that seed must “fall”, die, be lost in the dark mire. But growth goes on in darkness. It is only observable when a tiny shoot appears above the ground; and even then to us “is doth not yet appear what we shall be.” But nourished by the rains of heaven, the rain of tears, sorrow and loss, strengthened by its winds, expanded by the sunshine of joy and rightness, the divine plant grows upwards, until at last the flower, for which all that went before was a preparation, appears and fills the air with its beauty and scent.

So grows the Spirit in man. For many lives it germinates in the dark womb of Nature. But one day it begins to influence “human nature”, in a man’s highest moments of inspiration, selfless love, or sacrifice; in ecstasies of response to beauty and truth. The Way is glimpsed, and, in one life, the soul elects to follow it until, after many lives, the Day comes when the full glory of the inner Divinity blossoms and fills that soul’s surroundings with the aroma of unutterable bliss and peace.

The soul of man is described like the sacred lotus flower—having its roots deep in the mire of the pond, putting up through the water, growing until its lovely blossom opens to the sun on the surface of the water. This is the Real, the Eternal, in us, the “man for whom the hour will never strike”, the true Source, even in the darkness of earth, of all that is beautiful, lovely and true.

Christ called it the “pearl of great price”, the Kingdom of Heaven within, and He said that if a man only knew where it was hidden, he would sell all that he had to buy that spot or field and dig for it. Truly it will not be found except at the price of *all*

that we, the personality, have here.

The field is our human nature, Mother Nature, the great *mare* of sea of the noumenon of matter, called *Mulaprikriti*, Mother Matter, in whose dark womb, the “Son of God”, our divine Self, gestates, and is one day born to full self-consciousness. Christ said: “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. ... Ye must be born again” (*John*, 3, 3-9). “Born again”—into the spiritual consciousness, the “twice-born” or *Dvijā* of the East; “born of water”—the symbol of matter, ever dropping downwards: and “of the Spirit”—whose symbol is fire, ever soaring upwards, and never diminished, however often it lights another fire. So the spiritual nature in us is born of a human mother and a hidden divine Father. We can draw ever nearer to Him but never finally touch His immeasurable infinitude.

The way by which to nurture the seed within and grow the plant to flower is to shed the personal in order to become impersonal; to shed, to cast aside, the limited in order to expand. The chick can come out of egg only by breaking the shell of lower selfhood. The god within—your own divine consciousness—can manifest itself only after the imperfect, the small, the constricted; the personal has been surpassed, cast aside.

We may picture that Pure Divinity within us as a Living Flame of God, and our threefold self of thought, emotion and body as the globes around it. What therefore should we do but slowly—it may take more than one life time—purify and make clean the globes, and search out the Flame that it may glow and shine more and more for the blessing and comforting of all men.

### **How to find our Divinity?**

One must first of all recognize one's own immortal principle, and then only can one conquer, or take the Kingdom of Heaven by violence. The very thought of it is beginning, for we can never find that in which we do not believe. So the first step is "faith", which has been described as "soul's unlearned knowledge."

When a man has become cognizant of the divine within, has set It free by giving up the petty personality of ordinary life—his own personal selfhood—and thus has broken the bonds fettering and binding the transcendental powers of the divine within, then the messiah, the risen Christ, Krishna or Buddha, the saviour of each one, can manifest its sublime faculties and powers. Then man brings out his divinity from within without—having evolved the Buddhic consciousness already in his soul.

The will is the factor of supreme importance in all occult work and in spiritual growth. The magical creative power of *Kriyashakti* is the power of "concentrated thought and will." Will-power not only means ability to choose, but also to keep to the chosen path, to persevere.

When man learns that Divinity lies hidden within himself, and that nothing that is fleeting can satisfy the God within; that only union with the ONE, the perfect, can still his cravings.—then there gradually arises within him the will to set himself at one with the Divine. The birth of Christ or Krishna within man means the willingness to throw all walls of separation and the stature of Christ or Krishna within him means that the man has accomplished it.

As we have climbed, so shall we climb; as we have come upwards from the dust, so shall we ascend to the stars; for the Spirit of God within us knows no limitation either in time or

space, and the evolution of the future should be million-fold more splendid than the evolution which has made us what we are.

When the Self is found, when a man realizes, however imperfectly, his unity with the Supreme, when he begins really to break the bonds of the heart, then it is that, seeking liberation intent upon the welfare of the world.

### **Twin Processes**

There is no part of man, as there is no part of the cosmos, which has not emerged from the unitary source. Within us and around us we experience nothing but aspects of divine consciousness; but if we wish to arrive at a knowledge of the source of all things, we have to search in the one place where we can have knowledge at first hand, and that is within ourselves. Around us in the macrocosm, within us in the microcosm, each in its own way gives us knowledge of the other in that divine interplay of subject and object which is the source of all knowing and all being.

Two processes will be involved in realizing our true Self and unity of our Self with Selves of all—Inward and Outward or Contraction and Expansion or Negation and Affirmation

In inward process a man negates successively that he is not his physical body, not his passions and feelings, not the emotional body, nor the thoughts, not his mental body—he peels off layers of his personality, then concludes that he is nothing which can be perceived by senses but a Unit of consciousness and that is the Real man. By deeper thinking this also brings to him the realization that all others are identical units of consciousness.

Then in outward process he becomes compassionate to

each and every being and thing in contact of which he comes in life. This brings him realization that the real he is One with all others outside, he realizes Oneness of all and that is also the realization that Divinity is everywhere and in every being/thing.

### **Process of spiritual development**

In another way the whole process of realizing Divinity or spiritual development/fulfillment can be expressed as:

To secure supremacy to the highest, the spiritual element of man's nature by;

The entire eradication of selfishness in all forms; control/subordinate all fleshy appetites and desires, all lower, material interests; careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine law; and absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and incessant striving to an ideal end.

What is to learn, is to be content, or, rather, resigned to ourselves and our limitations even while striving to get over them.

To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body dies. "To live is to die and to die is to live" (SD I, 459 fn.). Perfect victory is to triumph over one's self. Strive to be ruler of your actions instead of the slave of your passions.

In *the Cloud of Unknowing*, a great simplicity characterizes the doctrine of the soul's attainment of the Absolute. There is but one central necessity: the perfect and passionate setting of all the will upon the Divine, so that it is "thy

love and thy meaning, the choice and point of your heart." Not by deliberate ascetic practices, not by refusal of the world, not by intellectual striving, but by actively loving and choosing, by that which a modern psychologist has called "the synthesis of love and will" does the spirit of man achieve its goal.

From first to last glad and deliberate work is demanded of the initiate; an all-round wholeness of experience is insisted on ... A favourite theme of the great English mystics, "Love cannot be lazy," said Richard Rolle. So too for the author of *the Cloud of Unknowing* energy is the mark of true affection.

"Do forth ever, more and more, so that thou be ever doing ... Do on then fast: let see how thou bearest thee, Seest thou not how He standeth and abideth thee?"

"For He is thy being, and in Him thou art; not only by cause and by being, but also, He is in Thee both thy cause and thy being."

Life is everywhere; it is to be discovered in all living things and no part of the universe can be conceived without it, if that universe is regarded as a coherent whole.

This is one of the most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and coherence. All separation which exists between individuals, between worlds, between the different poles of universe and of life, the mental and physical fantasy called space, is heresy and a nightmare of the human imagination.

*The Voice of the Silence* says:

"If through the Hall of Wisdom thou wouldst reach the Vale of Bliss, disciple, close fast thy senses against the great dire heresy of separateness that weans thee from the rest" (V.37).

### **Study, Meditation and selfless Service is the way**

Man must distill the truth from exoteric teachings in order that their esoteric meaning may be perceived. He must develop himself as a 'knower' of truth. By study of the external expressions of truth he is led to the discovery of truth within.

"What a man thinks of that he becomes" says *The Upanishads*.

The ultimate purpose of meditation is same as that of yoga –to allow the individual self to experience the greater Self, the Oneness which we can think of as God or Nature or Ultimate Reality and to become one with THAT. The personal nature should be able to reflect and express its relationship with the Universal Self.

Regarding selfless service *The Voice of the Silence* makes profound statements:

'Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun' (v.59).

'To live to benefit mankind is the first step. To practise the six glorious virtues is the second' (v.144).

### **Conclusion**

By deeper study of the Theosophy, the Divine Wisdom we get glimpse of true knowledge, the super-science of life; by meditation and contemplation in light of this knowledge we move towards realization of Reality and thus get transformed. By selfless service we realize the same Self in all. Together these three aspects of Raj Yoga–Study, Meditation and Service help us in realizing the Divinity within and Divinity without–One Divinity or ONENESS.

## **Divine Wisdom and Science**

### **General**

Divine Wisdom or *Brahmvidya* in Sanskrit or *Theosophy* in Greek and Science both seek truth. However, the scientist seeks for truth at the physical level whereas the divine wisdom seeker is concerned more specifically with spirituality and therefore seeks for all embracing Truth at a deeper or inner level, as taught by the religious mystics throughout the ages. That deeper Truth is sometimes called as the "Ancient Wisdom" or the "Perennial Philosophy," "Divine Wisdom" or *Gnosis* and it is nothing but the essential reality behind the evanescent appearances of objects in nature–the very soul of the manifested LOGOS.

In ancient India and also in ancient Greece, both the divine wisdom and science were taught to and practiced by same persons who were considered eligible for such study and practice. During middle ages when religion got dogmatic and degenerated into superstitions in Europe, the teaching of divine wisdom got restricted to mystery schools. Also teaching and practice of material science and religion got separated and in fact these two streams i.e., science and religion became opposite to each other. Modern science started during nineteenth century in Europe. Since time of abject materialistic views of Descartes, science has progressed towards less materialism.

The scientific and mystical modes of search though often seem to be contradictory, but in essence they are complementary to each other. Physicist Fritjof Capra has said

that science does not need mysticism and mysticism does not need science, but we humans need both. Yet many scientists, perhaps even the majority, do not see the need for any deeper truth than that which can be obtained by objective scientific procedures. Others wish to have some involvement with religion but are discouraged by fundamentalist religious teachings that are inconsistent with well established scientific knowledge. Nevertheless many great scientists, for example Isaac Newton, Albert Einstein, Erwin Schrodinger, Pauli and David Bohm—have seen the need for deeper spiritual understanding as taught by the great religious teachers and mystics of all ages.

### **Limitations of Modern Science**

Someone said that, ‘Science is a body of knowledge—some of which is nearly certain, most of which is uncertain and none of which is certain.’

Now let us look at statements of some great scientists:

An eminent scientist, Faraday said that not only could he never presume to pronounce whether Force was a property or function of Matter, but he actually did not know what was meant by the word *matter*. There was a time, he added, when he believed he knew something of matter. But the more he lived, and the more carefully he studied it, the more he became convinced *of his utter ignorance of the nature of matter* (SD I, 510).

A well-known remark of Newton made toward the end of his life:

‘I do not know what I may appear to the world, but to myself I seem to have been only like a boy, playing on the seashore, and diverting myself in now and then finding a

smoother pebble than ordinary, while the great ocean of Truth lay all undiscovered before me.’

Stephen Hawking, the British scientist in one of his statements made before his death had commented that science knew less than five percent of the universe.

The discovery of Higgs boson, sometimes referred to as the ‘god particle,’ lends strong support to the Standard Model of particle physics or the known rules of particle physics that scientists believe govern the basic building blocks of matter. But scientists do differ about the function of Higgs field.

Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify and generalise upon phenomena; but the occultist arguing from admitted metaphysical data, declares that the daring explorer who would probe the inmost secrets of nature must transcend the narrow limitations of sense and transfer his consciousness into the region of *noumena* and the sphere of primal causes. To effect this, he must develop faculties which, save in a few rare and exceptional cases, are absolutely dormant, in the constitution of the off-shoots of our present Fifth Root-Race. He can in no other conceivable manner collect the facts on which to base his speculations.

### **Difference and commonality between approaches of Divine Wisdom and Science**

Divine Wisdom is the accumulated ancient wisdom learned by sages through their super-sensuous faculties, tested by other sages similarly from age to age. Hence there is no ifs and buts in this knowledge. Modern Scientific knowledge is derived from observation, experimentation by physical senses

aided by instruments at times, framing hypothesis and testing, therefore theories of science are tentative and do change when new or more observed data become available.

The mystic method of search differs, although it shares some features with scientific investigation. The mystic has an experience profoundly different from our ordinary day-to-day perception of things. Because that experience is of a transcendent nature, the mystic cannot describe it for others in everyday language. Scientists also may have difficulty stating their explanation in ordinary language, which is often ambiguous, so they turn to the precise language of mathematics in form of formulae to express their ideas. Mystics turn instead to the language of metaphor, symbol, and allegory to express the Truth they have perceived.

Among the features shared by science and mysticism is that both experimental results and mystical experiences must not be the unique, but available to everyone under the right conditions. Just as a good scientific theory has to be tested and confirmed by several scientists working independently, so a convincing mystical experience has to be shared by a number of mystics from different cultural traditions and expressed in symbolic language that point to the same underlying truth, although the type of poetic imagery used may differ. And like science, mysticism is progressive, being supplemented and revised by succeeding generations of investigators into the inner world of experience.

Science has been extremely successful during the last century in explaining the material world, in understanding the nature of atom, and in exploring the universe at large. On a micro level, we have discovered DNA and developed the science of genetics. By studying ancient rocks and the fossils embedded

in them, geologists have built up a detailed picture of the evolution of our planet and indeed of life's presence on it. But such knowledge of science is incomplete and is ever changing.

Science has also discovered how the brain works but is nevertheless quite unable to explain the nature of consciousness. Scientists regard this as "hard problem." On the other hand there is much material on consciousness in theosophical literature and mystical traditions. Quantum science does deliberate on consciousness, to some extent. Again biological scientists are expert in studying living forms, but not at understanding the nature of life itself. Divine Wisdom or mysticism views the life ensouling forms as much greater and fundamental than the physical forms that express it.

Is there some deeper cause behind the laws that science discovers? For many scientists, that question is irrelevant, but for others it is important to probe such questions. Physicist Paul Davies, on pondering these questions, says that he can believe in a form of Deity that he describes as "an impersonal creative principle or ground of being." Mystics seek to experience that creative principle as both the ultimate cause and the purpose of existence.

It is quite clear that science solves many world problems. But there are certain man's personal problems where science is unable to help.

Science has led to a general belief that the universe is an aggregate of matter, and that every phenomenon we observe has its origin in matter. But when we examine ourselves introspectively it is obvious that there is also an invisible and imponderable universe of thought and spirit that does not enter one's consciousness through the senses but is nevertheless just as real.

An increasing number of scientists agree that there are many things we are aware of in everyday life, such as love of beauty, self-sacrifice for others, and abstract thinking, that cannot be explained on a material basis, and that there is a great non-material aspect of life and mind which has a tremendous influence on all that happens. It is this aspect of life and consciousness that Divine Wisdom or Theosophy helps to explain, for when we apply the methods of science to investigate the details of the deeper and inner aspects of truth, they only lead to chaos, and we have to limit ourselves to abstractions and generalities.

The intellectual development, however great, does not of itself bring wisdom or make a person more lovable and compassionate. The high standard of physical living which science has placed at our disposal do not save us from the processes of decadence and folly, and it is delusion to think that material improvement for everyone will of itself bring happiness and inner contentment.

Science deals with the study of things while the human society is concerned with the problems of life and intelligence.

So many of life's greatest mysteries cannot be explained scientifically, and it is here that the teachings of Divine Wisdom come like the beam of searchlight illuminating the darkness. They provide a reasonable explanation, bringing a deep sense of intellectual satisfaction, and filling the gaps that science has had to leave in many of her explanations. Theosophy also shows man's need to develop his moral and spiritual nature to the same degree as his ability to wield the great forces of nature whose secrets have been presented to him by science during past fifty years or so.

The investigation and teaching in the Divine Wisdom

proceed from Universal to Particulars whereas in Science, investigation proceeds from particulars to Universal. Pythagoras and Plato, who proceeded from the Universal downward, are shown more learned. Pythagoreans being initiates, followed deductive method. Whereas, Aristotle, followed the inductive system (SD II, 153).

According to Divine Wisdom, the Universe is worked and guided from within outwards, whereas science may attribute external material causes for evolution and working of the universe.

A student of the Divine Wisdom must necessarily live a real ethical life following universal values; a scientist may or may not be ethical in his conduct.

### **Some Fundamental Axioms of Divine Wisdom**

There are certain fundamental axioms which are expounded in the ancient wisdom tradition that apply to universe and man at all periods and times. These axioms are:

Relating to the Universe:

- The fundamental law, the central point from which all emerges, around and toward which all gravitates is the ONE homogeneous Divine Substance-Principle. It is omniscient Reality, impersonal because it contains all and everything.
- The universe is the periodical manifestation of this unknown Absolute Essence.
- The Universe and everything in it is called Maya because all is temporary therein from the ephemeral life of a fire-fly to that of the sun—a will-o'-the-wisp compared with the immutability of the One. Yet the

Universe is real enough for the conscious beings in it, which are as unreal as it is itself.

- Everything in the universe is conscious and alive. There is no dead matter, as there is no blind law.

Relating to Man:

- All life, from the microbe to man, is One, though expressing itself in different ways, and various degrees of complexities. All nature is thus seen to be one vast living unit, so that whatever affects one part affects the whole. There is an underlying unity of all that exists, including everything we call animate or inanimate, and the cultivation of wisdom consists in the realization of this truth.
- Man is an eternal spirit, and that the purpose of physical life is to teach him how to enable that spirit to grow (or unfold) until he reaches human perfection.
- Each person is entirely responsible for his own growth as well as for his future. We are the makers of our destiny, and happiness or sadness we experience are the direct results of our own previous thoughts, feelings and actions.
- This great universal law of action and reaction called Karma is very much misunderstood. It is the great law of equilibrium and rectification which is said to exist on all planes of nature throughout the universe.
- Man is only a single organ in the great living unit, and that anything he does affects the whole universe.
- The root cause of our suffering is our alienation from the Oneness or All. This alienation is rooted in self-

centredness, which in turn is founded on the illusion of being a separate self with its own projects and purposes apart from those of the cosmos. Individualism inevitably leads to selfishness, exploitation and violence. Any knowledge or practice that leads to the removal of the illusion of separateness is in the right direction. The illusion is sustained by ignorance; therefore, what is needed for freedom from this illusion is unitive knowledge and insight (*vidya* or *jnana* or *prajna*).

### **One Fundamental Law and Three Fundamental Propositions and Science**

Helena Petrovna Blavatsky, principal co-founder of the Theosophical Society, entitled her *magnum opus* *The Secret Doctrine* to indicate it was a teaching not generally known, but she also gave it the subtitle *The Synthesis of Science, Religion and Philosophy*, thus recognizing the importance of all three disciplines as contributions to a grand unified view of cosmos including man. One of the purposes of this monumental work is to lead its student to Truth. In this book Blavatsky mentions about One Fundamental Law: ‘The radical unity of the ultimate essence of each constituent part of compounds in Nature—from star to mineral atom, from the highest Dhyani-Chohans (Devas) to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual or physical worlds—this unity is the one fundamental law in Occult Science.’ She also enunciated three Fundamental Propositions. The first of these envisages the existence of ‘An Omnipresent, Eternal, Boundless and Immutable Principle—One Absolute Reality which antecedes all manifested, conditioned Being.’ This

statement is a noble attempt to describe the indescribable—an absolute impersonal Deity transcending the Universe, but also immanent throughout the universe. This concept of Deity can appeal to a scientific mind that does not believe in a personal God, but is dissatisfied with scientific materialism, which denies the existence of anything subtler than the gross matter that can be manipulated in scientific experiments.

Blavatsky's second proposition affirms "the absolute universality of the law of periodicity ... of ebb and flow which physical science has recorded in all departments of nature." She sees such periodicity exemplified in the alternation of "night and day, sleeping and waking, life and death." Another example is the weather which appears chaotic but which scientists have found to be an extremely complex combination of cycles. Periodicity is the regular repetition of patterns, characterizing the orderliness of the universe. All science assumes that the universe is orderly, that is, predictable, as otherwise science would not be possible; and order is basically patterned repetition, of which cycles are a prime example.

The third proposition affirms "The fundamental identity of all Souls with the Universal Soul." This is the basis of the Theosophical Society's first Object, which speaks of the fundamental unity of all people through its concept of universal brotherhood without any distinction. The essential genetic unity of all humanity is affirmed by the biological sciences. The identity of all souls with a universal over-soul, though beyond orthodox science, echoes the subtle interconnectedness of everything in the universe proposed by the quantum physicist David Bohm, who derived the idea from his theoretical studies in quantum mechanics. Thus we can contemplate the essential unity not only of all humanity, but of all life, and indeed of the

Earth itself as in the Gaia concept, and beyond that of the whole vast Universe. Similar ideas are expressed by biologists, Reanney, Kauffmann and Birch.

The third proposition also speaks of a continuous process of change undergone by each soul, an evolution of spirit and intelligence, as well as of form, throughout the ages. This concept is not amenable to scientific verification as it involves the purpose of existence, and the speculations on intent and purpose fall outside the domain of science. Nevertheless, the third Proposition is consistent with established scientific explanations of causes and laws.

### **Scientific Researches are approaching Divine Wisdom**

The gross materialism of Science of 18th century has disappeared, its fatalism is waning. Objective Materialism is being replaced by Subjective Consciousness; its Fatalism is becoming an aspect of Purposiveness. That the scientist is now viewing his universe from the mental ground of seeming hard facts, which are proving at best to be only relative and transient, means that he is being compelled by his discoveries to adopt the occultist's ground of discernment.

One aspect in the Theory of Relativity explains that the distance between any two points in the universe varies with the velocity of motion of the body of reference carrying them. Similarly the value of the second of time is shown to increase with the velocity of the body carrying the clock, up to a limiting value of the velocity of light. The distance between two points becomes less and less the faster the motion, until at the rate of light there is no distance between them. With rate of light the dimension has shrunk to nothingness and the two points are not distinct, but identical and essentially one. Differentiation

ceases with simultaneity. Separation is thus an illusion of relativity. Space vanishes as we know it, with the attainment of the velocity of light. The time interval of the second, too, increases until it embraces time eternity and expresses an “eternal now” at that light speed limit. We would seem to have attained here a mathematical comprehension of *Samadhi*, where the seer in meditation contemplating at-one-ment with the Divine realises a *Nirvanic* identity, for within this simultaneity or at-one-ment, man is all differentiations of the objective universe and he can anticipate time happenings, i.e., he is omniscient; more, his moment of consciousness comprehends all moments, i.e., he has become endowed with Cosmic Consciousness.

Now the gap between so-called subjective experience and so-called objective-reality is narrowing, thanks to quantum science, in which the observer cannot be separated from what is observed.

Erwin Schroedinger, founder of quantum mechanics, came to realize oneness by penetrating the nature of matter.

The quest for a unified Field Theory which binds together gravity, all electromagnetic forces, and nuclear energy suggests that scientists since Einstein give credence to this concept of a unified Force as posited in esoteric philosophy.

Today scientists are searching for a world picture even more integrated than a unified field theory. The ‘Grand Unifying Theories’ or GUTs and super GUTs are reaching for a coherent theme that not only relates all the forces and fields of nature, but even suggests that they have a common origin. Quantum physicists are trying to create a ‘Theory of Everything’ (TOE), a single equation that accounts for all the laws of the universe. But, as cosmologist Ervin Laszlo put it, ‘The TOEs of

string theories are not the definitive answer to the quest for a unitary world picture, for they are not really theories of *everything*—they are at best theories of every *physical* thing.’ They do not account for life, mind, and culture, which are part of the world’s reality.

The concept of interpenetration, of universal connectedness, found in the philosophy of divine wisdom, has reverberations in the modern perspective called *holism*. The concept of holons and holism are discussed in the contemporary world in many diverse fields. It was first defined as a universal process by the philosopher - statesman Jan Smuts in 1920, since then developed by Ludwig von Bertalanffy, the noted biologist and extended by Belgian Nobel laureate Ilya Prigogine to include principles of self-organization in living things. Holism is common today. It has outworkings in many fields today, the best known of which is health. Holistic therapy takes into account the patient’s total orientation, not just illness localized in some part of the body.

Roger D. Nelson has concluded from his research Global Consciousness Project that humans can influence the outcome of random number/event generators (RNG or REG) with their mind.

If on one hand, a great portion of the educated public is running into atheism and scepticism, on the other hand we find an evident current of mysticism forcing its way into science.

### **Science as Spiritual Path**

Science has been for some of the greatest scientists a spiritual path, a way to connect with and serve the Divine. Rightly understood and oriented, it can be so again. The best of the scientists have always approached science as a sacred

activity—an activity that could yield ‘the secrets of the Old One’, as Einstein put it. In his own words, “Kepler was—and by extension, every scientist potentially is—‘a priest of God in the temple of Nature.’”

On an occasion, referring to the very high-quality scientific work of Max Planck, Einstein said, ‘The state of mind that enables a man to do work of this kind is akin to that of the religious worshipper or the lover.’ ‘Certain it is that a conviction akin to religious feeling of the rationality or the intelligibility of the world lies behind all scientific work of a higher order’. Here Einstein does not use the phrase ‘religious feeling’ in any sectarian sense; he means a feeling of awe, mystery, subtlety and vastness—precisely the feeling one has in the presence of the Divine. In another context he called it a ‘cosmic religious feeling’ which he regarded as the ‘strongest and noblest motive for scientific research’. This feeling is ‘one of rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection. ...The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the centre of true religiousness. In this sense, and in this sense only, I belong in the ranks of devoutly religious man.’ (*Albert Einstein, Ideas and Opinions*, 71-72)

There is a remark of Einstein that: ‘Science without religion is lame, religion without science is blind’ (*Ideas and Opinions*, 46). There is a parallel remark of Ishvarakrishna in the

*Samkhyakarika* from the second century BCE, wherein he says that ‘*Purusha* without *Prakriti* is lame, *Prakriti* without *Purusha* is blind.’

In the Sankhya philosophy, *Purusha* (Spirit) is spoken of as something impotent unless he mounts on the shoulders of *Prakriti* (Matter), which, left alone is senseless. But in the secret philosophy they are viewed as graduated (SD I, 247).

All sages have said that true insight naturally flowers into compassion and love, like the fragrance of a rose. We may therefore recast the statement of Einstein or of Ishvarakrishna as, ‘Insight without compassionate action is lame, and that compassion without wisdom is blind.’

Both the direct religious super-sensuous perceptions and reasoned scientific theorizing and experimentation, and corresponding philosophic abstractions, can in principle reside and reconcile in the same person—however rare the actual instance of this may be. ...One in fact senses this very reconciliation in the life and activities of Einstein himself. ...For him, as for so many great scientists, the Divine was not discovered or proved by their science. The Divine called them, pervaded their lives and gave significance to their scientific activity.

Then we may say that ‘Religion without scientific knowledge is ineffective, but science without religious perception is insignificant’ (*Science and the Sacred*—Ravi Ravindra, 139-140).

Sir W. Grove had prophetically remarked that day is fast approaching when it will be confessed that the “forces” we know of are but the phenomenal manifestations of realities we know nothing about—but which *were known to the ancients and, by them worshipped*. Grove made one still more suggestive

remark that “SCIENCE SHOULD HAVE NEITHER DESIRES NOR PREJUDICES. TRUTH SHOULD BE HER SOLE AIM” (SDI, 509).

### Conclusions

Divine Wisdom is a synthesis of Science, Religion and Philosophy. This synthesis is arrived at not by the method of putting details together, but it proceeds from Universal to particulars. Parts do not lead to the whole; the whole reveals parts. From the Principles and Fundamentals, applications are made and details are derived. At times both—Induction and deduction, which complement each other—are employed for fuller understanding and grasping the tenets of *The Secret Doctrine*.

Theosophy or Divine Wisdom brings a sense of purpose into life, encouraging one to struggle forward in a spirit of adventure—with interest and with hope, come what may, knowing that if we continue to develop our inner nature, and allow wisdom at all times to determine our sense of values, we can look forward to a more glorious future than man has ever experienced in the past.

One of the great truths Theosophy brings to the world is the essential unity of the whole of the human race irrespective of colour, nationality, or capacity, and unless we recognize this unity and accept it in the comparatively near future, we are likely to destroy ourselves and all living things around us.

A Master of Wisdom said, ‘The crest wave of intellectual advance must be taken hold of and guided into spirituality.’ Spirituality in the highest sense of the word is possible only after the individual has realized the Oneness of all life.

An adept said, “Lead the life necessary for the acquisition

of such knowledge and powers and wisdom will come to you naturally.” Till man unveils “the secret of BEING and NON-BEING,” becoming conscious of “the hidden meaning of Apollo’s heptachord—the lyre of the radiant God, in each of the seven strings of which dwelleth Spirit, Soul and Astral body of the Kosmos, whose shell only has now fallen into the hands of modern science.” he cannot know Reality, he can only intelligise relativity. The power is latent in man, the faculty is dormant awaiting arousing and education. Let him live the life necessary and he shall not only discern the footprint on the shore of the unknown, and discover and know himself the creature who made it, he shall enter the unknown and identify himself with the Conscious Heart of Being.

Mahatma K. H. in a letter of 1880 to A. O. Hume said, “Exact experimental Science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics” (ML- Appendix I, cr.ed. p. 472).

Mahachohan in his letter of 1882 said, “The doctrine we promulgate being the only true one, must, supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually enforcing its theories, unimpeachable facts for those who know, with direct inferences deducted from and corroborated by the evidence furnished by modern exact science” (ML- Appendix II, cr.ed. p. 477).

By deeper study of the Theosophy, the Divine Wisdom, the super-science and art of life and enforcing its principles corroborated, where feasible, by evidence available in modern science, we get glimpse of true knowledge; by meditation and contemplation in light of this knowledge a man moves towards

realization of Reality. By selfless service he realizes the same Self in all and gets transformed. A spiritualized science i.e., science conjoined with universal ethics and blended with metaphysics can aid in such transformation of man. Divine Wisdom and Science, both may thus become expressive aids for man to know himself, to know Occultism, to know Truth, and to the Being of the ONE, THAT IS.

It is the union of Science with Religion—the bridge by which the most acute and cautious pursuers of experimental knowledge may cross over to the most enthusiastic devotee, by means of which the most enthusiastic devotee may return to Earth and yet keep Heaven still around him.

## Spirit, Spirituality and Spiritual

### General

When we talk of spirituality, we generally consider it in parallel with religious practice. But this is not so. Similarly when we talk of a spiritual and material life—again in reality there can be neither a pure spiritual life nor a pure material life. What we actually mean by highly spiritual life is that we reflect maximum spiritual attributes in our material or worldly life.

When we describe a philosophy as spiritual or we speak of spiritual living, what do we mean by the word spirit? In order to understand spirituality we should know what Spirit is.

### What is Spirit?

There are such phrases as ‘Holy Spirit’, ‘the spirit of the age’, ‘the spirit of the dead’, ‘spirit of the thing’, ‘the spiritual values of ceremonies’ and so on. The word ‘spirit’ is thus used in various contexts, with different associations.

When we talk of Spirit and Matter—Spirit (or Consciousness) and Matter; the Subject and Object are the two aspects or facets of the Absolute (*Parabrahman*) and these constitute the basis of all manifestation. These are two opposite but complimentary poles of manifestation and we find that there cannot be any pure spirit or any pure matter. There cannot be any spirit without matter or matter without spirit—only degree or proportion of each of these two may vary. Whole evolutionary process has mainly two stages—in the first, Spirit descends into matter or it involutes or materializes and then in

the second stage the matter ascends into spirit or it spiritualizes. So Spirit is matter *on the highest seventh plane*; matter is Spirit on the lowest point of its cyclic activity.

The Spirit expresses as motion–life and consciousness and matter makes all forms through which Spirit expresses. There is only One Life and One Consciousness throughout the cosmos–both visible and invisible.

The human spirit is an expression of the One Life–One Consciousness that supports and maintains our universe; when perfected it is in fact the most complete expression of that Life within our system, for it can become fully conscious and creative. Man is not a creature, a created being; he is a spirit, a direct emanation of the Divine Word or Logos or *Shabda-Brahman*.

The man has seven principles and seven bodies. The seven principles are: Atma, Buddhi, Manas, Kama, Prana, etheric double, and physical. Manas is further divided into two distinct parts–Higher manas and lower manas. Atma, Buddhi and Higher Manas constitute the immortal part and is the real man, the Reincarnating Ego (Soul)–also called Individuality. Lower four principles i.e., Physical, etheric double, prana and kama combined with lower manas (kama-manas) constitute the personality which is perishable.

This spiritual Triad is often called, Atma-Buddhi-Manas, [Will, Wisdom-Love, Activity]. This is the true human being which is triple in nature, having the powers of choice (will, *atma*), insight (intuition, *buddhi*), and abstract thought (higher *manas*).

In the Theosophical teachings the term “Spirit” is applied solely to that which *belongs directly to Universal Consciousness*, and which is its homogeneous and

unadulterated emanation. Spirit is formless and *immaterial*, being, when individualised, of the highest spiritual substance–*Suddhasattva*, the divine essence, of which the bodies of the manifesting *highest* Dhyanis or Gods are formed. But each individual spirit–this individuality may be described as a *centre of consciousness*, a self-sentient and self-conscious centre; a state, not a conditioned individual.

Spirit (*Atma*) is the highest principle of man, and it is one with Universal Spirit (*Brahman*). So while it makes sense to say ‘my soul’ and ‘your soul’ but not of ‘My Spirit’ and ‘Your Spirit’. On the other hand one can say of ‘the Spirit above me’ or of the ‘spirit in me.’ But Spirit by itself cannot perform any action whether mental, emotional or physical. To use a classical analogy: Spirit has vision, but is lame; the body-mind (matter) is blind but it can carry and move. Together they can constitute an integrated and whole person– with both the vision to see what needs to be done and the ability to carry the corresponding action.

The “Spirit” means highest state of the One Substance. “Hell” means the lowest state of the One Substance. “Desire” means an intermediate state of the One Substance. “Intelligence” means the next state to Spirit – but it is all the One Substance. Our senses have not the intelligence that our desires have. Our desires have not the intelligence that our reason has. Our reason has not the intelligence that our moral sense, our spiritual sense – our intuition, has. If there is but One Substance then a spiritual being is a being who dwells in amity with the whole of Nature because he knows he is identical with it; who dwells in unity with the One Life regardless of the forms that the One Life may inhabit. Result is that such a being may have a body, but all his actions on earth are spiritual actions. He has

senses, but the use of his senses is a spiritual use. He has a mind, but the use of his mind is a spiritual one.

Spirit unifies towards the whole, and matter divides.

### **Spirituality**

There are always two ideas associated with the word spiritual or spirituality: (1) life, (2) certain values or qualities, which distinguish both objects and ideas—not just any quality, but qualities of a certain class or order, truth, beauty and goodness as in Greece; *Satyam, Shivam, Sundaram* or existence, consciousness and bliss as in India. Such specific qualities must be inherent in nature of things, and especially in nature of man who perceives these attributes. Spiritual living must then be the life that shows those attributes at every level of the processes that constitute a human being—thought, feeling and will, as well as their expression—conduct and action. It follows, then, that what a man is and does, constitutes the measure of his spirituality, and not his conformity to any outer pattern or religious form.

That course of conduct is spirituality which is in accord with the nature of Spirit.

There are basically two natures of man—we call these, lower and higher. The lower nature is of selfishness, division, greed, hatred, prejudice, injustice etc., constricted and limited. On the other hand higher nature is of unselfishness, unitary, charity, unconditioned love, compassion, justice towards all. We ought not deny one or the other, nor assume that they are the same or that one is reducible to the other. The two natures are born of different parentage. Higher nature comes from Individuality—the immortal triad, whereas lower nature comes from the personality, the perishable quaternary. To attune the

lower nature to the higher one is the spirituality.

Spirituality in the highest sense of the word is possible only after the individual has realized the Oneness of all life. It is this Oneness, as a living power in his life, which must be the aim of a person intending to tread a spiritual path. In manifold activities which such a person engages, he must take care never to lose the vision ‘from the centre.’ He must train himself to realize the Oneness which is the ultimate goal of every true system of yoga. This is also called Self-realization which reveals the unity of life that underlies all living creatures and all things. From the experience of this unity is born a tremendous love for them and the desire to see human beings free from the illusion and limitations of the lower worlds in which the common man is involved.

Higher philosophy like theosophy proclaims that the Divine and man are one. This is also the message in *The Upanishad* which says: *Aham Brahmasmi, Tat Tvam Asi*, or Brahman is all, and scriptures like *The Bhagavad Gita*: Krishna is all, *The Bible*: I and my Father are one, and *Koran*: Allah is all. However this Oneness is little realized now.

Man and whole process of evolution, in which he is one factor, are also one. In other words Man, Universe and God are one. In fact it is rightly said that whole problem of man’s life arose since when he started treating these three as separate. So in real and pure spirituality this Oneness of all these three has to be realized not only intellectually but in feelings, thoughts and actions.

The knowledge of our divine ancestry and the brotherhood of all life brings with it responsibilities. Those of this persuasion can no longer go through life impulsively and unthinkingly, for we have put our feet on a path, and the first

step on this path is to live not for ourselves, but to benefit mankind.

Spirituality is to live not in time divisions of past, present or future but in the Eternal.

There is the Divine Plan which is that of Evolution—Material, Psychic, intellectual, Moral and Spiritual. To know this Divine Plan and to aid the evolutions as per Divine Plan at all these levels is spirituality.

To live a 'life beyond individuality' is the life as the Archetype or Ideal and is spirituality.

The great scientist Albert Einstein was well aware of the unity behind the many and the liberating power of that conviction. He wrote:

“A human being is part of the whole called by us ‘the universe’, a part limited in time and space. He experiences himself, his thoughts and feelings, as something separate from the rest—a kind of optical illusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free from this prison by widening our circle of understanding and compassion to embrace all living creatures and the whole of nature in its beauty” (*Albert Einstein His Human Side - Swami Tathagatananda*).

True Religion is a binding or union, and nothing can be more natural union than obtains when that which is within finds its own natural and spontaneous expression in some manner without. All of us have departed from the reality of ourselves—which is that state and the experience of that state—because of the consciousness which is free to move in any direction.

What we call *our* nature is an adopted one, a creation by forces blindly ignorant of their individuality which lies at the root of our existence.

As to materialism we all know what it is, because we are all materialists, to a certain extent. We need to daily examine our motives dispassionately before we deny this.

Emotionalism is not spirituality; rest, repose, calmness, silence, softness and sweetness, these are marks of spirituality, but these are to proceed from within to anything and to all people, not to some things and some particular people.

We can safely name three qualities required for a life of spirituality, expressed as a *Triad of A's*: Acceptance, Action and Altruism. This means Acceptance of the situation of life station in which we find ourselves, take right Action in right manner to overcome limitations without harming anybody else as the duty, and being always Altruistic in our thoughts, feelings and actions.

The Spirituality is universal, non-sectarian, not limited by geographical, historical or sectarian divisions. It does not have to do with a belief system or doctrine, theological arguments or proofs, or enthusiastic evangelism. It is primarily a quality of being, reflected in bodily stillness, in emotional generosity and compassion, no less than in mental clarity and serenity, a quality that represents a further evolution of human being. Spirituality has to do with a new birth, transformation of consciousness, or a raising of the level of awareness—all this leading to a different person who is born into and manifests a new mode of being, almost a different species. In every aspect of human being like in the sphere of intellectual capacity, physical health etc., there is a wide range of variation of quality. In the sphere of spirituality, the variations are more subtle. Spiritual

profundity is not a matter of particular accomplishment; it is concerned with the quality of the whole of the person and with nearness to the Spirit.

Annie Besant defines spirituality as the “intuitive perception of the unity of all life.” Dr. Radhakrishnan described it as the recognition of the fact that God is Life.

### **Spiritual Life and Spiritual Person**

Spiritual living is living as we inwardly are, in harmony therewith, true to inmost being of ourselves. The whole of one’s life is then reformed to express the inner harmony.

The consciousness which is one with life has a quality of comprehension or permeation, expressed as both knowing and feeling, of other lives.

To be natural, to be spontaneous, to hold everything sacred, to see not only the good in all things but also the beautiful—that is performing yoga, with the objects in our environment, with people in our vicinity. Keep on trying and do not give way to inner weariness, but do not pay any attention to the fact that you are trying—only Try.

All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them, neglects opportunities which seldom the gods repeat. And the only way to learn from them is through the heart’s resignation. The outside situations come often to test our inner nature and response. It is said in *Light on the Path*, ‘No man is your enemy; no man is your friend. All alike are your teachers.’

The root cause of suffering is that we are only concerned about ourselves, while the purpose of life is welfare of all, since all are but aspects of One Self. A true spiritual seeker must break out of the prison of self-preoccupation which prevents most

people from caring others. Concern for the suffering of mankind must be the background of the seeker’s life. That suffering is not just physical. The greatest suffering is ignorance of right values.

Human life, with its vicissitudes and suffering, has appropriately been called a training ground, the school of life, in which the main lesson to be learned is the elimination of selfishness in all its forms. Selfishness, the “great dire heresy,” is a denial of the fact of unity and will be seen as the source of many of the problems of mankind. Similarly, all that contributes to breaking down the walls of separateness—altruism, compassion, love—must promote the spiritual evolution of the individual and of the human race.

Altruism is essential basis of a spiritual life. The purpose for which we are here can be served only by altruism.

Aphorism 5 of the *Light on the Path-I*, tells us to ‘kill out all sense of separateness’, and it goes on to say: ‘Do not fancy you can stand aside from the bad man or the foolish man. ... Remember that the sin and shame of the world are your sin and shame.’

Only a recognition of the relatedness and interdependence of all that is in the universe, expressed in all our simple actions, only a perception inclusive enough to encourage the highest level of at-one-ment of which we are capable, can bring the individual or our world to a prevailing peace.

If we recognize the complete identity of the individual and the universal order then all the activities in our life, whether physical, mental, emotional, or spiritual, become smaller parts of this entire whole. Application of this principle in daily life tasks makes such tasks spiritual.

The basic existence of the spiritual self has to do with

attention, sensitivity, mindfulness, intention and insight—the very qualities which make us truly human and truly free. But these are not the qualities which are automatically acquired in nature; they will require effort, education, work, and, in general, a spiritual path involving an enormous struggle with the worldly forces within oneself, which are fueled by fear, ambition, and egocentricity.

Do not let things upset you. Remain cool, collected, calm—three C's produce the fourth, Conquest. We conquer error, decay, disease and even death by the three C's.

In the calm of the Soul lies real knowledge. Experience of holy, celestial Joy is the real sign of true spiritual life

Purge yourself of the pair of opposites of love and hate. Let your love be dispassionate and pure compassion. You must have to “kill” in your mind and consciousness personal attachment, but that is only one aspect, that is negative and less than half the requirement. You have to unfold detached affection and impersonal attachment. Best weapon is the sword of knowledge which is compassion.

The true life is the life which is spent as part of the Divine Life, pouring itself out for others; and no life is true, no life real, no life spiritual, save when the very idea from the separated life is entirely transcended and all the thoughts of the being, all the energies of the life, are poured forth as part of the One Self and no distinction is recognized. Service is then the natural expression of the life, helping is that in which the true existence is felt.

When a man becomes real occultist he becomes only a force for good in the world. There is no true spiritual life, there is no real occultism, until the man at least recognizes that the goal of his living is to become a force for good and that only in the

world. He is no longer to seek his own progress, no longer to seek his own life, no longer to seek his own development—no longer to ask aught that heaven or earth or any of the other worlds can give him for himself. There is only one thing left within him, the longing to be of service; only one thing the motive of his being, to be a channel for the great life of God, to enable that life to be scattered more effectively over the world of man and over all worlds where that life exists.

True service is spiritual service which seeks to elevate the minds and hearts of people, helping them to change their mode of thinking and living so that peace and harmony may reign supreme in the world.

The spiritual life is a life of vigour and virility—not the shoving of responsibility from one's shoulders onto shoulders of another.

Some more attributes of the spiritual state for a man may be enumerated as under;

- The mind is restored to Buddhi reunited with it as an active agent thereof, then Buddhi itself flashes out into intuitions of Truth and Beauty.
- Goal becomes self-sacrifice, not the *Moksha* or liberation—the unselfish love of mankind and also of all creation. Mind, emotions and one's physical actions should be trained—so that his actions reflect the will of self-sacrifice, he becomes a healer of the world.
- Living happens as a conscious entity in the Eternity—to see Life in all its possibilities, in the beauty of its fulfillment, being tolerant to all life, universal love and compassion for all, no contempt for those below him, recognizing each in its place as an expression of

the Perfect Life.

- The passions and senses of man must first Die before his body dies. “To live is to die and to die is to live” (SD I, 459 fn.). Strive to be ruler of your actions instead of the slave of your passions.
- One does not regret past but plans in the present for the future; forgets himself—by giving himself to a cause to serve or to another person to love—the more human he is and starts living in Eternal.
- One transcends the three attributes (*gunas*) of nature (Prakriti) viz., inertia (*tamas*), motion (*rajas*) and rhythm (*satva*); entering pure *satva*; when all isolation is renounced, then higher aspect of three attributes coalesce into pure universal light and man becomes God.
- One supremely must make ‘a living factor in his life’ of rising above the distinctions of race, creed, sex, caste and color. Sages look equally on a Brahmana adorned with learning and humility, a cow, an elephant, and even a dog and an outcaste. (*The Bhagavad Gita*, Ch.V, Sl.18)
- One performs duty or dharma in accordance with one’s innate nature and in obedience to one’s inner voice—then action or karma becomes in tune with that dharma. But in fulfilling that dharma one has to apply *viveka* (discernment) and *vairagya* (dispassion) to know our real nature of higher self which is pure nature. Then dharma and resulting karma is attuned with universal nature or God.
- One feels gratitude to all circumstances, even to

enemies because enemy helps him in developing tolerance and patience so necessary for spiritual path, a recognition that we could not be ‘who are we or where we are in life’ without the contribution of others, always remembering that we are indebted to many people, even for our morning cup of tea and bread. The Path of gratitude is the path of Spiritual Holiness.

- One always Lets go—It is when everything which the psycho-mental consciousness holds is let go, then consciousness becomes pure and can express reality. This is termed ‘Freedom from known’ by J. Krishnamurti. Its condition then is a condition of real humility, in which alone there is the possibility of wisdom. It is in the dissolution of the centre of separateness, absence of egoism that manifests the sympathy and consideration for one’s fellow beings, which gives rise to love in true spiritual sense.
- One pursues a clean life, an open mind and pure heart constantly. For this, one has to become natural or childlike or what is called to realize one’s “*swarupa*”. Oracle of Delphic, “Man, Know Thyself” is for this purpose.
- One is not concerned with worldly things like possessions, success, power, position etc. for himself, knowing that these things are like flickering shadows in the cave described by Plato, being full of love, and himself expecting neither affection, nor obedience nor conformity. When there is no demand upon life, upon circumstances, persons, then there is an inner stability. As long as demands exist, there is

instability, frustration and disturbance. One must develop more and more Higher Resignation and let the Lords of Nature who are Karma direct his deeds.

- One remains in a state of inward serenity in the midst of all the circumstances of life, depending entirely on one's attitude, one's state of unselfishness and of one-pointedness. A spiritual person abides in peace—he is *Sthitpajna*, as mentioned in *The Bhagavad Gita*. Peacefulness in the spiritual sense comes when there are no demands of worldly things.

Brotherhood is said to be a fact in nature, which means that at deeper level the mutual relationship of all things is different from what we imagine at surface. To discover that deeper relationship is an important part of work of a spiritual person.

A perfectly spiritual man has the qualities of—the wisdom, the purity, the love, the serenity, the compassion and peacefulness.

There is only one thing that can be retained permanently and that is the spiritual nature.

The implication of all this must be understood through deep thinking, meditation and practice in daily life.

### **Some actions required on the spiritual path**

A habit for regular study of serious philosophy of life, contemplation on passage, sentence and words, trying to grasp and absorb their inner meaning helps in development of intuition which is so necessary for a spiritual person.

A calm and stable mind is a foundation for a spiritual life. For this regular practice of meditation is necessary. Mind should be focused on a high thought. By this high effort, the

object of meditation affects the mind and the latter starts to become in likeness of the object of meditation. A meditation of awareness and mindfulness is most helpful on spiritual path.

Besides daily study and meditation, one should form a habit of doing all activities of normal life with full one-pointed attention. One-pointedness, Truth and Carefulness are necessary in all works which should be performed as duty and sacrifice for welfare of others without desire for any personal reward—essential component of *Karmayoga*. Do not set your pride in the appreciation and acknowledgement of that work by others. Human praise and enthusiasm are short-lived at best.

A proper balance struck and sustained between different and conflicting duties transforms our goodness into spirituality. The higher life consists in right adjustment of our different duties into a harmonized Dharma, whereby the property of our Ego becomes manifest.

To practise virtues, to meditate, to practise forbearance or patience, we need energy. We have unlimited energy but it gets dissipated in useless activities. We need spiritual energy in effecting the transition from being good people to spiritual people. Energy is not only needed to start new things, but is also required for sustaining what we have started. In spiritual discipline, we have to be prepared to try again even when we fail because otherwise advance cannot be made.

Selfless Service—Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, neither reward nor even acknowledgement for the good you may have done.

The spiritual life is not one of subtle rest but of increasing creative activity which begets real joy without any effort. Discontentment proceeds from absence of bliss, *Ananda*, which

is the very nature of *Buddhi*.

An enlightened heart, a compassionate head are the marks of the Spiritual Man, higher, greater and nobler than the good man of intelligent mind and sympathetic heart.

One should not only try to develop perfect gentleness and patience, but all the qualities which go to the making of the spiritual man—the love for all you meet, whether attractive or unattractive; the patience which becomes more patient face to face with ignorance and stupidity, the heart that feels and understands when misery is before it, and that keeps nothing back when it has aught to give. Selfless service at all levels is necessary.

This is one of the most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and coherence. All separation which exists between individuals, between worlds, between the different poles of universe and of life, the mental and physical fantasy called space, is heresy and a nightmare of the human imagination.

Theosophy says that man is a soul. There is no sex at the level of Soul. There, all men are women and all women are men, two coalesced into one. We say that soul has no sex. However in psychic consciousness there are still distinctions between man and woman. Thus for instance, the female character is, *per se*, concrete, i.e., its tendency in thought, speech, and act is toward the concrete, while the male character seems to be *per se* abstract. Concrete may also mean precise and definite, practical and realistic as against theoretical and idealistic. There could be exceptions in both the sexes, but that does not invalidate the claim, and we are able to recognize a woman who has man's character or a man who has woman's character. Ultimately, to

become spiritually whole, one has to fuse two polarities, male and female, which means synthesizing the noble characteristics in each gender. Hermes coupled with Aphrodite and their son was Hermaphrodite. In Greek mythology, we read that Hermes was loved by Salmacis, a water nymph. He tried to avoid her, but when he dived into the spring in which she lived, she embraced him until they became fused. He prayed as he died that all who entered the spring should also acquire both male and female attributes: hence the English word “hermaphrodite.” We may view it philosophically. Mind caught up in lower desires is called *Kama-manas*. When desire nature is purified or, when mind is free from the grasp of lower desires, it is able to reflect the light of *Buddhi* or Divine Soul. When there is temporary conjunction of *Manas* with *Buddhi* there are flashes of intuition. However, in a spiritually perfect man, when the individual consciousness is turned inward, there is permanent conjunction of *Buddhi* with *Manas*, endowing him with wisdom and compassion.

### **Process of spiritual Development**

The essence of the whole process of realizing Divinity or spiritual development/fulfillment can be expressed as:

To secure supremacy to the highest, the spiritual element of man's nature by;

The entire eradication of selfishness in all forms; control/subordinate all fleshy appetites and desires, all lower, material interests; careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine law; and absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and incessant striving to an ideal end.

What is to learn, is to be content, or, rather, resigned to

ourselves and our limitations even while striving to get over them.

The term “Spiritual Development”, if examined in the light of Esoteric Science, appears to be a misnomer. Mankind is a stage in an immense journey, the pilgrimage of Many to the Everlasting One. The object of the journey is the realization of the essential unity of life, the experience of the One consciousness which pervades the whole. The development is in effect the increase in the responsiveness of living instruments, so that the consciousness of the individual becomes identified eventually with, or merged into, that of the other units of humanity who have transcended the limitations of purely personal existence.

The Universe manifests periodically for the purpose of the collective progress of the countless lives, the outbreathings of the One *Life*, in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed nature of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it rebecomes the one unconditioned ALL. But between the Alpha and the Omega there is the weary “Road” hedged down by thorns, that “goes down first, then—

... winds uphill all the way  
Yes, to the very end...”  
(SD I, 268)

No spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole

Humanity has attained happiness that the individual can hope to become permanently happy—for the individual is an inseparable part of the Whole.

Hence there is no contradiction whatsoever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of humankind.

Life is everywhere; it is to be discovered in all living things and no part of the universe can be conceived without it, if that universe is regarded as a coherent whole.

### Conclusion

The words spirit, spirituality and spiritual refer to a Reality which is everywhere and is realizable within oneself. By deeper study of the Theosophy, the Divine Wisdom, the Super-science and art of life we get glimpse of true knowledge; by meditation and contemplation in light of this knowledge, a man moves towards realization of Reality and thus gets transformed. By selfless service he realizes the same Self in all. And then the question of Spirit, Spirituality and Spiritual ceases because man has become One with it.

The spirituality is not the prerogative of, one nation, one race, a superior caste, and a particular religion. It is the right as well as duty of each man and woman at every place in the world.

## Truth

### General

The Motto of our Theosophical Society is *Satyan nasti paro dharmah* or “There is no Religion higher than Truth”. *The Brhadaranyaka Upanishad* (Ch. 5, sec. 5, m. 1) says: *Satya* (Truth) is Brahman. *Satya* or Truth is one of the the five aspects of *Yama*, the first limb (*Anga*) of eight-limbed (*Ashtanga*) Yoga in Patanjali’s Yoga-Sutras.

Mahachohan in a letter says: ‘Between degrading superstition and still more degrading brutal materialism the white dove of truth has hardly room where to rest her weary unwelcome foot. ...It’s time that Theosophy should enter the arena ...’

According to Plotinus, everything in manifested universe has three Aspects: the True, the Good and the Beautiful. He spoke of some having instinctively perceived this relation with their intuition and feelings. In Indian tradition the three aspects of *Satyam*, *Shivam*, *Sundaram* form the reality.

Col. H. S. Olcott, in his inaugural address delivered on November 17, 1875, had said, “... I feel that behind us, behind our little band, behind our feeble, new-born organization, there gathers a MIGHTY POWER that nothing can withstand—the power of TRUTH.” ...‘if I understand the spirit of this Society, it consecrates itself to the intrepid and conscientious study of truth, and binds itself, individually as collectively, to suffer *nothing* to stand in the way.’

The above references and quotes show the significant

importance of truth in pursuit of spirituality in general and in theosophical movement in particular. Now let us see some of its aspects like: What is truth, types and levels of truths, perceiving and practicing truth, limitations in perceiving/practicing truth, effects of truth, etc.

**What is truth?**, is a famous question for which there is no clear answer. Truth is obviously not the same as a fact or set of facts, circumstances and events etc. To know the Truth requires going into things very, very deeply.

Truth of anything has four aspects: matter, life, consciousness, and what lies beyond that consciousness, i.e., Spirit. It is only a consciousness capable of knowing what exists at all levels, in all its aspects, that can embrace the totality of truth.

H. P. Blavatsky quotes following verse in her article ‘What is truth?’:

*Truth* is the Voice of Nature and of time—  
*Truth* is the startling monitor *within* us—  
 Naught is without it, it comes from the stars,  
 The golden sun, and every breeze that blows...  
 —Wm. Thompson Bacon

### Types or Levels of Truth

Sloka 6 of Stanza I (The Night of the Universe) of *The Secret Doctrine*, vol I (Cosmogogenesis) says, “The seven sublime lords and the seven truths had ceased to be ...”

Out of the Seven Truths and Revelations, or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world has also had only four Buddhas, so far.

In the Sloka quoted above, the seven sublime Lords are

the seven levels of Cosmos, which in turn form seven level of consciousness. They are also referred as the Seven Truths.

The Yogachara school of Buddhists recognises three grades of truth. The first *parikalpita* or merely apparent truth, the second *paratantra*, dependent truth, the third *parinishpanna* alone is real truth, the absolute truth reached by mystic meditation. The *Madhyamika* school recognises only two levels; *samvriti*, or relative truth, and *paramartha*, or absolute truth. *Samvriti* is that which appears to be true, it is relative or conventional truth, *Paramartha* is Ultimate Truth. According to Madhyamikas, *Paramartha - Satya* is reached by the Arhat when he attains Paranirvana, absolute perfection.

Blavatsky in her article *What is Truth?*, mentions two main types of truth—Absolute truth and Relative truths.

A maxim in the Persian *Javidan Khirad* says: “Truth is of two kinds—one manifest and self-evident; the other demanding incessantly new demonstrations and proofs.” It is only when this latter kind of truth becomes as universally obvious as it is now dim, and therefore liable to be distorted by sophistry and casuistry; it is only when the two kinds will have become one, that all people will be brought to see alike (*The Key to Theosophy*, 59).

### **Absolute Truth and Relative truths**

Buddha didn't explain the Absolute TRUTH, rather he is mentioned as saying in the *Light of Asia* as:

“OM, AMITYA! measure not with words  
Th' Immeasurable; not sink the string of thought  
Into the fathomless. Who asks err.  
Who answers, errs. Say nought!”

Jesus Christ said, “Mystery of Kingdom is only for few select.”

H. P. Blavatsky pointed out: “To perceive anything correctly, one can only use those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is prerequisite. ...Occult philosophy teaches us that the Seventh Principle is the only eternal Reality. ...As this seventh principle [Atma] is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation” (CWVI, 204).

So whatever is known or perceived at any of the lower six planes of nature, is only the relative truth but same is real for the man whose consciousness is focused there at that time.

*Satyam* is absolute Truth or that which always exists, unaffected by space and time, and the substratum of the whole existence. It is the Truth which cannot be conceptualized, but can be experienced. *Satyam* may be taken to refer to that mystical experience in which an individual soul sees itself identical with the Universal Whole and bows in reverence to THAT. A mystic who experiences the truth begins to express it or manifest it in his action. He begins to regard with equal mind, “a learned person, a cow, an elephant, a dog, and even an outcast” as mentioned in *The Bhagavad Gita*.

H.P.B. in her article “*What is Truth?*,” says:

“There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them.

In every age there have been Sages who had mastered the absolute truth and yet could teach but relative truths.

For none yet, born of mortal woman in our race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. ...The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more.”

Though “*general abstract* truth is the most precious of all blessings” for many of us, we have, meanwhile, to be satisfied with relative truths. ...As far as an abstract truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. Firstly, because absolute truth is as immovable as the mountain of Mohammad, which refused to disturb itself for the prophet, so that he had to go to it himself. And we have to follow his example if we would approach it even at a distance. Secondly, because the kingdom of absolute truth is not of this world, while we are too much of it. And thirdly, because man is a sorry bundle of anomalies and paradoxes, an empty wind bag inflated with his own importance, with contradictory and easily influenced opinions.

Since truth is a multifaced jewel, the facets of which it is impossible to perceive all at once; and since, again, no two men, however anxious to discern truth, can see even one of those facets alike, what can be done to help them to perceive it? From the time when the Delphic oracle said to the enquirer “Man, know thyself,” no greater or more important truth was ever taught. Without such perception, man will remain ever blind to

even many a relative, let alone absolute, truth. Man has *to know himself*, i.e., acquire the inner perceptions which never deceive, before he can master any absolute truth. H.P.B. says, “To sum up the idea with regard to absolute and relative truth, we can only repeat what we said before. *Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND—he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.*’

### **Perceiving/experiencing and living the truth**

The Absolute truth is *the symbol of Eternity*, and no *finite* mind can ever grasp the eternal, hence no truth in its fullness can ever dawn upon it.

But to approach even terrestrial truths requires, first of all *love of truth for its own sake*, for otherwise no recognition of it will follow. ...The fair heavenly maiden descends only on a (to her) congenial soil—the soil of an impartial, unprejudiced mind, illuminated by pure Spiritual consciousness; and both are truly rare dwellers in civilized lands.

Dr. S. Radhakrishnan, a great philosopher statesman of India said, “No one can know the truth without being the truth.” Constant exercise (or practice—*abhyasa*) of the power of discernment, undisturbed serenity and unruffled mind are needed in perceiving what Truth is. *The Voice of the Silence* says: ‘Before the soul can see, the harmony within must be attained.’

Living the Truth will require the Open Mind or unconditioned mind, as termed by J. Krishnamurti. In an ‘Open Letter to Correspondents’ H.P.B. wrote: ‘If a man would follow in the steps of Hermetic Philosophers...he must give up personal pride and... selfish purposes. ...He must part, once for

all, with every remembrance of his earlier ideas, on all and on everything. Existing religion, knowledge, science must become a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation' (CW I, 127-128).

Fearless enquiry into truth is possible only when the mind clings to nothing within or outside itself.

But even without knowing the universal process, all the facts of existence at the different levels, if a man is pure in mind, heart and body, empty of self, he will attain unconsciously a perfect relationship with the whole and will be able to act with an intuition of the truth which will guide him unerringly in all that he does.

They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth—unto none else, unto none else.

### **Significance of Paradoxical statements in comprehending the truth**

Sometimes apparently paradoxical statements are made for deeper comprehension of truth.

The theosophical classic, *Light on the Path*, contains various truths in the form of paradoxes, like 'Kill out ambition but work as those who are ambitious.' One of the most striking examples of a paradoxical presentation of truths concerning the spiritual life is the *Tao Teh Ching*. For example, the Taoist teaching:

Be bent and you will remain straight,  
Be vacant, and you will remain full,

Be worn, and you will remain new.

*The Voice of the Silence*: "Thou hast to study the voidness of the seemingly full, the fullness of the seemingly void."

The Christian teaching says, "He that loseth his life for my sake shall find it".

The paradoxical statements are an invitation to the serious-minded to proceed from the shallows to the depths.

### **Effects of perceiving/experiencing and living the truth, on man and on the world**

Real or True knowledge makes man free from desire, craving, ignorance; brings with it a sense of detachment, and also spontaneously and naturally, a deep inner tranquility in which the feelings, thoughts, and struggles that belong to the personality decrease and lose their power. The practice of truth in thought, in speech, and in act, gradually wakes up that spiritual insight which pierces through every veil of illusion, and against which there can be in Nature no possibility of setting up a successful deception.

Aphorism 36 of *Sadhana Pada* in *The Yoga-Sutras* of Patanjali says: *Satya-pratishthayam kriya-phalasrayatvam*—meaning in English—'On being firmly established in truthfulness fruit (of action) rests on action (of the Yogi) only'. I.K. Taimini in his commentary says: '... The practice of truthfulness develops and purifies *Buddhi* in a remarkable manner and the mind of a person who has acquired perfection in this virtue becomes like a mirror reflecting the Divine Mind to some extent. He becomes, as it were, a mirror of Truth and whatever he says or does reflects at least partially that Truth. Naturally, whatever such a person says will come true; whatever he attempts to accomplish will be accomplished. ...The words

and actions of such a man merely reflect God's will and anticipate what is to happen in the future' (*The Science of Yoga*, 239-240).

By getting synthesized comprehension of the facts brought out in *The Secret Doctrine*—the student is 'LED TOWARDS THE TRUTH.' Then the student is helped in realizing that: "There is no Religion Higher than Truth."

More one perceives and practices the truth, more he/she moves towards stage of perfection and becomes a force in helping the advancement of evolution of humanity. Thus he/she fulfills the goal of human evolution. Those who are earnestly in search of truth are already creating a better world, for the precondition for its attainment is purity and an awakening discrimination.

## Planets and Seven Sacred Planets

### General

The Occult Doctrine rejects the hypothesis born out of the Nebular Theory, that the seven great planets have evolved from the Sun's central mass. The first condensation of Cosmic matter of course took place about a central nucleus, and the Sun merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother, therefore, not their father (SD I, 101). Sun and planets are only co-uterine brothers, having had the same nebular origin (SD I, 589). Aditi, "The Boundless" or infinite Space ... is the equivalent of "Mother-Space" coeval with "Darkness". She is very properly called "the Mother of Gods," *DEVA-MATRI*, as it is from her Cosmic matrix that all heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this way: "Eight sons were born from the body of Aditi (Mulaprakriti)," the homogeneous matter. Cosmically and astronomically, (the seven Adityas) these are the seven planets, the eighth son being our sun (SD I, 99).

The Sun is the heart of the Solar World (system) and its brain is hidden behind the visible Sun. From thence, sensation is radiated into every nerve-centre of the great body, and waves of life-essence flow into each artery and vein. ...The Planets are its limbs and pulses (SD I, 541).

The planets are not merely spheres, twinkling in Space, and made to shine for no purpose, but these are domains of various beings with whom the profane are so far unacquainted;

nevertheless, having a mysterious, unbroken, and powerful connection with men and globes. Every heavenly body is the temple of a god, and these gods themselves are the temples of GOD, the Unknown “*Not-spirit*.” There is nothing profane in the Universe. All Nature is a consecrated place (SD I, 578).

The Esoteric doctrine teaches that it is the original, primordial *prima materia*, divine and intelligent, the direct emanation of the Universal Mind—the *Daivi Prakriti* (the divine light emanating from the Logos—which we call Fohat)—which formed the nuclei of all the “self-moving” orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and even of our Earth. The former latent, the last one active—the invisible Ruler and guide of the gross body attached to, and connected with, its Soul, which is the spiritual emanation, after all, of these respectively planetary spirits (SD I, 602).

It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another child-star. When a planet dies, its informing principles are transferred to a *laya* or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body (SD I, 147).

In the earliest Hindu exoteric cosmogonies described in one of the *Puranas*, it is said that: “The great Architect of the World gives the first impulse to the rotatory motion of our planetary system by stepping in turn over each Planet and body” (SD I, 442).

The planets were all comets and suns in their origin. They evolve into Manvantaric life from primeval Chaos (now the noumenon of irresolvable nebulae) by aggregation and accumulation of the primary differentiation of the eternal

matter, according to the Commentary, “Thus the Sons of Light clothed themselves in the fabric of Darkness.” they are called allegorically “the Heavenly Snails,” on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and so to speak, carrying them as the snails do along with themselves in their revolution (SD I, 103).

Plato represented the planets as moved by an *intrinsic* Rector, one with his dwelling, like “a boatman in his boat” (SD I, 493).

Although the perfect accord of their (sidereal hosts) mutual revolution indicates clearly the presence of a mechanical cause in Nature, Newton, the great scientist had, nevertheless, expressed his inability of ever explaining, by the laws of *known* Nature and its material forces, the original impulse given to the millions of orbs. He recognized fully the limits that separate the actions of natural Forces from that of INTELLIGENCES that set the immutable laws into order and action (SD I, 594).

Occult Science teaches that there is perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalent on every planet. ...The spectroscope shows only the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any further, or to show whether (or not) atoms gravitate towards one another in the same way and under same condition as they are supposed to do on our planet, physically and chemically. ...The elements of our planet and also those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits (SD I, 142).

### Seven Sacred Planets

Regarding our Solar System, we are told of the planets—of which seven only were held as sacred, as being ruled by the highest regents or gods, and thus these seven also being the primitive or primordial houses of the seven *Logoi*, and not at all because the ancients knew nothing of the others. It was also known that—that each of these, whether known or unknown, is a septenary, as is the Earth chain (SD I, 152).

The *Logos*, or both the unmanifested and the manifested WORD, called *Ishvara*, or Logos is the highest consciousness in Nature. According to the Occultists “his highest consciousness” is only a *synthetic unit* in the world of manifested Logos—or on the *plane of illusion*; for it is the sum total of Dhyani-Chohanic *Consciousness*. ...Atman is *not-Spirit* in its final Parabrahmic state, *Ishvara* or *Logos* is Spirit; or, it is a compound unity of manifested living Spirits, parent source and nursery of all the mundane and terrestrial monads *plus* their *divine* reflection, which emanate from, and return into, the Logos, each in its culmination of time. There are seven chief groups of such Dhyani Chohans—recognised in every religion—for they are primal SEVEN Rays.

Humanity is divided into seven distinct groups and their sub-divisions, mental, spiritual and physical. The Monad viewed as ONE, is above the seventh principle (in Kosmos and man), and is a triad, it is the direct progeny of the said *compound UNIT*. ...As well expressed by the translator of *The Crest Jewel of Wisdom (Viveka-Chudamani)*—though *Ishvara* is “God” unchanged in the profoundest depths of *pralaya*, and in the intensest activity of the *manvantara*, still *beyond* (him) is “ATMAN” round whose pavilion is the darkness of eternal Maya. The “triads” born under the same Parent-planet, or

rather the *radiations* of one and the same Planetary Spirit (Dhyani-Buddha) are, in all their after-lives and re-births, sister, or “*twin-souls*,” on this Earth.

This was known to every high Initiate in every age and in every country; “I and my Father are one,” said Jesus (*John xx,30*). When he is made to say elsewhere: “I ascend unto *my* Father, and your Father,” (*John xx, 17*) it meant that which has just been stated. It is simply to show that the group of his disciples and followers attracted to Him belonged to the same Dhyani-Buddha, “Star,” or “Father,” again of the same planetary realm and division as He did (SD I, 573-574).

The seven chief groups of such Dhyani Chohans are variously named as: Seven Planetary Logoi, Seven *Prajapatis*, *Sapta-Rishis*, Seven Ministers before the throne of God, Seven Sephiroth etc., in religious scriptures.

It is then the “Seven Sons of Light”—called after their planets and often identified with them—namely Saturn, Jupiter, Mercury, Mars, Venus and—*presumably* for the modern critic who goes no deeper than the surface of old religions—the Sun and Moon (these were accepted as planets only for purpose of judicial astrology), which are according to occult teachings our heavenly Parents, or “Father,” synthetically. ...Saturn, Jupiter, Mercury and Venus, the four exoteric planets, and the three others, which must remain unnamed, were the heavenly bodies in direct astral and psychic communication with the Earth, its Guides and Watchers—morally and physically; the visible orbs furnishing our Humanity with its outward and inward characteristics, and their “Regents” or *Rectors* with our Monads and spiritual faculties. ...Neither Uranus nor Neptune were part of these three secret orbs because they along with many other planets, are the gods and guardians of other septenary chains of

globes within our system (SD I, 575).

The Sun being a central star and no planet, stand in occult and mysterious relation with its seven planets to our globe than is generally known. The Sun was therefore considered the great Father of all the Seven “Fathers.”...Neither the Earth nor the moon—its satellite—nor yet the stars for another reason, were anything else than *substitute for esoteric purposes*. Yet, even with Sun and Moon thrown out of calculation, the ancients seem to have known of *seven* planets (SD I, 575 fn.).

The Sun is not one of the sacred planets referred to by Astrologers. Both the Sun (which is not a planet) and the Moon (which is a dead planet) are substitutes for two sacred planets which were known to the Initiates. One is the invisible trans-Mercurial planet still nearer to the Sun and the other a planet with a retrograde motion, sometimes visible at a certain hour of night and apparently near the moon (Article: *The Sun—Physical and Spiritual in The Theosophical Movement*, November 2021, p. 19).

The Secret Doctrine teaches that the sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that “Mystery God” they set apart? Of course not Uranus, discovered only in 1781. ...Ragon, the author of *Maconnerie Occulte* says: ‘Occult Sciences and astronomical calculations having discovered that the number of the planets must be *seven*, the ancients were led to introduce the *sun* into the scale of celestial harmonies, and make him occupy the vacant place. Thus every time they perceived an influence that pertained to none of the six planets known, they attributed it to the sun, ascribing to it all the powers of *Uranus*, which was unknown to them’ (SD I, 99-100 fn.).

The ancients considered only seven planets for religious worship because these seven are directly and specially connected with our earth, or, using esoteric phraseology with our septenary ring of globes (SD I, 574 fn.). There are a great number of planets, small and large, that have not been discovered yet, but of the existence of which ancient astronomers—all of them initiated adepts—must have certainly been aware. But as their relation to gods was sacred, it had to remain arcane, as also the names of various other planets and stars (SD I, 576).

The Spirit-Guardian of our globe, which is the fourth in our chain, is subordinate to the Chief Spirit (of God) of the Seven planetary Genii or Spirits (Commentary on Stanza I, verse 1- SD II, 22). The Globe, propelled by the Spirit of the Earth and his six assistants, gets all its vital forces, life, and powers through the medium of the seven planetary Dhyanis from the Spirit of the Sun. They are his messengers of Light and Life.

Like all the other planets of our system, the Earth has seven Logoi—the emanating rays of the one “Father-Ray”—the PROTOGONOS, or the manifested “Logos”—he who sacrifices his *Esse* (or flesh, the Universe) that the world may live and every creature have conscious being (SD II, 592).

In the *Book of Concealed Mystery* of the Kabala, Adam-Kadmon is the Sephirothal TREE, as also the “Tree of the Knowledge of Good and Evil.” And that “Tree”, says ch. v, verse 32, “hath *around* it seven columns,” or palaces, of the seven creative Angels operating in the spheres of the seven planets on our Globe. As Adam-Kadmon is a *collective* name, so also is the name of the man Adam (SD II, 4).

The “Builders,” the “Sons of Manvantaric Dawn,” are the real creators of the Universe, and in this doctrine which deals

only with our Planetary System, they as architects of the latter are also called the “Watchers” of the Seven Spheres, which exoterically are the Seven planets, and esoterically the seven earths or spheres (planets) of our chain also (SD I, 53 - commentary on Stanza II).

Being under the rule of seven sacred planets, the doctrine of the Spheres shows, from Lemuria to Pythagoras, the seven powers of terrestrial and sublunary nature, as well as the seven great Forces of the Universe, proceeding and evolving in seven tones, which are the seven notes of musical scale (SD II, 602).

Pythagoreans asserted that...the world has been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion and intervals corresponding to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving (SD I, 433).

It is on number seven that Pythagoras composed his doctrine on Harmony and Music of Spheres, calling a “tone” the distance of the Moon from the Earth; from the Moon to Mercury half a tone, from thence to Venus the same; from Venus to the Sun 1½ tones; from the Sun to Mars a tone; from thence to Jupiter ½ a tone; from Jupiter to Saturn ½ a tone; and thence to the Zodiac a tone; thus making seven tones—the diapason harmony. All the melody of nature is in these seven tones, and therefore is called “the Voice of Nature” (SD II, 601).

The Planetary origin of the Monad (Soul) and of its faculties was taught by the Gnostics. On its way to the Earth, as on its way back from the Earth, each soul born in, and from the

“Boundless Light,” had to pass through the seven planetary regions both ways. The pure Dhyanis and Devas of the oldest religions had become, in course of time, with the Zoroastrians, the Seven Daevas, the ministers of Ahriman, “each chained to his planet”; with the Brahmans, the Asuras and some of its Rishis—good, bad and indifferent; and among the Egyptian Gnostics it was *Thoth* (or Hermes) who was the chief of the Seven whose names are given by Origen as *Adonaios*, genius of the Sun; *Iao*, of the Moon; *Eloaios*, of Jupiter; *Tsebaoth*, of Mars; *Horaios*, of Venus; *Astaphaios*, of Mercury; and *Ialdabaoth* (Jehovah) of Saturn (SD I, 577).

### **More on Relation of Mars, Mercury, Venus and other planets to Earth and its Humanity**

As to Mars, Mercury and “four other planets,” they bear a relation to Earth of which no Master or high Occultist will ever speak, much less explain the nature (SD I, 163-164).

Mercury is, as an astrological planet, still more occult and mysterious than Venus. It is identical with the Mazdean Mithra, the genius, or god “established between the Sun and the moon, the perpetual, combination of the ‘Sun’ of Wisdom” (SD II, 28).

*The Voice of the Silence* (V.157) says mysteriously: “Behold Migmar (Mars), as in his crimson veils his eye sweeps over slumbering earth. Behold the fiery aura of the hand of Lhagpa (Mercury) extended in protecting love over the heads of ascetics. Both are now servants to Nyima (The Sun) left in his absence silent watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future days again become two suns. Such are the falls and rises of the Karmic law in nature.” Glossary to V. 157 explains that *Nyima* is the Sun in Tibetan astrology, *Migmar* or Mars is symbolized by an ‘Eye’, and

*Lhagpa* or Mercury by a ‘Hand.’

The seven chief planets, the *spheres* of indwelling seven spirits, under each of which is born one of the human groups which is guided and influenced thereby. There are only seven planets (*especially* connected with earth), and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must, therefore be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the *genus homo*, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations (SD I, 573 fn.).

Like each of the seven regions of the Earth, each of the seven First-born (the primordial human groups) receives its light and life from its own especial Dhyani—spiritually and from the palace [house, the planet] of that Dhyani physically; so with the seven great Races to be born on it. The first is born under the Sun; the second under *Brihaspati* [Jupiter]; the third under *Lohitanga* [the ‘fiery-bodied,’ Venus or *Sukra*]; the fourth, under *Soma* [the Moon, our Globe also, the Fourth Sphere being born under and from the Moon]’ the fifth, under *Budha* [Mercury].

So also with man and every ‘man’ in man [every principle]. Each gets its specific quality from its primary [the planetary spirit], therefore every man is a septenate [or a combination of principles, each having its origin in a quality of that special Dhyani]. Every active power or force of the earth comes to her from one of the seven Lords. Light comes through *Sukra* [Venus], who receives a triple supply, and gives one-third of it to the Earth. Therefore the two are called “Twin-sisters,” but the Spirit of the Earth is subservient to the ‘Lord’ of *Sukra*.

Our wise men represent the two Globes one over the other under the double Sign [the primeval Svastika bereft of its four arms, or the cross +] (SD II, 29).

Science teaches that Venus receives from the sun twice as much light and heat as the earth. Thus the planet, precursor of the dawn and the twilight, the most radiant of all the planets, said to give the earth one-third of the supply she receives, has two parts left for herself. This has an occult as well as an astronomical meaning (SD II, 29 fn.). Every world has its parent-star and sister-planet. Thus, the Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kin (SD II, 33).

Venus is also called the Spiritual Mother of the Earth, for, from the former came the Lords of the Flames or the Kumaras, on the latter. Venus is also associated with the Hindu Vach, the Norse Audhumla, and all other mythical divine Cows—givers of nourishment and life to mankind (*The Lotus Fire*, 680).

The men of *Budha* (Mercury) are metaphorically *immortal* through their Wisdom. Such is the common belief of those who credit every star or planet with being inhabited. (And there are men of science—C. Flammarion among others—who believe in this fervently, on logical as well as on astronomical data.) The Moon being an inferior body even to the Earth, to say nothing of other planets, the terrestrial, men produced by her sons—the lunar men or ‘ancestors’—from her shell or body, cannot be immortal. They cannot hope to become real, self-conscious and intelligent men, unless they are *finished*, so to say, by other creators. Thus in Puranic legend, the son of the Moon (*Soma*) is *Budha* (Mercury), “the intelligent” and the Wise, because he is the offspring of *Soma*, the “regent” of the visible Moon, not of *Indu*, the physical Moon. Thus Mercury is

the elder brother of the Earth (which is born from Moon), metaphorically—his step-brother, so to say, the offspring of *Spirit*—while she (the Earth) is the progeny of the *body*. These allegories have a deeper and more scientific meaning (astronomically and geologically). The whole cycle of the first “War in Heaven,” the Tarakamaya, is as full of philosophical as of Cosmological and astronomical truths. One can trace therein the biographies of all the planets by the history of their gods and rulers. Usanas (Sukra or Venus), the bosom-friend of Soma and the foe of Brihaspati (Jupiter), the instructor of the gods, whose wife Tara (or Taraka) had been carried away by the Moon, Soma – “of whom he begat Budha” – took also an active part in this war against “the gods” and forthwith was degraded into a demon (*Asura*) deity, and so he remains to this day (SD II, 45).

Usanas—Sukra or Venus is “Lucifer,” the morning star. The ingenuity of this allegory in its manifold meanings is great indeed (SD II, 45 fn.).

Great Adept—astronomers were the scientists of the earliest races of Aryan stock, that they seem to have known far more about the races of Mars and Venus than the modern Anthropologist knows of those of the early stages of the Earth.

Archaic Scientists assure that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year’s cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons are due to, and depend on the moon and planets; and that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth. ...Modern Science denies any such influence; archaic Science affirms it (SD II, 699).

### **Many more planets**

Many more planets are enumerated in the Sacred Books than in modern astronomical works (SD I, 152 fn.).

The Spheres of Being, or centres of life, which are isolated nuclei breeding their men and their animals, are numberless; and not one has any resemblance to its sister-companion or to any other in its own special progeny (SD II, 33).

The ancient Initiates knew of more than seven planets as is found in the *Vishnu-Purana*, Book II, ch. xii, where, describing the chariots attached to Dhruva (the polestar), Parasara speaks of “the chariots of the NINE planets,” which are attached by aerial chords (SD II, 488-489 fn.).

Roman Catholic theology speaks of “*seventy* planets that preside over the destinies of nations of this globe.” ...The word *seventy* is a play and a blind upon the 7x7 of the subdivisions. Each people and nation has its *direct* Watcher, Guardian and Father in Heaven – a Planetary Spirit (SD I, 576).

The Jewish tradition about the seventy planets that preside over the destinies of nations, is based on an occult cosmological teaching that besides our own septenary chain of world-planets, there are many more in the solar system (SD I, 654, 654 fn.).

### **Life on other planets**

The great adepts *know* that almost all the planetary worlds are inhabited, but can have access even in spirit—only to those of our system (SD II, 701).

Some great thinkers—scientists and philosophers—have believed in the plurality of inhabited worlds in general, and in the world that preceded our own. These are ... Isaac Newton, Kant Goethe, Laplace etc.

Physical astronomy speaks even more strongly in favour

of the presence of life, even organised life on other planets. Thus in four meteorites which fell respectively in France, the Cape of Good Hope, Hungary and again in France, there was found, on analysis, graphite, a form of carbon known to be invariably associated with organic life on our earth ..., in one which fell at Orgueil, in the south of France, in 1864, there were found water and turf, the latter being always formed by the decomposition of vegetable substance.

And further, examining the astronomical conditions of other planets, it is easy to know that several are far better adapted for the development of life and intelligence—even under the conditions with which men are acquainted—than is our earth. For instance, on the planet Jupiter the seasons, instead of varying between wide limits as do ours, change by almost imperceptible degrees, and last twelve times as long as ours.

On the other hand seasons are more extreme on Venus, though it is curious that the duration of the *day* is nearly same on the four inner planets, Mercury, Venus, the Earth and Mars.

On Mercury, the Sun's heat and light are seven times more than what they are on the Earth. ...And as we see that life appears more active on earth in proportion to the light and heat of the sun, it would seem more than probable that its intensity is far, far greater on Mercury than here.

G. Flammarion, concluded from the known facts and laws of science that the humanities of other worlds differ from us, as much in their inner organization as in their external physical type (SD II, 707).

The Occult Sciences maintain that there are inhabited worlds besides our own with humanities entirely different from each other as from our own (SD II, 708).

## Human Character and its building

### Introduction

The word 'character' means the qualities that make a person or thing different from other people or things. The comprehensive meaning of character would be the sum total of essence of attributes or nature of a thing or being. To take an example, the character of milk can be said to be milkiness which comprises of its whiteness, taste, colour, nourishing elements etc. Similarly the character of a person would be aggregate of his/her traits, tendencies, habits at physical, emotional, mental and also spiritual levels whether innate or cultivated. The Hindi/ Sanskrit word for character is *charitra* that is derived from the root *char* which means movement. It implies that one's movement i.e., how one conducts in relation to oneself and others will define one's character. The character is broadly classified as good or bad and usually when we say such and such person is of a character it usually means good character.

We are driven to think, feel and act based on our character traits. There are two kind of character traits: the ones that have to do with being a morally good or bad person, and the others that do not. For instance, honesty contributes to being a good person, while dishonesty contributes to being a bad person. However we cannot say the same about creativity. It is a trait that which could be used to find new solutions to the problems of famine, addictions, etc., or, the same could be used for finding out new ways of torturing innocent people and animals.

### **Virtues and virtuous person**

Honesty, compassion, justice, gratitude and forgiveness may be regarded as moral virtues and their opposites may be considered moral vices. What does it make to be a virtuous person who has these moral virtues? If we take for example the virtue of honesty and apply it to a person working in an office, we cannot consider that person honest even if she/he exhibits honesty in all the areas of her/his office work only, because the virtue of honesty must extend to all areas of one's life—home, work, school, recreation, and it even applies to being honest with oneself to avoid self-deception. Additionally, we must take into consideration the factor of motivation. If the person is honest because of the fear of being caught or with the desire to make a good impression on others or with a view to go ahead of others, or with being egoistic or self-focused, we cannot consider the person to be truly honest, because truly moral virtues require virtuous motives. We might say that virtuous motives are those which are disconnected from any personal benefit or consideration but are based on considerations such as valuing people, valuing truthfulness, etc.

It is not very easy to become a virtuous person. However, character can change. Progress is typically slow and gradual, but it is still progress. While perfect virtue may be unattainable for ordinary mortals, virtue comes in degrees and we can strive to get better and better. It becomes a task of a lifetime.

Actions are judged right or wrong, moral or immoral depending upon the motive. One may give lot of money in charity to help the needy, or for fame, or simply because we have wealth in excess. *Sheela* is a transcendental virtue and may be described as “a good moral character that is a permanent disposition. which means leading a pure and virtuous life

moment to moment, and not once in a while.” Living a pure life continuously creates a shield. Then, evil thoughts, words and deeds of others do not affect us.

### **Building/unfoldment/Cultivation of Character**

Regarding building or cultivating of character, one opinion is that no such building or cultivating occurs. It is only unfoldment of the latent qualities of the soul which causes manifestation in appropriate environment. According to Socrates all real knowledge like justice, beauty, equality of souls is in the memory of the soul and such knowledge is not derived from senses. This statement shows that at least the ‘good’ part of one's character is usually innate. The soul acquires its inner qualities as an effect of its accumulated *karmas* during the past lives. Mahatma in one of his letters said that inner or intrinsic character of a person is more important than outer character. The bad points of character are also sometimes innate in nature, bringing such tendencies from the lower vehicles of past lives.

The so called outer character is many times governed by social conditions and norms prevailing at the time. Obviously such norms and conditions can not be universal or everlasting. Therefore the outer character of a person whether good or bad would change according to the society and time in which he lives. Even in case of same person the outer character will change if he moves from one societal condition to another where different sets of behavior are expected. Thus the outer character will be modified or built by the person resulting from his requirement of behavior in particular environment and social norms. The inner or intrinsic character which is the quality of the soul itself will unfold as the man grows from incarnation to incarnation. But during one incarnation man by

his conscious effort can expedite the process of such unfoldment. It is also true that each stage in our external formation provides a vehicle for development of our inner nature, which in turn affects the next transformation of our outer nature.

We can mould or build our character by analyzing our emotional and moral nature. A little observation makes it clear that morals backed by strong will play a vital role in character building. A good moral character implies spiritual integrity. Character-building is a continuous process. It is not just transition from being a bad person to a good person, but involves further development from a good to a spiritual person. As we proceed, we realize that it is a simultaneous process of breaking and building. Often we are called upon to modify or discard traits that were incorporated with great pain into our character. For instance, others may have praised us for being sentimental and sensitive and having a great attachment to our family and friends. But we may be rudely awakened one day to learn that we must not make a distinction between our child and other children, that we need to expand the circle. At the base of a good character is a virtuous mind. "Sow a thought, reap an act; sow an act reap a habit; sow a habit reap a character; sow a character, reap a destiny." However, good moral behaviour calls for the integration of head and heart.

According to definite principles of *karmic* law, working with mental images as causes produce the effects in next incarnation as under:

Aspirations and desires	become	Capacities
Repeated thoughts	"	Tendencies
Will to perform	"	Actions
Experience	"	Wisdom

Painful experience becomes Conscience

All the above effects i.e. capacities, tendencies, actions, wisdom and conscience together will exhibit as character of the person.

By deliberate efforts with definiteness of purpose man can not only expedite unfoldment of latent qualities in him but also can add to his character more richness, beauty and depth/spread.

### **Differences in character**

We find men of widely different character, both of intrinsic and outer, even in the same condition/environment. It is because every person is at different stage of evolution and his innate tendencies are cumulative effects of the experiences gained during all preceding kingdoms i.e., mineral, vegetative, animal and also in past lives as human. At human stage the different temperaments of men have been classified in different ways for better understanding. In *At the feet of the Master* two classes are indicated, one who are on God's side i.e., who understanding the Divine plan of evolution, work towards that and the other who work in opposite direction. In *The Bhagavad Gita* Krishna describes broadly two tendencies in man i.e., *daivik* (divine) and *asurik* (demonic). At another place Krishna says that he has made four *Varnas* i.e., *Brahmana*, *Kshatriya*, *Vaishya* and *Shudra* and action of man in each of these *varnas* is produced by three qualities of nature i.e., *sattva* (harmony), *rajas* (motion) and *tamas* (inertia). Thus considering four *varnas* and three qualities of nature there would be broadly twelve types of characters in man. (The four *varnas* mentioned in *The Bhagavad Gita* are not the present day caste by birth in

Hindus but these are the innate nature of a person resulting from karmic effects of his deeds in previous lives). *Brahadaranayak Upanishad* (ch.6, sec.2, mantras 15,16) mentions three classes: one who follow Sun (insight) path, second who follow Moon (rites, charity etc.) path and third who do not follow either. In theosophical literature seven types of human temperaments described as seven rays of the Logos are mentioned.

### **Group Character**

Besides character of an individual there are definite unique characters of a family, society, nation and also of entire humanity. The character of a family is governed by the past family traditions but can be modified by the individual family members as their understanding grows. Similarly each community and each nation does also have its own character based on its past political, cultural and religious history/traditions. But again such group character is/can be modified by the changing behavior and outlook of its members. The character of whole humanity is determined by the stage of evolution e.g., majority of members of humanity at present stage are having selfish character i.e., having tendency to acquire more and more material asset for their personal benefits. This is so because the humanity is passing through the fourth round and therefore the fourth principle i.e., *kama-manas* is dominating. But since the middle point of fourth round has already been crossed and coming shades of fifth round are also having effects, therefore at least some people are realizing the harmful effect of being too selfish and they are thinking and acting for the good of all and particularly for alleviation of miseries of the weaker section. Such altruistic

tendency will be dominant when the humanity enters the fifth round of evolutionary process. But at this stage the right thinking people can expedite such change by altering their behavior and also motivating others from selfishness to selflessness. If we look around we can notice many such individuals/groups working towards this end though they may not be aware of the evolutionary thrust which is impelling them.

### **Why building of character is necessary?**

For harmonious order in self, family, society, nation and universe proper behavior by individual is necessary. Without good character behavior will not be proper. A good character of a person becomes like fragrance of flower and it travels in space and time. Similarly bad character is like foul odor which also travels in space and time. Either of these, whether good or bad character of a person will thus affect other persons also who are located at different places. Similarly such characters will have effect even after physical death of man who possessed those characters. A very good example is that many people all over globe are still taking inspirations from the character of Gautam Buddha, Christ and Mahatma Gandhi.

A Person of good character only can be of service to humanity but it is not enough to develop and possess good character. It is important to translate one's traits of goodness into action. If one by his character is honest, it is not enough that he himself remains above temptations but he has to do all he can do in his domain of sphere to make others work honestly. Only by such use of good character the person and society can benefit and which will in turn give thrust to evolution of whole humanity.

Human society can change only if individuals change and

such change must be in the direction of universality of outlook. Selfishness is the cause of all mankind's difficulties. The fundamental change required is therefore, from selfishness which is also self-centredness, self-preoccupation and so forth, to a state of sympathy, harmony and unity, where other people's well-being is realized to be of as much, if not more, importance than one's own.

Developing virtues by negation of vices; like non violence, not telling lies, not stealing, not coveting and abstaining from any intoxicated liquor or drug (*Panchsheel*) are necessary but not sufficient. Building positive virtues like helping all those in need, compassion towards all, universal love and brotherhood, seeing One in all etc., are needed so that the aspirant may become one of the helpers and saviours of the world—one of the Redeemers and pioneers of mankind. Only by developing virtues of exceedingly high and noble type, one will be able to give helping hand to Great Ones who are trying to lift the heavy karma of entire humanity against mighty dark forces.

### **Methods for cultivating good character in self**

Good character of a person will be that by which his actions would be for service to humanity and not for exclusive personal benefits and selfish purposes.

For cultivating the character or expediting the unfolding process, the single most important tool is the mental process. It is rightly said that "As a man thinks so he becomes, as a man becomes so he thinks". So there becomes a cyclic process between thinking and becoming. Another way would be to regulate action and behavior for developing or cultivating character. This approach is mentioned in *Brahadaranayak Upanishad* (ch.4, sec. 4, mantra 5) as; यथा चासी तथा भवति (As one

acts or as one behaves, so one becomes). In this approach also the right action will result from right thinking only.

For right thinking leading to right action one has to listen to one's conscience. The conscience initially gives negative directions like 'do not do' or 'refrain from such and such thing.' But once one starts obeying to such negative commands, the conscience starts giving positive directions also i.e., 'what should be done' and 'how it should be done rightly'. Thoughts are things. By constant use of his thought power man can not only steadily mould his character in his present life but can decide exactly what it shall be in the next life. Thought is vibration in the mental body and same thought persistently repeated evolves corresponding vibrations of higher octave in the matter of causal body. In this way quality is gradually built in the soul itself and these get reflected in the character during next incarnation.

Right Thought, Right Speech and Right Action form the triple cord which binds man to service that is perfect in its character.

Four qualifications i.e., Discrimination, Desirelessness, Good Conduct (six points—self control as to mind, self control in action, tolerance, cheerfulness, one pointed action and confidence) and Love as mentioned in *At the Feet of the Master* are needed on the path. These will help building of perfectly good and noble character.

For building the character we have to take some of the things put before us by great men. For instances the virtues mentioned by Krishna in ch. 16 of *The Bhagavad Gita*; Fearlessness, purity of heart, steadfastness in yoga of wisdom, alms giving, self restraint, and sacrifice, study of sacred books, austerity, and straightforwardness, harmlessness, truth,

absence of wrath, renunciation, peacefulness, absence of calumny, compassion to living beings, non-covetousness, mildness, modesty, absence of fickleness, boldness, forgiveness, fortitude, uprightness, amity, absence of pride—these become his who is born with the divine qualities. Not all are his at once but they become his in course of building of character. Every one of these qualities can form part of our constant thought and endeavor. The character is built by contemplating upon the virtue, and then by working it out in thought, speech and action in daily life. We can group all these qualities under definite headings. It may also be noticed that through these virtues run the golden threads of unselfishness, love, harmlessness, and also courage, strength and endurance so that we can get an exquisite balance of character, at once strong and tender, self-reliant and compassionate, a helper of the weak and in itself strong and unmoved, full of devotion and harmlessness, of self-discipline and therefore of harmony.

The Lord Buddha said ‘Cease to do evil; learn to do good; cleanse your own heart; this is the teaching of Buddhas.’ These golden words can guide building of character.

The elimination of difference between precepts and practice i.e., between ideal and practical aspect of life and merging these two aspects will help.

Living with nature i.e., following nature’s laws consciously and avoiding transgression of such laws, is useful in building character.

**Proper environment:** Sometimes the existing environment is not conducive for unfolding of character and a change in environment may help.

**Role Models:** A person usually has some role model either physical or mental and he tries to emulate characteristics of such role models which in turn help in unfolding his own character. In *The Bhagavad Gita*, Krishna becomes the role model for Arjuna and through him for all men. Krishna says that a person has to move from one’s nature (*sva-svabhav*) to His nature (*mad-svabhav*) i.e., to nature of Krishna. In Ch. 18, Sl. 66, Krishna tells Arjuna that abandoning all dharma he should surrender to Him. It again means that a man has to leave aside duties according to his own *svabhav* (nature) and merge his nature with that of Krishna i.e., universal consciousness and then only one can become *Vasudeva* in the words of Gita. Similarly one can consider Buddha, Christ or any other great person of recent times like Mahatma Gandhi, Martin Luther King, Nelson Mandela etc., as Role Model. The conscious effort of changing one’s nature according to the Role Model will unfold the latent character and develop it further.

Forming internal mental image of Abstract Ideal of the highest and most noble virtues which a man can think and constantly meditating upon such ideal will mould and build his character. All the different ideas that the man has gained of great virtues—which are beautiful, true, harmonious, and compassionate and in every sense satisfy the aspirations of mind and heart—are useful in building character. From all these ideas the essence is extracted and then mind constructs and projects a vast heroic figure perfect in every thing. Here we do not deal with the things that are true, beautiful, strong, tender but with truth, beauty, strength, tenderness; and not with beings who are loving, but with love. It is written in *Chandogya Upanishad* (ch 3, sec14, mantra 1); ‘Man is a creature of reflection, what he reflects upon that he becomes, therefore

reflect upon Brahman’.

Self-examination and self-knowledge are necessary; but morbid introspection is to be avoided. Often it has its root in a subtle form of self-conceit, an exaggerated opinion of one’s importance. A man should set his face in the right direction, note his faults and failings, and strive to get rid of them; he should note the good qualities he lacks, to develop them. But when he has formed this firm resolve and is doing his best to carry it into effect, he can well afford to forget himself for the time being in the service of his fellow men. If he throws himself into earnest, unselfish work, in that very act he will develop many useful qualities of character.

The adverse circumstances in life help in developing noble character. Such adverse circumstances test one’s nerves and make the noble character stronger and lasting. But basically inner urge towards good has to be there in a natural way.

The student of Wisdom-Religion when he grasps the meaning of the law of *karma*, begins to take himself in hand and actively to superintend his own evolution. He scrutinizes his own character and then proceeds to manipulate, deliberately practicing mental and moral qualities, enlarging capacities, supplying deficiencies, removing excrescences knowing that he becomes that on which he meditates. He deliberately and regularly meditates on noble ideas which are true, honest, just pure, lovely and of good report. Daily he will meditate on this idea, daily he will strive to live it and he will do this persistently and calmly ‘without haste, without rest’ for he knows that he is building on a sure foundation on the rock of the eternal law. By this way he begins building or unfolding of his character. They are no longer hasty running up and down but there is a drafting of well thought out scheme of the character and soul of such

person becomes an architect as well as builder. This results in speeding the unfoldment of noble character with which the later stages of evolution are accomplished striking almost incredible advances made by strong soul in its manhood.

### **Methods for affecting change in character of others**

It is often not only desirable but necessary to try to help building of characters of those around us either as family members or in society etc. This can be done by—developing understanding for the way other people think, appreciating their vision and actually being one with them in thought. It may be at times necessary to point out some faults which are not desirable in other’s characters. This may be done in polite and affectionate manner without any feeling of aversion. The teacher, who has to handle the students, has to be particular about handling them with love and affection. Scolding for faults, many times aggravates the problem and makes the person whose fault is pointed, more rigid. We should adopt attitude of ready helpfulness towards all beings; be prepared to do whatever comes to hand, ever watching for an opportunity to serve our fellow men, and regarding contact with another as an opportunity to be useful to him in some way or the other. In this way not only we learn to build the important virtues of love and unselfishness into our character but also help in building character of others.

The most important means of changing the character/behavior of others is the character/behavior of oneself which can be emulated by those around.

### **Unfolding the spiritual potential**

Good character and virtuous life form the foundation for

beginning the spiritual life. What to ordinary man is painful, looses for the disciple its quality of pain; he feels it, as it were, as part of the Universal Life, a syllable spoken out of the vast language of manifestation. The peace which grows out of this widening knowledge changes his attitude towards every thing in the outer world which men know as pain and loss. Thinking and practicing on these lines one finds growing sense of calm, strength and serenity under any storm in the outer world; one will feel the storm and yet not be shaken by it. This Peace is the first fruit of the spiritual life, which reveals itself first in this sense of peace and then in that of joy, and makes the life of the disciple grow ever upwards and inwards to the heart of Love. Out of this grows the sense of self-control; realization that the Self within is stronger than the outer changes, and while it is willing to respond, it refuses to be altered by the contacts from without. Then from the self-control and indifference there arises that power of hating none. Nothing is to be hated, every thing is to be brought within the circle of Love, no matter how outwardly repulsive, antagonistic or repugnant, that thing/being may be. The heart of all is Life and Love, and he can shut nothing out from the circle of compassion; and he is the friend of every living thing—the lover of all.

The great object of our lives is to make ourselves a channel for the divine force. When two paths open before us, instead of stopping to consider which would be best for us individually, we must rather think which is the noblest and most useful, that will bring most good to others. We should never make apparent gain at the cost of another; never raise ourselves by trampling down others. We must cleanse our heart.

There is a road that will lead to the city of God where beauty, truth and love abide and suffering is unknown. It is

indeed a strait and narrow roadway difficult to follow. Thousands succumb to the illusion by which mind, heart and desires wander off. Most deadly of all these illusions is that we are separate beings and not responsible for the welfare of others. This fallacy has brought misery into our world. What we do, what we think affects all others. Kindness is sunlight; selfishness is the breeder of woe.

Virtuous guidelines have been provided by the great ones to every generation. The golden stairs consisting of steps; a clean life, an open mind, a pure heart etc., have been given by a Master through H. P. Blavatsky.

In parables, scriptures and examples we are reminded that in seeking to benefit others, we automatically unfold and develop the qualities of our spiritual potential—patience, charity, honesty, steadfastness to duty, discrimination and above all compassion. One has to move from being self-centred to being centred-self. Following this pathway we evolve, unfolding the qualities within ourselves that are source of all beauty, truth and love. This is the evolution mankind could and should be experiencing today.

## Meditation– Scientific and Practical Understanding

**Meditation and its purpose:** Generally people want to know how to meditate, but it is impossible to learn how to meditate without understanding what meditation is. During present days the term ‘meditation’ means different things to different people. Some people use it to denote trivial and even absurd things. The reason for knowing what is meditation must be altruistic. Such reason should be to enlighten the human mind and to remove the darkness and ignorance under which it is now wrapped. We should be concerned with enlightenment of the mind, not *my* mind, but the enlightenment of human mind.

One can sometimes get an insight into the meaning of the word’s origin. The English word *meditation* comes from Latin, where it is derived from the verb *meditari*, meaning ‘to remedy over and over again.’ It is related to the words *medical* and *medicine*. The Indo-European root of the word is *med*, from which comes also the Greek verb *medesthai*, meaning ‘to be mindful of’ and the English word *meet* in the sense ‘precisely adapted to circumstances and needs’, as in the liturgical phrase ‘meet, right, and our bounden duty.’ Those etymological facts reveal four suggestive things about meditation.

First, meditation is a process of remedying our ills—not, or at least not mainly, the ills of our body—but rather the ills of our mind. It is spiritual meditation to make us healthy. Curiously the English words *heal*, *health*, *whole*, and *holy* are also all derived from one root. When we are whole, or entire and not fragmented, we are healthy in body and holy in spirit. And

*salvation*, which is the western term for the enlightenment or liberation to which meditation leads, is from a Latin word meaning ‘healthy’, related to the Greek word *holos* ‘whole’ and the Sanskrit word *sarva* meaning ‘whole’ or ‘entire’. Meditation is the process of healing, of remedying our ills, which makes us whole.

Second, meditation is not a process that occurs once only and never need be repeated. Grammarians call the Latin verb *meditari*, from which *meditation* comes, a ‘frequentative’ verb, that is, a verb which expresses repeated or recurring action. Hence its meaning is not just ‘to remedy’, but ‘to remedy over and over again.’

Third, meditation is, as the Greek verb *medesthai* suggests, a process of being mindful of something. Right mindfulness or recollection (*smriti*) is one of the stages of the Noble Eightfold Path taught by the Buddha. And Plato spoke of anamnesis ‘recall’ or ‘remembrance’ as the process by which we recover from our amnesia: we have forgotten who we are and why we are here. Meditation, which is being mindful and recollecting, is the way we remember that most important fact.

Fourth, meditation is the process of making all things in our life meet—precisely adapted to our circumstances and needs. Meditation is not a withdrawal from the world, nor does its practice require that we withdraw. In H. P. Blavatsky’s guidebook to the spiritual life, *The Voice of the Silence*, two paths are identified: the open doctrine of the eye and the secret doctrine of the heart. Meditation which is a process by which the mind is drawn to the ‘Diamond Soul’, our true nature, applies to both paths. ‘It is very meet, right, and our bounden duty, that we should at all times, and in all places’, remember who we are and why we are here. Meditation is an aid to living, not an escape

from it.

Meditation can be understood in different dimensions. It is basically calming of mind to bring about an inner feeling of peace and serenity. Meditation is perfect stillness—silence of body, silence of speech, and silence of mind. This type is useful in temporal life also. In spiritual practice meditation is to study our lower nature in the light of the Higher and to harmonize the former with the latter. It is concentration and contemplation. It is letting go of the temporal (the “ego”) to be at one with the Inner Self, and through that Inner Self to be at one with all that lives. Meditation is called in Sanskrit DHYANA, i.e., want of motion, and one-pointedness. In a way it is to free the mind from the power of senses and to raise a current of thought to the exclusion of all others. Meditation is a good beneficent practice leading to a great end. It is also a great destroyer of the personal idea.

Two aspects of meditation are to still the mind and to center ourselves within the root and source of our being, the Eternal. To still the mind means to clear the mind of the constant stream of thought that seem always to be flowing through the mind. A useful way of doing this is to attempt to feel at one with nature. Then, when thoughts intrude, simply observe them. Refuse to get caught in them and dragged on to other associative thoughts. Meditation is our deepest natural state—our pure consciousness—which we experience once our minds stop being busy; it is difficult for us because it is really doing “nothing” – it is just being what we are.

Meditation is an integral component of science of yoga and it is a kind of Yoga itself. It is increasing the depth and breadth of mind which then becomes capable to embrace the universe.

One of the first requisite in yoga is to gain an increasing realization of the reality and power of inner life. Meditation at spiritual level must consist in the action of an unbroken consciousness, in which the thoughts that arise do not disturb either its calmness or unity, while its energies radiate like light, illuminating all that comes within its field.

Annie Besant said, “Meditation is to the soul what food is to body.” At another place she says, “Meditation is the steady quiet fixing of the mind on the God, whereby the lower mind is stilled and presently left vacant, so that the Spirit, escaping from it, rises into contemplation of the divine perfection, and reflects within himself the divine image.”

H.P.B. says in *The Key to Theosophy*, “Meditation is silent or *unuttered* prayer, or, as Plato expressed it: ‘the ardent turning of the soul towards the Divine; not to ask any particular good (as in common meaning of prayer) but for good itself—for the universal Supreme Good.’”

H.P.B. also said, “Meditation is the inexpressible longing of the inner self for the Infinite.”

J. L. Wedgwood says, “Meditation consists in the endeavour to bring into the waking consciousness, that is, into the mind in its normal state of activity, some realization of the super-consciousness. ...It is the reaching out of the mind and feelings toward the ideal, and the opening of the doors of the imprisoned lower consciousness to the influence of that ideal.”

The purpose of meditation is the alteration of the polarity of the personal mind, so that it becomes no longer automatically responsive to the emotions and the senses, but rather turns naturally, for stimulus and direction, to the Divine Self—the Root of all.

Goal of meditation at spiritual level is Self-realization. In

the words of a saint ‘we are to become what we are,’ discover the Divine Self within and become one with Him. So ultimate purpose of meditation is same as that of yoga—to allow the individual self to experience the greater Self, the Oneness which we can think of as God or Nature or Ultimate Reality and to become one with That.

These attributes of meditation can be acquired by properly and scientifically understanding the nature of mind and also of the process involved—then adopting such process consciously.

As per *Yoga-Sutras*, the *Purusha* gets established in its own form (*svarupa*). When He is found and realized, a further great discovery awaits us. It is that by becoming one with our deepest Self we have mysteriously become one with the deepest Self of all other living beings/ things too.

Our mind has two wings—thought and feeling. Normally these two wings are centred to revolve around the objects and events of daily life. Meditation is a method of setting these wings free, making them wax strong, that one day they may essay on the immaterial “flight of the alone to the Alone.”

The meditations we can attempt consciously, are but a preparation for the true meditation of that pure nature which is the bedrock, the very basis, of our being. Meditation breaks down the boundaries of consciousness; it breaks down the mechanism of thought and feeling which thought arouses.

The Buddha’s Eightfold Path indicates that meditation leads to a complete awakening, a state of Wisdom. The word *Buddha* means ‘awakened.’ It refers to one whose consciousness is not in a state of dream, torpor, slumber, laziness, enclosed upon itself, but which is absolutely awake, which means that it has extraordinary clarity and great depth

and that it does not suffer limitation of any kind. To learn to be totally awake, aware, sensitive, not only to outer form and outer existence, but to the inner nature, inner being, is meditation. Meditation is not a routine to be gone through, only to revert back to selfishness and triviality in everyday life.

We may consider, a little what it means to become awake. The very nature of the self is consciousness. It is consciousness, pure, boundless awareness—that takes to itself various vehicles or bodies. The very word consciousness means to be aware. The true being, the Self within, is not unconscious; it is awareness, supreme intelligence (*prajna*). Therefore, to awaken is the same as to discover the true Self, and meditation is the discovery of the inner being.

In the evolutionary process, the awakening of consciousness takes place through outer stimulation. But a stage is reached when consciousness has to be awake without stimulation, and the journey back ‘home’ begins. The great challenge before any human being who want to tread the spiritual path is whether he can be awake without stimulation? Meditation is learning to awaken without waiting for all the experiences which will come through future incarnations, and the stimulation they will bring from outside.

We must realize that there is no dead matter. All is consciousness, energy which is consciousness.

To be awake means to be aware, not only of the outer but of the inner, the essence; not only of the form but of the *atma*, the essential nature in the depths. Wakefulness is a state of clarity. It is not something vague notion, but clarity with great depth and intensity.

### **Points of some description of Meditation by J. Krishnamurti**

Meditation is one of the greatest arts in life—perhaps the greatest, and one cannot possibly learn it from anybody. Meditation can take place anywhere. Meditation is a hard work—demands highest form of discipline, which comes through constant awareness. Without laying the foundation of a righteous life, meditation becomes an escape and therefore has no value—righteous life is not following social morality, but the freedom from envy, greed and search for power—which all breed enmity. Meditation is movement of love. Meditation is not something different from daily life. Meditation is not a means to end—it is both the means and end. Meditation is the wandering through the world of knowledge and being free of it to enter into the unknown. Meditation is a state of mind in which there is no concept or formula, and therefore total freedom—it is only to such a mind that the bliss comes—unsought and uninvited. Meditation is the seeing of ‘what is’ and going beyond it. In perception of meditation there is no object and therefore no experience. Meditation is never in time; and time can never bring about mutation. Meditation is not a personal matter to enjoy—it implies a complete radical change of the mind and the heart. Meditation is the flowering of understanding—it is understanding of consciousness, the hidden and open, and of the movement that lies beyond all thought and feeling. Meditation is that light in the mind which lights the way for action, and without that light there is no love. Meditation is not—the repetition of words, of prayers. Meditation is total release of energy. The flowering of love is meditation. Meditation is really very simple; we complicate it by weaving a web of ideas around it. Meditation is movement on and of the

unknown. Meditation of a mind that is utterly silent is the benediction that man is ever seeking—in this silence every quality of silence is. Meditation is the action of silence. Meditation has no beginning and no end; in it there is no achievement and no failure, no gathering and no renunciation; it is a movement without finality and so beyond and above time and space. Meditation is the freedom from thought; and a movement in the ecstasy of truth. Meditation is a state of mind which looks at everything with complete attention, totally, not just parts of it. Meditation is destruction; it is a danger to those who wish to lead a superficial life and a life of fancy and myth.

J. Krishnamurti said that, ‘Conscious meditation is not meditation. ... True meditation is—to lead a correct, accurate and right life in daily living where there is no conflict, where there is affection, care for all beings in the world around—so that there is no domination, no exploitation of each other. ... So meditation can never be conscious.’ Our whole life has to become an act of meditation.

Meditation should never be allowed to become a routine activity of mind. It should become a habitual state of mind in which it reverts automatically to ponder the realities of inner life whence it is free to do so.

So in its total and practical aspect—the meditation becomes unconscious practice or in other words—living an effortless meditative life of choiceless awareness.

**What is not meditation?** These are not meditation:

- Hypnosis.
- Imaginative notions, i.e., “other worldly”.
- Leaving body in meditation.
- Way of getting what we want in personal sense.

- Listening to music, although music may be a preparatory activity.
- Emotional activity, although it profoundly affects the emotions.
- “Thinking” in the sense of a sequence of thoughts clothed in words or pictures.
- Concentration – although concentration is essential.

### **Preparation and Procedure of Meditation**

Meditation is the highest activity of the soul, and cannot be undertaken haphazardly, casually, without due and continual preparation.

A habitual disposition towards a deep thought, and, if possible, a certain amount of patient study is of greatest value as a subconscious aid to meditation.

- Posture—A comfortable position, head and spine erect, nerves and body relaxed. Never meditate after heavy food.
- Place—a quiet and preferably secluded corner in house.
- Time —H. P. Blavatsky in the teachings given to her inner group told that the morning was best at sunrise, or at the uneven hours after sunrise. Never take even hours after sunrise: always the uneven, ‘the hours of the Gods’ (the third, or fifth, hour after sunrise) (*Esoteric Instructions*, 296).
- Regularity in meditation practice is important. It is better to meditate even for a short duration, say for 20 minutes, everyday rather than to meditate for one or two hours on one day and no meditation on next few

days.

- In the beginning, same place and same timing for meditating daily will be helpful.
- If no other time is available—sit up in bed for ten minutes, when waking in the morning.
- If during meditation, a sensation of heaviness or even pain becomes evident in head, stop at once.
- Begin gently by a few moments’ reading and contemplating on thoughts. Also, after meditation, come back gently, open eyes and remain still for a few minutes at the closing.

### **Obstacles in meditation**

External—space in house, attitude of other members, daily occupation.

Internal—mental states involving; remorse, anxiety, self-love, pride, grief, despondency, restlessness etc. These can be overcome by living a life of principles, sympathy with others, purging self-indulgence, brooding on the dearest and more importantly by practice (*abhyasa*) and detachment (*vairagya*).

### **Meditations – Types with brief details**

There can be as many methods of Meditation, as there are men/women of different temperaments, attitudes and tendencies. Any particular method of meditation will not suit everybody. A person can choose any method suited to his present mental state, and can change the method with his inner changes later.

However some important types of outlines in brief are as under (All methods can start with pronouncement of sacred

words or few times of deep breathing so as to steady the mind and body):

1. *Meditation on bodies*

It can begin with some invocation like, “Lead me from untruth to truth, lead me from darkness to light, lead me from mortality to immortality” Then negating the bodies and then stating to be the real Divine Self, the Spirit within.

2. *Invocation to Meditation*

I may be a centre of love, joy and peace in the whole.  
*Asto ma sad gamaya*, – Lead me from untruth to truth.  
*Tanaso ma jyotirmaya*, – Lead me from darkness to light,  
*Mrityorma Amritam gamaya*. –Lead me from mortality to immortality.

3. *Meditation on a single thought*

The patient dwelling of the mind on a single thought results in the gaining of wisdom. ...Aspiration toward the Higher Self should form part of the daily meditation; the rising toward the higher planes of our being, *which cannot be found unless they are sought*. (*A book of Quotations - Robert Crosbie, 38-39*)

4. *Meditation on Love and Charity*

Expand one’s centre of love and charity to all beings gradually in house, town, country, world, universe, heaven world and God.

5. *Meditation on virtues*

Every month on a virtue like steadiness, perseverance,

unselfishness, compassion, sympathy, courteousness, cheerfulness, patience, control of speech, courage, discretion and generosity.

6. *The Four Meditations of the Buddha on:*

Love (*Maitry*), Compassion (*Karuna*), Joy (*Mudita*), and Serenity (*Upeksha*).

7. *Meditation by Awareness*

Meditation is done by being aware of feelings and thinking mind, steadying the mind and being aware of the self that is aware.

8. *Meditation stages in Yoga Sutras*

Yoga is the inhibition of the modifications of mind. Eight Limbs of Yoga: Outer Limbs–Restraints (*Yama*); Observances (*Niyama*); Posture (*Asana*), Aligning Vital force (*Pranayama*); Sense Withdrawal (*Pratyahara*). Inner Limbs–Concentration (*Dharana*), Meditation (*Dhyana*), Absence of observer, actually a process of diving into deeper layers of consciousness (*Samadhi*). Light of Wisdom (*Prajna*) appears when Consciousness becomes free from sheaths.

9. *Diagram of Meditation by Blavatsky*

First conceive of UNITY by Expansion in Space and Infinite in Time. Then meditate logically and consistently on this in reference to states of consciousness. Then the normal state of consciousness must be moulded by–Three Acquisitions and five Deprivations.

10. *A little meditation for expansion and purification of Heart.*

Close the eyes. Picture the face in mind of some one very dearly loved. Let your heart glow and your whole self go out to that being/thing. Picture your surrounding auric atmosphere with rosy light and imagine your whole aura glowing and expanding. Then substitute the things of matter for things of your beloved. Then of others you love or would help. Meditate with open eyes on a flower, a scene etc. Listen to the song of Life.

11. *Meditation with mindfulness*

Be mindful in each activity throughout the day—observing dispassionately all impressions, arising in the mind, of thoughts, feelings and actions while interrelating with other beings and things as well as in routine activities of self—without any judgment, analysis etc. Thus live a meditative life.

Then meditation need not be a routine activity of some fixed time only.

12. *Morning and Evening short meditations of few minutes*

When arising in the morning, sit up in bed and for few minutes—meditate on The Supreme, and also on the Master—wish to be channel of His work in this illusory world, pledge to do a good work, send noble thoughts to all beings.

Before retiring for sleep in the evening—recapitulate quickly all works done during the day from evening towards morning, identify wrong works, say not to repeat

it next day, but without any feeling of remorse, send noble thoughts to all beings.

13. There can be other types of meditation for specific purposes like developing detachment (*vairagya*) and to be free from fear – meditation on cremation ground, self-sickness, old age and even death, reality of impermanence of phenomenal world, etc.

14. *Group meditation* is also practiced for sending thoughts of Love and Peace to individual beings, to another group and to the whole world.

**Inner Process involved in meditation:** Meditation process is the definite and scientific method of, deliberately and with set purpose, organizing and developing the astral and mental bodies. This process takes place slowly by feeling and thinking; but the result may be quickened by set and regular meditation. These bodies are constantly vibrating with frequencies compatible with the matter of which these are composed. When we try to calm mind by will or contemplate on a noble thought, the characteristics of vibrations of mental body in respect of frequency and amplitude change—becoming of high frequency and short amplitude. Then the original coarse matter of mental body is unable to vibrate synchronously in response, it gets loosened or shaken out of that body, and its place is taken by finer matter from mental plane outside, suitable for the rate of vibration imposed by the consciousness. Thus mental body is reconstructed. Since all bodies are interpenetrating each other, the change in vibration characteristics of mental body also sets up vibrations of

compatible frequency and amplitude in astral body downwards and in the higher mental or causal body upwards. By same process, coarse matter of astral body gets shaken and is replaced by finer matter from astral plane outside. By regular and persistent meditation practice over a period of time the finer matter gets almost welded in replacement of coarser matter in these bodies. Thus both these bodies are transformed with the result these become non-responsive or less responsive to base thoughts and ignoble feelings and more responsive to good thoughts and noble feelings. The dreams become finer or stop altogether. Etheric double and physical body are also affected in same manner but since physical body is grosser we need supplement of pure (*sattvic*) and light food. The consequential change makes the etheric double a vehicle of smooth flowing of *prana* and physical body light, full of vitality, less tiring and physical disorders may also get cured. Upward travel of finer vibrations from mental body affect causal body also—changing its characteristics in same manner. The causal body becomes more responsive—sometimes yielding memories of past incarnations. Also after death of physical body, the causal body while in *devachan* assimilates more of noble thoughts of past life leading to much more development with better capacity, faculty and wisdom in next birth. Thus by regular and proper mediation man makes himself a better human being towards the goal of perfection.

**Results of Meditation:** Unless there is a measure of order and harmony which means also quietness in oneself, it is not possible to live one's life effectively or in a manner satisfactory to oneself. Meditation helps in bringing in such measure of order and harmony. The serenity of mind that arises from

success in meditation, is an excellent tonic to the nervous system, and also stabilizes the whole psyche in its reactions to daily life.

Meditation cannot be separated from action. People want to know if they have succeeded in meditation. No *guru* needs to tell you. If you find yourself becoming more harmonized with everything at a deeper and deeper level, as you become unshakable in that harmony, there is self-evident progress. *The Bhagavad Gita* says that the wise man is unshakable or established in wisdom (*sthita-prajna*). He is so established in that profound level of significance and harmony that nobody can disturb him and everything that he does is right action. "Meditation" in one corner, while living in conflict, and imagining that one has reached high levels of consciousness, has no meaning. Real knowledge of the deeper or higher levels – 'deeper' and 'higher' both mean the more spiritual—makes life and relationship different and all action right, loving action. This is wisdom. Meditation in true sense leads to such wisdom.

Regular practice of meditation results gradual deepening and purifying of character, widening and purifying of outlook, increase in dignity and power, also an immensely and sympathetic response to need of others—the attributes of true meditation. We may look for a discipline of will, an enlightenment of mind, a kindling of heart and then we are upon the road.

The meditation renders the inner and higher planes of life objective, makes the higher realities living to us. We learn to see and hear and feel on planes to which the physical body cannot rise, and at last – with profound joy – WE KNOW.

This is the growth of soul and it is usually the sum of all developments within. Only self-examination may be done, but

not too frequently. No comparison with others is recommended.

There is always some thought even subtle one, prior to physical movement of an organ. Before any such movement of an organ, say of hand, vibrations set in the aura of pineal gland with its own colour. This vibrating aura of pineal gland creates vibrations in various organs of body leading to their degeneration which is the cause for ageing. The brain starts vibrating and then vibrations spread in whole body. Happiness and pain produce powerful vibrations and these tire out the body. Powerful vibrations of happiness and pain may also kill the man. Owing to regular meditative practice, the generation of thoughts is minimized and the person remains in equanimity – indifferent to pain and pleasure. Hence vibration in aura of pineal gland also gets minimized, reducing vibrations in and degeneration of body, which leads to slowing down the process of ageing. This factor also helps in keeping the body of a meditative person healthier.

### **Some findings in modern scientific research**

In year 2008, Richard J. Davidson and his group at the University of Wisconsin-Madison published a classic study with active participation of a French Buddhist monk Matthieu Ricard, who holds a Ph.D. in molecular biology, and other Buddhist monks. The cognitive scientists fitted skullcaps with 128 electroencephalographic (EEG) electrodes to the heads of eight long-term Buddhist practitioners and 10 student volunteers. The former were asked to attain by meditation a state of “unconditional loving-kindness and compassion”, whereas the volunteers thought about somebody they deeply cared about and then tried to generalize these feelings to all

sentient beings. The onset of meditation in the monks coincided with an increase in high-frequency EEG electrical activity in the so called gamma band (25 to 42 oscillations a second), which was synchronized across the frontal and parietal cortices. Such activity is thought to be the hallmark of highly active and spatially dispersed groups of neurons, typically associated with focusing attention. Indeed gamma activity in these monks is the largest seen in non-pathological conditions and 30 times greater than in the novices. Thus in a striking difference between novices and monks, the latter showed a dramatic increase in high-frequency brain activity called gamma waves during compassion meditation. More important, even when the monks were not meditating, but simply quietly resting, their baseline brain activity was distinct from that of students. That is, these techniques, practiced by Buddhists for millennia to quiet, focus and expand the mind—the interior aspect of the brain—had changed the brain that is the exterior aspect of the mind. And the more training they had, the bigger the effect.

When scientists compared the brains of Buddhist monks, who have been meditating for much of their lives, and new mediators, they found the region of the brain associated with empathy and happiness to be much more pronounced in the monks.

In deep meditation, the brain produces EM waves called theta and alpha waves ranging from 4-12 Hz but mostly in the range of 7-8 Hz. Scientific studies have shown the direct effect of meditation on DNA and gene expression, that meditation helps in delaying the process of ageing by increasing telomerase activity. Telomerase is an enzyme which repairs the DNA. Chromosomes have caps of repetitive DNA called telomeres at their ends, like the end-cap of a shoe lace. Their role is to protect

the chromosomes from degradation—which means these protect genes from degradation since genes are enclosed in chromosomes. Every time cells divide, their telomeres shorten. When telomere become short and falls apart, cells cannot replicate anymore— which is what we call death of the cell. This results in ageing process. Thus acceleration and deceleration of ageing depend on telomeres. Meditation helps in increasing the activity of this telomerase enzyme, making the telomere caps stronger and stopping their shortening. This in turn decelerates ageing process.

Another Harvard University study showed that meditation directly affects genes by switching them off to combat the bad effects of free radicals which are produced when we are emotionally and and physically stressed.

All these researches have shown experimentally the positive effect of meditation at the cellular level in the human body though the exact mechanism is still unknown. Further researches are going on to resolve the key to such puzzle.

It is now recognized by many researchers that contemplative practices causes neurobiological changes which have therapeutic effects and help in living a holistic healthy life.

Progress in Spiritual evolution of man due to meditation cannot be measured by any modern scientific research, but can only be experienced by the meditative person.

## Human Happiness

The very purpose of human existence seems to be to seek happiness. Whether one believes in this religion or that religion, men are seeking something better in life. Very motion of life is towards happiness.

What makes us happy? Why some people are happier than others?

People desire and work very hard to get all that the world considers necessary for a happy life, yet none of these things can make us really happy. There is increasing realization that getting the desired object or reaching desired goal, or much wealth or gadgets, may give us only temporary happiness, but lasting happiness still eludes us. Human relationship has changed radically. One finds that today more people are unhappy due to lack of meaningful human relationship than due to any other reason. Social connectedness is directly related to health and happiness. In the consumerist culture, some people try to fill the void by turning to objects that would define one's identity through possessions, while others turn to drinks and drugs. It is our self-centredness that has alienated us from others.

Here we are not talking about transient or sensual happiness but durable happiness or fulfillment at desire/mental level. The word 'Happy' is derived from the Icelandic word *happ*, meaning luck or chance. The transient type of happiness may depend on chance but happiness being talked about requires definite ways of functioning of desire and

mental faculties by proper training of mind. Here mind does not refer merely to psyche; it includes intellect and feeling, heart and mind (astral or kama, along with lower and higher manas).

Success may result in a temporary feeling of elation or tragedy may result into a period of depression but sooner or later our overall level of happiness tends to migrate to a certain base line. The psychologists call this process as adaptation. This principle operates in everyday life. What determines this characteristic base line and whether can it be modified? Some say that individual's characteristic base line of happiness or well being is genetically determined, at least to some degree.

Landmark twin research from Minnesota, USA found that roughly fifty per cent of differences in happiness from one person to another are genetically determined. We are always going through hills and valleys, but our DNA is responsible for our overall general attitude or what is called "happiness set point" (or characteristic baseline). Ten percent of difference in happiness levels is influenced by life circumstances and environmental factors which keep changing, says Sonja Lyubomirsky, the happiness researcher at the University of California, Riverside. The remaining forty percent of difference in happiness levels can be taken care of by intentional change in four key areas: family, community, work and faith.

This means that besides innate character towards less or more happiness, it can be achieved or enhanced by training of mind.

By bringing about a certain inner discipline, we can undergo a transformation of our attitude, our entire outlook and approach to living. We may begin by identifying those factors which lead to happiness and those which lead to suffering. Then gradually eliminate those factors which lead to

suffering and cultivate those which lead to happiness. Such personal happiness when found can manifest in one, a simple willingness to reach out to others, to create a feeling of affinity and goodwill even in briefest encounter.

A life based on seeking personal happiness need not and must not be of the nature of self-centred or self-indulgent. In fact surveys have shown that unhappy people tend to be most self-focused and are often socially withdrawn, brooding and even antagonistic. Happy people, in contrast are likely to be more sociable, flexible, creative and able to tolerate life's daily frustrations more easily than unhappy people. And most important they are found to be more loving and forgiving than unhappy people.

Researches show that happy people exhibit quality of openness, a willingness to reach out and help others. Search for happiness offers benefits not only for individuals but for the family and society at large.

In a research, when asked about their own well-being, people in their 20s rated themselves high. Then there is decline as people get sadder in middle age, bottoming out around age 50. But then happiness level increases, so that old people are happier than young people. The people who rate themselves most highly are those aged 82 to 85. It is called U-Curve by psychologists. The reason of older people being happier than the middle aged seems to be that with aging, the people get steadily better in handling life's challenges. In middle age, they are confronted by stressful challenges they find it difficult to control. Then there is lightness, the ability to be at ease with the downsides of life. While older people loose memory they also learn that most setbacks are not the end of the world. Anxiety is the biggest waste in life. If one knows that he would recover, he

can save time and get on with it sooner. So even in young and middle age, by avoiding anxiety, seeing better aspect of the life situations, and considering challenges as opportunities unhappiness can be reduced and happiness increased.

The Happiness is determined more by one's state of mind than by external events.

Mind factor can be applied to enhance the level of happiness. Our moment to moment happiness is determined by our outlook, it has very little to do with our absolute condition but it is a function of how we perceive our situation, how satisfied we are with what we have.

Our feelings of contentment are strongly influenced by our tendency to compare. Constant comparison with those who are smarter, more beautiful or more successful than us, tends to breed envy, frustration and unhappiness. But we can use same principle in a positive way by comparing ourselves to those who are less fortunate than us and by reflecting on all things we have.

One's level of life satisfaction can be enhanced simply by shifting one's perspective and contemplating how things could be worse.

We should serve other people, other sentient beings. If not, at least refrain from harming them. For our life to be of value, we must develop good human qualities—warmth, kindness, compassion. Then our life becomes meaningful and more peaceful—happier. If one develops compassion, he will not feel lonely. Within all beings there is seed for perfection but compassion is required to activate that seed. Merit is to be acquired by practicing acts of kindness, generosity, tolerance etc., and conscious restraint from killing, stealing, lying, sexual-misconduct etc.

The Grant study launched at Harvard University in the

year 1938 confirmed that having a loving childhood predicts happiness in adulthood. “The secret of happiness is giving and accepting love” because people need to establish meaningful connections with other people in order to truly feel joy, says George Vaillant, director of the Grant study from 1972 to 2004. He observes that it is not possible to feel any of the positive emotions such as joy, faith, hope, love, awe, gratitude, which lead to happiness, without establishing connection.

Factors necessary to enjoy a happy and joyful life are good health, material goods, and friends and so on. All these factors require dependence on others—and /or other peoples' efforts and cooperation—interconnectedness. We should try to connect with everybody. Intimacy promotes both physical and psychological well beings.

The key lies in not being dependent on others, and yet continuing to remain connected with other human beings—achieving a balance between independence and interdependence.

The community that one builds around oneself, primarily one's friends, can help boost one's happiness. “All the happiest people have close relationship.” But research has also shown that happiest people tend to think of others, not just themselves. Lonely people with no confidence tend to be unhappy, but surprisingly, it has been found that today, with increased dependence on technology and telecommuting, more people are isolated. To be happy, one should focus on the good in other people and in one's life.

Work provides meaning and purpose to life and hence is very closely tied with happiness. If we are observant and reflective enough we have a chance to convert ordinary moments of life into *Eureka* moments, like Archimedes, who

jumped out of his bath naked, to propound the Theory of Displacement, or like Newton, who arrived at the Law of Gravitation when an apple fell on his head. We can find inspiration in smaller things of life, if we have an observant eye and a mind that is questioning, reflecting, discussing and understanding.

Establishing empathy– the ability to appreciate another’s suffering is important. This involves the capacity to temporarily suspend insisting on your own viewpoint but rather to look from other person’s perspective, to imagine what will be the situation if you were in his shoes, how would you deal with.

Relationship based on compassion, affection and mutual respect as human beings will be more durable.

Development of compassion is integral part of spiritual path. Compassion can be defined in terms of state of mind that is non-violent, non-harming and non-aggressive. It is a mental attitude based on the wish for others to be free of their sufferings and is associated with a sense of commitment, responsibility and respect towards others. Genuine compassion should be free from attachment. It is based on others’ fundamental right and aspiration rather than one’s own mental projection.

Ruthless people do not feel sense of freedom and let-go, which a compassionate person feels. Ruthless persons will have sense of insecurity.

Our attitude towards suffering becomes very important because it can affect how we cope with suffering when it arises. If we can transform our attitude towards suffering, adopt an attitude to tolerate it, then we can do much to help counteract feelings of mental unhappiness, dissatisfaction and discontent. The root causes of suffering are: ignorance, craving and hatred. These are called three poisons of mind. Ignorance means

fundamental misconception of the true nature of self and phenomenon.

The wish to be free of suffering is the legitimate goal of every human being. It is the corollary of our wish to be happy. Thus it is entirely appropriate that we seek out the causes of our unhappiness and do whatever we can to alleviate our problems, searching for solutions on all levels–global, societal, family and individual. It is our suffering that is most basic element that we share with others, the factor that unifies us with all living creatures. But as long as we view suffering as unnatural state, an abnormal condition that we fear, avoid or reject, we will never uproot the causes of suffering and begin to live a happier life.

We also often add to our pain and suffering by being overly sensitive, overreacting to minor things, and sometimes taking things too personally. To a large extent, whether one suffers or not, depends on how he responds to a given situation.

To any problematic situation we should analyze our own contribution. This will reduce destructive feeling of ‘unfairness’ to us which is source of so much discontent in ourselves and in the world.

As products of imperfect world, all of us are imperfect. Acknowledging our wrong doings with a genuine sense of remorse can serve to keep us in right track in life, and encourage us to rectify our mistakes when possible and take action to correct things in future. But we should not allow our regret to degenerate into excessive guilt with continued self-blame and self-hatred.

Hatred can be greatest stumbling block to development of compassion and happiness. If we learn to develop patience and tolerance toward our enemies, then everything becomes much easier–our compassion toward all others begins to flow

naturally. It is the very struggle of life that makes us who we are. And it is our enemies that test us with the resistance necessary for growth.

Studies have shown that anger and hatred to be significant causes of disease and premature death. Anger, rage and hostility are particularly damaging to the cardiovascular system. These emotions are considered major risk factors in heart disease at least equal to or perhaps greater than the traditionally recognised risk factors such as high cholesterol or high blood pressure. Need to reduce anger and hatred through the cultivation of patience and tolerance cannot be overemphasized. Minimizing hatred is like internal disarmament. Patience and tolerance act as specific antidote to anger and hatred.

Feeling of discontentment and/or narrow mindedness lead to extreme behaviour. Possibility of achieving happiness by eliminating our negative behaviours and states of mind and making positive changes in oneself is very much there. We should reduce our anxiety and worry. If there is solution to the problem, there is no need to worry. If there is no solution, there is no sense in worrying either.

The closer one gets to being motivated by altruism, the more fearless one becomes in the face of even extremely anxiety provoking circumstances.

### **Spiritual Dimension**

People can rely on religion (faith) and spirituality to become happier people, partly because following spirituality often involves belonging to a like-minded group, and thus connection with people. Hope, trust, forgiveness, and awe, are the emotions which lead to well-being or happiness, and are generally associated with religion and spirituality. Lasting

contentment can be ours if we look in the right places.

General antidote is insight into ultimate nature of reality. It is essential to appreciate our potential as human beings and recognize the importance of inner transformation. This should be achieved through a process of mental development. This is to have a spiritual dimension in our life. True meaning of spiritual practice—it has to do with the development and training of one's mental state, attitude and psychological and emotional state and well being. One should not confine his/her understanding of spiritual practice in terms of some physical activity or verbal activity like doing recitation and chanting. True spirituality is a mental attitude that one can practice at any time.

Contemplation on fundamental nature of Reality and subjects such as impermanence, our suffering nature and values of compassion and altruism is useful.

The basic spirituality i.e., basic human qualities like goodness, kindness, compassion, caring are essential for happiness. This requires understanding love in its deeper sense.

Love is difficult to be defined. One definition of love and perhaps the most pure and exalted kind of love is an utter, absolute, and unqualified wish for the happiness of another individual.

Inner discipline is the basis of spiritual life. It is the fundamental method of achieving happiness. Inner discipline requires combating negative states of mind such as anger, hatred, and cultivating positive states such as kindness, compassion and tolerance.

True happiness results when even for a few moments we forget ourselves, because then we are able to establish contact with our higher nature—God within. When we are admiring a painting or listening to a piece of music or observing a sunset,

we do forget ourselves for those moments. We sometimes experience this bliss when we become successful in meditation. We also experience this happiness when we forget ourselves in helping others or in doing good works without any self-interest. So long as we are searching for happiness, we are bound to be unhappy. But when we cease to make happiness our goal, we shall definitely have it as a kind of by-product. Carlyle said: “Why all this bother about happiness. Blessed is he who has found his work; let him ask no other happiness.”

There are four levels of happiness—body, emotion, intelligence, Spirit. To make a little distinction in happiness at these four levels we may call these variously as—Pleasure, Happiness, Joy and Bliss, though the term ‘Happiness’ is commonly applied at all these four levels. In the spiritual world, happiness is a thousand fold increased as compared to the three other levels viz., body, emotion, and intelligence and it is then—Bliss or *Ananda*.

Annie Besant in her book *The Search for Happiness* says:

“The crown of the search for happiness; we find it in the Spirit, we find it in the Self.”

“Realize that all happiness is divine. Look through the form to the life; look through the outer vehicle to that which is within it. ...Build on the permanent, the eternal, the real, and none can touch the joy within you, nor change it into sorrow. Have the peace of the heart, and all else may fail you, and you remain content. And remember that this happiness is only yours as you help others to find it; that your life can only know the joy of the Eternal as you feel your life to be one with all lives around you; and that you may never purchase your own happiness by pain to ‘the meanest thing that breathes.’”

A happy life is built on a foundation of calm, stable state of mind. The practice of inner discipline can include formal meditative techniques that are intended to help stabilize the mind and come to the calm state. Develop stillness of mind by observing underlying nature of mind.

The practice of *Dharma*, the real spiritual practice, is in some sense like a voltage stabilizer. The function of a stabilizer is to prevent power surges and instead give you a stable and constant source of power

**Meditation:** There can be various methods of meditation for stilling the mind. A simple meditative practice as follows, would be helpful.

Determine that “I will maintain a state without conceptual thoughts.” Withdraw your mind inward. Don’t let it chase after and pay attention to sensory objects. At the same time don’t allow it to be so totally withdrawn that there is a kind of dullness or lack of mindfulness. Maintain a very full state of alertness and mindfulness and then try to see natural state of your consciousness—a state in which your consciousness is not affected by thoughts of past nor is it affected by thoughts of future like your hopes and fears. But try to maintain a natural and neutral state. Initially you may feel a kind of absence or vacuity. However as you slowly progress and get used to it, you begin to notice an underlying clarity, a luminosity. That is when you begin to appreciate and realize the natural state of mind.

To begin with first do three rounds of breathing and focus your attention on breath, just be aware of inhaling, exhaling and then inhaling, exhaling—three times. Then start the meditation.

Only in complete unselfish love and giving, one can experience the unearthly joy, the fragrance which springs from within, which is like no earthly fragrance.

## Shiva in The Secret Doctrine

*The Secret Doctrine* which has been called by H.P.Blavatsky as the synthesis of science, religion and philosophy describes, besides many other things, the various Deities of different religious traditions, their exoteric forms and esoteric significance and also their similarities. Shiva is a prominent god in Hindu tradition and *The Secret Doctrine* mentions significant and interesting details about this god. Such details along with the relevant contents of Mahatma Letters and *ISIS UNVEILED* are reflected in this article.

### PRE-VEDIC GOD

Strictly speaking Shiva is not a god of the *Vedas*. When *Vedas* were completed, he was Maha-Deva among the gods of aboriginal Indians or Aethiopian God, same as the Chaldean Bala or Bel of Western Asia. He was not an Aryan or Vedic deity (Isis II, 48, 483 fn.). Shiva is unknown by that name in *Vedas*. It is in the *Shukla Yajur-Veda* that he appears for the first time as MAHADEVA. In *Rig Veda* he is called Rudra, the *howler*, the beneficent and maleficent Deity at the same time, the Healer and the Destroyer. In the *Vedas* he is the divine Ego aspiring to return to its pure deific state, and at the same time that divine Ego imprisoned in earthly form, whose fierce passions make him the “Roarer” the “terrible” (SD II, 548).

### UNIVERSAL ANCIENT DEITY

Deities identical and similar in characteristics with Shiva

are mentioned in many ancient religious traditions. There are similarities also in some events associated with them as described in scriptural texts.

Bel is a Babylonian personification of the Shiva or *Bala*, the fire-god, the omnipotent, creative and at the same time destroying Deity. Shiva, and the Palestinian Baal, or Moloch, and Saturn are identical. Abraham is held by the Mohammedan Arabs as Saturn in the Kaaba, that Abraham and Israel were names of Saturn (Isis I, 263, 578). *Chiun* or the god Khium worshipped by the Hebrews in the wilderness are Shiva and also the same as Saturn (Isis I, 570).

There is similarity between Jehovah and other Hindu gods, besides Shiva. ...As Saturn he was greatly respected by Talmudists and was revered by the Alexandrian kabalists as the direct inspirer of the law and the prophets. Valentinus, Baslides, and the Ophite Gnostics placed the dwelling of their Iadabaoth, also a destroyer as well as a creator, in the planet Saturn for he gave the law in the wilderness and spoke through the prophets (Isis II, 236).

Vision of prophet Ezekiel as described in the first chapter of his book in old Testament is in likeness with *Panch Mukha* (five faced) Shiva having four heads (Isis II, 235).

Ptah national god of Memphis was originally the god of death and destruction, like Shiva. He is the *solar* god only by virtue of sun's fire killing as well as vivifying (SD I, 367 fn).

The characteristics of the Mosaic Jehovah exhibit more of moral disposition of Shiva than of a benevolent long suffering God. Besides, to be identified with Shiva is no small compliment, for the latter is god of wisdom. Shiva is three-eyed and like Jehovah, terrible in his restless revenge and wrath. And, although the Destroyer, 'yet he is the re-creator of all

things in perfect wisdom.’ He is the type of St. Augustine’s God who prepares hell for prayers into his mysteries and insists on trying human reason as well as common sense by forcing mankind to view with equal reverence his good and evil acts (Isis II, 524).

Anna (the name of Mother of the Virgin Mary) represented by Roman Catholic Church as having giving birth to her daughter in an immaculate way (“Mary conceived without sin”), is derived from the Chaldean Ana, heaven or Astral Light, Anima-Mundi; whence Anaitis, Devi-Durga, the wife of Shiva, is also called Annapurna, and Kanya, the Virgin; “Uma-Kanya” being her esoteric name, and meaning the “Virgin of Light”, Astral Light in one of its multitudinous aspects (SD I, 91-92).

H.P.B. has mentioned that in Ceylon (modern Sri Lanka) - a Pali scholar and a native Singhalese had in his possession, an enormous conch shell split into two. The shell bore upon its pearly surface a pictorial engraving divided into two compartments. In the first panel, is represented Shiva with his Hindu attributes, sacrificing his son. The victim is laid on a funeral pile, and father is hovering in the air over him, with an uplifted weapon ready to strike; but the god’s face is turned towards the jungle in which a rhinoceros has deeply buried its horn in a huge tree and is unable to extricate it. The adjoining panel represents the same rhinoceros on the pile with the weapon plunged in its side and the intended victim—Shiva’s son—free and helping the god to kindle the fire upon the sacrificial altar (Isis I, 577-578). The similarity can be seen in the story of Abraham intending to sacrifice his son but actually sacrificing a lamb.

## TRINITY

Shiva is one aspect of triple manifested God.

*Svayambhu*, the self existent is one. He emanates from himself, the creative faculty, Brahma or Purusha, and the one becomes Two; out of this Duad, union of the purely intellectual principle and the principle of matter, evolves a third which is Viraj, the phenomenal world. It is out of this invisible and incomprehensible trinity, the Brahmanic Trimurti, that evolves the second triad which represents the three faculties—the creative, the conservative and the transforming. These are typified as Brahma, Vishnu and Shiva, blended into one. It is the god triply manifested, which give rise to the symbolical *Aum* or the abbreviated Trimurti (Isis I, xvii).

The emanation of Trimurti is described in another way also.

Svayambhu is the unrevealed Deity; it is the Being existent through and of itself; he is the central and immortal germ of all that exists in the universe. Three trinities emanate and are confounded in him, forming a Supreme *Unity*. These trinities are; Nara, Nari and Viraj—the *initial* triad; the Agni, Vayu and Surya—the *manifested* triad; Brahma, Vishnu, Shiva—the *creative* triad. Each of these triads becomes less metaphysical and more adapted to the vulgar intelligence as it descends. Thus the last becomes the symbol in its concrete expression; the necessarianism of a purely metaphysical conception. Together with Svayambhu, they are the ten *Sephiroth* of the Hebrew kabalists, the ten Hindu *Prajapatis*—the Ain-Soph of the former, answering to the great *Unknown*, expressed by the mystic AUM of the latter (Isis II, 39).

Brahma as Prajapati, manifests himself first of all as “twelve bodies” or attributes which are represented by various

gods symbolizing; Fire, the Sun, Soma which gives omniscience, all living Being, Vayu or material Ether, Death or Breath of destruction—Shiva, Earth, Heaven, Agni—the immortal Fire, Aditya, the immaterial and female invisible Sun, Mind, and the Great Infinite Cycle, ‘which is not to be stopped’ (Isis I, 348 - quote from *Aitareya Brahmanam*)

The Trimurti—Brahma, Vishnu, Shiva are blended into One, who is Brahman (neuter gender), creating and being created through the Virgin Nari (the mother of perpetual fecundity) (Isis II, 170).

Brahma, Vishnu and Shiva correspond to Power, wisdom and Justice, which answer in their turn to Spirit, Matter, Time, and to the Past, Present and Future. ...Buddhist monks recognize and practice the sacred trinity of the three cardinal virtues; *Poverty, Chastity and Obedience*, professed by Christians, practised by the Buddhists and some Hindus alone (Isis II, 49). These also correspond to *Sat, Chit* and *Ananda*.

This Hindu Trinity of Brahma, Vishnu, and Shiva are like Christian trinity of Father, Son and Holy Spirit and are convertible into one. They are mutually convertible and in abstraction indivisible. “Yet we see a metaphysical division taking place from the first, and while Brahma though collectively representing the three, remains behind the scene, Vishnu is Life Giver, the Creator and the Preserver, and Shiva is the *Destroyer* and *Death-giving* deity. Death to the *Life-giver*, life to the *Death-dealer*” (Isis II, 303).

When life principle becomes passive, Brahma-Vishnu—the Creator and the Preserver of Life—gets transformed himself into Shiva the Destroyer. The Trimurty comprising Brahma, the creator, Vishnu, the Preserver, and Shiva, the destroyer and Regenerator, belongs to a later period (post-Vedic). It is an

anthropomorphic after-thought, invented for the more popular comprehension of the uninitiated masses (Isis II, 268).

This Trinity is like three aspects of the Logos of the Greek Philosophy, Shiva being the First logos.

### ALLEGORIES

The events described in Hindu Puranas relating to Shiva are allegorical in nature. The esoteric meanings of some such events are mentioned and hinted, as bellow:

In *Ling Purana*, Vamdeva enumerating repeated births of Shiva, he is shown in one kalpa of a white complexion, in another of a black colour, in still another of a red colour, after which the Kumara becomes “four youths” of a yellow colour. The Shiva-Kumara represents allegorically the human races during the genesis of man (SD I, 324).

*Ling Purana* states that Vamadeva (Shiva) as Kumara is reborn in each kalpa (Race, in this instance), as four youths—four, white; four, red; four, yellow; and four, dark brown. Shiva is pre-eminently and chiefly an ascetic, the patron of all Yogis and Adepts. The allegory is clear that it is the spirit of Divine wisdom and chaste asceticism itself which incarnates in these Elect (SD I, 282).

Shiva as a *Kumara*, the “Eternal Celibate,” the chaste Virgin-youth, springs from Brahma in each Manvantara, and “again becomes four”; a reference to *four great divisions of the human races*, as regards complexion and type— and three chief variations of these. Thus in the 29th Kalpa—in this case a reference to the transformation and evolution of the human form which Shiva ever destroys and remodels periodically, down to the manavantaric great turning point about the middle of the fourth (Atlantean) Race—in the 29th Kalpa, Shiva, as

Sveta-lohita, the *root*-Kumara, becomes from moon-colored, *white*, in his next transformation—he is *red*; in the third—*yellow*; in the fourth—*black*. Esotericism now classes these seven variations, with their four great divisions, into only *three* distinct primeval races—as it does not take into consideration, the First Race, which had neither type nor color, and hardly an objective, though colossal, form. ...It names three great divisions namely, the RED-YELLOW, the BLACK, and the BROWN-WHITE (SD II, 249).

Shiva is personated by the mundane mountain of the Hindus—the Meru (Himalayas) (SD I, 341).

The Kumaras, the “mind-born sons” of *Brahma-Rudra* (or Shiva), the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of *inner* eternal man—mystically, are the progeny of Shiva, the *Mahayogi*, the great patron of all the Yogins and mystics of India (SD I, 458-459).

Shiva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well physical nature. ...Shiva, the *destroyer* is the creator and savior of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man (SD I, 459 fn.).

An allegory in *Harivansa* is that Sukra went to Siva asking him to protect his pupils, the Daityas and Asuras, from the fighting gods; and that to further his object he performed a Yoga rite “imbibing the *smoke* of chaff with his *head downwards* for 1000 years.” This refers to the great inclination of the axis of Venus (amounting to 50 degrees), and to its being enveloped in

eternal clouds (SD II, 32).

A legend says that “Manu Vaivasvata, desiring to create sons, instituted a sacrifice to Mitra and Varuna; but, through a mistake of the officiating Brahman, a daughter only was obtained—ILA. Then ‘through the favor of gods’ her *sex is changed* and she becomes a man, *Sudyumna*. Then she is again turned into a woman, and so on; the fable adding that Shiva and his consort were pleased that ‘she would be male one month and female another.’ This has direct reference to the Third Root Race whose men were androgynes” (SD II, 147-148).

In *Shiva-Purana* it is mentioned, “O Shiva, thou god of fire, mayest thou destroy sins, as the bleaching grass of the jungle is destroyed by fire. It is through thy mighty Breath that Adima (the first man) and Heva (completion of life, in Sanskrit), the ancestors of this race of men have received life and covered the world with their descendants” (Isis I, 590).

Fallen Angels: In a story Mahasura, the Hindu Lucifer, becomes envious of the Creator’s resplendent light, and at the head of inferior spirits rebels against Brahma, and declares war against him. ...Shiva hurls them down from the celestial abode into Andhera, the region of eternal darkness. But here the fallen angels are made to repent of their evil deeds, and they are all afforded the opportunity of progress (Isis I, 299). It was in fact the voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge* and *Love*, which was construed by exoteric theology into a statement that shows, ‘the rebel angels hurled down from heaven into the darkness of Hell’—our Earth. Hindu philosophy teaches the truth that Asuras hurled down by Shiva, are only in an *intermediate state* in which they prepare for higher degrees of purification and redemption (SD II, 246).

Mahatma in a letter says; There are ‘failures’ in the

ethereal races of the many classes of Dhyān Chohans or Devas as well as among men. But still as these failures are too far progressed and spiritualized to be thrown back forcibly from their Dhyān-chohanship into the vortex of new primordial evolution through lower kingdoms—this then happens. When a new solar system is to be evolved these Dhyān Chohans are [the Hindu allegory of the *Fallen Devas* hurled by Shiva into Andarah (Antarala)—who are allowed by Parabrahman to consider it as an intermediate state where they may prepare themselves by a series of rebirths in that sphere for a higher state—a new regeneration] born in by the influx “ahead” of the elementals and remain as a latent or inactive spiritual force in the aura of the nascent world of a new system until the stage of human evolution is reached. Then karma has reached them and they will have to accept to the last drop in the bitter cup of retribution. Then they become an *active* Force and commingle with the Elementals, or progressed *entities* of the pure animal kingdom, to develop little by little, the full type of humanity. In this commingling they lose their high intelligence and spirituality of Devaship to regain them in the end of the seventh ring in the seventh round (ML 66, p.179).

### **SYMBOLOGIES—Shiva and his Attributes**

Shiva, Jehovah, Osiris are all the symbols of the active principle in nature *par excellence*. They are the forces which preside at the formation or *regeneration* of the matter and its destruction. They are the types of Life and Death, ever fecundating and decomposing into the never ceasing influx of *Anima-Mundi*, the Universal Intellectual Soul, and the invisible but ever-present spirit which is behind the correlation of blind forces. This Spirit alone is immutable and therefore the forces of

universe, cause and effect, are ever in perfect harmony with this one great Immutable Law. Spiritual Life is the primordial principle *above*, physical Life is the primordial principle *below*, but they are One under their dual aspect (Isis II, 402).

Shiva, the *destroying* deity, *evolution* and PROGRESS *personified*, who is the *regenerator* at the same time, who destroys things under one form but to recall them to life under another more perfect type (SD II, 182).

Dark Chohans preside at the *Pralayas* as Dhyān Chohans over *Manvantara*. No more can the Dhyān Chohans impede the work of the Mamo Chohans, for *their* law is *darkness, ignorance, destruction* etc., as that of the former is Light, knowledge and creation. The Dhyān Chohans answer to *Buddh*, Divine Wisdom and Life in blissful knowledge, and Ma-mos are the personification in nature of *Shiva*, Jehovah and other invented monsters with ignorance at their tail (ML 30, p.96).

Damaru—The identity of Saturn with Shiva is corroborated more when we consider the emblem of latter, the damaru which is an hourglass to show the progress of time, representing this god, his capacity of a destroyer.

The bull Nandi—the *vahana* of Shiva is emblem of life (Isis II, 235).

Third Eye—The allegorical expression of the Hindu mystics when speaking of the eye of Shiva, the *Tri-lochana*, receives its justification and the transference of the pineal gland (once the ‘third eye’) to the forehead, being the exoteric license. This third eye is “the Ru,” set upright as the Tau-cross in another form (SD II, 295, 548).

*Pasa* (The Ankh-tie)—A four armed Shiva is depicted holding *Pasa* in hand of his right back arm in such a way that it is the first finger and (edge of the) hand near the thumb which

makes the cross, or loop and crossing. The *Pasa* has double significance, as the Shiva's *Trisula* and every other divine attribute. This significance lies in Shiva, as Rudra has certainly the same meaning as the Egyptian ansated cross in cosmic and mystic meaning. In the hand of Shiva it becomes *linga-yonic*.

The cruciform noose (*pasa*) in the hand of Shiva when represented as an ascetic, Mahayogi, has no phallic significance, and, indeed, it requires a strong imagination bent in this direction to find such even in astronomical symbol. As an emblem of "door, gate, mouth, the place of outlet" it signifies the "strait gate" that leads to the kingdom of heaven, far more than the "birth place" in physiological sense. It is a *Cross in a Circle* and *Crux Ansata*, truly, but it is a Cross on which all the human passions have to be crucified before the yogi passes through the "strait gate" the narrow circle that widens into infinite one as soon as the inner man has passed the threshold (SD II, 548, 549).

Linga—From time immemorial, this emblem has been worshipped in Hinduism as the type of creation, or the origin of life. It is most common symbol of Shiva (Bala or Maha Deva) and is universally connected with his worship. ...Shiva was not merely the reproducer of human forms; he represents the Fructifying Principle, the Generating Power that pervades the universe (Isis I, 583).

The Linga, the emblem of sacred Shiva and whose temples are modeled after this form is identical in shape, meaning and purpose with the pillars set up by several patriarches to men in their adoration of the Lord god (Jehovah).

At Hardwar, during the fair in which he is more than ever Mahadeva, the highest god, the attributes and emblems sacred in Jewish "Lord God" may be recognized one by one in those of

Shiva (Isis II, 234).

Linga and Yoni of Shiva-worship stand too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship (SD II, 588).

Double Triangle—Sign of Vishnu, it is symbol of Triad (or Trimurti). The lower triangle with apex downward, is symbol of Vishnu, the god of moist principle and water (*Nara-yana* or moving principle in *Nara*—water), while the triangle with apex upward is Shiva, the principle of fire, symbolized by the triple flame in his hand (SD II, 591).

#### **DIVINE ABSTRACTION AND UNIVERSAL SPIRITUAL ESSENCE**

The Mystics and the Philosophers synthesize their pregenetic triad in the pure divine abstraction. The orthodox, anthropomorphize it. *Hiranyagarbha*, *Hari*, and *Shankara*—the three hypostases of the manifesting "Spirit of the Supreme Spirit"—are the purely metaphysical abstract qualities of formation, preservation, and destruction, and are the three divine hypostases of that which "does not perish with created things" (SD I, 18).

Mahatma in a letter says; "The adept sees and feels and lives in the very source of all fundamental truths—the Universal Spiritual Essence of Nature, SHIVA, the Creator, the Destroyer and the Regenerator. ...Hindus have degraded Nature by their anthropomorphic conception of it. Nature alone can incarnate the Spirit of limitless contemplation. 'Absorbed in the absolute self-unconscious of *physical Self*, plunged in the depth of true Being, which is no being but eternal, universal Life,' his whole form as immovable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and

worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis, such is the ideal Shiva of *Yoga Shastras*, the culmination of *Spiritual Wisdom*" (ML 17, p.55).

## Occult Functions and Correspondences of some Human Organs and Senses

### Introduction

Man has many subtle bodies, beside the physical body. In lifelong activities of man all these bodies particularly the physical, etheric double, astral and mental bodies do affect each other continuously. The physical body consists of many organs and only their physiological functions are known to modern medical science and that too partially. But our emotions and thoughts affect the physiological conditions of these organs and conversely, the physiological conditions of these organs affect our emotions and thoughts. Further some organs have potential functions yet to manifest. We may call all such functions which are not described in physiological science as occult functions of the organs. There are certain correspondences also between human organs and human principles which govern their functions. This article brings out some important details of such occult functions and correspondences as described in the theosophical literature.

### Organs and Emotions

According to the traditional Chinese and also some other medicine systems each organ in the body is governed by a particular emotion. Hence any problem in these organs can lead to emotional disorder. Thus, for instance, mood swings are sign of disturbed liver, which also gets expressed as anger, violence, impatience, frustration, resentment, etc. On the other hand, a person with healthy liver is generally calm with unwavering

judgment. Likewise, kidney and bladder when in disharmony are governed by fear and insecurity. Fear can injure kidneys. Any disorder in spleen and pancreas can make a person stagnant and extremely compulsive, in turn affecting his creative potential. Lungs are associated with grief. People with weak lungs tend to stifle their sadness, especially in letting go off relationships and emotions. Those with healthy lungs keep their commitments, hold to their principles and are able to deal better with grief and sadness. Healthy food nourishes and regenerates organs and that in turn helps to generate positive emotions.

Thomas Carlyle calls the body of man, a temple. "We touch heaven when we lay our hand on a human body." However at the same time, the body of man is described as the great inscrutable mystery.

Just like our physical body has its counterpart astral body in which feelings and emotions find expression, so also each physical organ has its own astral counterpart. Some organs are related to higher faculties of thinking, intellect and even intuition.

### **THE OCCULT FUNCTIONS of some vital organs**

**Brain:** It is instrument of mental body. Every thought we express or attempt to express produces a certain wonderful change in the substance of brain. The sentient consciousness (lower Manasic Light), is inseparable from physical brain and senses.

The cerebellum is the seat of all the animal proclivities of human being, and is the great centre for all the physiologically co-ordinated movements of the body, such as walking, etc. The proclivities include natural desires such as hunger as also

desires of lower kind. While the reasoning, learning, etc., are associated with the left hemisphere, creativity is associated with the right hemisphere of cerebrum.

Cerebellum is connected with instinct. Cerebrum is concerned with intellect. Cerebellum furnishes the material for ideation. The cerebrum finishes and polishes the material supplied by Cerebellum but cannot create this material for self.

During sleep, when active functioning of cerebrum ceases, cerebellum begins to throw off impressions just as a bar of heated iron radiates heat. This produces chaotic dreams. If cerebrum were to be active during sleep, we would have dreams with proper sequence as it happens in day-dreams. The fact that we experience vivid dreams as we approach the sleep-waking state is due to the mechanical activity of cerebrum. When cerebellum and cerebrum act in co-operation, dream recollection becomes possible.

H.P.B. says: "The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function, and properties."

### **Brain is the centre of the psycho-intellectual consciousness.**

In case of dying man, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body—his brain thinks and the Ego lives over in those few brief seconds his whole life again. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of brain's activity. That impression and thought which was the

strongest becomes the most vivid and survives, all rest disappear to reappear in Devachan. The last strongest thought-feeling mould the future birth (ML 93B, p.326).

**Pituitary body:** The formation of the pineal gland and pituitary body presents some of the most interesting phenomena which are connected with the development of the *Thalamencephalon*.

Pituitary body is the organ of sixth sense and is connected with pure psychic visions. Its activity shows in rapid increase of psychic sensitivity so prevalent nowadays. Its future use will be to bring into the waking consciousness the phenomena of the psychic plane.

Later on, the pineal gland, linked with the pituitary body, will bring the consciousness of the spiritual worlds into the waking consciousness. But by then man will be standing on the threshold of being more than man.

Development of pituitary body along with that of pineal gland leads to unfoldment of intuition. Madame Blavatsky says that when our pituitary body and pineal gland meet, there will be born in us omniscience.

**Pineal gland:** It is “the small pea-like mass of grey nervous matter attached to the back of the third ventricle of the brain.” Physiology describes it as a horny gland with mineral *concretion* and a little *sand* in it. The pineal gland is located in the middle of the brain, and secretes a single hormone called melatonin which regulates day and night cycle or biorhythmic cycle when we sleep and when we wake up. In truth ‘it is the very seat of the highest and divinest consciousness in man, his omniscient, spiritual and all-embracing mind.’ It is connected

with spiritual clairvoyance. It is back eye of early Fourth Race, now an atrophied organ. During activity of inner man (during trance and spiritual visions) this third eye swells and expands. Pineal gland is witness to the third eye, now dead.

The normal and abnormal state of the brain, and the degree of active work in the medulla oblongata, reacts powerfully on the pineal gland. Sexual action is closely connected by interaction, with the spinal cord and the gray matter of the brain. The Spinal Cord in man connects the Brain with the generative organs. Practical occultism founded on the Esoteric philosophy recognizes the direct and intimate connection subsisting between the Pineal Gland and the genitalia. These two are creative poles, and when one is positive and active, a proportionate negative and passive condition is produced in the other. When the North Pole of the Pineal Gland is active, it creates children of ideas and thoughts; when the South Pole of the generative organ is active, children of flesh are created. The Pineal Gland is the Heart of the Mind—the seat of love without any trace of lust, the seat of Compassion without any trace of passion. In the ordinary individual both the Pineal Gland and the genitalia are active by turns, and therefore, he is a mixture of love and lust, of compassion and passion. The function of pineal gland is also affected by consumption of alcohol and drugs, which prevents the development of the “third-eye” or spiritual intuition. As one advances on spiritual path, abstinence from drugs and drinks, as also, observance of celibacy become absolutely necessary.

Descartes saw in the pineal gland the seat of the Soul.

Pineal gland is far more connected with Soul and Spirit than with the physiological senses of man. It was an active organ at that stage of evolution when the spiritual element in man

reigned supreme over the hardly nascent intellectual and psychic elements. And as the cycle ran down towards the point when the physiological senses were developed, that median eye ended by atrophying along with the early spiritual and purely psychic characteristics in man. Pineal gland will develop again as the man becomes more spiritual.

Pineal gland is the pendulum which, once the clock-work of the inner man is wound up, carries the spiritual vision of the Ego to the highest plane of perception, where the horizon opens before it becomes almost infinite.

The intellect of man may be gauged to some extent by the development of the central convolutions and the fore part of the cerebral hemispheres. The development and increased size of the pineal gland may be considered to be an index of astral capacities and spiritual proclivities of any man. The pineal gland is developed in more highly evolved or spiritual man.

The third eye is indissolubly connected with KARMA. It was known as 'eye of Shiva' also.

The special physical organ of perception is the brain, and perception is located in the aura of the pineal gland. The aura answers in vibration to any impressions, but it can only be sensed, not perceived, in the living man. During the process of thought manifestation in consciousness, a constant vibration occurs in the light of this aura, and a clairvoyant looking at the brain of a living man may almost count, see with the spiritual eye, the seven scales, the seven shades of light, passing from the dullest to the highest. You touch your hand; before you touch it the vibration is already in the aura of the pineal gland, and has its own shade of colour. It is this aura which causes the wear and tear of the organ, by the vibrations it sets up. The brain, set vibrating, conveys the vibrations to the spinal cord, and so to the

rest of the body. Happiness as well as sorrow set up these strong vibrations, and so wear out the body. Powerful vibrations of joy or sorrow may thus kill.

Pineal gland is a rudimentary organ in most people, but it is evolving, not retrograding, and it is possible to quicken its evolution into a condition in which it can perform its proper function, the function that, in the future, it will discharge in all. It is the organ of thought-transference as much as the eye is organ of vision or the ear of hearing. It is destined to be again in the distant future as the organ of our seventh and highest sense.

The pineal and pituitary glands within the brain are the focal points through which the manifestation of individual consciousness primarily occurs. From them consciousness extends throughout the brain as waves of energy, varying in frequency according to the nature of the thought. In the normal man the pineal activity consists of concrete thought with occasional extensions into the abstract, whilst the pituitary gland conveys emotion with occasional extensions into intuition.

In the developed man intuition passes through and is interpreted by the intelligence, reaching the brain by way of the pineal gland. As intuition develops, concrete thought is gradually relegated to the subconscious, there joining with emotion and reaching the brain through the pituitary gland.

Development of consciousness is accompanied by a parallel development of brain, including an increase in the range of vibratory responsiveness of both glands. Their positive and negative polarities become accentuated owing to their increased activity as receivers and transmitters, so that a direct interplay—in electrical term a magnetic field—is established between them. The third ventricle of the brain is included in this

field, completing the constitution of a triple mechanism for the manifestation of the triple Self through the brain.

An embryonic etheric opening at the anterior fontanel, filled in the normal man with etheric matter, is gradually cleared by the radiations from this cranial 'machine'. This channel, when opened, makes possible a new and direct relation between the higher Self and the brain, a short cut as it were, between consciousness and the vehicle. The normal passage is through the mental, emotional, and etheric vehicles, the pituitary and pineal glands, each of which must serve as a relay station receiving, transmitting, and modifying in varying degree the message in the process. The ego of developed man manifests directly in and through the brain via fontanel and third ventricle.

**Kundalini** is the power of life; one of the Forces of Nature; that power that generates a certain light in those who sit for spiritual and clairvoyant development. It is a power known only to those who practise concentration and Yoga.

Kundalini is a triple force, positive negative and neutral. These three forces have their names. The feminine winding force is called Ida and the masculine Pingala and the central which flows vertically along a canal in the spinal cord is called Sushumna. Ida and Pingala flow together on either side of Sushumna which they cross and intertwine at certain important force and nerve centres. One goes into the pituitary body, one into the pineal, while Sushumna travels straight up the spinal cord, along the medulla oblongata and flows out at the anterior fontanel.

The fires are always playing round the pineal gland, but when kundalini illuminates them for a brief instant the whole

universe is seen. Even in deep sleep the Third Eye opens. This is good for the Manas, who profits by it, though we ourselves do not remember.

Kundalini, one of the mystic yogi powers, is Buddhi considered as an active instead of a passive principle (which it is generally, when regarded only as a vehicle, or casket of the Supreme Spirit-Atma). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create.

Kundalini is called the "Serpentine" or the annular power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or Fohatic power, the great pristine force, which underlies all organic and inorganic matter.

Kundalini is said to rise from the root chakra at the base of the spine, to the heart chakra, and thence to the sixth chakra between the eyes (brow); that is, consciousness 'rises' or refocuses from the physical to the spiritual vehicle of the ONE SELF in us, and thence to the individual Self. The place between the eyes has reference to the pineal gland and the pituitary body. The forces from both the sixth and seventh astral centres (which are between eyebrows and on top of head) usually converge on the pituitary body, when the etheric centre is aroused, and then vivify it and act through it. But there is a certain type of people in whom the seventh astral chakra vivifies the pineal gland instead of the pituitary body, and in that case forms a line of communication directly with the lower mental plane, without apparently passing through the astral plane in the ordinary way. Through that channel comes for them the communication from within, while for the other type of people they come through the pituitary body.

Awakening of kundalini will take place usually somewhere near the Third Initiation, or, in the present Kali Yuga, even later. Kundalini is called *Shabdabrahman* in the body. *Shabda* or sound is the creative force. Speech is considered to be the most outward form of it. It is an expression of thought, which in its true active form is *kriyashakti*.

**Heart:** The heart is the king, the most important organ in the body of man. It is the seat of life, the centre of all, Brahma, the first spot that lives in the fetus and last that dies.

There is a mysterious relation existing between substance of *Agnishvattas* which are called Heart of Dhyani-Chohanian body.

Heart is the organ par excellence through which the Higher Ego works and it is the seat of spiritual consciousness.

The pangs of remorse, the pricking of conscience, they come from the heart, not the head.

“Father in Secret”, the divine Saviour of the man of flesh is not an extra-Cosmic God but is enshrined in his own heart and soul.

**Spleen:** It is the physical vehicle of the Protean Double (Plastic soul or etheric double) which is the vehicle of life principle, Prana. Thus spleen is a centre of Prana.

H.P.B. points out that spleen, liver, stomach and naval are kamic organs, associated with and influenced by kama and therefore by kama-manas or lower mind. Naval, stomach, liver and blood are seats of *kamic* consciousness.

When a particular organ is described as seat of a principle it means that it is the centre through which certain state of consciousness has the facility to work.

Sensations are received and transmitted by blood cells.

Our thoughts, feelings and actions of lower or higher nature make an impression on the cells of our body. Memory of the purely daily life functions such as eating drinking, planning to harm another or gratification of desires, etc., have nothing to do with higher mind but is related to lower mind or personal ego. So, also, on the physical plane, it has nothing to do with heart and brain because they are organs of power higher than the personality. These impressions are made on *kamic* organs such as spleen, liver, stomach etc. It is the hungry stomach which evokes the memory of last banquet, which stimulation is then passed on to brain and lower mind which then remembers or sees it in the astral light. It is only the super conscious mental experiences which are impressed on the brain and the heart cells.

### CORRESPONDENCE

There are correspondences of some organs with principles etc., such as:

<b>Organ</b>	<b>corresponds with the Principle</b>
Right Eye	Buddhi (and Mercury)
Left Eye	Manas (and Venus)
Right Ear	Lower Manas
Left Ear	Kama Rupa
Right Nostril	Life Principle
Left Nostril	Life Vehicle
Mouth	The organ of Creative logos The Paradigm of the 10th (creative) orifice in the lower triad

The Lower ternary (excretory and regenerative organs) has a direct connection with the Higher Atmic triad and its three

aspects (creative, preservative and destructive or rather regenerative). These lower organs are the creative centres, corresponding to the creative forces of the Kosmos. The abuse of the corresponding functions is of most terrible of Karmic Sins, the Sin against Brahma or Holy Spirit of the Christians.

The five physical senses correspond with the five lower Tattvas. Two more Tattvas corresponding to two higher (the sixth and seventh) senses which are yet to manifest—corresponding to the highest human principle—Buddhi and Auric Envelope integrated with light of Atma.

Another correspondence between some inner organs and principles is described as under:

The Spleen	corresponds to	the Ling-sarira
The Liver	”	Kama
The Heart	”	Prana
The Corporaquadrigenina	”	Kama-Manas
The Pituitary body	”	Manas-Antahkarna
The Pineal gland	”	Manas

until it is touched by the vibrating light of Kundalini, which proceeds from Buddhi, when it becomes Buddhi-Manas (*Esoteric Instructions*, 268).

**Septenary correspondence:** Anatomical structure of man corresponds with septenary division of human principles. The heart has four lower cavities and three higher divisions. There are seven nervous plexuses of the body radiating seven rays. There are seven distinct layers of human skin.

In the sevenfold nature of man each principle is correlated to a plane, a planet, and a race and the human principles are on every plane, correlated to sevenfold occult force, those of higher planes being of tremendous power.

## CONCLUSION

The knowledge of the occult functions and correspondences helps the student of Theosophy to know the intricate and subtle mechanism of functioning of organs and the body. It gives clear understanding of importance of purifying our thoughts, feelings and actions. One knows his ‘self’, the personality, better which in turn helps him to know the ‘Soul’, the Ego, better and then perceive the SELF, the ONE source of all life. Such knowledge, thus, like knowledge of other subjects of theosophy, helps in evolutionary progress.

## Stoicism, Marcus Aurelius and “Meditations”

### Introduction

Stoicism is an ancient Greek philosophy which impacted thoughts and action of many kings, philosophers and ordinary persons of different ages. Marcus Aurelius was a Roman king - philosopher who deeply reflected on problems of his own life as human being and composed certain valuable thoughts for living life rightly. His thoughts are compiled in the book titled “Meditations” and show the influence of Stoicism. Quotes from this book are often referred to and found useful in living a meaningful life in this turbulent world.

Mahatma K.H. in a letter (ML 5, p.15) to A. P. Sinnett, while describing about an urgent call to himself from H. P. Blavatsky refers to a quote of Marcus Aurelius as under:

“But our friend (H.P.B.) is not one to cause her mind to reflect the philosophical resignation of Marcus Aurelius. The fates never wrote that she could say: ‘It is a royal thing, when one is doing good to hear evil spoken of himself.’”

The present article, in brief, describes the concept of stoic philosophy, life-sketch of Marcus and few quotes from the book *Meditations*

### Stoicism as Philosophy

Philosophy, in the West, in the modern sense is largely the creation of one man, the fifth-century B.C. Athenian thinker Socrates. One of the Hellenistic systems, most important for

Romans in general was the Stoic school. It takes its name from the stoa (“porch” or “portico”) in downtown Athens where its founder, Zeno (332/3-262 B.C.), taught and lectured. Zeno’s doctrines were reformulated and developed by his successors.

According to Stoicism, the world is organized in a rational and coherent way. It is controlled and directed by all-pervading force that Stoics designated by the term *logos*.

The term (from which English word “logic” and the suffix –“logy” derive) has a semantic range so broad as to be almost untranslatable. At a basic level it designates rational, connected thought. Logos operates both in the individuals and in the universe as a whole. In the individuals it is the faculty of reason. On a cosmic level it is the rational principle that governs the organization of the universe. In this sense it is synonymous with “nature”, “providence” or “God” (When the author of John’s Gospel tells that “the Word” - *logos* - was with God and is to be identified with God, he is borrowing Stoic terminology).

All events are determined by the *logos*, and follow in an unbreakable chain of cause and effect.

Logos is not simply an impersonal power that governs and directs the world. It is also an actual substance that pervades that world, not in metaphorical sense but in a form as concrete as oxygen or carbon. In its physical embodiment, the logos exists as *pneuma*, a substance imagined by the earliest Stoics as pure as fire. *Pneuma* is the power—the vital breath—that animates animals and humans. It is present even in lifeless material like stone or metal as energy that holds the object together—the eternal tension that makes a stone a stone. When the object perishes, the *pneuma* that animated it is reabsorbed into the *logos* as a whole. This process of destruction and regeneration happens to individual objects at every moment. It

also happens on a larger scale to the entire universe, which at vast intervals is entirely consumed by fire (a process known as *ekpyeosis*), and then regenerated.

Chryptos and his followers divided knowledge into three areas: logic, physics and ethics, concerned, respectively, with the nature of knowledge, the structure of the physical world and the proper role of human beings in that world.

### **Marcus Aurelius**

Marcus Aurelius was the ruler of Roman Empire. Born in AD 121, was later adopted by a childless senator Antoninus who became ruler and died on August 31, 161 and then Marcus became the ruler. Marcus was a philosopher-king. He had ups and downs in life and died in AD 179 at the age fifty eight. In the ten years between AD 169 and 179 he had to cope with constant fighting, the revolt of his General Cassius, and death of his colleague Versus; his wife, Faustina; and others.

As a ruler Marcus tried to preserve consensus and cooperation with the senate. In Athens he was initiated into the Eleusinian Mysteries, a sect of mystic rites connected with the worship of Demeter, the goddess of agriculture.

### **Meditations**

Marcus Aurelius is said to have been fond of quoting Plato's dictum. We see Plato's idea of philosopher-king in the personality of Marcus, the author of the immortal *Meditations*. It was originally composed in Greek, the natural language of Marcus.

*Meditations* consists of philosophical ideas of Marcus influenced by ethics part of Stoicism. It tries to answer the questions of metaphysical and ethical nature. Why are we here?

How should we live our lives? How can we ensure that we do what is right? How can we protect ourselves against stresses and pressures of daily life? How should we deal with pain and misfortune? How can we live with the knowledge that someday we will no longer exist? He addresses these questions with clarity and insistence. The pattern of thought in *Meditations* shows the doctrine of the three 'disciplines' the disciplines of perception, of action, and of the will. Marcus composed these thoughts basically for his own use. Its purpose is not to describe or reflect, but to urge, direct, and exhort. Perhaps the title *Meditations* was given by somebody later. The entries do not present new answers or novel solutions to problems of life but only answers reframed. There are certain recurring themes. The sense of mortality pervades the work. Death is not to be feared. It is a natural process, part of continual change that forms the world.

The whole Book consists of twelve sections. Below are given few quotes on the themes as only a glance of the ideas reflected in the book.

### **Death and transitory nature of life**

Don't look down on *death*, but welcome it. It too is one of the things required by nature. Like youth and old age. Like growth and maturity ... Like all physical changes at each stage of life, our dissolution is no different.

So this is how a thoughtful person should await death; not with indifference, not with impatience, not with disdain, but simply viewing it as one of the things that happen to us.

Now you anticipate the child's emergence from its mother's womb, that's how you should await the hour when your soul will emerge from its compartment.

x x x

Everything fades so quickly, turns into legend, and soon oblivion covers it.

And those are the ones who shone. The rest—“unknown, unasked—for” a minute after death. What is “eternal” fame? Emptiness.

Then what should we work for?

*Only this: proper understanding; unselfish action; truthful speech; A resolve to accept whatever happens as necessary and familiar. Flowing like water from that same source and spring.*

*The only thing that isn't worthless: to live this life out truthfully and rightly. And be patient with those who don't.*

### **Overcoming Laziness**

At dawn when you have trouble getting out of bed, tell yourself; “I have to go to work—as a human being. What do I have to complain of, if I'm going to do what I was born for—the things I was brought into the world to do? Or is this what I was created for? To huddle under the blankets and stay warm!”

But it's nicer here.

So you were born to feel “nice”? Instead of doing things and experiencing them? Don't you see the plants, the birds, the ants and spiders and bees going about their individual tasks, putting the world in order, as best they can? And you're not willing to do your job as a human being? Why aren't you running to do what your nature demands?

*Is helping others less valuable to you? Not worth effort?*

### **Tolerance and Patience**

To feel affection for people even when they make mistakes

is uniquely human. You can do it, if you simply recognize that they are human too, that they act out of ignorance, against their will, and that you'll both be dead before long. And, above all, that they haven't really hurt you. They haven't diminished your ability to choose.

x x x

Don't be overheard complaining about life at court. Not even to *yourself*.

x x x

As you move forward in the logos, people will stand in the way. They can't keep you from doing what's healthy; don't let them stop you from putting up with them either. Take care on both counts. Not just sound judgments, solid actions—tolerance as well, for those who try to obstruct us or give us trouble in other ways.

Because anger, too, is weakness, as much as breaking down and giving up the struggle. Both are deserters: the man who breaks and runs and the one who lets himself be alienated from his fellow human beings.

### **Indifference to earthly life**

Whatever this is that I am, it is flesh and a little spirit and an intelligence. Throw away your books, stop letting yourself be distracted. That is not allowed. Instead, as if you were dying right now, despise your flesh. A mess of blood, pieces of bone, a woven tangle of nerves, veins, arteries. Consider what the spirit is: air, and never the same air, but vomited out and gulped in again every instant. Finally, the intelligence. Think of this way: you are an old man. Stop allowing your mind to be a slave, to be jerked about by selfish impulses, to kick against fate and the present, and to mistrust the future.

x x x

Soon you'll be ashes, or bones. A mere name, at most—and even that is just a sound, an echo. The things we want in life are empty, stale, and trivial. Dogs snarling at each other.

Quarreling children—laughing and then bursting into tears a moment later. Trust, shame, justice, truth—“gone from the earth and only found in heaven.”

Why are you still here? Sensory objects are shifting and unstable; our senses dim and easily deceived; the soul itself a decoction of the blood; fame in a world like this is worthless. And so?

Wait for it patiently—annihilation or metamorphosis.

And until that time comes—what?

*Honour and revere the gods, treat human beings as they deserve, be tolerant with others and strict with yourself. Remember, nothing belongs to you but your flesh and blood—and nothing else is under your control.*

### **Rational living**

Characteristics of the rational soul;

- Self-perception, self-examination, and the power to make of itself whatever it wants.
- It reaps its own harvest, unlike plants (and, in a different way, animals) whose yield is gathered by others.
- It reaches its intended goal, no matter where the limits of its life is set.
- It surveys the world and the empty space around it, and the way it's put together. It delves into the endlessness of time to extend its grasp and comprehension of the

periodic births and rebirths that the world goes through. It knows that those who come after us will see nothing different, that those who came before us saw no more than we do, and that anyone with forty years behind him and eyes in his head has seen both past and future—alike.

*Also characteristic of the rational soul:*

*Affection for its neighbors. Truthfulness. Humility. Not to place anything above itself—which is characteristic of law as well. No difference here between the logos of rationality and that of justice.*

x x x

To be angry at something means you're forgotten:

That everything that happens is natural.

That the responsibility is theirs, not yours.

And further ...

That whatever happens has always happened, and always will, and is happening at this very moment, everywhere. Just like this.

x x x

What links one human being to all humans: not blood, or birth, but mind.

And ...

That an individual's mind is God and of God.

That nothing belongs to anyone. Children, body, life itself—all of them come from that same source.

That it's all how you choose to see things.

*That the present is all we have to live in. Or to lose.*

x x x

Injustice is a kind of blasphemy. Nature designed rational

beings for each other's sake to help—not harm—one another, as they deserve. To transgress its will, then, is to blaspheme against the oldest of the gods.

And to lie is to blaspheme against it too. Because “nature” means the nature of that which is. The nature is synonymous with Truth—the source of all beings. To lie deliberately is to blaspheme—the liar commits deceit, and thus injustice. Likewise the involuntary liar disrupts the harmony of nature—its order. He is in conflict with the way the world is structured.

And to pursue pleasure as good and flee from pain as evil—that too is blasphemous. ...To fear pain is to fear something that's bound to happen, the world being what it is—and that again is blasphemy. While if you pursue pleasure, you can hardly avoid wrongdoing—which is manifestly blasphemous.

To privilege pleasure over pain—life over death, fame over anonymity—is clearly blasphemous. ...Real good luck would be to abandon life without encountering dishonesty, or hypocrisy, or self-indulgence, or pride.

To do harm is to do yourself harm. To do injustice is to do yourself an injustice—it degrades you.

And you can also commit injustice by doing nothing.

x x x

Objective judgement, now, at this very moment.

Unselfish action now, at this very moment.

Willing acceptance—now at this very moment—of all external events.

That's all you need.

## Conclusion

There are numerous valuable and thoughtful passages

like above in the book. One of the popular sayings of Marcus quoted for managing adverse situations is:

*“Our actions may be impeded ... but there can be no impeding our intentions or dispositions. Because we can accommodate and adapt. The mind adapts and converts to its own purpose the obstacle to our acting.”*

*“The impediment to action advances action,  
What stands in the way becomes the way.”*

Truly, the difficulties teach us lessons and help to develop our faculties of endurance, intellect and intuition too.

Many expressions of Marcus in *Meditations* reflect Theosophical ideas.

## Peace that Passeth Understanding

Throughout human history man has been making effort to be peaceful at physical, mental and spiritual planes. Sometimes even wars have been fought with the express purpose of establishing peace. But such peace has been transitory and often shows the seed of strife. Peace does not simply mean absence of turmoil as silence does not simply mean absence of noise. Here we talk about inner peace of mind which state can be maintained even under extreme turmoil outside. While teaching Arjuna, Krishna in *The Bhagavad Gita* asked him to keep the mind in the state of equilibrium and dispassion even while fighting war. This noble teaching evidently has been given for common man also to maintain state of his mind in poise and equilibrium during strife in daily living.

A profound statement says: "There is Peace that passeth understanding, it abides in the hearts of those who live in the eternal." It means that there is peace whose quality is beyond understanding by worldly human intellect and that such peace can be experienced only by those who try to live in the eternal i.e., when transcending the state of division of time in present, past and future.

We can examine a few aspects of peace which can only lead to the experience of such a lasting peace. For this purpose we may see what some of the theosophical and other literatures are saying about peace.

### **The Imitation of Christ**

"We might have much peace if we would not busy ourselves with the sayings and doings of others and with things which do not concern us ... blessed are the single hearted for they shall enjoy much peace."

"If we place our progress in religion in outwards observances only, our devotion will quickly be at an end, but let us lay the axe to the root, being purged from passion; we may possess a quite mind."

"He who has pure conscience will easily be content in peace."

Christ mentions Four Things Which Bring great Peace: "Try my son to do the will of another rather than your own. Always choose to have less rather than more. Always seek to take the last place and to be subject to everyone. Always desire and pray that the will of God be perfectly fulfilled in you. Behold, a man so disposed, enters the confines of peace and rest."

Christ: "My peace is with the humble and meek of the heart. Your peace shall be in the exercising of much patience. .... Do not judge rashly the sayings or doing of others."...

"But never to feel any trouble, not to suffer any grief of heart and pain of body, is not the state of this personal life, but is the state of eternal rest."

"And if you arrive at perfect contempt of yourself, know then you shall enjoy an abundance of peace, as much as it is possible to have in your earthly sojourn."

"It is a thing of great importance to abandon yourself even in little things. A man's true progress consists in denying himself, and the man of self-denial is very much at liberty and very secure. ...Watch and pray that you enter not into temptation."

### The Bhagavad Gita

While describing the mark of a person who is stable in mind (*Sthithpragya*), steadfast in contemplation Lord Krishna narrates following points (Gita, II):

- When a man abandons all the desires of heart and is satisfied in the SELF by the SELF. ...
- Whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger.
- Who on every side is without attachment, whatever hap of fair and foul, who neither likes nor dislikes.
- Who withdraws his senses from the objects of sense, and even relish turneth away from him after the Supreme is seen.

Further teaching about equilibrium of mind and experiencing peace, He says -

- The disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the SELF goeth to Peace. In that Peace the extinction of all pains ariseth for him; for of him whose heart is peaceful the Reason (Buddhi) soon attaineth equilibrium.
- For a man without concentration there is no peace, and for the unpeaceful how can be there happiness?
- He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved—Not he who desireth desires.
- Whoso forsaketh all desires and goeth onwards free from yearnings, selfless and without egoism—he

goeth to Peace.

- This is the Eternal state, O son of Pritha. Having attained thereto none is bewildered. Who, even at the death hour, is established therein, He goeth to the Nirvana of the ETERNAL.
- Better indeed is the wisdom than constant practice; than wisdom, meditation is better; than meditation, renunciation of the fruit of action; on renunciation follows peace.

### Practical Occultism

The door through which He (God) enters is called *Contentment*. ....If we admit that we are in the stream of evolution, then *each* circumstance *must be* to us quite right. And in our failure to perform set acts should be our greatest help, for we can in no other way learn that calmness which Krishna insists upon.

To act and act wisely when the time for action comes, to wait and wait patiently when it is time for repose, put man in accord with the rising and falling tides (of affairs), so that with nature and law at his back, and truth and beneficence as his beckon light, he may accomplish wonders. Ignorance of this law results in periods of unreasoning enthusiasm on the one hand, and depression and even despair on the other. Man thus becomes victim of the tides when he should be their master.

Have patience, candidate, as one who fears no failure, courts no success.

“Resist not evil,” that is do not complain of or feel anger against the inevitable disagreeables of life. *Forget yourself* (in working for others).

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

Preserve an even mind under all conditions, *never be agitated or irritated at anything.*

*He who does not care for Heaven, but is contended where he is, is already in Heaven*, while the discontented will in vain clamour for it. To be without personal desires is to be free and happy, and 'Heaven' can mean nothing else but a state in which freedom and happiness exists. ...A man must become as a little child before he can enter the Kingdom of Heaven. The sacrifice or surrender of the *heart* of man and its *emotions* is the first of the rules; it involves "The attaining of an equilibrium which can not be shaken by personal emotions".

DEVELOP THOUGHT. Strive, by concentrating a whole force of your soul, to shut the door of your mind to all stray thoughts, allowing none to enter but those calculated to reveal to you the unreality of sense-life, and the Peace of the Inner World.

Look upon *all* circumstances with gratitude of a pupil. All complaint is a rebellion against the law of progress. That which is to be shunned is *pain not yet come*. The past can not be changed or amended; that which belongs to the experiences of the present can not and *should* not be shunned; but alike to be shunned are *disturbing anticipations* or *fears of the future* and every act or impulse that may cause present or future pain to ourselves or to others.

The most direct and certain way of reaching the higher plane is the cultivation of the *principle of altruism*, both in *thought* and in *life*.

Everything material must cease to become a necessity if we would really advance spiritually. It is the *craving* and the *wasting of thought* for the augmentation of the pleasures of the lower life which prevent men entering the higher one.

### **Light on the Path**

Desire power ardently.

Desire peace fervently.

Desire possessions above all.

But those possessions must belong to pure soul only, and be possessed therefore by all souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true Self. The peace you shall desire is that sacred peace which nothing can disturb and in which the soul grows as does the holy flower upon the still lagoons. And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

Once having passed through the storm and attained the peace, it is then always possible to learn, even though the disciple waver, hesitate, and turn aside. ...Therefore I say: 'Peace be with you.' 'My peace I give unto you,' can only be said by the Master to the beloved disciples who are as Himself.

Out of the silence that is peace a resonant voice shall arise. And this voice will say: 'It is not well; thou hast reaped, now thou must sow. And knowing this voice to be the silence itself thou wilt obey.'

To hear the Voice of the Silence is to understand that from within comes the only true guidance; to go to the Hall of Learning is to enter the state in which learning becomes possible. ...For when the disciple is ready, the Master is ready also.

Stand aside in the coming battle, and though thou fighest be not thou the warrior. ...Obey him not as though he were a General but as though he were as thyself. ...He will never utterly

desert thee, and at the day of great peace he will become one with thee.

Listen to the song of life. Look deeper. ...There is a natural melody, and obscured fount in every human heart. ...He that chooses evil, refuses to look within himself, shuts his ears to the melody of the heart. ...I say to you; all those beings among whom you struggle on are fragments of the Divine.

Hold fast to that which has neither substance nor existence. Listen only to the voice which is soundless. Look only on that which is invisible alike to the inner and the outer sense.

### **The Voice of the Silence**

Before the soul can comprehend and may remember, she must unto the Silent Speaker be united just as the form to which the clay is modeled is first united with the potter's mind.

For then the soul will hear, and will remember.

And then to the inner ear will speak "THE VOICE OF THE SILENCE".

Let thy soul lend its ear to every cry of pain. Let not the fierce Sun dry one tear of pain before thyself has wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed. These tears, ...are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha more difficult to find, more rare to view than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of being unto the peace and bliss known only in the land of silence and non-being.

Kill in thyself all memory of past experiences. Look not behind or thou art lost.

And now thy self is lost in Self, thyself unto Thyself, merged in that Self, from which thou first didst radiate. Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present Ray become the All and the eternal radiance. And now, Lanoo, thou art the doer and the witness, the radiator and the radiation, light in the sound, and the sound in the light.

### **At the Feet of the Master**

Mentioning about the six points of the Good Conduct, the first is self-control as to the mind. It means control of temper so that you may feel no anger or impatience; of the mind itself, so that the thought may always be calm and unruffled, and (through the mind) of the nerves so that they may be as little irritable as possible. ... The calm mind means also courage so that you may face without fear the trials and difficulties of the path; it means also steadiness so that you may make light of the troubles which come into every one's life. ...It does not matter in the least what happens to a man from outside; sorrows, troubles, sicknesses, losses—all these must be as nothing to him, and must not be allowed to affect the calmness of the mind. ...Never allow yourself to feel sad or depressed. Depression is wrong because it infects others and makes their lives harder which you have no right to do.

### **The Path of Discipleship**

Doing meditation, lower mind becomes peaceful—sinks into quietude—then deeper consciousness shines—realizing what he is.

For the probationary path four qualifications viz., *Viveka*, *Vairagya*, *Kshatasampatti* and *Mumukshutva* are mentioned.

The third qualification consists of six mental attributes; *Sama, Dama, Upareti, Titiksha, Shraddha and Samadhana*.

Sixth mental attribute *Samadhana*—balance, composure, peace of mind, that equilibrium and steadiness which results from the attainment of foregoing qualities. With gaining of this the probationary path is trodden, the chella-candidate stands ready before the gateway, and then appears without further efforts the fourth qualification—*Mumukshutva*—the desire for emancipation.

*Paramhansa (Arhat)* stage requires casting off five fetters (*Ruprag, Aruprag, Mana, Ruffleness and Ignorance*). ... He casts off possibility of being ruffled by anything that may occur. Whatever happens, he remains unshaken. Nothing that can happen to the manifested world can shake the sublime serenity of the self of all.

There is nothing that can mar the perfection of his Peace.

### **Meditations on the path and its qualifications**

Let man control the mind by pure reason, reducing it to peace, as he has reduced his senses. In every action let him control the senses and govern the mind. When once these steps are taken, the man will begin to see the Self by the tranquility of the mind.

But when Peace grows outwards from within, then it spreads through and permeates the whole nature. The heart of peace is the heart of Silence, the heart of the hidden God. Only in the Voice of Silence can be spoken effectively the mystery word of power which reduces the external waves to calm: 'Peace, be still!'

If Pain comes, we take it and utilize it. If joy comes, we take it and utilize it. So we may pass through life, welcoming

both pleasure and pain, content, whichever may come to us, and not wishing for that which is for the moment absent.

A sublime life, a noble life, one of the hardest of all lives to live—to live surrounded by every object, and absolutely indifferent to all—to move through riches or poverty, through pleasure or pain, through honour or ignominy, with equal contentment, with equal serenity with equal calm.

One pointed devotion to the Supreme, a clear, well-balanced, intelligent development of the intellect and emotions—this is the road along which we must tread, if the higher Consciousness is to be manifested on earth. We must be pure in life, compassionate, and tender, we must learn to see the Self in every one around us, in the ugly as well as in the beautiful, in the low as well as in the high.

Let us be channels in our own persons, but let us not deny that others are channels as much as we are, and that the divine Life and Love flow through them as well as through us. Then shall come peace, wherein division shall arise not; then shall come unity, the harmony which is greater than identity.

For there is no reality to be found save in the profoundest depths of consciousness; there alone is the Real, there alone is the Eternal, and only for him who knows the Eternal and abides therein, only for him is there Peace.

### **The Way of the Disciple**

There is but one way to the Gate, it is not love aflame with desire but Love at Peace.

Master says, "All desires bind however high may be its object". So as Gita says—on renunciation follows peace. That peace means the descent of the ego. ...In that peace which passeth all understanding, God descends to man by Divine

Grace, for the soul can not command or grasp it; it can but prepare the chalice which shall receive the wine of life.

**Memory and its Nature** (H.P.B. and Annie Besant)

We live unconsciously in the mighty Consciousness (of the Logos) in which everything is eternally present, and we dimly feel that if we could live consciously in that Eternal there were peace. There is nothing that can more give to the evening of life true proportion than the idea of a Consciousness in which everything is present from the beginning, in which indeed there is no beginning and no ending. We learn that there is nothing terrible and nothing which is more than relatively sorrowful; and in that lesson is the beginning of a true peace, which in due course shall brighten into joy.

N. Sriram in his book *The Real work of the Theosophical Society* writes that the sea of one's consciousness must remain quiet and still. It is only then we can go down to its bottom so to say.

**From the above quotes we can have a fair idea of the quality of the peace and how to experience that peace which passeth understanding.**

We can attempt to summarize in few points regarding the attitude to be adopted in daily life:

- Let go.
- Forgive the wrong done to you and be at peace with the past.
- Be calm, rid negative thoughts.
- Lower the threshold of happiness by being content in all situations.

- Stop faulting others for your problems.
- Have faith in Law of Karma.
- Have confidence in yourself.
- Be impersonal, honest, cheerful and one pointed.
- Control mind and action.
- Develop universal vision, perform selfless service.
- Be philanthropic and altruistic.
- Live with nature.
- Be truthful in thought and speech.
- Renounce fruits of action for welfare of humanity.
- Live in the Eternal

The above are only some of the points. One can develop one's own points of thought and action to experience progress on the path which will enable experiencing the 'Peace that Passeth Understanding.'

In this connection, H.P.B. in *The Secret Doctrine* (I, 459) mentions that *human passions and physical senses* are ever in the way of development of the higher spiritual perception and growth of the *inner* eternal man—mystically. Further the footnote mentions that Shiv-Rudra is the destroyer, as Vishnu is the preserver and both are the regenerators of spiritual as well as physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before the body dies. ...Shiva, the *destroyer* is the *creator* and Saviour of Spiritual man as He is the good gardener of the nature. He weeds out the plants, human and cosmic and kills the passion of the physical, to call to life the perception of spiritual, man.

## The Voice of the Silence—An Overview

*The Voice of the Silence* is the last of the four books written by H.P. Blavatsky, the other three being *Isis Unveiled*, *The Secret Doctrine* and *The Key to Theosophy*. This book was first published in 1989. The book is dedicated to the ‘few’ who are interested in acquiring inner knowledge of the Self. In the preface of the book, H.P.B. mentions that the matter is derived from *The Book of the Golden Precepts* and forms a part of the same series as that from which the Stanzas of *The Book of Dzyan* were taken, on which *The Secret Doctrine* is based. It is further mentioned that *The Book of the Golden Precepts* contain about ninety distinct little treatises of which H.P.B. learned 39 by heart and these contain exalted ethics. A judiciously selected matter only from those treatises which best suits the few real mystics in the Theosophical Society, and which are sure to answer their needs are, after translation, brought out in this book *The Voice of the Silence*. This book consists of really three treatises of the thirty nine which H.P.B. had learned by heart and she has described these as three Fragments.

### Three Fragments

The Book consists of three parts, subtitled: Fragment I—*The Voice of the Silence*, Fragment II—*The Two Paths*, and Fragment III—*The Seven Portals*.

**Fragment I** is about asking and answering about ‘Who am I?’ It is for integrating ‘me’ with ‘I’ (The lower self with

Higher Self). It consists of 100 verses. The fragment starts with verse 1 which says, “These instructions are for those ignorant of the dangers of lower *iddhi*.” The Pali word ‘*iddhi*’ is synonym of Sanskrit ‘*siddhi*’ or psychic faculties. There are two kinds of *siddhis*, one group embracing the lower course, psychic and mental energies and the other exacting the highest training of spiritual powers. In this verse, the caution is made against acquiring lower psychic powers like seeing in distance, walking on water, swimming on land etc., without purifying one’s self. Lower *siddhis* are just illusions and the real seeker should not get distracted by these. The book *The Voice of the Silence* is for higher *siddhis* i.e., spiritual powers. For this purpose one should not focus his objective on acquiring the lower *siddhis*.

Other verses in this fragment mention about:

- Learning the nature of Dharana, making the mind indifferent to objects of perception, slaying the mind which is great slayer of the Real, discerning the One among many, attaining the harmony within, being deaf to external noises, uniting the lower self with the higher self and thereby become able to remember one’s real nature and to hear and speak *The Voice of the Silence* which is inner spiritual voice (v. 2-13).
- How to judge the nature of the one’s soul (self) by observing its own reaction to the events, acquiring knowledge of the Self by giving up self and then to become knower of all SELF, giving up life of physical personality for living in spirit (v.14-21).
- Three Halls: the Hall of ignorance, the Hall of learning and the Hall of wisdom. These three halls correspond to the three states of

awareness/consciousness and planes/faculties as indicated in the following table:

Hall of Ignorance	Hall of Learning	Hall of Wisdom
Waking	Dreaming	Deep sleep
Outer	Inner	Higher
Conscious	Unconscious	Super conscious
Public	Private	Transcendent
Physical	Kama Manas	Buddhi Manas
Sensory	Psychic	Spiritual

Thus the three halls indicate experiences of three stages in physical world, astro-mental world and Buddhi-manas world. The danger of experience in the hall of learning is indicated because of its temptations and illusive nature (v. 22-37).

- Listening of seven kinds of mystic sounds before hearing the inner spiritual voice of higher Self, destroying the astral or personal self and cleaning the lower mental body (v. 41-55).
- Listening to every cry of pain of humanity and making sincere, utmost and prompt effort of removing that pain and also the cause of the pain, killing love or desire for life, desiring nothing, not grudging against karma and helping Nature by working in accordance with its laws (v. 59-66).

This fragment also mentions about various stages of yoga like: Killing the memory of the past, re-becoming the bud, regaining the child state which corresponds to *Yama* the first stage of yoga (v.77-79); Hearing and Seeing i.e., doing positive things, which corresponds to *Niyama* stage (v.82-83); Becoming indifferent to objects of perception and eliminating

all thoughts, which corresponds to *Pratyahara* stage (v. 3 & 85); *Dharana* where perfect concentration on some inner object is to be achieved (v. 87); *Dhyana* when the difference in trinity are not perceived but only unity which is reaching the level of Buddhi, *upadhi* of Atma (v. 88); and *Samadhi*—self getting lost in the Self, becoming doer and witness both, getting acquainted with five impediments and conquering them, and becoming Teacher—deliverer of the four modes of truth (v 90-93), becoming master of *Samadhi*—the state of faultless vision when the candidate becomes object of his own search (v.98-99). The four modes of the truth mentioned in the note are: suffering or misery, assembling of temptations, their destructions and the ‘Path’—which refers to the eight-fold path as described by Buddha. H.P.B. omits the two stages, *Asana* and *Pranayama*, because these are supposed to encourage development of lower psychic powers.

This Fragment concludes with the phrase *Om Tat Sat*.

**Fragment II** is about choosing between two divergent paths: one path leading to personal salvation and the second path leading to Bodhisattva way i.e., dedicating one’s life to help others. This is integrating ‘I’ and ‘You’ or Inner and Outer. This fragment consists of 95 verses numbered 101 to 195.

A question is asked whether the Master of thine own mercy will reveal the Doctrine of the Heart or refuse to lead others on to the Path of Liberation (v.102).

Other verses mention about:

- The two paths are named as Doctrine of Heart and Doctrine of Eye. Other names assigned to the Doctrine of Heart are: The Secret Heart, Soul Wisdom, True knowledge, Dharma of Heart—

embodiment of Bodhi, the permanent and everlasting, Secret Path. Other names assigned to the Doctrine of Eye are: Head Learning, False knowledge, Dharma of the Eye—embodiment of the external and the non-existing (v. 103, 106, 111, 122, 127, 128, 143, 146).

- Viveka i.e., discernment between real and false is required on both the paths. Then separating Head Learning from Soul Wisdom is also to be learned (v. 111).
- The Doctrine of Eye being for the crowd and the Doctrine of the Heart is for the elect (v. 119). Here the Doctrine of the Eye is referred to the exoteric teachings and the Doctrine of the Heart to esoteric ones. Heart Doctrine is also described as ‘Great Sifter’ (v.120).
- Severe penance, seclusion from the world will not lead to the goal of final liberation. Only conquering of sins of the gross form are not enough (v. 132-133).
- Sowing kindly acts, inaction in a deed of mercy becoming an action in a deadly sin. Further to reach Nirvana one must reach Self-Knowledge and Self-Knowledge is of loving deeds (v. 135-136).
- Patience without fearing failure and courting no success, perseverance (v. 137-138).
- Three vestures i.e., *Nirmanakaya*, *Sambhogakaya* and *Dharmakaya* (v. 141). The *Dharmakaya* refers to attaining Nirvana, stopping re-birth but inability to help salvation of other men. It is also mentioned as ‘open path’, the way to selfish ‘bliss’ which is shunned

by Bodhisattvas of ‘Secret Heart, the Buddhas of Compassion’ (v. 142, 143). Donning *Nirmanakaya*, the humble robe is to forego eternal bliss for self, to help other men’s salvation. This stage refers to attaining Nirvana but to renounce it which is mentioned as the supreme final step—the highest on Renunciation Path. This is mentioned as the ‘Secret Path’ selected by Buddhas of Perfection who sacrificed the SELF to the weaker selves (v. 145-146).

- Caution: if Doctrine of Heart is too high then one should remain content with the Eye Doctrine. For such persons if the Secret Path is unattainable today, it may be reached in future. The man should, however, do as much meritorious work as possible and be of good cheer and rest content with fate (v. 147-149).
- The importance of duty to race and kin, to friend and foe as following wheel of life but mind has to be indifferent to pleasure or pain experienced in performing such duties (v. 154).
- Giving light and comfort to toiling humanity and seeking out persons who know still less than oneself and to give bread of wisdom to them (v. 158).
- Being humble while attaining wisdom and being humbler when wisdom has been mastered (v. 161-162).
- The way to final freedom being within one self and that way begins and ends outside the self i.e., one has to make effort himself (v.169-170).
- Importance of pain, failure and fall in the life. Falling

is not in vain because those obstacles will not return again and some lesson is learnt (v. 176).

The one path is described as two fold in the end marked by four stages and seven portals. Four stage path refers to yoga involving *Pratyahara, Dharana, Dhyana, Samadhi* which leads to bliss immediately. This is the Open path. The other is the path of bliss deferred and leads to Self-immolation which is the Secret path. The first path is liberation and the second path is renunciation and therefore called the 'Path of Woe', 'woe for the living dead' (v.179-184). The Secret Way leads to *Paranirvanic* bliss but at the close of Kalpas without number (v. 187). Samyak Sambuddha, the teacher of Perfection, gave up his Self for the salvation of the world by stopping at the threshold of Nirvana and he became the greatest (v.188). The fruits of rest and liberation are mentioned as Sweet but the fruits of long and bitter duty i.e., renunciation for the sake of others are mentioned being Sweeter still (v.190). The stage where a person opts for self liberation is mentioned as Pratyeka-Buddha and he stands at the level of Buddha but his work for the world has nothing to do with its teaching. The stage where the person has won the battle i.e., attained Nirvana and renounces that great reward for others is mentioned as Bodhisattva, a savior of the world (v. 191-192). The aspirant can choose either.

This Fragment ends with the phrase *Om Vajrapani Hum*.

**Fragment III** is about opening the door which leads to something beyond i.e., integrating humanity with The Divine. It consists of 121 verses numbered 196 to 316.

The opening v. 196 indicates the disciple telling the teacher that his choice is made and he thirsts for wisdom. The

teacher in turn asks the disciple as to which path out of the two i.e., Eye Doctrine of fourfold Dhyana (*Pratyahara, Dharana, Dhyana, Samadhi*) or the path through six Paramitas (Perfect - charity, morality, truth, energy, kindness, wisdom.) leading to seventh step of Wisdom, he chooses (v.198). It is also mentioned that rugged path of fourfold Dhyana winds on uphill and Paramitas heights are crossed by still steeper path through seven portals held by cruel, crafty powers—passions incarnate (v.199-200).

Other verses mention about:

- Each of the seven portals having a golden key that opens the gate and these keys are mentioned as: Dana, Shila, Kshanti, Viraga, Virya, Dhyana, Prajna (v.206-213). The Paramitas have to be mastered before approaching the last portal i.e., Prajna. (v. 215).
- *Dana*, the key of Charity; consideration for others, no matter what their state be. *Shila*, the key of harmony in words and acts; that means among other things, sincerity—not to let acts belie one's words and one's acts. *Kshanti*, patience sweet that naught can ruffle. These three, if practised, will create a fairer and clearer atmosphere. *Shila* counterbalances the cause and effect and leaves no further room for Karmic action. The same idea is set forth in *The Bhagavad Gita* where it says that "Freedom comes from a *renunciation of self-interest in the results of our actions.*"
- Learning to separate the body from the mind, to dissipate the astral and to live in the eternal being necessary before approaching the portals. For this

one has to feel living in all things and all things in Self (v. 217). All separations have to cease. One has to live in the Universal Soul as well as in all the fellows. Personal self has to be sacrificed to the SELF and thereby *Antahkarana* to be destroyed. Heart and mind has to be attuned to the great mind and heart of all mankind (v. 225, 228).

- Each of the seven portals narrowing one after another in that order and having requirements and difficulties to be met (v 230-293).
- The middle portal i.e., Viraga is mentioned as ‘Gate of Balance’ and also as the gate of woe with its ten thousand snares. But it is also stated that by mastering body and mind it is safe to cross this gate (v. 250, 252).
- The pitfalls and risk of falling are mentioned at every gate before Dhyana i.e., sixth portal which is mentioned as Bodhi portal and then it is said that saint is safe (v. 280).

After crossing the seventh portal, the nature thrills with joyous awe and feels subdued and a mysterious whisper calls out that a Master of the Day (whole manvantara) has arisen (v. 281). Such a person now becomes a white pillar, his mind becomes calm like a boundless ocean and he becomes holder of life and death. He becomes a mighty force and above the great Brahma and Indra (v. 281-283). The person having attained this stage follows the step of holy Tathagata (Buddha) and gives his powers and Prajna for benefit of humanity. He has won the super human knowledge and Deva wisdom. He becomes a channel of Alaya. He becomes like fixed star in the heaven giving light to all but taking from none (v.285, 289, 291). He also

becomes like pure snow in the mountain unaffected by all external happenings but protecting the seeds of wisdom under it (v. 292). He gets wedged as a stone with countless other stones to form the ‘Guardian Wall’ for protecting humanity (v. 293). The Shrotapattis crave for the Dhyana path, the goal of which is Nirvana (v. 298). But on the Arhata path roots of Tanha are torn out and he follows the Law of Laws, eternal harmony, the law of love eternal. He himself becomes compassion absolute (v. 299-301). This is also mentioned as Arya path, the path of Buddhas of Perfection (v. 302). On this path, the person is no more Shrotapatti but becomes a Bodhisattva and builds a Nirmanakaya for himself. He remains unselfish till the endless end like Buddha (v.306, 309).

After crossing the seventh portal, the heaven and earth unite to sing his praise, from the fourfold manifested powers of nature i.e., fire, water, earth and wind, a chant of love arises and the wordless voice of ALL NATURE in thousand tones proclaims joy to all men of the earth because a pilgrim has returned back from the other shore to help the humanity and that a new Arhat is born (V.311-314).

This Fragment ends with the phrase *Peace to all beings*.

## Conclusion

The mystic book of *The Voice of the Silence* gives in beautiful poetic language the stages of Yoga, fourfold Truth, path of six Paramitas—being practiced through seven portals of virtues and leading to perfection. Though the path is one but two distinct ends are mentioned i.e., of path of Nirvana and path of Bodhisattva. The latter path involves great renunciation of Nirvana and returning to the humanity for the purpose of uplifting it. This is considered nobler and greater goal.

## Paramitas

*The Voice of The Silence* in its Fragment III subtitled ‘The Seven Portals’ mentions about the choice of two paths given to the disciple of dauntless heart. One path is of fourfold Dhyana or the Samtan (Dhyana) of Eye Doctrine which involves practicing pratyahara, dharana, dhyana and samadhi. The other path is of threading the way through Paramitas, six in number, noble gates of virtue leading to Bodhi and to Prajna, seventh step of Wisdom (V. 198). In Fragment II it is mentioned that the Paths are two; the great perfections three; six are the Virtues that transform the body into the Tree of knowledge (V. 103).

It is also said that, “To live to benefit mankind is the first step and to practise the six glorious virtues (*Paramitas*) is the second (step)” (V. 144). First we have to devote ourselves to help others. Then we can try to make ourselves better by practising spiritual disciplines and acquiring virtues to the perfection.

A good and pious man practises virtues. But virtue is often understood to mean abstinence from vice, and taken to be synonymous with conventional morality, and disconnected with knowledge. Mere personal good feelings take us nowhere. The Virtue and Knowledge are the two wings of the Bird of Human Progress. The Paramitas are called Divine virtues, transcendental virtues, the virtues of perfection, based on divine, universal and impersonal wisdom. They make possible not some kind of religious life but spiritual and higher living. They have to become the very essence of the disciple’s nature, making it impossible for him to act in any way opposed to them.

This transforming oneself from the personally good or virtuous man into the spiritual disciple is so difficult an undertaking that it is said to require an “adamantine will” and a “dauntless heart”.

Hence the disciple is warned, “The rugged Path of fourfold Dhyana winds on uphill. Thrice great is he who climbs the lofty top. The Paramita heights are crossed by a still steeper path” (V. 199-200). On Paramita Path the disciple has to fight his way through, ‘seven portals, seven strongholds held by cruel, crafty powers of passions incarnate’ (V. 200)—complex, psychological forces such as anxiety, anger, etc. The Paramitas path of seven portals has ‘its foot in mire and its summit lost in glorious Nirvanic light’ (V. 205). The Paramita Path begins with ordinary, everyday consciousness of disciple, where his own karma has placed him, with the faults and weaknesses of his character, which forms the “mire”. The path is not in objective sense but an inner one, a process of transmutation of himself by himself. It has ‘ever narrowing Portals on the hard and thorny way of *Jnana*’ (V. 205)—leading the aspirant across the waters on ‘to the other shore.’ The Portals are said to become narrower (strait) as we pass onward because choices become less and less. Also it means that the pilgrim must get more and more down to the essentials and necessities of his life and lessen his burden of personal thoughts, desires and possessions as he travels on.

Each Portal has a golden key for being opened and these keys are; Dana, Shila, Kshanti, Viraga, Virya, Dhyana, and Prajna (V.206-213). Before the aspirant, as weaver of the freedom, can approach the last (Prajna), he ‘has to master these Paramitas of perfection—the virtues transcendental six and ten in number—along the weary path.’ (V. 215). These seven golden keys along with seven portals constitute the seven Paramitas.

Three terms viz., 'key', 'Portal' (or gate) and 'Paramita' have been used in *The Voice of the Silence*. These appear to refer to three stages of practicing the particular virtue, say, Dana. The term 'key' would refer to deliberate commencement of practicing that virtue, the term 'Portal' would refer to entering into or practicing the virtue, deeply and intensively and the term 'Paramita' would refer to attaining perfection or near perfection in practicing that virtue from various aspects. We can also see these stages as entrance, training and accomplishment.

These virtues are termed Paramitas or transcendental because these virtues lie beyond common human life. Unlike ordinary generosity, etc., these are untainted by attachment and other negative emotions. An ordinary virtue of love, honesty, truthfulness, becomes transcendental virtue when it is practised to the hilt and internalized.

In the notes H.P.B. writes that six Paramitas are the transcendental virtues and that these are ten for the priests.

C. W. Leadbeater in his book *Talks on the Path of Occultism (vol.II)* writes that 'the transcendental virtues, or *Paramitas*, are sometimes reckoned as six, sometimes seven, but more commonly as ten.' He learnt from the High Priest, Sumangala in Ceylon (now Sri Lanka), the first six *Paramitas* as; 'perfect charity, perfect morality, perfect truth, perfect energy, perfect kindness, and perfect wisdom'; the other four added for priests: 'perfect patience, perfect resignation, perfect resolution, and perfect abnegation.' In the *Awakening of Faith* of Ashvaghosa translated into English by Teitaro Suzuki, the *Paramitas* are enumerated thus: 'Charity (*dana*), morality (*shila*), patience (*kshanti*), energy (*virya*), meditation (*dhyana*), wisdom (*prajna*)', and the four additional ones;

'expediency (*upaya*), prayer or vow (*pranidhana*), strength (*bala*), knowledge (*jnana*)'. CWL further mentions that in the footnote to *The Voice of the Silence*, 1924 edition, a list from Eitel's *Chinese Buddhism* is given thus: 'charity, morality, patience, energy, contemplation and wisdom'; and additionally for the priests: 'use of right means, science, pious vows, and force of purpose' (CWL-*Talks on the Path of Occultism* (vol. II)-Tenth Reprint 2004-TPH, Adyar, Chennai, p. 183-184). This list is not given in the later edition of the book as published by the Theosophical Publishing House and now available.

Dalai Lama in his talks on *Bodhicharyavatara* mentions that in Tibet all teachings of the Buddha, from the Four Noble Truths up to the highest yoga tantras, have been preserved and are practiced in three stages: first stage—Shravakyana or Fundamental vehicle, the path of the Four Noble Truths; second stage—Mahayana or Great Vehicle which consists of the practice of the six Paramitas: generosity, discipline, patience, endeavor, meditative concentration, and wisdom; third stage—Vajrayana, the vehicle of secret mantras. (*A Flash of Lightning in the Dark of Night*—talks by Dalai Lama—Shambala, South Asia Editions 1999, p. 6-7)

The Bodhisattva path consists of the practice of the six or ten paramitas, the additional four mentioned are: skillful means, strength, aspiration and primordial wisdom.

Thus we can see that Paramitas are somewhat differently described in various texts. The middle 'Viraga' (indifference to pleasure and to pain etc.) as described in *The Voice of the Silence* is not within traditional six Paramitas. It is added because of correspondence with seven Principles and is closely connected with second virtue 'Shila'.

Now we may briefly see some points about the seven

golden keys or Paramitas:

1. **Dana**, is great virtue. “It is the key of charity and love immortal” (V. 207). Charity means holding others dear. The charity must involve personal exertion for others; personal mercy and kindness; personal interest in welfare of those who suffer; personal sympathy, forethought and assistance in their troubles or needs. The real ‘giving’ must involve both heart and hand. Before even approaching this gate one has to learn to part the body from his mind and to live in the eternal. Here one’s heart and mind has to be attuned to the great mind and heart of all mankind. He has to be in full accord and harmony with all that lives. The personal has to be sacrificed to SELF impersonal. The rationale behind practice of Dana is that the same SELF breaths in all. Not the least being can be ignored, condemned, fared or scorned, if one practices this Virtue. Armed with the key of charity, of love and tender mercy one becomes safe before this first gate. This gate seems high and wide and easy of access. In giving Dana, the sense of the giver, things being given and of the taker should not be there i.e., being clear of vanities in all three aspects; then it is termed as *Trikoti Shuddha Dana* (or ‘thrice ten million times pure charity’). In the act of true dana, nobody gives—there is only an act of giving whose essence is love. We have to sacrifice our personality for the welfare of humanity. Charity expresses generosity. Giving must become our nature.

A Master wrote that the Sun gives all and takes back nothing from its system. Such sacrifice is true gain. H.P.B. in *The Voice of the Silence* says: ‘To live to benefit mankind is the first step. To practice the six glorious virtues is the second’ (V. 144).

2. **Shila**, is virtuous and good conduct i.e., acting rightly after

realizing our innermost nature. Self-awareness and insight in one’s nature is shila. It is the ‘key which counter balances the cause and the effect’ (V. 208) and thus leaving no karmic effect. Performing right action as duty and sacrifice without any motive and hope of any reward for oneself and thus performing Karma Yoga. We should use attentiveness to watch our thoughts and use mindfulness to judge whether we are acting correctly. Our shortcomings may be taken as opportunities. For example in our poverty we learn to become honest and hardworking; in our ignorance we tend to think originally and use knowledge we may possess. Shila invites towards moral growth which leads to realization of Oneness of Life.

3. **Kshanti**, is fortitude and patience with no tendency to get ruffled. Mind must not be influenced by emotions, unsettled feelings and confused by adverse conditions. It is not only tolerance but ‘to bear with’ all kinds of negatives which one comes across. One should broaden his perspective and not retaliate. One rule of occult path is—never to strike back, better to bear in silence. This is law of higher life. A courageous endurance to injustice—when we comprehend that there is no-injustice. Learn to have patience—never justifying oneself—leaving to Law of Karma, the Law of Harmony. The patience calls for accommodation of faults and limitations of others. We should show sympathy towards all and no anger. We should not be angry with our enemies, who in fact dispel all obstacles to our attaining enlightenment and therefore are our best friends. For attaining Kshanti one may do every day a thing which he doesn’t like; interact with a person he doesn’t like and practice utmost patience in doing so. Kshanti helps in maintaining balance state of mind. It is not passive indifference but glad acceptance of

differences. Patience means giving attention continuously, self-study (*svadhyaya*). Endurance means to give up again and again our tamasic and rajasic habits.

Kshanti constitutes three important attributes: (i) unselfishness of purpose, (ii) universal charity and (iii) pity for all animate beings.

Dana, Shila and Kshanti put together bring some order in our personality and connect to our Individuality.

4. **Viraga**, is detachment, dispassion or equanimity. Seeing not through our coloured glasses but seeing as it is. This is 'stern and exacting virtue' (V. 248). All selfish thoughts and temptations have to be abandoned, thought sensations have to be subdued and mastery over thoughts to be attained. Lightest breeze of passion or desire and smallest wave of longing have to be restrained. Eight dire miseries viz., malice, sloth, pride, doubt, desire, delusion, ignorance and future lives have to be forsaken. Realise illusive character or emptiness of all things. Soul and mind both have to be controlled when crossing this 'Gate of Balance' or the middle portal. Control of soul would mean the aspirant having no desire even for liberation of his soul.

This is *Jnana Marg* or Path of pure knowledge of *Paramartha*. The aspirant has to feel himself ALL-THOUGHT, and yet exile all thoughts from his soul. All earthly thoughts have to fall dead. His soul should not lose its foothold on the soil of Deva-knowledge. The foes like ambition, anger, hatred, even shadow of desire have to be chased away. Remembering that fight is for man's liberation, each failure is success and each sincere attempt wins its reward in time.

Vairagya or detachment pervades all virtues.

5. **Virya**, is courageousness, endeavour—'the dauntless energy that fights its way to supernal truth out of the mire of lies terrestrial' (V. 211). Diligence has to be there althrough. It is related to Kshanti. Unless one has patience, he may not have quality of endeavour.

Endeavour is finding joy in doing what is good. To do that, it is necessary to remove anything that counteracts it, especially laziness. Laziness has three aspects: having no wish to do good, being distracted by negative activities, and underestimating oneself by doubting one's ability. Related to these are taking undue pleasure in idleness and sleep and being indifferent to samsara as a state of suffering. Thinking of inevitability of Death and shortness of human life may help in overcoming laziness and doing right thing now.

If one should think very high of himself, others will not like. If one thinks very low of himself, he may not do anything. Both these extreme conditions are undesirable. So one should be in between i.e., neither too high nor too low.

To generate endeavour we need four supports: aspiration, firmness, joy and moderation. Aspiration is developed by reflecting on karma, on cause and effect. Firmness comes from self-confidence, not involving pride. We should do right work with joyful delight. Moderation is required when we become physically and mentally exhausted and are unable to continue. At such times we should not force ourselves, but stop and rest so that later we may do properly and completely. We should practice endeavour by applying mindfulness and attentiveness.

6. **Dhyana**, is Bodhi portal. It is the golden gate that opened leads the yogi 'towards the realm of *Sat* eternal and its ceaseless

contemplation' (V. 212). This 'gate is like an alabaster vase, white and transparent within which a steady golden fire burns, the flame of *prajna* that radiates from *Atman*' (V. 277). The aspirant becomes that vase. He has estranged himself from objects of senses, travelled on the 'Path of seeing', on the 'Path of hearing' and stands in the 'light of Knowledge.' He has reached Titiksha state—of supreme indifference: 'becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain.' Dhyana involves quietening of mind and seeing things as they are (*samath-vipashyana*).

Pitfalls and risk of falling are at every stage before Dhyana and the yogi is safe here.

7. **Prajna**, ultimate wisdom is 'the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyanis' (V. 213).

*Prajnaparamita* or the paramita of wisdom is inconceivable, inexpressible, and indescribable. It is not born: it does not cease: it is like space. Only the awakened mind can comprehend it. Prajna is nothing but seeing things as they are. It is beginning and end of practice. Prajna (wisdom or insight) and Upaya (skillful means) are to be united.

We may consider these Paramitas in pairs by putting them like seven globes of the planetary chain (in the form of a parabola). Thus Dana and Prajna make a pair; Shila and Dhyana make another pair; Kshanti and Virya make the third pair. Remains the middle Paramita—Viraga—desirelessness, detachment, but which is also the spiritual attachment to the parent and the source of all seven Paramitas namely, Compassion Absolute.

Dana and Prajna go hand in hand. Prajna is spiritual insight, realization that all conditioned existence is

impermanent, but underlying the evanescent there is permanent reality. In reality there is no separateness. Such insight makes possible transformation of mere emotional love into compassion, or love combined with knowledge and understanding. On the other hand, it is impersonal love and altruistic feelings which help in developing intuitive perception.

It is said that present age is the age of Shila (right conduct) i.e., by practicing shila one can lead to right path. But one cannot practice Shila unless one has Prajna. Prajna leads to Shila. Both Shila and Prajna are mutually reinforcing each other.

In Mantrayana Buddhism, following Mantra is recited to invoke Prajnaparamita.

*"Gate, Gate, paragate,  
Pargate, parasamgate,  
Bodhi Swaha."*

The meaning of above Mantra is: slowly, slowly you go across. Then come upon Bodhi or Wisdom. Then give up that also for the welfare of sentient beings.

**Correspondence:** The seven portals are associated with seven human Principles. These are also closely parallel to seven qualities or requirements listed by H.P.B., for a person to become chela as shown in table below:

Portal	Principle	Qualities/Requirements for a chela
1. Dana	Physical body	Perfect physical health.
2. Shila	Etheric double	Absolute mental and physical purity.
3. Kshanti	Prana	Unselfishness, universal charity, pity for all living beings.

4. Viraga Kama Truthfulness and unswerving faith in the Law of Karma, independent of any power in nature that could interfere; a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies.
5. Virya Manas A courage, undaunted in every emergency even at the peril of life.
6. Dhyana Buddhi An intuitional perception of one's being the vehicle of the manifested *Avalokitesvara* or Divine Atman (Spirit).
7. Prajna Atma Calm indifference but a just appreciation of everything that constitutes objective and transitory world in its relation with and to the invisible regions.

An expectant chela must master first four principles (1 to 4) and become one with principles 5 to 7 (Manas-Buddhi-Atma).

### Perfection

The integration of hands, heart and head is the central and fundamental teaching of *The Voice of the Silence*. Occultism demands the constant practice of bringing into juxtaposition moral principles and intellectual doctrines.

While practicing Paramitas one need not perfect the first

before going to the next and so on. Simultaneous practice on more than one and many Paramitas is necessary and useful. One has to open all portals of his nature by involving in life, totally—in right way and for right purpose. There are several pitfalls and risk of failing due to imperfections of human nature and resolute ceaseless fight to overcome these is required on the Path.

After mastering the Paramitas, all seven Principles of the aspirant become purified and perfect and he becomes an Adept concluding the evolution on this earth. After crossing the seventh portal, the gate of final knowledge, he chooses the Secret and Sacred Path of Woe—'mental woe for living dead,' that is, he helps mankind to become free from miseries. He has earned the right to Nirvana (*Dharmakaya*) but renounces it and opts for *Nirmanakaya* to enable him to help the humanity. The path of donning *Nirmanakaya* that is foregoing eternal bliss of Nirvana for self in order to help on man's salvation is the supreme, final step—the highest on renunciation's path. This is also mentioned as 'Arya path, the path of Buddhas of Perfection' (V. 302). On this path the person is no more *Shrotapatti* but becomes a Bodhisattva and having renounced *Dharmakaya*, builds a *Nirmanakaya* for himself. He remains unselfish till the endless end like Buddha of Compassion. To follow such an ideal requires great courage to renounce the peace and bliss of liberation for labour and woe. This Secret Way of renunciation for the sake of suffering fellow men leads to sweeter fruits of long and bitter duty and to *Paranirvanic* bliss—but at the close of innumerable kalpas. The Adept having attained this stage follows the step of holy Tathagata (Buddha) and gives his powers and Prajna for benefit of humanity. He has won the super human knowledge and Deva wisdom. The exalted nature

of this stage of the Adept and tremendous benefits flowing from it, to humanity and entire creation, is described in beautiful and inspiring words of metaphors in the *The Voice of the Silence*, summarized as under:

“... all Nature thrills with joyous awe and feels subdued and a mysterious whisper calls out that a Master of the Day (whole manavantara) has arisen. Such a person now becomes a white pillar, his mind becomes calm like a boundless ocean and he becomes holder of life and death. He becomes a mighty force and above the great Brahma and Indra. He becomes a channel of Alaya. He becomes like fixed star in the heaven giving light to all but taking from none. He also becomes like pure snow in the mountain unaffected by all external happenings but protecting the seeds of wisdom under it. He gets wedged as a stone with countless other stones to form the ‘Guardian Wall’ for protecting humanity. He follows the Arhata path where roots of Tanha are torn out. He becomes the Law of Laws—eternal harmony, Alaya’s Self, the law of love eternal and compassion absolute (V. 281-301). The heaven and earth unite to sing his praise, from the four fold manifested powers of nature i.e., fire, water, earth and wind a chant of love arises and the wordless voice of ALL NATURE in thousand tones proclaims joy to all men of the earth because a pilgrim has returned back from the other shore to help the humanity and that a new Arhat is born” (V. 311-315).

This is the highest ideal of life. It leads from life to beyond life and then back to life in the world and service by each of us to each other and to all beings.

H.P.B. at another place mentions about sixteen Paramitas when she wrote:

“The *Masters* do in proportion to their respective

temperaments and stages of Bodhisatvic development possess such Paramitas, constitute their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our nature to follow and imitate Them. ...Try to realize that progress is made step by step, and each step gained by *heroic* effort. ...Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With each morning’s awakening try to live through the day in harmony with the Higher Self. ‘Try’ is the battle-cry taught by the teacher to each pupil. Naught is expected of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be shining mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once. ...The idea that sinners and not saints are expected to enter the Path is emphatically stated in *The Voice of the Silence*” (H.P.B.: *She being dead yet speaketh*, 11,12—Theosophy Company India).

## Theosophising Our Lives

One of the difficulties under which students of Theosophy labour is the practical and therefore one-sided or distorted view they take of the Wisdom-Religion. For some, Theosophy takes the place of an outworn creed; for others it provides a better field for philosophic speculation; for another class it is the interesting study of a new science which instructs where modern knowledge breaks down; for still others it affords, through the many and varied associations which exist as allied organizations (like TOS, Beauty without Cruelty etc.), avenues of some altruistic work, and further for some others avenues for some rituals like those in Freemasonry and Bharat Samaj Puja. Only a few seem to recognize the synthetic character of Theosophy, viz., that it is the religion of Spirit, free and immortal; that it is the philosophy of the Heart, to be practiced universally by us all the time; that it is the Science of Life which instructs us in self-devised methods of never-dying energies moving in the direction of Universal Self-Consciousness; that it is the Teacher of the Higher Altruism which calls for self-correction and growth from within, on the part of every being, resulting in the growth of all.

The student should recognize to the full two fundamental principles; that Theosophy is a great synthesis of religion, philosophy and science; and that it, as a synthesis, primarily concerns itself, touches and affects the causal forces of the Self producing as effects in myriad forms; then his task will become less difficult.

Such a recognition will inevitably lead him to study every Theosophic truth from three points of view—spirit, mind, matter; also to apply every truth in three distinct spheres of heart, head, hands. Such study and practice will convince him very soon that the synthesis is rooted in and proceeds from within his own spiritual Being, but affects through his actions the deeds of others; through his likes and dislikes, the pleasures and pains of others; through his thoughts, the minds of others; and that in turn he is affected by others. If Theosophy in study reveals itself as a synthesis of religion, philosophy and science, in applying its tenets and doctrines we soon begin to sense that an additional or fourth factor exists—a kind of over-soul, which is Higher Altruism.

Altruism in the Absolute whose three aspects are—the religion to be lived, in terms of the philosophy to be learnt, and the science to be practiced. To practice, to learn, to live, for and as the ALL—is to manifest the Living Power of Theosophy.

The Living Power of Theosophy must become the power by which we live. As we have a material instrument and an energizing mind, and as we are in being spiritual, we must live as spiritual beings our Religion of Joyous Immortality which ensouls and illumines the mind. Aided by the philosophy of Theosophy we must let that mind energize our house of flesh, so that the latter is no more a place of pleasure, but a Temple of the Living God, the Ruler who rules from within.

Maha Chohan in his letter, which is considered as charter for the Theosophical society, said; “Theo-sophia, Divine Wisdom is synonym of truth. For our doctrine to practically react on the so called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize knowledge of theosophy. It is not the individual and

determined purpose of attaining oneself Nirvana, (the culmination of all knowledge and absolute wisdom) which is, after all only an exalted and glorious *selfishness*, but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist. ...Theosophical society was chosen as the corner stone, the foundation of the future religion of humanity. To achieve the proposed object a greater, wiser, and specially a more benevolent intermingling of the high and the low, of the alpha and the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised 'nigger' brothers."

In a letter (ML 30, p. 95) to A. P. Sinnett, H.P.B. says that; "The 'Brothers' (Mahatmas) desire me to inform one and all of you, *natives*, that unless a man is prepared to become a thorough theosophist i.e., to do as D.Mavalankar did, –give up entirely caste, his old superstitions and show himself a true reformer (specially in the case of child marriage) he will remain simply a member of the Society with no hope whatever of ever hearing from us."

One of the Mahatma letters says; "The crest wave of intellectual advance must be taken hold of and guided into spirituality."

Above statements give basic clues to the direction of theosophising our lives, which may be considered as:

- To realize and practice true brotherhood of humanity without any distinction in all our mundane activities. More advanced one is in knowledge, strength and riches; more is his responsibility to help the weaker brothers/sisters and also the sub-human kingdoms

voluntarily and spontaneously.

- To guide human intellect, which is progressing very fast, towards spiritual direction. This should be done by propagating theosophical ethics, awareness of divine immutable laws of nature like those of Karma, Reincarnation, Unity, Harmony etc., so as to bring actions of our brothers and sisters and also our own in accordance with these laws.
- To give up all divisive beliefs like those of caste, race, sect etc., and also superstitions in believing some personal deity whose invocation can change the effects of our karma.
- To associate with and assist some genuine social reform work for benefit of all.

In all our efforts for the above, attitude of selflessness, self-sacrificing and self-forgetfulness must be the rule. Unselfishness should be the real keynote.

**The Theosophist:** We also get clear ideas regarding what should be done for theosophising our life from several descriptions of a 'Theosophist'.

While describing a Theosophist it is said that; "Any person of average intellectual capacities, and a leaning towards the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer – is a Theosophist. Theosophist is, who Theosophy does."

A true Theosophist must put in practice the loftiest moral

ideal, must strive to realize his unity with the whole humanity, and work ceaselessly for others. The fundamentals of principles of Theosophy are of no value unless they are applied in daily life activities. The end of man is an action and not a thought, though it were the noblest.

In *The Key to the Theosophy*, duty has been defined as that which is due to humanity, to our fellowmen, neighbours, family, and specially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and morally bankrupts in our next incarnation. Theosophy is quintessence of duty.

**Four links of golden chain** –universal Unity and causation; Human solidarity; the Law of Karma and Re-incarnation should bind humanity into one family, one universal Brotherhood.

The action of one reacts on lives of all–this is true scientific idea. Therefore it is only by all practicing in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. In this action and interaction each should live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

We have to realize under law of causation that every mean and selfish action sends us backwards and not forward, while every noble thought and every unselfish deed are stepping stones to the higher and more glorious planes of being.

Altruism is an integral part of self-development but

discrimination needs to be applied. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

Our actions have to be guided by the dictates of our “the still small voice”, the conscience, our spiritual intuition.

We need not be afraid of our weaknesses. Out of failures must come the power of repentance; out of success the power of service. Every failure can be turned into success, and every success into Soul-Power. H.P.B. taught to build a firm foundation for our pledge or promise, thus: “Every pledge or promise unless built upon four pillars–absolute sincerity, unflinching determination, unselfishness of purpose, and moral power, which makes the fourth support and equipoise the three other pillars–is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.” As can be seen, Moral Power is indispensable in the living of the soul-life and in serving all souls.

In practicing charity there should be personal exertion for others, personal mercy and kindness; personal interest in the welfare of those who suffer; personal sympathy, forethought and assistance in their troubles and needs.

While treating with an offender, theosophists should follow the line of action which shall result first in harmony now and forever, and second, in the reduction of the general sum of hate and opposition in thought or act which now darkens the world. The Master K. H., once writing to Mr. Sinnett in *The Occult World*, and speaking for his whole order and not for himself only, distinctly wrote that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both, and that such acts tend to destruction instead of construction. ...Entire charity, constant

forgiveness towards the offender will reduce hate and disharmony.

Violating the laws of physics causes us physical harm, i.e., your hand burns, leg breaks or muscle tears. Just so, breaking the laws of morality damages our moral and mental being. The damage to body is limited to this life, whereas the disease of moral nature we carry from life to life, until we cure them through right morality. Revenge and hate most violently disturb the harmony on the inner, real plane of existence, and the consequences of which bear heavily on everyone.

The Sufi Saint's definition of forgiveness is that "it is the fragrance that flowers give when they are crushed," and this confirms the injunction of angel Jibriel (or Gabriel) to Prophet Mohammad, that "Allah commands you to forgive those who wronged you, give to those who deprived you, and keep relations with those who cut themselves off from you." When Jesus was asked whether one should even forgive the seventh transgression of one's enemy, the unequivocal response was, "I say not unto thee seven times: but until seventy seven times."

Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brothers, and to pass the gentlest sentence possible upon those who err. A Theosophist should never forget what is due to the shortcomings and infirmities of human nature.

The student-aspirants have to gradually come to the stage of walking the Path of Sacrifice, by ceasing to claim their rights. When we feel hurt and wounded, and imagine that our rights were trampled under foot by friends, co-students or helpers, we are not yet ready to tread the Path of Sacrifice. Let us not ask what Theosophy has done for us, but try only to find out what we have done for Theosophy. We should be ready to undertake our

duties with knowledge and responsibility. "The first *duty* taught in Occultism is to do one's duty unflinchingly *by every duty.*" When we perform our duties whole-heartedly, we pay for our karmic debts, daily, hourly, yearly. It is the careful and cheerful performance of our duties which paves the way for walking the Path of Sacrifice, "giving to others *more* than to oneself." The necessary and sufficient condition for the furtherance of Cause is the brotherly feeling.

No theosophist should place his personal vanity or feelings, above those of his society as a body.

He who does not practice altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself, he who neglects to help his brother man, of whatever race, nation, or creed, wherever and whenever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, and does not undertake his defence as he would undertake his own, is no Theosophist.

Every Theosophist is bound to do his utmost to help on, by all means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life.

The duty of a theosophist is to put into practice the loftiest moral ideas and to drink without murmur up to its last bitter dregs whatever the cup of life may hold for him.

He who studies Theosophy profoundly, and enters into its spirit, enters thereby into a new type of a University. A University is supposed to be a place where the totality of thought, feeling and action is surveyed as a *universitas*, a

totality. Through Theosophy, the Theosophist comes to the centre, whatever may be his limitations in the beginning through any lack of education; through Theosophy, he becomes a man of the highest culture.

Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with ‘an inspiration of his own’ to solve the universal problems.

This transformation takes place when he discovers the light which dwells within him. When the Theosophist has lit the lamp within, he then feeds it with the oil which he extracts from every nation, from every culture, from science, religion, art, business, and all that is best in Internationalism. All possible activities of mankind give him the oil with which to feed his flame, and to make it shine out in ever widening circle. It is then that he knows that his light is not for himself, but for all. He has become both Theosophist and Artist. Such a truly cultured man or woman passes beyond the boundaries of race, creed, sex, caste and colour.

**Kingly Science:** Practice of theosophy is called *Raja-Yoga* which has three components: study, meditation and service—which are integrated into one whole. By study of theosophical doctrine and teachings we accelerate development of mental body. But subjects studied by us must not become abstractions with no bearing on human problems or our own individual problems. The study must open our mind to essentials and then only transforming effect will come. By meditating on theosophical principles and statements, we raise our consciousness to higher levels. Meditation is silent and

unuttered prayer for the Universal Supreme. By service of giving pearls of theosophical wisdom to needy hungry souls we help them and also the humanity on evolutionary path.

To reach liberation, enlightenment or salvation—which is health, wholeness, and holiness—these three things are needed: study, that we may learn; meditation, that we may understand; and service, that we may come to Self-Knowledge.

There is no living Theosophy or theosophising our life without all three aspects; study, meditation and service.

**Selfless Service** has to be rendered at all level i.e., physical, psychic, mental and spiritual. In a letter (ML 15, p. 49) Mahatma has said that humanity is a great orphan and that there is hope for man *only in man*. Highest ideal for man is selfless service for helping others. He is the greatest who serves best.

*The Voice of the Silence* says;

- Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun (v.59).
- Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer’s eye. But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed (v.60-61).
- To live to benefit mankind is the first step. To practise the six glorious virtues is the second (v.144).

*The Key to the Theosophy* says that theosophy has several aims. But most important of all are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. The former is more important than the

latter. Theosophy has to inculcate ethics; it has to purify soul, if it would relieve the physical body, whose ailments, save cases of accidents, are hereditary.

It is mentioned in *Light on the Path* that there are three absolute Truths regarding; immortality of human soul, principle of indwelling life being eternally beneficent, and each man being his own absolute law giver. These Truths should be fed to the hungry soul.

We may consider—what is theosophical service? How do we live to benefit mankind? As there are many techniques of study and many forms of meditations, so too there are many avenues of service, and they are all good. But if we try to follow every possible form of technique of study, we will never learn anything. If we try to follow every possible form of meditation, we will never understand anything. And if we try to walk every possible path of service, we will never get anywhere.

H. P. Blavatsky has addressed this question in a 1888 letter to the convention of the American Section:

“Theosophists are necessarily the friends of all movements in the world, whether intellectual or simply practical for the amelioration of the condition of mankind. We are friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and

much more difficult work to do.”

That ‘larger, more important, and much more difficult work’ is the dissemination of the theosophical view.

Christianity enjoins on those who follow its faith, works of mercy—things to be done for the body or soul of a person in need. There are seven works of corporal mercy: feed the hungry, give drink to the thirsty, cloth the naked, harbour the homeless, attend the sick, visit the imprisoned, and ransom the captive. There are also seven works of spiritual mercy: instruct the ignorant, counsel the doubtful, admonish the sinner, be patient with the wrong-doer, forgive the offensive, comfort the afflicted, and pray for the living and the dead. Both sorts of work are good, but as Christ asked rhetorically in the *Sermon on the Mount*, ‘Is not the life more important than the food?’ (*Matt.* 6.25).

Krishna in *The Bhagavad Gita* says, ‘Better than the sacrifice of any objects is the sacrifice of wisdom (*Jnana-yajna*)’ (IV, 33).

‘And he who shall study this sacred dialogue of ours, by him I shall be worshiped with the sacrifice of wisdom (*Jnana-yajna*). Such is My mind’ (XVIII, 70).

Hunger, homelessness, injustice, and oppression are symptoms of a disease. Symptoms need to be treated, but if the cause of those symptoms is not cured, any treatment of them will be at best temporary and ultimately ineffective. The cause of human disease is ignorance of our true nature and of our purpose in the world of *samsara*. The only cure for the disease and the only sure alleviation of its symptoms is to awake from the nightmare of separateness and selfishness to the daylight of unity and altruism.

Effecting that cure is the purpose of theosophical service.

As *At the Feet of the Master* says:

‘In all the world there are only two kinds of people: those who know, and those who do not know: and this knowledge is the thing which matters.’ This knowledge is of God’s plan for men—or of Divine Plan.

Theosophical service is spreading knowledge of divine plan for humanity, knowledge of the Ancient Wisdom.

*At the Feet of the Master* also says:

‘You must distinguish not only the useful from the useless, but the more useful from the less useful. To feed the poor is good and noble and useful work; yet to feed their souls is nobler and more useful than to feed their bodies. Any rich man can feed the body, but only those who know can feed the soul. If you know, it is your duty to help others to know.’

Those words do not imply any arrogance of knowledge. We can help others to the extent that we know and knowledge has no limits. *At the Feet of the Master* continues:

‘However wise you may be already, on this Path you have much to learn; so much that here also there must be discrimination, and you must think carefully what is worth learning. All knowledge is useful, and one day you will have all knowledge, but while you have only part, take care that it is the most useful part. ...Study then, but study first that which will most help you to help others.’

We seek to know and to understand in order that we may serve.

Let us take to heart these words of H.P.B. which remind us

of our work in the world: “What we should seek is to bring some peace on earth to the hearts of those who suffer, by lifting for them a corner of the veil which hides from them divine truth. Let the strong point the way to the weak and help them to climb the steep slope of existence. Let them turn their gaze upon the Beacon-light which shines upon the horizon, beyond the mysterious and uncharted sea of Theosophical Sciences, like a new star of Bethlehem, and let the disinherited ones of life recover hope.”

If the companions treading the path of discipleship, which is the path of tests and trials, move in amity, faith and devotion, then they will pass their tests and overcome their trials. Disciples learning the Law of the Heart will not succeed if they fail to help others also to succeed. For, the Law of Heart Doctrine will try our Love and test our lust; try our Patience and test our anger; try our Generosity and test our greed.

To the occultist there is no choice between right and wrong; he is bound to do right at whatever cost and at whatever sacrifice. He cannot as some others do, hesitate between the course which is one with the divine will and the course that goes against it.

Hold on, and hold fast, to the Truth and to the Way you have already known. The clouds are bound to lift, and never forget that the very hardness of the Law is but seemingly so and under it are hidden its mercy and compassion. You are not alone. There are others who are fighting with *their* lower nature as you are with yours. All of us are in good company. Be just and also patient with yourself. Never think that you are without the aid of thoughtful friends; as you remain calm and positive and pure there will come to you the strength and the vitality to live Theosophically and to serve selflessly.

Brahma-like we must create faith by self-knowledge and self-examination—know what is true in us and increase our faith in it. Vishnu-like we must maintain the faith in being and not die. Shiva-like we must change within and make our faith more and more enlightened. Thus we grow within the heart. Because others have done this, it becomes less difficult for us. We see our own links in the *Guruparampara* chain (*The Theosophical Movement*, May 2021, p.16 &17).

**Teaching and Preaching Theosophy** is essential part of theosophical service.

In *Isis Unveiled* it is stated that, “Magical (Spiritual), power exists in each man and those few to practice them who feel call to teach and are ready to pay the price of discipline and self-conquest which their development exacts.” It indicates that spiritual power can manifest only when we sincerely and willfully teach what we know to be true with utmost discipline and selflessness with only object of benefiting others by helping them in dispelling their ignorance.

In *The Key to Theosophy* to a question by an enquirer—Is it the duty of every member (of Theosophical Society) to teach others and preach Theosophy, the reply given is: ‘It is indeed. No fellow has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself. And also it is not until a man begins to try to teach others that he discovers his own ignorance and tries to remove it.’

We are told that, “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.” By teaching others the wisdom what we have gained, we help ourselves and also others

to become such co-workers.

In order to make our study of Theosophy fruitful for ourselves and useful to others—we should learn with accuracy, understand with an open mind, apply and teach with a dedicated heart and then result will be wise service of our fellowmen.

A Master of Wisdom wrote; “It is not enough that you should set the example of a pure, virtuous life and a tolerant spirit—this is but negative goodness. You should even as a simple member learn that you may teach, acquire spiritual knowledge and strength that the weak may lean upon you and the sorrowing victims of ignorance learn from you the cause and remedy of their pain. If you choose you may make your home one of the most important centres of spiritual influence in the world.”

Just like fountain overflows in a natural way, so while giving our knowledge to others it should be an effortless and natural action.

**Service as Sacrifice:** The whole universe has come into existence and is sustained because of sacrifice. The descent of Spirit into matter is an act of sacrifice. Whole creation and evolution is sustained by sacrifice as mentioned in *The Bhagavad Gita*. It is also stated that *yajna* or sacrifice is naval of the universe. Man being integral part of the chain of evolution can not isolate from the process of self-sacrifice except at the cost of his peril. Our survival and development are dependent on many other human beings, animals, plants, minerals and also angelic kingdoms. In return, we must also contribute our mite to serve these kingdoms of nature by not harming any being/thing and being kind, compassionate and helpful to all.

We must send our ennobling thoughts for the benefit of all and specially those in distress. We should study nature's laws and live according to these laws.

A feeling of friendly sympathy towards the animals, the plants and even the minerals, and towards the nature spirits and the *devas*, is important for the progress of man. Nature is composed of life as well as matter, and it is through sympathetic feeling that life becomes known, and harmonized with human life.

### **Theosophy, a synthesis of Religion, Science and Philosophy**

A truly religious attitude expresses in the form of complete giving. It is a spirit that gives itself totally without reservation, whether to an ideal or truth or whatever else may attract it. Religion consists in the action of the total being of man, of a nature that radiates a certain light in which what is beautiful in object of love or devotion is perceived. Being 'full of devotion' implies a complete commitment of one's being to the welfare of all.

A truly scientific attitude is to be objective, confronting the facts at physical, psychological and mental levels. It is holding oneself together, containing oneself, submitting oneself to the discipline of truth, receiving the truth into oneself without going side ways. One has to be objective with regard to the whole of Nature. It is possible to come to condition of pure knowing, not mixed up with any notions.

Philosophy is really a system of thought based upon actual facts, the facts of physical nature as well as the facts pertaining to the psychic being of man. The facts perceived by us are ordered in a certain way, which is in harmony with those facts.

Theosophic life consists in finding of the infinite in the finite every time and in every circumstance. Thought, Love or Will applied to any experience soon reveals its divine value.

In theosophising our lives, we must have such religious, scientific and philosophic attitude.

### **Regeneration and Reformation of Human and Society**

The mind of human race is in the throes of a change. Shaken by the enormous social injustice and ecological disasters wrought all over the globe by the modern idea of progress based on materialistic aims, there can be seen everywhere clear signs of conscientious protest against the modern politico-economic theories, and a demand for a more just and compassionate world order. Our ways of theosophising the life must aid towards such world order.

The creed of theosophy is loyalty to Truth, and its ritual 'To honour every truth by use.' Our approach of practicing theosophy must be one which leads us to realize the truth of Unity.

What humanity needs is the awareness, a state of mind in which there is no division which only can make regeneration possible.

*Isha Upanishad* says that in manifested world every thing, moving, not moving etc.,—is the dwelling place of a Divine Power or Energy. Experience with restraint. Don't go about grasping at things, not only physically, but mentally. Let us not be greedy or utilitarian, in small or big ways, and then we might be in contact with that energy.

H.P.B. wrote, 'Meditation, abstinence, the observation of moral duties, gentle thoughts, good deeds and kind words, as goodwill to all and entire oblivion of self, are the most

efficacious means of attaining knowledge and preparing for the reception of higher wisdom.’

We have before us enormous task of becoming humane human; the task of choice, based on wisdom, the need to know our totality. Each difficulty we face is commensurate with our own destiny, both as a result of past actions (*karma*) and in preparation of our future work (*dharma*). If we try to live in accordance with the guideposts indicated in theosophical teachings and work for welfare of all, then divine voice will be heard in our voices, divine thoughts will be reflected in our thinking, divine actions revealed in our actions, divine presence perceived in our presence as we seek to bring light and love and peace into every human heart.

The reverent attitude towards all experiences is the Theosophic life.

The ideal human perfection is no dream, but a law of divine nature; and that, had mankind to wait even millions of years, still it must some day reach and become a race of gods.

According to our thoughts and actions based on ideas we hold, we create conditions of life, individual, social, or global, good or bad as they may be. Thinking and acting from a higher basis of thought, arising from a true understanding of life and life’s purpose will enable us to create better and happier conditions of life. This is the key to all true reforms.

We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. If this be our real rule it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what acts we commit and are always clearing up our view of duty as we proceed.

The proof of theosophical learning and work is in the

growth of understanding, affection, serenity, sensitivity, and openness, not only towards other human beings, but towards all –the little blade of grass, the birds, and creatures of every kind. We must handle even so called inanimate objects with care and affection because lives in such objects and their evolution get affected by our feelings and emotions. We must perceive divinity in everything and everywhere.

The phrase ‘Theosophising our lives’ covers our duty, be the centre of our consciousness where it may. But at each stage we must build into our lives the essence of our highest achievement. The circumstances of life are of little importance. What matters is our effort and capacity to extract the nectar whereby we grow, the *aqua vitae*.

**The Great Ideals:** The entire theosophical journey is from self to Self where our self, the personality expands into the Self, the higher Self and then to the SELF, the Universal Soul or Universal Consciousness. Then there is centre every where and circumference nowhere.

Theosophy can only find objective expression in all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity and, brotherly love.

When mutual service becomes the recognized law of human life, every man will be a steward, not an owner and will hold all his possessions—spiritual, intellectual, moral, physical as the common wealth which he joyfully administers for common good. Only when that is reached will the One Will be done below as it is done above—by them who know that perfect freedom is only found in perfect service.

It is mentioned that Theosophy has existed eternally and

so it will ever exist, because Theosophy is synonymous with EVERLASTING TRUTH.

By practicing principles and teachings of Theosophy great mass of thinking and intelligent people would become 'large-minded' and 'large-hearted' with noble ideas of Religion, Duty, and Philanthropy. Slowly but surely the iron fetters of creeds and dogmas, of social and caste prejudices would burst asunder; racial and national antipathies and barriers would break down, and the way to the practical realization of the brotherhood of all men will open.

Our practice of study, meditation and service should lead us to the Heart of the Wisdom which brings the Peace that passes understanding and the Compassion that encompasses the whole mind of the Race.

These are great ideals towards which all our thoughts, feelings and deeds must orient in order to theosophise our lives.

## Universal Brotherhood—Our Dharma

### Introduction

The first Object of the Theosophical Society is to form a nucleus of Universal Brotherhood without any distinction of race, creed, sex, caste or colour. The Adepts who inspired the founding of the Theosophical Society gave fundamental importance to this object of the society and it is evidenced by several letters of the Mahatmas. "The Chiefs want a 'Brotherhood of Humanity,' a real Universal Fraternity started: an institution which would make itself known throughout the world and arrest the attention of the highest minds" (ML12, p. 39). The Adepts sometimes lament at the failure of the early members of the TS to grasp the true intent of the first object. In 1880, Mahatma K. H. wrote:

"The term Universal Brotherhood is no idle phrase.' For, said the Master: 'Humanity in the mass has a paramount claim upon us. ...It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for the mankind; and it is the aspiration of the *true* Adept' (ML5, p. 20).

Thus The Universal Brotherhood is the Master's leading principle of action and ideal.

### Universal Brotherhood and The Dharma

The term 'Dharma' is used in several senses. Three main senses in which it is used are: Attributes or *gunas*, Duty, and

Religion. Universal Brotherhood is in reality the prime attribute or inherent *guna* of humanity, its realization and practice is the paramount duty of individual human beings and in real religious sense it is establishing proper relation with all beings for their welfare.

First sloka of *The Bhagavad Gita* begins with the phrase *dharmkshetre kurukshetre*, i.e., field of dharma and field of karma. The man should perform karma or actions in accordance with his dharma of brotherhood.

Since all souls are divine, all souls are equal. There are young souls and old souls, but all are brothers. In spite of every difference of birth, capacity, environment; of race, creed, sex, caste or colour; of goodness or wickedness—all men form an indivisible brotherhood. All of us, high or low, ignorant or wise, make a chain, and the stronger grow by helping the weaker. Brotherhood is the law of growth for all men.

But the Brotherhood extends to all animals, birds, fishes, even the plants, mountains and seas. We grow by our unity with all things. The Divine Nature, which is latent in them as in us, helps our inherent Divinity to step forth in its beauty.

Unity is the Principle, Oneness is the Concept and Brotherhood is the Activity. Formation of a nucleus of Universal Brotherhood of Humanity without any distinction whatsoever, is the Action Plan of the Society, and it will be seen as a Concept (One Fundamental Law in Nature) and a Principle in its abstract too, as the horizon of our understanding expands.

In *The Secret Doctrine*, Blavatsky mentions about One Fundamental Law: ‘The radical unity of the ultimate essence of each constituent part of compounds in Nature—from star to mineral atom, from the highest Dhyani-Chohan to the smallest infusoria, in the fullest acceptance of the term, and whether

applied to the spiritual, intellectual or physical worlds—this is the one fundamental law in Occult Science.’

The Third Fundamental Proposition affirms: “The fundamental identity of all Souls with the Universal Over-Soul.” This is the basis of the Theosophical Society’s first Object, which speaks of the fundamental unity of all peoples through its concept of universal brotherhood without any distinction. The essential genetic unity of all humanity is affirmed by the biological sciences. The identity of all souls with the Universal Over-Soul, echoes the subtle interconnectedness of everything in the universe proposed by the quantum physicist David Bohm, who derived the idea from his theoretical studies in quantum mechanics. Thus we can contemplate the essential unity not only of all humanity, but of all life, and indeed of the Earth itself as in the Gaia concept, and beyond that of the whole vast Universe. Similar ideas are expressed by biologists, Reaney, Kauffmann and Birch.

It must be seen that Brotherhood is a factor in nature, rooted in the One Life whereof we are all partakers, uneffaceable by any crime, unescapable by any height of attainment, including the vilest and the noblest, the lowest and the loftiest, the sinner and the saint, an indefeasible birthright, beyond any confiscation. Wherever God is immanent, there brotherhood exists.

Let it never be forgotten that all life is one, even though its forms must sometimes seem to clash.

We speak about ‘my consciousness’, ‘your consciousness’ but these are differences that we make in our ignorance. For, fundamentally, life is one and consciousness is one, even though it is divided as we think, into a part that belongs to me and another that belongs to someone else.

The Universal Tree springs from one root and puts out branches and branchlets so that it embraces all things and is one with all things.

One of the four great statements in the *Upanishads* is; *Aham Brahmasmi, tadvva tum asi* meaning that I am Brahman, you are That (Brahman). 'All is One Brahman without the second' is another exalted idea reflected in teachings of great *Upanishadas*.

According to *Astavakra*, there is but one Reality, the infinite, indivisible self which is knowledge absolute, Bliss absolute. The realization of the Self is the only *summum bonum* (the highest good) and in this alone does life find its fulfillment.

Jesus Christ said, "All ye are children of God."

In *The Secret Doctrine*, when the Guru asks the pupil what he sees, the disciple sees one Flame and countless undetached sparks shining in it and that this spark-light burning within him is in no way different from such lights burning in Brother Men, though bondage of karma and bodies create delusion of separateness. The ignorant look upon them as separate, but by the wise they are seen as one Flame.

The great saints or gurus have a far exalted definition of self, namely, "*Vasudhavi Kutumbakam*," or the whole word or earth is their family—which is an ancient saying.

### **Why Brotherhood has been given prime importance?**

It is the love of Humanity which to the Masters is of the highest importance; and that individual the most unselfish who, free of desire for personal gain or place, helps, at best he may, mankind to move towards compassionate, universal, unselfish brotherhood. The Master K. H.'s words on this should be cherished and practiced by each one of us. He said: 'Until

final emancipation reabsorbs the Ego it must be conscious of the purest sympathies called out by the esthetic effects of high art, its tenderest cords to respond to the call of the holier and nobler *human* attachments. Of course, the greater the progress towards deliverance the less will this be the case, until, to crown all, human and purely individual personal feelings—blood ties and friendships, patriotism and race predilection—all will give way, to become blended with one universal feeling, the only true and holy, the only unselfish and eternal one—Love, an immense Love for humanity—as a *Whole*. For it is humanity which is the great Orphan, the only disinherited one upon this earth. ...And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare (ML 15, p. 48-49).' Further he said... 'in their Brotherhood all personalities sink into one idea—absolute right and absolute practical justice for all' (ML 120, p. 412). And 'Absolute justice' makes no difference between the many and the few persons and things.

Universal morality is to be based on Universal Brotherhood. The ethics must have a basis not in fear, not in command, not in statute law, but in the man himself. And when he knows that he is united with everyone else, and is responsible for the progress of his brother, he will then come to act according to right ethics.

Without realizing Universal Brotherhood and sincerely practicing it, all other knowledge may be harmful, even dangerous to human society.

It has been realized by seers and wise people of every civilization and culture right from the ancient days that the whole of humanity can progress only by mutual help, especially the help by the stronger to the weaker is a must, just like for the progress of a family unit, an elder or stronger must help its

younger or weaker members. In fact one great sage rightly said that the whole humanity is like one body only and various humans are its different organs; if different organs of our body start quarrelling among themselves, naturally the whole body would be in misery; a human being cannot expect help from any outside agency like angels, gods etc.; and only a man can help another man. And if a person, even though having the necessary capacity, fails to help the other in need, that is the greatest sin.

All sages say that separateness is both a great illusion and the real ignorance of man, and that it is the source of all troubles of humanity.

“Small souls enquire, ‘Belongs this man to our class, kith or clan?’  
But larger-hearted men embrace as brothers all human beings.”

The uniqueness of individual units of humanity leading to diversity with underlying unity is the law of nature. Diversity in cultures, thinking and religious beliefs is like a multi-coloured spectrum of the same beam of white light passed through a prism. The apparent diversity among human societies, like different colours of a rainbow, should be celebrated rather than disputed by people.

*“Recognition of the unique value of every living being,  
Expresses itself in reverence for life, compassion for all,  
Sympathy with the need of all individuals to find truth  
For themselves, and respect for all traditions.”*

### **Brotherhood and Unity in Religious teachings**

All religions begin by declaring the Unity of God, so they end by proclaiming the Brotherhood of Man. In fact, the two truths are inseparable, the second being implicit in the first. Life, then each form it animates must be linked indissolubly

with every other form it similarly animates. All forms make but one body, of which the life is God. Hence religions have ever loved to use the simile of the human body as representing the whole company of the faithful. ...As an injury inflicted on any organ of the body injures the whole body, so is a wrong done to one member of the body of Humanity does wrong to the whole race. None may separate himself from this intimate union; none may stand apart and seek to live alone; born into the human family, we must all live in it; Brotherhood is a fact in nature, and from it there is no escape.

So long as man knows himself as a body rather than as a Spirit, so long must Brotherhood remain unrealised. But when man begins to know himself as a Spirit rather than as a body, he realises that sharing and giving is the condition of growth and power; spiritual riches increase in the using, they do not perish; as they are given away they multiply; as they are shared they are more thoroughly possessed and assimilated. Hence Brotherhood must have its roots in Spirit, and spread onwards through the intellectual and emotional realms, until it finally asserts itself in the material; it can never be made by legislation imposed from without; it must triumph by Spirit, out-welling from within.

*The Brotherhood of Man or Humanity*—has been described variously in the scriptures of all religions, like:

#### *Hindu*

Sages look equally on a Brahmana adorned with learning and humility, a cow, an elephant, and even a dog and an outcaste (*The Bhagavad Gita*, V, 18).

The self harmonized by Yoga, seeth the SELF abiding in all beings, all beings in the SELF; everywhere he seeth the same

(Ibid., VI, 29).

He who befriendeth all creatures, his name is Brahmana (*Manusmriti:II, 87*).

He who thus seeth the Self in all beings, by his own Self, he realises the equality of all, and attaineth to the supreme state of Brahman (*Manusmriti: XII, 125*).

This one Universal Inner Self of all beings becometh separate individual self for each form (*Katha Upanishad: V, 10*).

Swami Vivekanada in his talks on *Practical Vedanta* says that the only and the first thing to teach in religion is the truth of 'oneness of all' to ourselves and to others. He also adds that according to Vedanta, when a man has arrived at that perception (of oneness), he has become free, and he is the only man who is fit to live in this world. Others are not.

*Zoroastrian:*

If I have committed any sin against the law of brotherhood in relation to my father, mother, sister, brother, mate or children; in relation to my leader, my next-of-kin and acquaintances; my co-citizens, partners, neighbours, my own townsmen and my servants—then I repent and pray for pardon (*Patet Pashemani*).

*Buddhist*

As a mother at the risk of her life watches over her own child, her only child, so also let everyone cultivate a boundless (friendly) mind towards all beings. And let him cultivate goodwill towards all the world, a boundless (friendly) mind, above and below and across, unobstructed, without hatred, without enmity (*Mettasutta: 7, 8*).

*Hebrew*

They shall beat their swords into ploughshares, and their spears into pruning-books; nation shall not lift up a sword against nation, neither shall they learn war any more (*Micah, iv, 3*).

Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother? (*Malachi, ii, 10*).

*Christianity*

One is your Master, even Christ; and all ye are brethren (*S. Matthew, xxiii, 8*).

God ... hath made of one blood all nations of men for to dwell on all the face of the earth. ...We are the offspring of God (*Acts., xvii, 24, 26, 29*).

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus (*Galtians, iii, 28*; see *Colossians, iii, 11*).

*Islam*

Righteousness is one who gives wealth, for His love, to kindred and orphans and the poor, and the son of the road, and beggars, and those in captivity (*Al Quran, ii, 172*).

No man is true believer unless he desireth for his brother that which he desireth for himself (*The Sayings of Muhammad, p. 1*).

### **Basis of Brotherhood and its Effects**

The concept of universal Brotherhood rests upon the idea of One Life, the fact that all humanity shares a common life. In

an interview with Charles Johnston, H. P. Blavatsky stated: "... Universal Brotherhood rests upon the common soul. It is because there is one soul common to all men, that brotherhood, or even common understanding is possible. Bring men to rest on that, and they will be safe. There is a divine power in every man which is to rule his life, and which no one can influence for evil, not even the greatest magician. Let men bring their lives under its guidance, and they have nothing to fear from man or devil" (CW VIII: 408). She also characterized this essential brotherhood as "kinship which exists on the plane of the higher self," not on the outer or physical self. She felt that if this view of kinship is universally accepted, most social evils and international conflicts would disappear.

True happiness is experienced when we forget ourselves in helping others or in doing good job without any self-interest. Research has shown that happiest people tend to think of others, not just themselves.

In *The Secret Doctrine*, H.P.B. mentions about etheric force to come in future. She has written that it would be at its appointed place and time when real brotherhood is realized. This gives a hint that the advancement of science for welfare of humanity is also dependent upon the practice of brotherhood.

### **Points to practice Universal Brotherhood**

Some important points and statements for practicing the Universal Brotherhood are given below:

- No back-biting, no ill-will, no envy, no jealousy, no contempt, no anger, no gossip. What hurts one ought to hurt the other. That which rejoices A, must fill B with pleasure.
- One fundamental Law of Unity to be comprehended,

to start with, at the intellectual level and when coupled by 'perfect unselfishness' and supplemented by unstinted 'altruistic tendency', the doors to Intuition open and an understanding at the Buddhic level arrives. The key for this exercise, as pointed out by Madame Blavatsky, is, the Aspirant (the one who prepares himself to Know, to Dare, to Will and be Silent).

- "Look to the future; see to it that the continual performance of duty under the guidance of a well-developed Intuition shall keep the balance well poised. Strive towards the Light, all of you brave warriors for the Truth, but do not let selfishness penetrate into your ranks, for it is unselfishness alone that throws open all the doors and windows of the inner tabernacle and leaves them unshut" (K. H.).
- Study the genesis of worlds, Gods, Powers and Man, This will enable the student to grasp the true import of that much used and often misunderstood term "Universal Brotherhood."
- The life of poverty (without the stigma of insolvency) is a way of life and becomes a means to reach the goal. Poverty is a legitimate means to achieve humility of spirit and becomes a gesture by which the man acknowledges his kinship with large masses of men.
- No plan that stems from out the spaceless Soul can base itself on any principles save those of Brotherhood, Altruism and Sacrifice. Not one of these but reflects the other two. These are the "means" to open the gates to fulfillment. In the final analysis,

these three are both “ends” and “means”; the goal, the resting place, the asylum and the friend of him, of the mystic and the fast-moving Soul.

- In a communication, Master informs that, “unless a man is prepared to become a thorough theosophist i.e., to give up entirely caste, his old superstitions and show himself a true reformer (especially in the case of child marriage) he will remain simply a member of the Society with no hope whatever of ever hearing from us” (ML 30, p. 95 - H.P.B.’s letter of November 4, 1881 incorporating Mahatma M’s dictation).
- A message to members of TS from an elder Brother says, “Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise and strong compassion, giving even more as those to whom your compassion is due are more and more behind you on the pathway of Life. Be very tender to little children, yet more tender still to all who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal. Know this truth and live it.”
- Aphorism 5 of *Light on the Path* tells us to ‘kill out all sense of separateness’, and it goes on to say: ‘Do not fancy you can stand aside from the bad man or the foolish man. Remember that the sin and shame of the world are your sin and shame.’
- Two processes will be involved in realizing our true

Self and unity of our Self with Selves of all—Inward and Outward or Contraction and Expansion or Negation and Affirmation. In inward process a man negates successively—he is not his physical body, not his passions and feelings, not the emotional body, not the thoughts, not his mental body—he peels off layers of his personality, then concludes that he is nothing which can be perceived by senses but a Unit of Consciousness and that is the Real man. By deeper thinking this also brings to him the realization that all others are identical units of consciousness. Then in outward process he becomes compassionate to each and every being and thing in contact of which he comes in life. This brings him realization that the real he is One with all others outside, he realizes Oneness of all and that is also the realization that Divinity is everywhere and in every being/thing.

- This is one of the most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and coherence. All separation which exists between individuals, between worlds, between the different poles of universe and of life, the mental and physical fantasy called space, is heresy and a nightmare of the human imagination.
- Regarding selfless service *The Voice of the Silence* makes profound statements; ‘Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.’ (v.59). ‘To live to benefit mankind is the first step. To practise the six glorious virtues is the second.’ (v.144).

- When a man becomes real occultist he becomes only a force for good in the world. There is only one thing left within him, the longing to be of service; only one thing the motive of his being, to be a channel for the great life of God, to enable that life to be scattered more effectively over the world of man and over all worlds where that life exists.
- Life is everywhere; it is to be discovered in all things and no part of the universe can be conceived without it, if that universe is regarded as a coherent whole.
- The theosophical principles of—universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood.
- Let men pass from belief to knowledge, from rites and ceremonies rooted in custom and superstition to the Ritual of Life based on Wisdom and Compassion, to be found in their scriptures. Seek the Way of Life, and remember that religious pride, the sense of religious superiority, the exclusiveness which divides man from man, is irreligion. For this, the study of religions and understanding the real meaning behind words is necessary
- It is important to associate with and assist some genuine social reform work for benefit of all.
- Duty— as defined in *The Key to the Theosophy*—is that which is due to humanity, to our fellowmen, neighbours, family, and specially that which we owe to all those who are poorer and more helpless than we

- are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and morally bankrupts in our next incarnation. Theosophy is quintessence of duty. We should fulfill such duty.
- Man is a creator; by thought he creates words, and the rules of Inner Life demand that he be non-violent in thought and speech; more, that he be loving in recesses of mind and be polite, pleasant and truthful in the use of words. To live the Life requires a calm reflection of and persistent attention to the practice of Universal Brotherhood.
  - We have to pass out of competition into cooperation, out of fighting into brotherliness. We should bring people nearer together to help each other, not separating them off so that they may antagonize each other. That is, we follow the adhesive quality of love, instead of the antagonizing power of hate.
  - True service is spiritual service which seeks to elevate the minds and hearts of people, helping them to change their mode of thinking and living so that peace and harmony may reign supreme in the world.
  - In all our efforts for the above, attitude of selflessness, self-sacrificing and self-forgetfulness must be the rule. Unselfishness should be the real keynote.
  - *A man's job is to make the world a better place to live in, so far as he is able—always remembering the results will be infinitesimal—and to attend to his own soul.*
  - Start thinking: Unity over Self. We're in this together.

- Whatever is holding you down or standing in your way, can be turned into a source of strength—by thinking of people other than yourself. You won't have time to think of your own suffering because there are other people suffering and you're too focused on them.
- Be of service to others. Help yourself by helping them. Becoming better because of it, drawing purpose from it. Embrace this power, this sense of being part of a larger whole.
- Help your fellow humans thrive and survive, contribute your little bit to the universe before it swallows you up, and be happy with that. Lend a hand to others. Be strong for them, and it will make you stronger.

### **Obstructions to Realization of Brotherhood**

Presently differences in race, culture, nationality, ideology, religious beliefs and practices are obstructing desired cooperative efforts. All such differences are simply due to selfishness, whether at individual or society or national levels. In the overall interest of humanity, such selfishness must be eliminated.

The spirit of intolerance has not disappeared and is traceable even in this century, now in politics, now in science, and may yet revisit large sections of humanity. The sectarian and the bigot try to portion out the Absolute and put up barriers to the Infinite.

Theosophy says that the source of all religions is one, which source is divine; but it adds that all religions without exception are overlaid with evil, and are full of corruption. All

are true at the source; all are false on the surface.

The Master laments in one letter saying, "They join the society, and though remaining as stubborn as ever in their old beliefs and superstitions, and having never given up caste or one single of their customs, they, in their selfish exclusiveness, expect to see and converse with us and have our help in all and everything."

Anthropomorphizing the Divine and division of society into numerous castes, sub-castes are also great obstructions in realizing universal brotherhood.

### **Consequences of not practicing Brotherhood**

The study of past history may convince those who are not readily accessible to reasoning, that Brotherhood is, in very truth, a law in nature. Nation after nation, state after state, has fallen into ruin by the ignoring the Brotherhood; where the strong oppress the weak, instead of protecting them; where the rich exploit the poor, instead of aiding them; where the learned despise the ignorant, instead of educating them; there the inexorable finger of nature writes over the civilization: Doomed. But a little while and it has passed away. Only when Brotherhood is practised, shall a civilization rise that shall endure.

If man cannot see himself as an integral part of the vast whole, then must his philosophy of life and the manner in which he sees himself vis-a-vis other men lead him into erroneous ideologies (as regards the ends) and dangerous conclusions (as regards the means).

Problems of poverty, inequality, corruption, religious dogmas, mutual distrust and social prejudices—all due to absence of genuine feeling of universal brotherhood pervade

the human society. This has also resulted into ecological and environmental degradation, production of more and more destructive weapons, and the tendencies of dominance and exploitation of the weak have become almost the very nature of people. Similarly various types of diseases due to wrong life styles affect people everywhere. Sustained, well thought out and cooperative efforts are needed at individual, group, national and global levels to get rid of these problems.

H.P.B. at one time before her death said that the Theosophical Society has succeeded, yet it has failed. The sense of her this statement was that many branches or lodges of TS have been formed, so it has grown for the designated purpose of creating a Nucleus of Universal Brotherhood, but it has failed to inculcate and manifest the spirit of brotherhood among men and women and even among its members. So there is a long way to go.

If we fail to realize and practice real universal brotherhood, the divisive, exploitative, and hateful tendencies will go on increasing in human society which in turn may lead to destruction of our present race and civilization, as it happened in case of Fourth Race, the Atlantean.

### **Conclusion**

Only by practice of genuine brotherhood, there can be harmony in the individual, family, society and the world at large. Such a state is essential for advancement of humanity both in material and spiritual domains.

The goal, the purpose and meaning of life is self-realization, and the Universe exists for the experience and emancipation of the soul. It is a long journey from being an ordinary human being to reach the stage of a perfected being.

On this journey perfect impersonal universal love is required throughout. Practicing genuine universal brotherhood is prerequisite for the goal of self-realization and perfection to be achieved.

A Master of Wisdom hints at the ladder of love that has many steps. *He who loves lives. He who loves himself lives in the hell. He who loves another, lives on earth.* In loving another, we go over the wall of our selfhood, push aside our own happiness as triviality, and effortlessly plant the interest of another in the centre of our being. *He who loves others lives in heaven.* When we are able to generate unselfish impersonal love for the fellow-men, expanding the circle of love to include, “the great orphan—Humanity,” and are able to love without being loved in return, we are ready to sacrifice our own good for the welfare of others, then we find ourselves in blissful state of mind of heaven. But there is a still higher step. *He who silently adores the Self of all creatures lives in that Self; and it is eternal peace.* Even the satisfaction of helping others must be given up, as there is higher life than that of altruism, the life of self-identification with the Supreme, enabling to recognize the One in the many, and to be friend of all creatures, and remain in harmony with all that lives and breathes.

It is the sacred duty of all of us to strive to fulfill the Dharma of the Universal Brotherhood, the Dharma of Love. Then only most, if not all, problems of humanity can be solved, and peace and harmony can prevail on Earth. In other words, the Earth will become Heaven or Heaven will descend on Earth.

## Three Vestures

The concept and teachings of the *Trikaya* (three vestures or bodies) is a Buddhist one and is a most abstruse, though interpreted differently by various schools of Buddhism and scholars. Instead of regarding the *Trikaya* as ‘three bodies’ if we conceive of them as three vestures or states of consciousness, we would have a better understanding of the teaching connected with this philosophical concept.

In his book, *A survey of Buddhism*, Bhikshu Sangharakshita mentions that the early *Hinayanis* regarded *Dharmakaya* as the collection of Buddha’s Dhammas, i.e., doctrines and disciplinary rules collectively. However to the monk Vakkali, who on his deathbed had ardently desired to see the Buddha in person, the Buddha said, “He who sees the Dhamma sees me. He who sees me sees the Dhamma.” When these words are interpreted literally, Buddha’s admonition to Vakkali would mean that one who lives in accordance with the doctrines “sees” him. On the other hand, if Dharma is taken to mean the Reality Itself, then Buddha seems to identify himself with the Absolute, and says that to *realize* the Dharma and to “see” the Buddha are the same thing.

The Mahayana Buddhist text, *The Voice of the Silence*, by H.P.B. describes the spiritual journey by means of many metaphors like Three Halls, Seven mystical sounds, Two Paths and Seven Portals etc. At culmination, it elaborates the mystical and sublime doctrine of the three *kayas* or vestures. Verses 140-146 of Fragment II and verses 306-314 of Fragment III of this

book refer to this theme. *Theosophical Glossary* and *The Secret Doctrine* elaborate and describe many aspects of this doctrine of *Trikaya*. The three vestures are named as *Nirmanakaya*, *Sambhogakaya*, and *Dharmakaya*. The aspirant after becoming Adept and having attained *Prajna*, weaves and chooses for these vestures according to Karmic effects. These vestures are described in following paras.

***Nirmanakaya***: Occultism says that *Nirmanakaya*, although meaning literally a transformed ‘body’, is a state. The form is that of the adept or *yogi* who enters, or chooses, that post-mortem condition, in preference to the *Dharmakaya* or absolute Nirvanic state. He does this because the latter *kaya* separates him for ever from the world of form, conferring upon him a state of selfish bliss, in which no other living being can participate, the adept being thus precluded from the possibility of helping humanity, or even *devas*. As a *Nirmanakaya*, however, the man leaves behind him only his physical body, and retains every other ‘principle’ save the Kamic—for he crushed this out for ever from his nature, during life, and it can never resurrect in his post mortem state. Thus, instead of going into selfish bliss, he chooses a life of self-sacrifice, an existence which ends only with the life-cycle, in order to be enabled to help mankind in an invisible yet most effective manner. Thus a *Nirmanakaya* is not, as popularly believed, the body “in which a Buddha or Bodhisattva appears on earth”, but verily one, who having been an adept or a *yogi* during life, has since become a member of that invisible Host which ever protects and watches over Humanity within Karmic limits. Mistaken often as a ‘Spirit’, a Deva, God himself, &c., a *Nirmanakaya* is ever protecting, compassionate, verily a guardian angel, to whom

who becomes worthy of his help.

The *Nirmanakaya* is that ethereal form which one would assume when, leaving his physical, he would appear in his astral body—having in addition all the knowledge of an Adept. The Bodhisattva develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on earth, as an Adept; and when he dies, instead of going into *Nirvana*, he remains in that glorious body he has woven for himself, invisible to uninitiated mankind, to watch over and protect it. The Buddhas of Compassion in *Nirmanakaya* prefer to remain invisibly (in spirit, so to speak) in the world, and contribute towards man's salvation by influencing them to follow the Good Law, i.e., lead them on the path of Righteousness.

According to *Visisthadwaita* philosophy, the released soul or a *Jivanmukta*, after reaching *Moksha*, enjoys the bliss in a place *PARAMAPADA*, which place is not material, but made of *Suddhasatwa*, the essence of which the body of *Ishwara* is formed. There the *Jivanmuktas* (Monads) who have attained *Moksha*, are never again subject to the qualities of either matter or Karma, but if they choose, for the sake of doing good to the world, they may incarnate on Earth (SD I, 132). In footnote, H.P.B. mentions that such voluntary incarnations are referred as *Nirmanakayas* (surviving spiritual principles of men). This clearly indicates that when a perfected being blends all his 'principles' into one, it refers to the higher three principles of Atma-Buddhi-Manas clothed in the ethereal astral body or *Nirmanakavic* body.

***Sambhogakaya***: is the same, but with the additional lustre of 'three perfections', one of which is entire obliteration of all

earthly concerns. Of such *Buddhakshetras* there are seven, those of *Nirmanakaya*, *Sambhogakaya* and *Dharmakaya*, belonging to the *Trikaya*, or three-fold quality.

The word *Sambhogakaya* literally means 'body of enjoyment' or 'body of compensation'. It also means "the body that lasts continuously" or even "the body that is taken possession of" (by Buddhas). While attainment of one of the lustres of the *Sambhogakaya* vesture causes the Glorified Being to pass beyond the ties which attach him to the earth, other lustre gives him the ability to experience the preliminary stages of the wisdom and bliss associated with the state of *Nirvana*. The second vesture of *Sambhogakaya* serves as the 'Vehicle for Experiencing' the Bliss. As it is the intermediate stage, it provides the means whereby the *Pratyeka-Buddha* may attain the loftiest state, known as *Dharmakaya*—entering into *Nirvana*. The *Sambhogakaya* also serves the Buddha of Compassion as the means for access to the *Dharmakaya*. Instead of entering *Nirvana* however, the exalted One renounces the glorious state, as well as the intermediary vehicle and remains as *Nirmanakaya*.

***Dharmakaya***: Literally, "the glorified spiritual body" called the "Vesture of Bliss". The third, or the highest of the *Trikaya*, the attribute developed by every "Buddha", i.e., every initiate who has crossed or reached the end of what is called the "fourth Path" (in esotericism the sixth "portal" prior to his entry on the seventh). It is the fourth of the *Buddhakshetra*, or Buddhist planes of consciousness, represented figuratively in Buddhist asceticism as a robe or vesture of luminous Spirituality. It places the ascetic on the threshold of *Nirvana*. It is body of complete Buddha, i.e., no body at all, but an ideal breath: consciousness

merged in the Universal Consciousness, or soul devoid of every attribute. Once a *Dharmakaya*, an Adept or Buddha leaves behind every possible relation with, or thought for this earth. He is said to be in a state synonymous with the hierarchy of *Dhyani Buddhas* who are described as non-substantial primordial beings. He is said to have become a *Pratyeka Buddha*. He is someone who cares nothing for the woes of mankind, or to help it. He cares only for his own bliss, and hence on entering *Nirvana* disappears from the sight and hearts of men. In Northern Buddhism a '*Pratyeka Buddha*' is a synonym of Spiritual Selfishness.

In *The Secret Doctrine* (I, 371), H.P.B. appears to refer to the *Dharmakaya* or the one who has chosen the path of liberation, when she describes *Atyantika Pralaya* which is called the individual *pralaya* or *Nirvana*; after having reached which, there being no more future existence possible, no rebirth till after *Maha Pralaya*, the period of 314 trillion (31400000 crores) years, which gets doubled if the *Jivanmukta* has reached *Nirvana* at the beginning of *Manvantara*. When the period ends, the one who chose the path of liberation is said to begin on a relatively lower level in the new universe as compared to those who renounced *Nirvana*. Though, one who enters *Nirvana* is like a drop merging into ocean, in a state of re-absorption, he is in a state of absolute existence. His individuality is not lost. The Buddhas, after entering *Nirvana*, re-appear on earth—in the future *Manvantara*.

### **Perfect Buddha and Buddha of Perfection**

To be enabled to help humanity, an Adept who has won the right to *Nirvana*, 'renounces the *Dharmakaya* body' in mystic parlance; keeps, of the *Sambhogakaya*, only the great

and complete knowledge, and remains in his *Nirmanakaya* body.

One who chooses to enter *Nirvana* is called a **Perfect Buddha** and is considered to be higher than a *Nirmanakaya*. However, in the popular estimation, the Bodhisattvas who prefer the *Nirmanakaya* to the *Dharmakaya* vesture stand higher, owing to their great sacrifice. Verse 306 of *The Voice of the Silence* says that *Bodhisattva* having crossed the stream has a right to *Dharmakaya* vesture; but *Sambhogakaya* is greater than a *Nirvani*, and greater still is a *Nirmanakaya*—the **Buddha of Compassion**. The Esoteric School teaches that Gautama Buddha, with several of his Arhats, is such a *Nirmanakaya* higher than whom, on account of the great renunciation and sacrifice to mankind, there is none known. Tradition says that after Gautama Buddha had reached enlightenment, he was inclined to remain silent, thinking that the truth he had discovered was so abstruse that ordinary people, with their eyes covered with dust of ignorance and passion are not likely to appreciate it. Just then, *Brahma Sahampati* or Brahma the Lord of a Thousand Worlds appeared before the Buddha and told him to preach the Truth, saying that there are at least a few in the world who will appreciate it. It is said that the Buddha opened his divine eye and saw all beings, just like lotuses in a pond, in various stages of development—some in bud form, some half open etc. And he said, "For the sake of those who are like half-opened lotuses, I will preach the Dharma". Such compassion compelled the Buddha to preach the Truth and also, after death, to remain behind in the *Nirmanakavic* body to help mankind. Choosing the Path of Renunciation, is described in Mahayana Buddhist Schools as a '**Bodhisattva Ideal**' where one takes a pledge that he shall

never seek private salvation, or enter *Nirvana*, until there is a single human being suffering, and till all beings have perfected. This is specially described in *Bodhisattvacharyavatara* a great work of Shantideva, an eighth century Buddhist Master.

*The Voice of the Silence* says: "... No longer can the perfect Buddhas, who don the *Dharmakaya* glory, help man's salvation ..., this is the Open Path, the way to selfish bliss, shunned by the Bodhisattvas of the 'Secret Heart', the Buddhas of Compassion. ... To don Nirmanakaya's humble robe is to forego eternal bliss for Self, to help on man's salvation. To reach Nirvana's bliss, but to renounce it, is the supreme, the final step—the highest on Renunciation's Path. This is the *Secret* Path selected by the **Buddhas of Perfection**, who sacrificed THE SELF to weaker selves" (V. 142-146). "... If one would follow in the steps of holy Tathagata, those gifts and powers are not for self. ... Thou shalt attain the seventh step and cross the gate of final knowledge but only to wed woe—if thou would'st be Tathagata, follow upon thy predecessor's steps, remain unselfish till the endless end" (V. 285, 309).

The *Bodhisattva* renouncing Nirvana and opting for 'Secret Life' (*Nirmanakaya*) is called 'thrice-honoured' for woe throughout the cycles and bliss is deferred (V.178-179). It is the 'Secret path', 'Path of Woe—woe for living dead' (V.180,183,184). Secret Way leads also to *Paranirvanic* bliss—but at the close of *kalpas* without number; Nirvana gained and lost from boundless pity and compassion for the world of deluded mortals (V.187). (The hint in this verse is that one choosing "Self-Immolation" in order to remain in contact with the world of men, will eventually attain the *Paranirvanic* bliss at the close of the Seventh Round period when the Earth Chain will undergo its *pralaya*. He attains the *Nirvana* state during

the Fourth, Fifth and Sixth Rounds—many times in each Round perchance—but relinquished on every occasion in order to remain behind). "The last shall be greatest (V.188)." (It is possible to consider different levels of *Nirvana*—the different sub-planes of the Atmic plane, then the two planes of our system beyond that, and on into higher cosmic planes). The fruit of liberation is sweet but fruit of long and bitter duty is still sweeter (V.190). The Bodhisattva yields his great reward (Nirvana) 'for others' sake—accomplishes the greater renunciation and he becomes 'a Saviour of the world' (V.192-193).

The Secret Path followed by the Buddhas of Compassion is known as the *Amrita-Yana*. It is also the same as Buddhas of Perfection and Bodhisattva Ideal, the *Nirmanakaya*. The Open path chosen by the *Pratyeka-Buddhas* (or Perfect Buddhas) is called the *Pratyeka-Yana*, same as *Dharmakaya*.

Final choice of renunciation is the culmination of the feeling of compassion and self-sacrifice cultivated over innumerable lives.

This idea of helping suffering mankind at the price of one's own almost interminable self-sacrifice is one of the grandest and noblest that was ever evolved from human brain.

The greater renunciation is renouncing the higher work, after seeing it, in order to do the lesser work, which is just as necessary. The *Nirmanakayas* as the Guardian Wall do not protect us against evil powers who are waiting for an opportunity to pounce upon mankind. They are engaged in filling the reservoir with force, to give help and guidance intelligently wherever it is possible, and to save mankind from many mistakes which it might otherwise commit, and from the suffering which would then ensue.

The highest form of renunciation is not renouncing the

world. It is renouncing the renunciation of the world and thus remaining a part of the world. It is the 'secret' or esoteric path. It is teaching of the inner side of all great religious traditions: not to 'get saved' but to 'help save'. Those who take this path sacrifice their union with the great and perfect Self for the good of the weak, imperfect selves of all beings. To follow such an ideal, however, is not easy. It requires great courage to renounce peace and ease for labour and woe. So Verse 147 says that if we do not feel up to this challenge, we should simply follow the public, exoteric religious teachings, the 'eye doctrine' But do not despair. If we are not up to the challenge in this life today, we may be so tomorrow i.e., in next reincarnation. The road, the *Bodhisattva* path, the *Nirmanakaya* robe is there for us. If we do not accept in this life, very well. There is always another time.

The following poetical statement of H.P.B. is relevant;

"For those who win onward, there is reward past all telling; the power to bless and save humanity.

For those who fail, there are other lives in which success may come."

The principle of karma guarantees that any effort we make will have its results, small or great, good or bad. Even least attempt at spiritual progress will eventually bear fruit, as will every wrong action

John Algeo in his commentary (*The Theosophist*, March & April 2008) mentions that,

"*The Nirmanakaya*, the vesture of transformation and change, is usually said to be the historical Buddha in incarnation, as ordinary human beings might see him." ... "The second is the *Sambhogakaya*, the body or vesture of enjoyment and is usually understood as a heavenly or archetypal manifestation of Buddha, as *Bodhisattvas* or other heavenly

beings might see him, that is, as an idealized form." ... "The third is the *Dharmakaya*, the body or vesture of *dharma*—The Buddha as the Buddha really is, in pure Buddha nature. It is beyond perception but manifests itself as the other two bodies."

"Thus, these three bodies are usually understood as three ways in which the Buddha reality can be understood, or three ways in which it is expressed. As such, the *dharmakaya* or 'body of the Absolute' is unmanifest; it is Buddha nature (or Buddhahood) as the ultimate, ineffable reality, the ground of all things. The *sambhogakaya* or 'body of realized love' is the Buddha nature as it is seen by enlightened beings, such as *Bodhisattvas*; it is expressed by all the archetypal, symbolical Buddhas. The *Nirmanakaya* or 'body of making and changing' is the empirically manifested Buddha, the historical incarnations of Buddha nature, such as Siddhartha Gautama."

"Understood in this way, the doctrine of *trikaya* is that there are three levels of existence; (i) one we are all aware of and experience, an outer reality in which the Buddha nature incarnates as a human being, a teacher (the *Nirmanakaya*); (ii) one that can be seen by 'the eye of faith' or experienced by the imagination, an inner reality in which the Buddha nature is expressed in great archetypal forms (the *sambhogakaya*); and (iii) one beyond all experience, the ultimate reality, which is the very Buddha nature (the *Dharmakaya*)."

To put on the Dharmakaya is to be united with the absolute, the ultimate reality, the Buddha nature. To be so united is to lose all contact with the limitations of the world, and therefore to be unable to participate in the enlightenment of others. Uniting with the absolute is, of course, the ultimate goal of all beings, but an ultimate goal is not the same thing as a proximate goal, and the V.O.S. argues for the desirability of a

different proximate goal, one devoted to teaching and helping others to find the way. The path of devoting oneself to help others, even at the expense of one's own immediate freedom from the restrictions and frustrations of life, is the ***Bodhisattva*** ideal advocated by Northern Buddhism. The path of seeking personal enlightenment, following the teachings of the historical Buddha and to the freedom of *nirvana*, is the Arhat ideal associated with Southern Buddhism.

The first option of attaining *nirvana* is called the 'open' or exoteric path. It is the public teachings of religions: get saved! Become enlightened! It is said to be the way to 'selfish bliss'. This option is 'shunned' by those who follow the 'secret heart' or esoteric wisdom. They remain in the world and are "Buddhas of Compassion".

C. W. Leadbeater in his commentary in *Talks on the Path of Occultism—vol. II*, says somewhat differently, that the persons taking *Dharmakaya* are the *Pratyeka Buddhas* and at the same level as the Lord Buddha. They have same quality of compassion but it is not their duty to fill the office of Buddha. They hasten the evolution along the line of the first ray, while the Buddha works on the second ray. Their duties are different as that between a magistrate and a teacher. The *Nirmanakaya* does not forego the eternal bliss which is inherent in him; he merely decides to work at lower levels.

**Process involved in taking of the *Nirmanakaya* vesture:** which occurs when the time is reached for laying aside the physical body—is explained in following manner (SD V, 79-80):

When an Adept reaches during his lifetime that state of holiness and purity that makes him 'equal to the Angels', then

at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man. The old physical body, falling off like cast-off serpent's skin, the body of the 'new' man remains either visible or, at the option of the Adept, disappears from view, surrounded as it is by the *Akasic* shell that screens it. In the latter case there are three ways open to the Adept:

1. He may remain in the earth's sphere (Vayu or *Kamaloka*), in that ethereal locality concealed from human sight save during flashes of clairvoyance. In this case his astral body, owing to its great purity and spirituality, having lost the conditions required for *Akasic* light (the nether or terrestrial ether) to absorb its semi-material particles, the Adept will have to remain in the company of disintegrating shells—doing no good or useful work. This, of course cannot be.
2. He can by a supreme effort of will merge entirely into, and get united with, his Monad. By doing so, however, he would (a) deprive his Higher Self of posthumous *Samadhi*—a bliss which is not real Nirvana—the astral, however pure, being too earthly for such state; and (b) he would thereby open himself to *karmic* law; the action being, in fact, the outcome of personal selfishness—of reaping the fruits produced by and for oneself—alone.
3. The Adept has the option of renouncing conscious Nirvana and rest, to work on earth for good of mankind. This he can do in two-fold way: either, as above said, by consolidating his astral body into physical appearance, he can reassume the self-same personality; or he can avail himself of an entirely new physical body, whether that of a newly-born infant or—as Shankaracharya is reported to

have done with the body of a dead Raja—by ‘entering a deserted sheath’, and living in it as long as he chooses. This is what is called ‘continuous existence.’ ...Such is the doctrine taught, everyone having the choice of either fathoming it still deeper, or of leaving it unnoticed.

### **Trikaya, Two Paths, Atma -Vidya, Avatara**

There is another aspect of the *Trikaya* which links the Doctrine of the Two Paths with the Doctrine of *Atma-Vidya* (the culmination of knowledge), the concluding Doctrine. This illustrates the reason for studying *The Voice of the Silence* in conjunction with *The Secret Doctrine*. In this connection following citation from *Theosophical Glossary* is significant:

“*Trikaya*: This is a most abstruse teaching which, however, once understood, explains the mystery of every triad or trinity, and is a true key to every three-fold metaphysical symbol. In its most simple and comprehensive form it is found to be in the human Entity in its triple division into spirit, soul and body, and in the universe, regarded pantheistically, as a unity composed of a Deific, purely spiritual principle, Supernal Beings—its direct rays—and Humanity. The origin of this is found in the teachings of the pre-historic Wisdom Religion, or Esoteric philosophy. The grand Pantheistic ideal, of the unknown and unknowable Essence being transformed first into subjective, and then into objective matter, is at the root of all these triads and triplets. Thus we find in philosophical Northern Buddhism: (1) *Adi-Buddha* (or Primordial Universal Wisdom) (2) the *Dhyani-Buddha* (or *Bodhisattvas*) (3) the *Manushi* (Human) Buddhas. In European conceptions we find the same: God, Angels and Humanity symbolized theologically by the God-Man. The

Brahmanical *Trimurti* and also the three-fold body of Siva, in Saivism, have been conceived on the same basis, if not altogether running on the lines of Esoteric teachings. Hence, no wonder if one finds this conception of triple body—or the vestures of *Nirmanakaya*, *Sambhogakaya* and *Dharmakaya*, the grandest of the doctrines of Esoteric Philosophy—accepted in a more or less disfigured form by every religious sect, and explained quite incorrectly by the Orientalists. Thus, in its general application, the three-fold body symbolizes Buddha’s statue, his teachings and his stupas; in the priestly conception it applies to the Buddhist profession of faith called the *Triratna*, which is the formula of taking ‘refuge in Buddha, Dharma, and Sangha.’”

The idea of **Three Logoi**, in connection with Cosmogogenesis, exactly tallies with the description of the *Trikaya*. The first Logos, called the Unmanifested, is equivalent to the *Dharmakaya* state. The Second Logos, which forms the necessary link between the Unmanifest and the Manifest, is like the *Sambhogakaya*, which provides the bridge between the *Dharmakaya* and the *Nirmanakaya* states. The Third Logos, symbol of the creative aspect, the Manifested Logos, is represented by the *Nirmanakaya*.

The process of *Avatara* is accomplished through the instrumentality of a *Nirmanakaya*. Here the Divinity in its ‘sacrificial descent’ out of compassion takes a virtuous form on earth for good of mankind. This displays the same idea where the ‘Buddha of Compassion’ choosing the Secret Path takes the *Nirmanakaya* for helping humanity. Thus the Doctrine of *Avatara* is related to the Doctrines of Two Paths and *Trikaya*.

The *Nirmanakaya* functions in his own capacity and concurrently is able to furnish the *Avataric* messenger with a

human *upadhi*. This is corroborated by following statement regarding Buddha in the *Mahatma Letters*:

“When our great Buddha—the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana* on earth, he became a Planetary Spirit; i.e.,—his spirit could at one and the same time rove the interstellar spaces in *full consciousness*, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principles or the physical mind of its body. By the way, that is the highest form of adeptship man can hope for on our planet” (ML 18, p. 62).

Further it is mentioned (SD V—The Mystery of Buddha) : “The Buddha is in *Nirvana*, though his once mortal vehicle—the subtle body—of Gautama is still present among the Initiates; nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this Root-Race, at any rate. From time to time, He, the ‘astral’ Gautama, associates Himself, in some most mysterious—to us quite incomprehensible—manner, with *Avataras* and great saints, and works through them. And several such are named ...”

Annie Besant in her translation of *The Bhagavad Gita* (Ch. X, Sl. 2) explains ‘*Rishi*’ in the footnote as: “A *Rishi* is a man who has completed his human evolution, but who remains in the super-physical regions in touch with the earth, in order to help humanity.” It means that a *Rishi* is *Nirmanakaya*.

***Nirmanakayas of lower order*** become so by refusing the peace and bliss of Devachan, and they are lower in power than

those refusing *Nirvana*. They often incarnate using borrowed body. They are constantly engaged in the far greater task of the betterment of the soul of man and the elevation of the race, which they accomplish through human agents. *Nirmanakaya* also means a being who is beyond illusion (*maya*) and such beings incarnate again without interlude, sometimes perhaps after only a few days. In *The Secret Doctrine* H.P.B. cites the Cardinal de Cusa as an instance of this, he having been born again quickly, as Copernicus; and she says that such rapid rebirth is not an uncommon thing. These wonderful beings have swayed and are shaping even today the destiny of nations through their human agents, such as, pillars of peace and makers of war such as Bismarck, or saviours of nations such as Washington, Lincoln, who were said to have been under *Nirmankayic* influence. Mahatma Gandhi and Nelson Mandela also fit in this category.

## Gratitude and Spirituality

H. P. Blavatsky in the portion “Some practical suggestions for the daily life (pt.VI)” of her small book *Practical Occultism* mentions a very sound advice— “Complain not; what seem to be sufferings and obstacles are often in reality the mysterious efforts of nature to help you in your work if you can manage them properly. Look upon *all* circumstances with the gratitude of a pupil. All complaint is a rebellion against the law of progress. That which is to be shunned is *pain not yet come*. The past cannot be changed or amended; that which belongs to the experience of the present cannot and should not be shunned; but alike to be shunned are *disturbing anticipations* or *fears of the future* and every act or impulse that may cause present or future pain to ourselves or others.”

*The Voice of the Silence* (v.65) says, “Desire nothing, chafe not at karma, nor at nature’s changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.”

Marcus Aurelius in his work *Meditations* says:

“Everything you’re trying to reach— by taking the long way round—you could have right now, this moment. If you’d only stop thwarting your own attempts. If you’d only let go of the past, entrust the future to Providence, and guide the present toward reverence and justice.

Reverence: so you’ll accept what you’re allotted. Nature intended it for you and you for it.

Justice: so that you’ll speak the truth, frankly and without

evasions, and act as you should—and as other people deserve.

Fatal necessity, and inescapable order, or benevolent Providence, or confusion—random and undirected.

If it’s inescapable necessity, why resist it?

If it’s Providence, and admits of being worshipped, then try to be worthy of God’s aid.

If it’s confusion and anarchy, then be grateful that on this raging sea you have a mind to guide you. And if the storm should carry you away, let it carry off flesh, breath and all the rest, but not the mind which can’t be swept away.

How trivial the things we want so passionately are. And how much more philosophical it would be to take what we’re given and show *uprightness, self-control, obedience to God*.

Keep all that in mind, and don’t treat anything as important except doing what your nature demands, and accepting what Nature sends you. You’ve lived as a citizen in a great city. Five years or a hundred—what’s the difference? The laws make no distinction.

Like the impresario ringing down the curtain on an actor; ‘But I’ve only gotten through three acts!’

Yes. This will be a drama in three acts, the length fixed by the power that directed your creation, and now directs your dissolution. Neither was yours to determine.

So make your exit with grace—the same grace shown to you.”

Life has a purpose and there is meaning in the good and evil experiences which come to us. Everywhere, in every department of nature, we see ever-active, immutable and

impersonal Law in incessant operation. Regularity, rhythm, intelligent design and orderly progression are clearly discernible in all nature, from the atomic to the cosmic. It is a futile argument of the theologian that God made all this, if by God is meant an extra-cosmic Being, apart from man and nature. Equally absurd is the argument of the materialist that the universe is the outcome of blindly acting forces devoid of any design or purpose.

The most perplexing of the problems of life is that of good and evil. Why people differ from one another in their character, qualities, tendencies, inclinations, capacities, motives and actions; why some are good and some are evil; why often good people are seen struggling with adversities and misery, while evil-doers are favoured with fortune's bounties. All this can be only due to the immutable decree of the laws of life. From ancient times this law has been known to be the law of cause and effect, called Karma, and its twin law—Reincarnation. St. Paul stated it plainly and simply: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Circumstances of our lives, the experiences of good and evil, of happiness and sorrow, of health and disease, virtue and vice, and so on, are never accidental, but down to the smallest detail, the just and exact result of our own thoughts and acts in prior lives on earth. We produce causes, and we experience the effects which flow from the causes that we ourselves, and none other, instituted. Hence the aphorism that there is no Karma unless there is a being to make it or feel its effects. Cause and effect can have no relation except through the individual who produces and experiences both. If that be so, none can receive and experience the effects of actions done by another, unless that one had, directly or indirectly, participated in any degree in

the act committed by the other person or persons.

Hence, a knowledge of the law of our being brings to us the conviction that there is not an accident in our lives, nor a misshapen day nor a misfortune which cannot be traced to our own doing, either in this or in a prior life, and that no evil can touch us if we have not done evil, nor any good that we might have done fail to benefit us some time or the other. When we thus view life in the light of an understanding of the absolutely just law of our being—Karma—we realize the perfect justice of whatever falls to our lot, good or bad, and accept it humbly as just what we ourselves desired, with a full sense of responsibility. Such an attitude of acceptance and self-responsibility in the face of difficulties and adversities develops in us a moral power and a spiritual discernment, which enable us to learn the lesson of life which is implicit in the experience. It also helps us to gain wisdom to think and act in ways about better results for the good of ourselves and of others.

None lives and acts in isolation. We all act in relation to, and in company with, our fellow beings. Like the ripples produced by a pebble thrown in a pond sets in motion every drop of water in the pond, so too, every act of ours affects for good or ill, not only every unit of the whole human family but all beings throughout the universe. As the ripples produced by the pebble falling in the pond spread out in all directions, to finally converge and expend their energy at the point from where the wavelets were generated by the falling pebble, so the effects of our actions re-converge on us who produced the cause by our acts. We experience these returning impressions of our past actions as pleasure and pain in varying degrees of intensity exactly proportional to the moral quality of the causes we instituted. We feel a natural sympathy with some people, and a

spontaneous friendship and mutual sympathy develop between us. We observe that personal magnetism of sympathetic natures harmoniously blend. With some others we feel a certain aversion, and then mutual hostility and enmity develop between antipathetic natures. Our varied feelings and attitudes towards whom we meet in life are not chance happenings. They are a continuation of the sentiments we had mutually generated in the past life, and have potential for good or ill in the future, for us and for others.

People we meet, events which unfold in our lives, impressions they make on our minds, are all significant, and full of meaning, as these are continuation of the past, and have a potential effect on our future life. If, for instance, we have a feeling of aversion for someone, or a mutual antipathy exists between us and another, and if we act impulsively on the negative feeling towards the other whom we dislike, we will have produced such a reaction in that person that, in future life, he will surely come into our life as an adversary, and work to hurt us or cause obstacles to be placed in the path of our life. The way of the average man of the world is to regard such as are ill-disposed towards him as his enemies, and allow ill-will towards such to take root and grow in his heart. But, if we are wise, instead of acting on the impulse of dislike or hatred, we should choose to mend our relation with our adversary by deliberately cultivating thoughts and feelings of good-will towards him, and acting in ways that practically benefit him. We will have then taken the first step in reshaping our relationship with him on a positive note. If we persist in charity and good-will towards our apparent enemy, the negative magnetism between us will progressively weaken and be substituted in time with one of love and friendship, and harmonious vibrations ensue between the

two. A potential enemy is thus transformed into our friend and a helper.

Every person including an apparent enemy and each situation we encounter, teaches us something valuable in life. So we should be grateful to all and learning right lessons from them, flow with the life. Dalai Lama says that one should be grateful to enemy because he helps us in developing tolerance and patience so necessary for spiritual path.

The feeling of gratitude is necessary for spirituality. Normally we are expected to feel grateful for the help, kindness, mercy or forgiveness received. But we must learn to expand the circle of gratitude by recognizing the Law of Interdependence. We are not only dependent on other human beings but also on beings above us and beings below us. In the evolutionary march, all the beings, high or low, are aided by and have to aid others. "Gratitude implies humility—a recognition that we could not be who we are or where we are in life without the contribution of others."—writes Robert Emmons. We must make a return in some way for the benefits received, in order to show the appreciation for the gift. We speak of debt to our parents and teachers. The extent to which we try to study, apply and give to others what has been given to us by the Teachers of Theosophy, we appreciate and increase the knowledge and inspiration that Teachers gave to us. Man was given the light of mind by Divine Beings—*Manasputras*—in a manner comparable to one candle lighting many. We can express gratitude for the gift of *Manas* by engendering noble and altruistic thoughts.

We must always remember that we are indebted to many people, even for our morning cup of tea and bread. Since there are plumbers, electricians and servants, we save time and energy. A farmer came to Gautam Buddha and asked about

spirituality. Buddha told him thus:

“When go to East—express gratitude to mother and father who gave you the physical body.

When go to North—express gratitude towards teachers who help in acquiring knowledge.

When go to West—express gratitude towards family members and relatives who support you.

When go to South—express gratitude towards friends who help in times of need.

Again go towards East—bow down and express gratitude towards attendants/helpers, again look upwards to sky and express gratitude to those relatives/friends who passed to peace and to invisible helpers”.

In this way we draw beneficent forces from heaven and earth and from surroundings.

Similar teachings were given by Confucius, who said;

“If there is feeling of gratitude in heart—then beauty comes in your character.

If there is beauty in character—then there becomes order in home.

If there is order in home—then harmony comes in society.

If there is harmony in society—then Peace pervades the world.”

In *The Key to Theosophy*, in the section on “Charity” (Ch. XII), H.P.B. writes: “For gratitude does more good to the man who feels it, than to whom for whom it is felt.” How? Just as there is right attitude of mind in *giving*, there is also the right attitude of mind and heart needed in *receiving*.

Many times people express gratitude mechanically. A

truly grateful person says inwardly: “I am indebted to this person and if the opportunity presents, maybe I will try to repay. If not to him, I would want to help some other needy person, just as he has helped me.” Thus, when a receiver feels the gratitude, it kindles in him a sort of reverence for the very process of giving and receiving. The giver is able to kindle the spirit of giving in the receiver. Gratitude is a heart quality. To the extent we feel gratitude, we have allowed the spiritual consciousness to make itself felt and impress itself on our everyday consciousness.

H.P.B. points out that among other things, the attitude of giver is responsible for kindling the gratitude in the heart of receiver. When there is personal sympathy; personal mercy and kindness; personal interest in the welfare of those who suffer, there is greater likelihood of arousing the feeling of gratitude in the receiver.

But what is true gratitude? If we feel servile and submissive, as if crushed under the burden of obligation, then with such reception of the gift, gratitude would not be of spiritual nature. In fact, the sense of being under obligation to another may turn into aversion, it may lead to lack of self-respect and dislike towards the person from whom one has received the benefit. Gratitude in its spiritual sense implies something more than a feeling of thankfulness. True gratitude involves recognition and appreciation. We can judge how grateful a person is by the use he makes of the gift or the service rendered, and what response he gives to pain and adversities. Appreciation of the help or gift lies in realizing that the gift offered is our responsibility. That gift represents accumulated power which can be used either for constructive or for destructive purpose. The extent to which we can constructively

use the gift or service, by putting it to appropriate use so as to serve others, to that extent we are grateful. On the other hand, if we use the gift or service in a manner which deprecates its value we are ungrateful.

While we should always try to feel gratitude for the smallest help received from another, we should not *expect* gratitude from others. The act of charity is often marred by expectation of return, or even the wish to see in other person a feeling of obligation.

Some people are too reluctant to accept help of any kind. Often, a person who has been self-dependent all his life shuns receiving help and support in his old age. But the Buddha's wise words are: "Freely give and freely receive."

Gratitude is a virtue which belongs to the evolved. The immature do not always possess it. Is a baby "grateful" for the incessant care of its mother? But scripture says: "Cast thy bread upon the waters; for thou shalt find it after many days." Many days refer to lives sometimes and the returning force may be as an unexpected bolt from the blue when all hope seemed gone.

We should express gratitude to each organ of our body during meditation because we use these organs to fulfill our duty and to help others. These organs help us in living like we take food with fingers.

Experiments have shown that conscious practice of feeling gratitude develops harmony, order and peace in our mind and personality. Other living beings and so called inanimate things also get affected for the better if we express sense of gratitude towards them. Each cell of our body responds to our feeling and our physical, psychic and mental health improves.

A Sufi poet said:

"When I died in mineral kingdom, I became plant.  
When I died in plant kingdom, I became animal.  
When I died in animal kingdom, I became man.  
When I die next in human kingdom, I would rise to become angel.  
So I am grateful to all. Nothing to fear."

Sufism is the philosophy of gratitude.

Jalaluddin Rumi says: There are seven souls in man:

1. Mineral soul—It gives skeleton of our body.
2. Vegetable soul— It regulates development of body.
3. Animal soul—It concerns with blood-flow, breathing, feelings, attraction/repulsion. It helps in avoiding pain.
4. Personal soul—It is located in brain and concerns with intellect.
5. Human soul—It is located in spiritual heart. It concerns with compassion and love.

6th and 7th souls—are sacred and *Sultan* (King)—these are Divine Souls.

We have to keep balance among all these seven souls and should be grateful to them.

Thomas A Kempis in *The Imitation of Christ* says, "Be grateful for every little thing and you will be worthy to receive greater things. Regard the least gift as great, and the most common as a special gift. If you consider the dignity of the Giver, no gift will seem little or mean to you. That is not little which is given by the most high God. And even when he inflicts punishment and stripes, it should be acceptable to us; for whatever he permits he always does it for our salvation."

We clear our karmic debts when we accept the adverse or painful circumstances without grumbling or complaining. We might even go a step further and say, “This is not only what I deserved, but in fact I desired.” This is an attitude of supreme surrender of unswerving faith in the Law of Karma in inward stance necessary to cultivate by every true spiritual aspirant. With such an attitude we will not resort to any prayers or propitiatory ceremonies or cause to deviate the course of the Law and dodge the karmic consequences. There is total grateful acceptance that “my own has come back to me”.

W. Q. Judge once wrote to an aspirant as: “Look at all circumstances as just what you desired, then it will act as a strengthener.”

Take trouble as honour, not as a penalty; as the sign that the great Lords of karma have heard your cry for swifter progress, and are giving you the bad karma of the past that you may exhaust it, and so are answering your cry.

Then you may endure cheerfully, and not with a face of unhappiness and discontent; as it is said of old that a martyr smiled in fire, regarding it as a chariot of flame that took him to his Lord. If sorrow that you shrink from comes upon you, remember that the hand of love allows it thus to fall, and that in bearing that sorrow bravely, you are swiftly working out your own deliverance. Difficulties exist only, that in overcoming them we may grow strong, and they only who have suffered are able to save. (*Meditations, on the path and its qualifications—A. B., p. 162-164*).

The absence of any wish to get rid of the suffering before it has done its work, can only exist when the consciousness has *buddhic* illumination.

We should consciously try to feel grateful for everything

life brings, both joys and troubles. “If the only prayer you say in your life is ‘thank you’ that would suffice,” says Meister Eckhart.

We must be thankful for our limitations because they give us opportunities for improvement. We must be also thankful for adversities and challenges because they could build our strength and character. With an attitude of gratitude we can turn our troubles into our blessings by giving right response to the situation.

There is an element of grace in almost all that we do. “Grace” means getting over and above what we deserve for our efforts. We sow seeds, water the soil, use manure, see to it that the seeds get adequate sunlight, but in return we have fruits, rice, wheat, pulses, which nourish the body. There is an element of grace in reaping crops from the seeds sown. We are able to discern an element of grace in the way karma precipitates. Thus some of us are able to appreciate that though the events that befall us are determined by karma, their timing and the circumstances may be termed as pure grace.

Even the Great Beings are grateful for the efforts of the companions in the world, who work to spread right philosophy. In the history of Theosophical Movement a certain person did not approve of H.P.B.’s methods of conducting the movement in India and had wished that the Masters should abandon or desert H.P.B. whom they had used for many years as their agent and channel of communication. A Master of Wisdom had then expressed that, “Ingratitude is not among our vices.”

September 21 has been celebrated annually as World Gratitude Day. This practice started in Hawaii in the year 1965 when an international gathering decided that it would be good idea to have one day in a year to formally express gratitude and appreciation for many wonderful things found in the world. It is

hoped that such practice would positively impact our well-being make us happier, peaceful and more contented people.

The purpose of life is to learn to so think, live and act as to be free from the binding power of attachment and aversion—from the pairs of opposites. Such lesson should be learnt with gratitude from all persons, things and situations we meet in our daily life and by so learning we become wise leading to perfection.

The Path of gratitude is the path of Spiritual Holiness.

## Divine Ethics and Divine Task

### General

Our social and individual living is mostly based on false values of self-interest in things which are of the nature of the shifting sands, of kaleidoscopically changing matter, instead on the stability of immortal Spirit. Organized religions confuse the human reason by false notions about God and gods, heaven and hell, and so lead men to a hedonistic activity ruinous alike to mental calm and to a steady life.

To overcome difficulties, to live intelligently and to move onward, one needs to hitch his wagon to some constellation of Divine Ideas. Such cannot be found in the constantly shifting sands called knowledge by the modern schools. There is that knowledge which changeth not, which, like the spirit in man, is constant: its laws are thoroughly consistent.

Philosophical ideas and ethical ultimates are the basis on which that knowledge is based. Those innate ideas reveal themselves in the intuitive response to their presentation; and even today the moral ultimates command assent from the consciousness of man.

Truth, Justice, Mercy, Harmlessness, mean ever the same. Passionate Minds may argue upon them and write volumes, but the heart of the common man knows what is meant by and is implicit in these Divine Virtues, these moral Principles.

Ethics are difficult to practice because their cosmic counterparts are not glimpsed. The universe is moral—is just

and merciful, aye! even harmless, though it may not seem so.

“The pepper plant will not give birth to roses, nor the sweet jessamine’s silver star to thorns or thistle turn, for rigid justice rules the world.”

The moral order of the universe is a superb fact. The moral universe and not only the material one is governed by Law. Our mental laziness will disappear when we perceive this truth and act upon its numerous implications.

### **Ethics**

Ethics is the branch of philosophy that studies the nature of right and wrong and of moral judgments.

In Western philosophical traditions, the study of ethics is generally divided into three areas: Metaethics, Normative ethics, and Applied Ethics. *Metaethics* (“beyond ethics”) is a higher order enquiry into the origin or nature of the concept of right and wrong. Plato (428-348 BCE), for example, taught that moral values are eternal principles independent of the will of any God or human mind. ...*Normative Ethics* is the inquiry into how we arrive at moral standards that will serve as the bases for right conduct; and *Applied Ethics* as the formal branch of the philosophy is a relatively recent development arising out of the need to arrive at moral judgments on certain urgent issues that have serious social and legislative implications, such as on euthanasia, abortion, cloning, human equality, human rights etc.

Ethics is Science of Conduct as there is a Science of Biology, of Astronomy, of Psychology; these are Laws of Conduct, as sure and as changeless as all other laws in nature, laws which can be discovered and stated, and which form a system of coordinated principles of Action, leading to happiness

and well-being alike for the individual and for the Race. This Science which is Morality, or Ethics, Right Conduct, lays down the conditions of harmonious relations between individuals, groups of individuals, and their several environments small or large—families, societies, nations, and humanity as a whole. Only by the knowledge and observance of these laws can men be either permanently healthy or permanently happy, can they live in peace and prosperity; where Morality is unknown or disregarded, friction inevitably arises, disharmony and pain result; for nature is a settled Order in the mental and moral worlds as much as in the physical world, and only by knowledge of that Order and by obedience to it can harmony, health and happiness be secured.

### **Divine Ethics**

In *The Theosophical Glossary* while describing the term “*Theosophia*” it is stated; “In its practical bearing, Theosophy, is purely *divine ethics*.”

All that was great, generous, heroic, was in days of old, not only talked about and preached from pulpits as in our own times, *but acted upon* sometimes by whole nations.

(*The Key to Theosophy*, 226)

In numerous places H.P.B. emphasizes the practice of Theosophical ethics by students. Theosophical ethics are not something unique and special—they are ancient, like the metaphysical and philosophical doctrines of Theosophy.

“These ethics are the soul of the Wisdom-Religion, and were once the common property of the initiates of all nations,” wrote H.P.B..

Not only did Gautama and Jesus preach the ancient ethics, but with every attempt at Theosophising any race or

civilizations—e.g., the movement founded by Ammonius Saccas—these old ethical principles were promulgated. The modern movement founded by H.P.B. in 1875 follows the ancient pattern in this as in all things. In *The Key to Theosophy* she points out that “Theosophy has to inculcate ethics,” and in presenting moral teachings she uses the same principle as in offering philosophical teachings. Just as she synthesized the teachings of every ancient school of philosophy, so also in the sphere of ethics.

The second of the Three objects of her Society she initially declared was: “The serious study of the ancient world-religions for purpose of comparison and the selection therefrom of universal ethics” (*Glossary*, “Theosophical Society”).

Inculcating the essence of these ethics in daily living unfolds “the latent *divine* powers in man” referred to by H.P.B. in formulating initially the Third Object.

And in *The Key to Theosophy* she explains:

“They are the essence and cream of the world’s ethics, gathered from the teachings of all the world’s great reformers. Therefore, you will find represented therein Confucius and Zoroaster, Lao-tzu and the Bhagavad Gita, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as of Pythagoras, Socrates, Plato, and their schools.”

The Moral philosophy of the Wisdom-Religion, like its living science and its universal metaphysics, is the time-honoured expression of the Great Kosmos. The Kosmos is not only visible and material but is also energetic and moral. If man’s mind is derived from the Divine Mind, his soul is a ray of the Universal Soul and lives by Moral Laws which manifest as

Virtues.

In her *Five Messages to the American Theosophists* H.P.B. states:

“... the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill-feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one’s self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also,— he who preaches the gospel of goodwill, teaches Theosophy.”

### **General Ethics and Theosophical or Divine Ethics**

The traditional institutions refer to Christian ethics and Hindu morality and so on, and sometimes mix up religious ritualism and social customs with moral principles. They are like business houses with their chants, exploiting the self-interest of their adherents for sectarian purposes. They don’t encourage the practice of the Law of Universal Brotherhood.

Secondly, while it is true that good conduct is stressed and ethical values are discussed, the pure first principles of morality rooted in the soil of universal philosophy are unknown. True philosophy is absent where salaried priests are present. In the scientific researcher, too, altruism, pure genuine, is absent. Mahatma K. H. wrote in 1880: “Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics” (ML - Appendix I, 472).

Ethics is a basic bedrock of every religion. The various

faiths, however, do not agree on what constitutes valid norms that will guide human beings arrive at right moral judgments (such as what constitutes a sin).

Ethics in the Judeo-Christian-Islamic traditions is primarily based on authority, specifically, scriptural laws (*Torah, the New Testament, and Qur'an*) as handed down by prophets. Scripture based ethics inevitably produce moral conflicts or quandaries in practice because of several reasons.

In Eastern philosophy and religions, what is right and wrong action, depends upon whether it helps, or not, in arriving at ultimate liberation from bondage or sorrow. The ideal action is motiveless action or impersonal action. It is the essence of KARMA-YOGA in Hinduism and *wei wu wei* (action that is non-action) in Taoism.

There are some ethical principles that the great religious traditions seem to share, although these principles may not necessarily be considered as the core norms in each religion. One of them is the Golden Rule. "Do unto others that you would want to unto you." Some others are—unselfishness, love, compassion.

Theosophical task is different from what every church pulpit and every social-service programme is trying to accomplish. First, ours is not a creedal or organisational appeal. Theosophy is essentially unsectarian, and work for it forms the entrance to the inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

Divine ethics by its very nature is eternal, universal and impartial in its application. To the extent, therefore, that racial or national morality and conduct are based on universal

principles, to that extent do they conform to and are a part of divine ethics. However, we do find many "codes of ethics" peculiar to the races and nations that make up our present-day world, and the application of these codes tends more towards separation than towards unity. Here we see the evil of the "dire heresy" of separateness which divides individuals and groups of individuals, nations and races, from one another. This sense of separateness results in unrest and strife, and in a tendency towards war and destruction, instead of towards peace and construction.

In the ancient *Rig-Veda*, virtue is given first place. In the famous hymn (X. 129) *Kama - Love - Eros* is said to be the first movement that arose in the *One* after it had come into life through the power of fervour—abstraction. In the *Atharva-Veda* we find: "*Kama-Deva* was born the first. Him neither Devas, Pitris, nor men have equalled. Thou art superior to these and far ever great." The concept of *Kama-Deva* has become degraded in the course of centuries, like the Eros. With the Seers of *Veda*, *Kama-Deva* personifies, says H. P. Blavatsky, "the first conscious, all embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the 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. There is no idea of sexual love in the conception. Kama is pre-eminently the divine desire of creative happiness and love."

*Kama-Deva*, Eros, in their original pristine pure sense, personify the archetypal Virtue.

The basis of true ethics has been clearly enunciated in such texts as *The Voice of the Silence*, *The Bhagavad Gita* and the *Sermon on the Mount*. They can be traced and found in the

ethical precepts expounded by Mohammedan mystics and Sufis; they may also be found in the Jewish and Christian scriptures and other sacred texts of the world. From this it will be seen that the avenues for research are many and varied, but an essential basis for such research, in order to avoid the pitfalls of non-essentials, is a comprehensive and complete study of the Three Fundamental Propositions of *The Secret Doctrine*.

If Theosophy is Divine Wisdom or Divine Knowledge, and in its application is Divine Ethics or Divine Morality, then the steps from speaker to practitioner will indicate the many types of Theosophists that there are in the world. Many are Theosophists because they live according to the basic Teachings and Ethics we call Divine Wisdom and Divine Ethics, even though they may themselves be unaware of the fact. There are many others who have recognized the Teachings and the Teachers, and because of this, theirs is the duty of promulgation by word of, mouth or pen, and more important still, by action in terms of the Teachings they study and promulgate.

Some theosophists have attempted to derive ethical principles from more basic assumptions about the nature of the world and the nature of human beings in the world. These assumptions are sometimes called “ordering principles.” One list of them, developed at a workshop of several members of T. S. in America is as follows:

- Unity, Oneness, Holism
- Polarity of consciousness and Matter
- Order, Lawfulness in the Universe
- Harmony and a Septenary Harmonic Principle
- Cycles, the Cyclic Nature of Manifestation
- Teleology, Purpose
- Spiritual Perfectibility

Theosophical ethics follow logically from these principles.

The most basic principle of the theosophical world-view is that there is One Reality underlying, as it were, the obvious plurality of the manifested universe. This is articulated by H.P.B. in the first of her Three Fundamental Propositions: “[There is] An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude” (SD I, 14). This unity could also be described as “holism” using the term coined by Jan Christian Smuts (1870-1950) and used in the title of his book *Holism and Evolution* in which he described both EVOLUTION and politics as a series of increasingly comprehensive integrations. That is, the unity is not a uniformity, but an integrated whole.

The ethical principle which derives from the first of the Ordering Principles is brotherhood. In other words, brotherhood (which includes a compassionate attitude toward animals and plants as well as toward other humans) is a fact in nature, unfortunately not properly realized by most humans, as indicated, for example, by presence of racial, ethnic, and religious prejudices as well as war.

One of the ethical principles which derives from the polarity of consciousness and matter is that whatever we think and feel affects both ourselves and others both mentally (through telepathy and by virtue of the fact that we share one life) and bodily. Therefore we should always strive to have kind thoughts toward others, attempting to lift their spirits when they feel sad and attempting to avoid burdening them with unpleasant thoughts (which they often absorb unconsciously).

It also means that Nature works from within outwards, so that if we hope to improve the world physically we will have to start by improving our thoughts and feelings. One way many theosophists try to do this is by a routine of daily MEDITATION.

Further, reincarnation is understood theosophically in terms of evolution, hence if we desire a more favorable situation in life, we will have to act ethically now in such a way as to cause us to have that favorable future. From the theosophical point of view we are more than our physical bodies; we are essentially spiritual beings. Therefore, our actions can either promote the unfoldment of our spiritual potential or retard it. And since spirituality is synonymous with ETHICS, ethical behavior is the only way we can hasten that unfoldment. Being self-centred and selfish, therefore, is detrimental to ourselves in the final analysis and makes no sense from a theosophical point of view.

Thus ethics, according to theosophy, are not something imposed on us from without –perhaps by religious authorities– but arise naturally from an understanding of who we are and what are the basic principles of the universe we live in.

### Points for practicing the Divine Ethics

- We need all our strength to meet the difficulties and dangers which surround us like–external enemies to fight in the shape of materialism, prejudice, superstitions, and obstinacy. We must fight and win the battle of the Soul struggling in the spirit of the Higher Self to win our divine heritage.
- We should protect ourselves against the difficulties and dangers of psychic powers–the practical cure lies in one thing only i.e., “ALTRUISM.” And this is the keynote of Theosophy and the cure for all ills; this is in

which the real Founders of the Theosophical Society promote as its first object–UNIVERSAL BROTHERHOOD. We must be alive to the duty of helping others, as we have been helped, by bringing knowledge of the life-giving truths of Theosophy within the reach of all.

- We must sow seed of theosophy, though some of these seeds may fall by the wayside on heedless ears.
- Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. There is no happiness for one who is ever thinking of self and forgetting all other selves.
- Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly.
- Let all feel that there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers.
- Three doctrines are of higher importance–Karma, Reincarnation and Unity of all. The first is Justice; we call it Karma. It is that you will reap the result of what you do. These three doctrines are prominently put forward because ethics must have a basis not in fear, not in command, not in statute law, but in the man himself. We are outwardly creatures of but a day;

within we are eternal. Learn, then, well the doctrines of Karma, Reincarnation, and Unity and teach, practise, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

- “Be Theosophist, work for Theosophy.” Theosophy first, and theosophy last; for its practical realization alone can save the world from that selfish and unbrotherly feeling that now divide race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of human society. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done earlier.

### Precautions

Our position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among some people, and we must beware lest the psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are visible aids in development. Watch therefore carefully this development, inevitable in our race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

### Need and effect of practicing Divine Ethics

Not knowledge but heart enlightenment of a large number of men and women will compel the national States to stop the destructive use of the discoveries of modern science, and a similar phenomenon must follow in the spheres of organised, creedal religions.

The emergence of the international State implies international citizenship. This must not be along politico-economic lines only, but fundamentally along moral and spiritual lines. Politics and economics will continue to be nationalistic unless the real significance of Universal Brotherhood is perceived. And for its full perception some practice of Divine Ethics is necessary. Human beings must aspire to feel the Divinity within and begin to act like shining gods, not as political animals.

To become truly human it is necessary to get hold of the important philosophical principle that Virtues and Virtue are as definite as metaphysical categories of Spirit, Matter, Mind; Light, Darkness, Sight; Space, Force, Motion, etc. The animal-man becomes human by discarding vicious tendencies and vices; and progresses to divinity by cultivating moods of virtue which become his *vibhūtis*—excellencies—fixed and ever flashing their radiance of Compassion. This Compassion is the archetypal Virtue which manifests as a *Trinity* of the Good, the True, and the Beautiful; out of the first come the moral factors, out of the second the intellectual, and their joint action is regenerative Beauty which is Joy and Bliss.

While *Atma-Vidya* (the Wisdom of the Spirit) is highlighted, the Society is more concerned that Social justice be re-established on the lines of eternal verities of Life and laws of

Nature. Madame Blavatsky affirms: “the main, fundamental object of the society is to sow germs in the hearts of men and women which may, in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness to the masses than they have hitherto enjoyed.” A new order without any distinction whatsoever among humanity –is the endeavor.

Practice of Divine Ethics makes you realize your uniqueness and yet identify with all others and live in present as you are eternal. Realization is making one’s perception of the universe real, really real and not a mere dream state. The Ultimate of our Existence is the attainment of Happiness, Joy or Bliss. This is also exemplified as ‘at-one-ment’. And that state is called in glory as ‘Bliss’. This Supreme happiness–BLISS–is every one’s birthright.

### **Divine Task**

Maha Chohan in a letter says:

“Buddhism stripped of its superstitions is eternal truth, and he who strives for the latter is striving for Theosophia, Divine Wisdom, which is a synonym of truth.

For our doctrine to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity etc., we have to preach and popularize a knowledge of theosophy. ...self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist.”

“... Once unfettered, (and) delivered from their dead-weight of dogmatic interpretations personal names, anthropomorphic conceptions and salaried priests, the

fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss: *Nirvana*.”

“All of us have to get rid of our own Ego, the illusory apparent *self*, to recognize our true self in a transcendental life. But if we would not be selfish we must strive to make other people see that truth, to recognize the reality of that transcendental self, the Buddha, the Christ or God of every preacher. This is why even the exoteric Buddhism is the surest path to lead men towards the one esoteric truth.”

“Teach the people to see that life on this earth even the happiest is but a burden and an illusion, that it is but our own *karma*, the cause producing the effect, that is our own judge, our Saviour in future lives, and the great struggle for life will soon lose its intensity.”

“The world in general, and Christendom especially, left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure.”

“There is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impressions of the outsiders, if not by actually propagating himself this idea. Oh for the noble and unselfish man to help us *effectually* in India is that divine task.”

True service is spiritual service which seeks to elevate the minds and hearts of people, helping them to change their mode of thinking and living so that peace and harmony may reign

supreme in the world. We should perform such service by feeding the hungry souls with great truths of Theosophy.

And in promulgating Theosophy it is necessary to bear this in mind: '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.'

So we have the divine task of unfolding our humanity and helping our fellow men to do likewise. That this mission is not something chimerical is explained thus:

"The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift the torch of Liberty of the Soul of Truth that all may see it and benefit by its light."

Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man.

To conduct oneself in accordance with the divine ethics or theosophical ethics and to propagate theosophical teachings so as to correct the wrong beliefs of others and inculcate in them the principles of divine ethics like unity and altruism etc., is the Divine Task which we theosophists are made responsible to perform.

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