

SHORTER QUOTES VARIOUS AUTHORS ON HUMANITY

N. SRI RAM

Man is more than his environment. It is from the innate quality of the Spirit in him, his inner storehouse, that he draws those ideas, his intuitions, which unify his perceptions of the external world instantaneously with a value which is qualitative and not quantitative, and which he embodies in the works of his culture — those achievements which belong not only to one particular time but to all times, and mark the path of his upward progress.

JOY MILLS

'What is it to live Theosophy, The One True Adventure'

Yes, the Mind ... BUT ...

To live Theosophy, then, is to release it from the notebooks, textbooks, diagrams, lectures, pictures and PowerPoint presentations that would retain its heartbeat in an intellectual mold. The mind is needed, but ... only when it has been infused with the living spirit, derived from the astral, and through the astral from the buddhic. Then it will bring to the world the vital message of a living truth.

What is it to live Theosophy? It is to sing with joy, to walk with the rhythm of the universe, to speak in tones of beauty, to work with love, to believe with the confidence and faith of the pure in heart, and to know with an assurance and certainty beyond doubt. To live Theosophy is to live completely. To live completely is to have synthesized the mind and the heart in the interests of the One Self which is in all, and which is All.

ANNIE BESANT, 'The Training of the Mind'

The training of the mind does not consist in cramming it with facts, but in drawing out its powers. The mind does not grow by being gorged with other people's thoughts, but by exercising its own faculties. The evolution of the mind is measured not by the images it contains, but by the development of the nature which is knowledge, the power to reproduce within itself anything that is presented to it. This once gained is ours to use wherever we may be.

ANNIE BESANT, THOUGHT POWER

" HAVING become indifferent to objects of perception, the pupil must seek out the Raja of the Senses, the Thought-Producer, he who awakes illusion.

" The Mind is the great slayer of the Real."

Thus is it written in one of the fragments translated by H. P. B. from *The Book of the Golden Precepts*, that exquisite prose-poem which is one of her choicest gifts to the world. And there is no more significant title of the mind than this: the "creator of illusion". The mind is not the Knower, and should ever be carefully distinguished from him. Many of the confusions and the difficulties that perplex the student arise because he does not remember the distinction between him who knows and the mind which is his instrument for obtaining knowledge. It is as though the sculptor were identified with his chisel.

The mind is fundamentally dual and material, being made up of an envelope of fine matter, called the causal body and manas, the abstract mind, and of an envelope of coarser matter, called the mental body and manas, the concrete mind' — manas itself being a reflection in atomic matter of

that aspect of the Self which is Knowledge. This mind limits the Jiva, which, as self-consciousness increases, finds himself hampered by it on every side. As a man, to effect a certain purpose, might put on thick gloves, and find that his hands in them had lost much of their power of feeling, their delicacy of touch, their ability to pick up small objects, and were only capable of grasping large objects and of feeling heavy impacts, so is it with the Knower when he puts on the mind. The hand is there as well as the glove, but its capacities are greatly lessened; the Knower is there as well as the mind, but his powers are much limited in their expression.

TIM BOYD, 'SEASONS OF THE MIND' (*Theosophy Forward*, April 2018)

In our process of unfoldment of consciousness, always **the mind** is the primary component involved. An understanding and an ability to work with its capacities is a necessity if we are going to be effective in this process. The mind has its seasons. What might those seasons look like? How might they be described, and, more importantly, how might we experience those seasons and interact with the seasonal nature of the mind? In many ways, the scriptures of the world come into being to address this fundamental problem. One of the spiritual jewels of humankind is a very small section of the great epic poem, the *Mahabharatha*. Within it we find the *Bhagavadgitä*. This particular text is an inexhaustible source for accurate, powerful, and usable descriptions of some of these seasons of the human mind and its potential for an expanded expression.

The potential for the human mind is described in *The Secret Doctrine* as the "mind to embrace the universe." In the Gita we have the dialogue that takes place between the warrior prince, Arjuna, and his charioteer, Krishna, the inner Divine, which is an attempt to communicate to us something of this higher potential. Its meaning is diluted if we regard it as a historical conversation, although that might have its value. It is, as all deep truths, more in the nature of a myth. A fact is a very small thing. The world is full of meaningless facts. However, a myth is the great story that draws on symbolic expressions, those symbols that connect themselves to the deeper aspects of our consciousness, which then admit us to an experience at a much deeper level.

MICHAEL W. FOX ('**Theosophy, Biosophy And Bioethics**') (Quest Magazine Aug. 2003)

Theosophy gives the key to new ways and new days by pointing us away from the nemesis of Homo *technos*, and toward the way to heal ourselves by healing the Earth Soul or *anima mundi*. It is difficult to have sympathy for self-inflicted human suffering when it is humans who bring so much evil into the world and are the only source of evil in nature. But there must be empathy, otherwise there can be no understanding, reconciliation, or healing. Nor should we become so preoccupied with the spiritual that we neglect the physical and our everyday responsibilities, or vice versa. And we should not look to more laws and punishments, or scientific and medical breakthroughs, to help improve our condition when the basic problem is spiritual and ethical.