

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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THE MYSTERY OF H. P. B

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Do you believe that, because you have fathomed—as you think—my physical crust and brain; that shrewd analyst of *human* nature though you be—you have ever penetrated even beneath the first cuticles of my *Real Self*? You would gravely err, if you did.... You *do not know me*; for whatever there is *inside* it, is *not what you think* it is; and—to judge of me therefore, as of one *untruthful* is the greatest mistake in the world besides being a flagrant injustice. *I* (the inner real "I") am in prison and cannot show myself as I am with all the desire I may have to. Why then, should I, because speaking for myself *as I am* and feel myself to be, why should I be held responsible for the *outward* jail-door and *its* appearance, when I have neither built nor yet decorated it?

—H. P. BLAVATSKY

P. BLAVATSKY dropped her mortal coil on May 8, 1891, yet she is as much a mystery today as while she lived in the full light of publicity. She baffled people then, and continues to baffle even now. She has been doubted, derided and calumniated through the years as few others have been. Yet, in spite of the constant stream of assaults upon her integrity, the Light that was H.P.B. continues to illuminate the paths of many. The very fact that her detractors exist even today goes to show that H.P.B. is not dead and gone, that she continues to be a vibrant, living Force in the world—a Force

which has had its impact on countless human hearts.

To understand the real H.P.B. is difficult and the best of her biographers have failed to do full justice to her colossal mind, her profound heart. It is one thing to know about the events and incidents in her life; altogether another thing to understand their real significance and to interpret them accurately. An incarnation like hers cannot be evaluated by our rules, our standards. Her personality misled and still continues to mislead people, for it was but a mask that hid a powerful, unfathomable intelligence that could only be known at first-hand to herself and to her Masters who sent her into the world. How can people who have not an all-round perception of mind and of heart to understand and evaluate her motives and methods, her inner and invisible nature, be relied upon? The very fact that drew conflicting pictures ought to make thoughtful inquirers pause and ponder.

The only safe approach to her is through the Message she delivered in her written words. Fortunate is the Karma of that inquirer who comes first and at first-hand in contact with H.P.B.'s own statements as to her mission, her Masters, herself and her life-work. He will find that from first to last she is a *consistent* witness, whose life was subjected to endless examination and cross-examination, without a solitary instance of her testimony having been shaken or upset. He will find that her Teachings, from the beginning to the end of her vast writings, stand today as unimpeachable as ever. Those who trusted her and were themselves true to their own trust never came to grief. This is as true today as it was in the days when H.P.B. lived and moved among men in a body of flesh.

Active and passive disloyalty, mistaken and misguided loyalty, have made the Theosophical Movement of our era wander in many forbidden channels and drift upon many sandbanks of thought. The restoration of the Movement to the original lines is the great and pressing work of the present and of the future, and is possible only through a better appreciation of her mission and of her life-work by professing Theosophists. It is by going to the Message and the Teaching that will be found the Mind of the Messenger and the

part of the Teacher.

The following passages from the writings of Robert Crosbie, whose loyalty to H.P.B. never swerved and who infused new life to the Movement, adhering to the original lines laid down by her, are well worth the consideration of all those who look upon her with gratitude, love and devotion:

"What you say about 'incarnations like H.P.B. and W.Q.J. being evidently governed by conditions widely different from ordinary humanity' is correct. If we would look at the bodily H.P.B. as a mirror which reflected from above and from below as well, giving back to each who confronted it his own reflection according to his nature and power to perceive, we might get a better understanding of her nature. To the discriminative, it was a well of inspiration; in the commonplace, the Judas, the critic, and every other saw himself reflected. Mighty few caught a glimpse of the real individuality. Each got the evidence that he sought. We have Master's words that the body of H.P.B. was the best that they had been able to obtain for many centuries. Those who looked at the body and its human characteristics got what that view was capable of giving them; those who looked at the mind behind got what came from it, in the degree of their comprehension; those who were able to look into the causes of things saw what their depths of sight gave them—more or less of Truth. 'By their fruits, shall ye know them.'"

"His saying that H.P.B. made mistakes is a pitiful attempt to drag her down to the level of his own ignorance. It might very well be that she (He) purposely laid herself open to a charge of errancy in unimportant things, in order to prevent dependence upon her 'as a person,' but I for one do not believe that she made one single mistake'; but that everything that she did was intentional, and with beneficent end in view. It does not make any difference what A— or Mr. C—said about H.P.B.; the value of both is identical—guesswork. 'Those who do not understand her had best not try to explain her; if they find the task she laid down too heavy for them, they had better leave it alone.' These are Master's words, and their repetition at times would help to eradicate wrong impressions."

"You will remember that H. P. B. said: 'Do not follow me nor my path; follow the Path I show, the Masters who are behind.' The wisdom of which is seen in the course of those who judged of the teaching by what they were able to understand of the Teacher. They judged Her by *their* standards and fell down on everything. In their views, a Teacher of high philosophy should not smoke, should be conventional; she made mistakes, in their wise opinions; ergo, her philosophy must be wrong. All the time she said, I am nothing; I came but to do the bidding of Him that sent me. W.Q.J. had similar judgment passed on him; primarily, because he upheld H.P.B. first last, and all the time—which was the underlying reason for the attacks. Fearful of 'authority,' they minimized the only possible source upon which reliance could be placed, and then endeavoured to convey the impression that *they* were so much greater than H.P.B. that they could explain Her away; in this, they made a greater claim for authority than she ever made. Where was W.Q.J. all this time? Right beside Her, holding up Her hands, pointing to Her as the one to whom all should look. Those who followed his advice or yet follow it, will find *where She pointed.*"

It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of *race, colour or creed.*

—H. P. BLAVATSKY

THE NATURE OF SELF

MANY a modern philosopher could answer a guard's challenge, "Who are you?" as Schopenhauer is reported to have done, with the exclamation, "Ah, my good man, if I myself only knew that!" What the self is, is a query that earlier or later presents itself with urgency to every thoughtful mind.

Numerous answers, traditional or speculative, are offered by thinkers of different schools in India as elsewhere to the basic problem of the nature of the self. What is the answer of Theosophy, Madame H. P. Blavatsky's restatement for our era of the ancient Wisdom-Religion to which all the world's religions in their beginnings can be traced?

Theosophy plainly states that the term "Self," when unqualified, should properly be confined to Atman, which is synonymous with the Absolute and of which the Higher Self of Man is an inseparable ray, this identity of spiritual being having as its corollary Universal Brotherhood with all the obligations this implies.

The Atman which enlightens the inner man with a ray of Divine Life is called the seventh principle of man. Yet strictly it is not an individual principle. It is the creative potentiality, omnipresent and omnipotent, which is also the One Law and the eternal, incessantly evolving, not creating, builder of the universe, which is not made but unfolds out of its own essence.

It goes without saying that Theosophy rejects as logically untenable the concept of a personal, anthropomorphic God. But it avoids also the placing of that all-pervading deific Principle, unthinkable by the finite mind though it be, upon a mental pedestal beyond the reach of aspiration and devotion. For, however high the Divine Thought is above the conception of the ratiocinative mind, it yet is capable of being sensed spiritually in the numberless manifestations of Cosmic Substance. We can cognize the Deific Essence especially within our own heart and spiritual consciousness.

Theosophy bids man remember that a direct celestial ray from the One Absolute, while not captive in the flesh, is yet *within*, not outside of himself. "Communion" and simultaneous action in

union with the "Father in secret" in the "inner chamber" of our Soul perception is, according to Theosophy, true prayer.

But the recognition of the unknowable Absolute Self as source, container and goal of all that is, was or ever shall be, is far from being the last word of Theosophy upon the nature of self. Its teaching on the subject has several ramifications which may be touched on briefly here. For clarification and amplification the reader may be referred to the writings of Madame Blavatsky and those of William Quan Judge, which simplify without distorting the teachings in her books and articles.

The answer of Theosophy takes into account man's complex nature and his relation at every point to great Nature or the Universal Self of which he is a part. The *Bhagavad-Gita* recognizes not only the Supreme Spirit but also the divisible beings and the indivisible "called Kutastha, or he who standeth on high unaffected." (XV, 16-17)

In Man, the Microcosm, as in the Macrocosm three schemes of evolution are now inextricably blended—the Monadic (or Spiritual), the intellectual and the physical—all reflections of Atman or the One Reality. Karma and evolution have

... centred in our make such strange extremes!

From different Natures marvellously mixed.

Man, as the highest product of the whole system of evolution, though he has not, with few and rare exceptions, risen to his full potential stature, is a correlation of spiritual powers as well as of chemical and physical forces.

The Infinite Potency of the Self is transmitted in potentiality to the graduated emanations from one plane to another down to our own, "where man is endowed with the same potentiality, if he but knew how to develop it, as the highest Dhyan-Chohans." (*Transactions of the Blavatsky Lodge*, p. 148)

Atman in man has, as its *upadhi*, Buddhi or the Spiritual Soul, a spark of the Universal Oversoul, which is itself an aspect of the Unknown Root, Atma and Buddhi together constituting the human Monad. But neither Atma nor Buddhi nor the combination of the

two is of any more use to the body of man than sunlight and its beams are for a mass of granite buried in the earth, unless the Divine Duad is assimilated by, and reflected in, some consciousness.

This consciousness or mind in man is *Manas*, a thinking entity immortal in its essential nature and, in its highest manifestations, *Kshetrajna*, embodied Spirit, the "Lord" in us.

Man owes his self-conscious mind to the *Manasaputras*, "Sons of the Universal Mind," who incarnated in the human-like forms in the middle act of the Manvantaric evolutionary drama, making of the man in form a man also in mind. "There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is the Mind-man or embodied Consciousness" (*The Key to Theosophy*, p. 98). It is this *Manas* which is the real incarnating and permanent Ego, the individuality, of which its many successive personalities are the masks, as the derivation of the word from *persona* implies.

As far as the personal consciousness is concerned, the only God he comes in contact with is "his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one" (*Transactions*, p. 69). While it is the high, glimmering light of Atman which imparts immortality to the inner man or reincarnating Ego, it is to union with the latter that the personality must look for its survival. Only that part of the personality and its garnered experience which is of the nature of the Soul can be assimilated with it and share its immortality.

Whether we call the inner man Krishna, Buddha, or Christ, it is the Trinity of Atma, Buddhi and *Manas*, corresponding respectively to abstract Spirit (the universal absolute principle), its *upadhi*, and the self-conscious mind, which is the only God of which we can be cognizant.

There are states of instinctual, mental and purely abstract or spiritual consciousness. The phenomena of divine consciousness are the activities of the mind on a higher plane, working through something less substantial than the moving molecules of the brain. As part of the essence of the Universal Mind, the Higher Ego is unconditionally omniscient on its own plane and potentially so

here, but it acts here through its *alter ego*, the personality, Manas becoming dual in incarnation. All of us have to get rid of our illusory, apparent self to recognize our true Self in a transcendental divine life.

It is to Manas that the feeling "I am I" is due. The personality, identifying its borrowed ray of consciousness with name and form, is like a part played by the individuality upon the stage of life. The Personal Mind is of the substance of the Astral Light, the lowest element of the Ether. This element, blind and deceptive, though it makes of the Manasic Ray an active spiritual entity on this plane, brings it into such close contact with matter as to becloud its divine nature and intuitions.

The reincarnating Ego-Self must ever gravitate towards the Monad, Atma-Buddhi, if the personal man is not to have the upper hand. But through the Lower Manas, which is its pale and too often distorted reflection, the Real Man can express himself upon this plane, in the measure of the personality's purification and freedom from bondage to passions and desires, touching with nobility even the most trivial acts.

Every noble thought, idea and aspiration of the personality springs from and is fed by that invisible root. The reincarnating Ego communicates with the personal consciousness in various ways, in the whisperings of intuition, in the voice of conscience, in premonitions, including prophetic dreams, even in vague, undefined reminiscences.

But, just as it is impossible to be one with the ALL so long as acts, thoughts and feelings do not synchronize with the onward march of nature, so the distinction between the Real Man and the Lower Manas will persist until the consistent and persistent basing of thought and action on knowledge and understanding of our real nature makes Manas one again.

The Matter as well as the Spirit aspect of the Deity is indispensable to the evolution of man no less than of the manifested universe. "It is only through a vehicle of matter that consciousness wells up as 'I am I,' physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity." (*The Secret*

octrine, I, 15)

Theosophy, tracing all the lines of evolution which mix and mingle in man, shows even the beings who furnished the model for his human frame, and later shared its evolutionary progress, to have been divine in origin, though of a lower order or stage in the evolutionary pattern than those who later on endowed the animal man with a self-conscious mind.

Both man and nature have as one of their aspects the objective physical vehicle, necessary for the evolution not only of the human soul but, at humbler levels, of the various kingdoms below the human and even of the sentient points of which matter itself is composed. These, in the words of W. Q. Judge, "have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection" (*The Heart Doctrine*, pp. 121-22). The self must be raised by the Self. The very cells of man's body respond to both psychic and spiritual, or noetic, impulses.

Madame Blavatsky writes that

no Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is...the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. (*U.L.T. Pamphlet No. 13*, p. 3)

There are no privileges or special gifts for man, save those won by his own Ego through personal effort and merit throughout a long series of lives on earth.

The physical man, to use another simile,

is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless

harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. (*Ibid.*)

Naturally not even an instinctive impulse or hope of attaining clear self-consciousness can, as Hegel suggested, be ascribed to the Absolute Self, but it can be to "the awakened MAHAT, the Universal Mind already projected into the phenomenal world [by the universal divine Law of Periodicity] as the first aspect of the changeless ABSOLUTE" (*S.D.*, I, 51). And it can certainly also be ascribed to the "Sons of Mahat," the very root of spiritual man. In order to become a divine, fully conscious god—"even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage.... Each Entity must have won for itself the right of becoming divine, through self-experience." (*S.D.*, I, 106)

The mission of each divine spark, then, is to obtain complete self-consciousness while in the form of man. It is only in the triune man, body, soul and spirit, that complete knowledge can be attained. Those immortal throughout the aeons, who, in the words of the *Bhagavad-Gita* (XIV, 2), are not "disturbed at the time of general destruction," can only be they who have achieved unbroken Self-consciousness, *i.e.*, whose distinct consciousness or perception of Self under whatever form undergoes no disjunction at any time.

Madame Blavatsky writes in *The Secret Doctrine* (I, 174-5 fn.):

...a MONAD cannot either progress or develop.... *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution.

W. Q. Judge has well explained this in an article in his magazine *The Path*, for May 1894. The Spiritual Soul, he writes, "is pure, of the essence of God and desirous of immortality through a person; the person may fail and not be united to the soul; another and

another person is selected." To each personality the Soul, so to say, whispers, "Thou alone, if thou wilt, art immortal." To continue Mr. Judge's explanation:

Each one, if a failure in respect to union with the Self, passes into the sum of experience; but finally a personal birth is found wherein all former experiences are united and union gained....thenceforward there is no more falling back, for immortality through a person has been attained. (*U.L.T. Pamphlet No. 8, p. 15*)

One who has unified the purified lower mind with the Divine Triad of Atma-Buddhi-Manas has thereafter a conscious existence in Spirit, not in matter, even while occupying temporary bodies of short duration.

The Soul is a spiritual entity, with a form of extremely sublimated matter that endures till the *Mahapralaya*. Then, no doubt, the Spiritual ego will merge with the Universal Spirit, but Theosophy does not teach that if the container, as we may call it, is dissolved there remains no distinction between the individual and the ALL. After the close of the *Mahamanvantara*, when everything becomes one and all individualities are merged into the ONE, each still knows itself, mysterious though this teaching is.

Madame Blavatsky wrote in *The Theosophist* for January 1886:

...though merged entirely into Parabrahm, man's spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*....To our...comprehension the human spirit is then lost in the One Spirit....But...however long the "night of Brahma" or even the Universal Pralaya...yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths.

When the Great Law calls all things back into activity, "*the thread of radiance which is imperishable and dissolves only in*

Nirvana, re-emerges from it in its integrity" (S.D., II, 80), each at the level appropriate to its prior attainment, as a climber awakens from a night's sleep on the mountain side exactly where he had lain down to sleep.

When in embodied existence the Inner Man succeeds in merging with the Spirit in *Samadhi*, that rare state of ecstatic bliss, there is no doubt a mingling with the Universal Essence, but the human Spirit is not dormant or quiescent but an immortal entity in its highest state of activity.

The corresponding state after death is *Nirvana*, but Liberation is not recognized by Theosophy as the highest goal. Higher than Liberation is Renunciation, the forgoing of well-earned bliss for an immensity of years in *Nirvana*, with its absolute existence and absolute consciousness, to remain with suffering mankind. Theosophy deprecates retiring to the monastery, the forest or the mountain top in quest of personal salvation, calling on man instead to fit himself, by service as well as by strong search, to point the way to others. As *The Voice of the Silence* says:

Unveiled stands Truth and looks thee sternly in the face. She says:

"Sweet are 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."

It is not the Universal Self, in which all men and every kingdom live and move and have their being, which is confronted with this crucial choice, but the Inner Man, the Ego-Self which has run the good race to the end. These encomiums are for the Individual Self who, faced with this hardest of all choices, chooses well, putting from him his reward and staying on the Earth, in incarnation or conscious and active in its atmosphere, to serve his fellow men still groping towards the Light. To all such Individual Selves, known or unknown, Mahatmas, Krishnas, Buddhas, Christs, the student of Theosophy makes reverential obeisance.

JAINISM : A WAY OF LIFE

[We reprint here the major portion of Shri B. P. Wadia's article, first published in the Acharya Vijayavallabhasuri Commemoration Volume.]

If one is always humble, steady, free from curiosity and deceit; if he abuses nought; if he holds not to his wrath; if he listens to friendly advice; if he is not proud of his learning; if he finds no fault with any or ought; if he is patient with friends; if he speaks well even of a bad friend when he is absent; if he abstains from quarrels; if he is polite, gracious, calm and endeavours to gain enlightenment—then he is named "the well-behaved."

—*Uttaradhyayana Sutra*

THE dignity of the human individual has fallen. Alas, man himself has contributed substantially to the loss of his liberty; he has allowed himself to be cajoled and pushed into the almost slavish position which now is his. He has done this for the most part not self-consciously. The starting point is traceable to his false attitude to his religion. Loss of knowledge of religion and its true principles has brought in blind belief, superstition and irreligious living. Instead of becoming a way of life, man's religion has become largely ritualistic observances, gesticulations and mummery. His spiritual and secular life are two different compartments. He is exploited by the politician today because he has allowed himself to be exploited by his priest for numerous yesterdays.

A better world will not be built until a sufficient number of men and women turn away from the outer religion of rites and ceremonies to the inner religion of life. Not church-going but living by the precepts of the Sermon on the Mount constitutes true Christianity. And what is true of Christianity is equally true of every religion, including Jainism.

Time is precious; we cannot afford to neglect or to postpone the refashioning of our religious life. By "we" the human individual is meant. Popes or purohits or sadhus are not to be depended upon for

religious reformation. They have their own vested interests. Priests are the opponents of the Prophets and the human individual needs Mahavira and the Tirthankaras, and their peers of other religious schools. Men and women have to recognize that true religion is the Way of Life. What they feel and think, what they say and do, must be according to the precepts of the Elder Brothers, the Christs, the Buddhas, the Tirthankaras. Along this line alone must true religious renovation take place.

Is Jainism capable of imparting instruction in the science and art of living the life? We answer—Yes; emphatically—Yes. Of all the existing formal religious creeds, Buddhism and Jainism contain the very best elements to enable men and women most promptly to become religious in the true sense of that word. It must be remembered, however, that both of these have a holy and hoary lineage.

The duty of the Jainas is to uphold the pure teachings of Mahavira and His illustrious predecessors. The world of today is in dire need of the moral precepts of those mighty philanthropists. The Jainas can do this, if a few of them, both men and women, combine to study together their own religious lore with a view to the personal application of the grand precepts, and then to promulgate by the spoken and written word what they have learnt, understood and practised. The old sayings and propositions have to be shown to be practical and profitable. The high standard of Jaina living must be shown to be superior to a standard of living depending on gadgets and the consuming of rich food and questionable drinks. The Jaina standard of high living would consist in simple living founded upon noble thinking.

Let us turn and point to some of the teachings of Jainism which are applicable even under modern conditions and which carry within themselves the seeds of betterment not only for the individual practitioner but for the masses also. This war-torn world, governed by men of ambition and greed, will be saved in spite of itself by men of peace who carry in their hearts the instruction of the sages.

Ahimsa Paramo Dharmah

Non-Violence is the Highest Religion.

The central teaching of Jainism may be quoted in the words of

Purushartha Siddhyupaya: "Ahimsa is the non-appearance of attachment and other passions. Their appearance is *Himsa*—violence." This is called "the summary of the Jaina scripture."

In our personal life, as in collective life everywhere, violence, open or disguised, is at work. War will never be banished and Peace will never be ushered in while violence courses in men's brains. Jainism makes a unique contribution not in proclaiming a Religion with Non-Violence as its centre, but in fully elaborating the technique of becoming non-violent. This is what the world needs today. There is a genuine appreciation of Gandhiji's *Satyagraha*; but to understand and live it, some wise practical instruction is necessary. Similarly the creed of *Ahimsa* held up by Jainism is known to the world at large. But the world needs men and women who have practised *Ahimsa*, who live by it daily in all the affairs of life. Jainism has precepts which the world will more readily and enthusiastically accept when these are demonstrated by a few men and women who live the precepts without becoming monks or nuns.

The world of today does not need orders of monks and nuns; people are not willing to abandon the ties of home for those of heaven; they want to rise in their minds and hearts heavenward and live in the world to permeate it with the immortal influence. Therefore it is necessary for Jaina men and women to transform their homes into places where the Power and the Learning and the Compassion of Mahavira and His illustrious predecessors can shine.

Next to the central doctrine of *Ahimsa*, Jainism facilitates a life of self-exertion because it rejects logically the pernicious belief in an anthropomorphic personal God. Believers in an extra-cosmic personal God naturally fall into the sin of dependence on such a God, pray to Him, try to propitiate Him and seek favours from Him, thus debasing their moral propensities and their will-power. No blind believer in a personal God can say, as the *Ratna-Karanda-Shravakachara* asserts: "A dog becomes a Deva by virtue. A Deva becomes a dog by vice. From *Dharma* a living being attains prosperity and even such grandeur as beggars description."

If Jainism rejects the false doctrine of the personal God, it holds aloft the mighty and majestic truth of men becoming Perfect and Immortal God-Men, Tirthankaras—those who have crossed over the ford. Not god and gods and godlings teach and help mortals, but Jinas, those who have conquered their mortality by destroying ignorance and passion. What Tirthankaras have done, men can do today.

My Jaina brothers, you need to activate your inherent faith that Mahavira and the other 23 Jinas are alive and are able to help us. A more penetrating consideration into the subject of Tirthankaras as Living Men who now and here love and labour for humanity will enlighten your faith and enable you to help yourselves and humanity in a rich way.

The Jaina community is well known for its wealth; it lacks not the spirit of charity. It has used its millions of rupees for alleviating suffering and misery; it has also not overlooked the spreading of the wealth of the Jaina-Dharma by publishing its texts and tomes; but something more fundamental and vital needs to be done. We need living of the Dharma, not by monks but by laymen, not only in secluded monasteries but in homes, in shops and marts. To the financial gifts and the spreading of books which aid the human mind, should be added the active and vital power which emanates from pious men and women who study the lofty philosophy of the Jinas and practise its tenets. What does the *Uttaradhyayana Sutra* say? "Self is the one invincible foe, together with the four cardinal passions (*viz.*, anger, pride, deceit, and greed) making five, and with the five senses making ten."

Pride is the seed from which sprout numerous vices. It is the first-born of Egotism. The *Sutrakrtanga Sutra* refers to sins committed by the proud; pride of caste, of family, of beauty, of intelligence, of success, of power, even pride of knowledge and, note, pride even of piety are condemned.

Who does not know that man has a dual nature—the lower is proud and selfish; its way of life is violent; the higher is non-violent—embodied *Ahimsa*. We have to fight, defeat and overcome the lower, and the soldier who will wage war and vanquish the

enemy is our own higher nature which is of the substance of the Holy Jinas, the Enlightened Tirthankaras. They have developed the powers of that substance; we have still to do so.

Though a man should conquer thousands and thousands of valiant foes, greater will be his victory if he conquers nobody but himself.

Fight with your self; why fight with external foes? He who conquers himself through himself, will obtain happiness.
(*Uttaradhyayana Sutra*)

Now the *Acharanga Sutra* has a very strange but encouraging teaching: "He who conquers one passion conquers many. And he who conquers many, conquers one."

It is a strange law which all true mystics have pointed to: one moral weakness overcome and transmuted pushes out numerous cognate vices. Equally strange but true is the second clause. When numerous weaknesses are overcome, our main, fundamental, moral and sin-creating weakness not only weakens but disappears.

Each man, each woman has in the lower, violence-fraught nature a foundational vice—pride, or lust, or vanity, or anger, or greed, or ambition, etc. For a whole incarnation the one besetting weakness works havoc. In the higher nature is wisdom with its dual aspect—knowledge and intuition (*Jnana* and *Darsana* according to Jaina psycho-philosophy). It is by this Wisdom-Nature that the foibles, the frailties and the falsehoods of the carnal being are vanquished.

Now, in waging this greatest of all wars there comes a temptation: because we do not like to fight our own vices, the force of violence (*Himsa*) inherent in our lower nature finds ways and means to gain expression and outlet and so we become violent to others—violent in deeds and words, in emotions and thoughts. Myriad are the expressions of violence. In many ways we use violence; there is violence at home and at places of business as well as in recreation; there is civic violence; there is social and political violence; there is violence against classes and castes and creeds. National and international violence means wars. All widespread expressions of violence spring from the seed of violence in the lower man. And

because we have within our carnal mind the seed of *Himsa*—violence, we attract to ourselves many types of violence from others—relatives and friends, employers and employees, and also from organized groups who use violence.

The Jaina foundational teaching is *Ahimsa*, and so it advocates very clearly the doctrine of "Resist not evil;" or, better phrased, "Resist without resisting." Others may be and are violent; true Jainas are prohibited from retaliation. So, the *Dasa-Vaikalika Niryukti* instructs definitely: "Subdue anger by forgiveness; conquer vanity by humbleness; overcome fraud with honesty; vanquish greed through contentment."

The most prolific source of violence precipitating retaliation and generating hatred is speech. Words are living messengers and should be used thoughtfully. Angry speech, falsehood, bragging and the like are bad; but more dangerous, because more subtle and unrecognizable in their evil influence, are the words of persons who use religious lore for selfish ends.

Though many leave the house, some of them arrive but at a middling position between householder and monk; they merely talk of the path to perfection. The force of sinners is talking.
(*Sutrakrtanga Sutra*)

Clever talking will not work salvation; how could philosophical disputation do it? Fools, though sinking lower and lower through their sins, believe themselves to be wise men.
(*Uttaradhyayana Sutra*)

So the greatest of all wars is with our selfish deeds, our false speech, our lustful feelings, our proud thoughts. And the warrior within, the Pure Kshatriya, is our own spiritual soul—the possessor of knowledge and of intuitive perception. In this idea we gain an explanation as to why Mahavira and the other Tirthankaras were of Kshatriya caste. The Victorious Warrior attains to Brahmanahood and so the *Acharanga Sutra* says that "the Noble Ones preach the Law impartially."

Now, our ordinary human nature likes to postpone the commencement of the Inner Life. When this inclination arises we must repeat the *Sutrakrtanga Sutra*:

Know that the present time is the best opportunity to mend.
The strength to start the Holy War against our lower and
violent self is within.

Freedom from bonds is in your innermost heart.

He who does not undertake this Holy Mission is not a Jaina, though he be born of Jaina parents and observe Jaina rules of eating and drinking and such outer manifestations. "The virtuous heroes of faith have chosen the great road, the right and certain path to perfection." (*Sutrakrtanga Sutra*)

To entrench ourselves in right practice and develop right faith we must acquire the knowledge of true doctrine and, further, develop and feel devotion to those who know the Truth of *Ahimsa*.

Another excuse brought forward by men and women is this: "We have our obligations, our dharma to parents and children, to earn our livelihood, etc." The Jaina teachers answer: Make karma and dharma avenues to practise daily and hourly *Ahimsa*.

If beaten, he should not be angry; if abused, he should not fly into a passion; with a placid mind he should bear everything and not make a great noise. (*Sutrakrtanga Sutra*)

It is fully recognized that to practise all this is most difficult. Our old habits, our educational and social upbringing, etc., put many obstacles in our way, but Jainism teaches that we could and should "practise the very difficult Law according to the faith."

And how clearcut and strong is the *Purushartha Siddhyupaya*:

Right belief is conviction in one's own self. Knowledge is a knowledge of one's own self. Conduct is absorption in one's own self. How can there be bondage by these?

Sometimes people think that only when a Jaina man or woman gives up the world and becomes a monk or a nun can the Inner Life be lived. That is not the teaching. The householder, who earns his livelihood, and the housewife, who is the queen of the home, can and should attain to heavenly heights. Anyway, that ought to be a new dispensation, a new way of living the higher life.

THE IDEALIST AND THE REALIST

To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

—DAMODAR K. MAVALANKAR

IN our contemporary civilization the terms "idealism" and "realism" are usually considered antonyms. Too often and too easily the ideal is considered the unreal as against the objective, which is deemed the only reality. Similarly, the idealist has come to mean one who is impractical, the visionary chasing rainbows, the dreamer building castles in the air, while the one who believes only in the existence of the external world and whose business is to deal with the hard "facts" of sensuous experience is alone considered practical. There is some good reason for this sharp distinction between a pseudo-idealist and a pseudo-realist. For a narrow and utilitarian outlook is as deficient as a vague and sentimental idealism. There are near-sighted positivists who call themselves realists (because they do not see the full reality) and the lazy dreamers who call themselves idealists (because they do not grapple with basic ideas). However, these are extremes which exaggerate defects. And the antithesis is not fundamentally correct. The fact is that the modern man has yet to learn the true meaning of reality.

Even without considering the philosophical implications of the question, it should not be difficult to perceive that this contrast between the idealist and the realist is not altogether accurate. In actual life the two are so closely related as to be inseparable. Can any building be erected or any bridge constructed without the co-operation of the designer, the architect and the builders? Every monument incorporates the dreams of the designer, the data of the architect and the labour of the actual workmen. Both the idealist and the realist must combine their efforts and are helpless without each other. Neither of them can afford to isolate himself.

In everyone both these aspects exist potentially, and both soon discover each other in those who are sincere and disinterested. The

honest "realist" determined to seek and face the full reality will soon be led to the recognition that ideals are both indispensable and powerful factors in the shaping of our lives. Similarly, a genuine "idealist" will discover that idealism in practice calls for the sternest of disciplines, self-discipline, and for the most impartial evaluation of the objective world.

However, of the two the "ideal" must be given supremacy over the mere "practical," for the ideal precedes its visible manifestation and gives the directive to one's line of conduct. All great men of action whose work has been beneficent and constructive have also been true idealists. This was strikingly so in the case of Gandhiji, whose success in the sphere of practical action can be directly traced to his ideals. He himself recognized this to be so and in one place he has defined human life on that basis. He says that "faith in one's ideals constitutes true life; in fact, it is man's all in all." To him ideals, although boundless and thus seeming to recede farther and farther away as we advance, were nevertheless "closer to us than our very hands and feet because we are more certain of their reality and truth than even our own physical being."

Behind this concept lies the recognition that the "ideal" belongs to the ever-existing, to the sphere of the eternal reality, while the objects of sense are but fleeting shadows and therefore less "real." From this follows the proposition that the idealist is the only truly practical person and that the materialistic realist lives most impractically because divorced from the values of the Eternal Spirit. There is far more to an individual than his outward and mortal body, and far more to life than material pursuits and worldly interests. Ideas and ideals are mightier because more real than concrete objects, and they it is that rule the world. The acceptance of an ideal can transform an individual and revolutionize the whole world.

Let us then not fight shy of being idealists. Let us set up as high an ideal as we can respond to and strive incessantly to realize it, that is, to make it *real* to ourselves, so real that it can be incorporated into the very fabric of our being and become the basis for daily life.

And of all ideals none is more dynamic than the "reality" of the oneness of all life and its logical corollary, the Brotherhood of Humanity. Let the realization of the Brotherhood of Humanity become the ideal in the inner consciousness and let us endeavour to make it "real," and slowly but in all certainty our outward life will reflect it.

If we lose sight of the spiritual element, probably the disintegration of society will proceed in spite of all material advance. Awareness of our deeper selves is necessary, as it alone gives true vision. We must behold heavenly ideas and try to shape human affairs in accordance with these ideal patterns. Mere utilitarian projects will not bring understanding or happiness. What appears "impractical" to the materialist, namely, the denial of self, is in reality the most practical; for it opens the mind to a larger dimension which reveals the greater Self and paves the road to peace and good will. Without it all efforts will be vain and result in increasing conflict and confusion.

In sober truth, then, none of us can afford to do without idealism. While walking firmly on this earth, our gaze must travel beyond and above it and contemplate the wonder of the starry firmament. Robert St. John defines the idealist thus:

Being an idealist means having a dream of what life on this crazy planet of ours *could* be like, and then seeing how much of that dream in our lifetime can be translated into reality. It means reaching for the stars. Of course, you don't always capture a star. But many times you come back with a bit of star dust in your hands.

May we dream high and bold dreams and translate them into action! May we reach for the stars and return from our flight to the sphere of Eternal Truth with that star dust that will shed its light upon the path of works!

TRUE happiness lies in the extinction of all emotions.

—*Garuda Purana*

THE WAY TO KNOWING

WE generally use our intellect to understand basic ideas such as those given in *The Secret Doctrine* and its Three Fundamental Propositions. Our intellect exists apart from other intellects, and apart from the other elements in our nature. Certainly, any ordinary person of average intelligence, of good intellectual comprehension, could follow clearly everything that H.P.B. has written. But it would do good only so far. He would derive merely an intellectual benefit from it, because intellect was the only one of the elements in him that he had exercised. He might see that all *The Secret Doctrine* statements are correct. There are very able people in the Theosophical field, and always have been—able people in our sense of the word—who know *The Secret Doctrine* intellectually. But they have forgotten a more important element than the intellect—the Will. What is the good of all the knowledge in the world, without the Will to apply what we see, what we know? Theosophy is devoted primarily not only to the education of our mind, but to the arousal of our Will. The Will cannot be aroused from outside; the intellect can.

Our knowledge commences with manifestation. Does this mean that we can never know the Unmanifested? What picture is raised in our minds by the word "knowledge"? We cannot know anything as object or as subject, save and except to the extent that it manifests itself. What do we know of anyone? Nothing whatever, except what we perceive. A person's body, his expression, his words, his acts, all that we ever can see and know is his *manifestation*, not he. So the word "knowledge" always means duality: the knower—yourself, myself, any other self—and what is known. What is known is always what is manifest.

Take another term altogether—"self-knowledge." Knowledge is obtained by means of the five senses, by the pictures afforded through the senses, and by the mental inferences and deductions that we make. And we compare all these with other people's experiences and inferences. Self-knowledge has nothing to do with the five senses or with the mind. Our self-consciousness is not the

product of our body, or of our senses, or of our mind. It is the coming to life—to the consciousness of Self here in this body and in these circumstances—of that which eternally has been here but has been asleep to Self. However much it may have been awake to pictures or mental images, it has been asleep as the Self.

Take what to us is a convenient word to represent the beginning of matter and the essence of form—call it an atom. What we call an atom is just as much Life as that which we call a Mahatma. Both are identical in their origin, in their substantial or real nature; both are identical with the One Principle of life, and yet the gulf between an atom and a Mahatma is the gulf between unconsciousness and consciousness, imperfection and perfection, beginning and end of any cycle. Every atom has in it the potentiality of self-consciousness. The Mahatma is aware of that self-consciousness; it is active and universal in him; but in the atom it is asleep; it is not yet awake.

There is more than one kind of seeing. One may be on the outside of a thing and see it as within oneself. This is the process that we partly know and use and call "feeling," "memory," "thought," and refer to as "faith," "hope," "aspiration," and by many other terms. In other words, there is a mental or metaphysical universe: it is life regarded as internal to ourselves. Then there is identically the same life regarded as external to the form we occupy, and that life regarded as external is what we call space and matter.

Very, very difficult it is for us to grasp the reality. The same initial difficulty confronts us all—the apparent multitude of objects and their diversity. But that exists *in our consciousness* and nowhere else. If we change our state of consciousness, all the conceptions that we now take to be realities cease to be. We are there, Life is there, and we begin to perceive another state of impressions. What was there in the beginning? In the beginning there was Life, and Life was full of impressions, and Life was busy with those impressions. What is there after death? The same Life; and we, busy with our impressions. But these impressions change with the nature of the being.

It ought to be simple enough for us to see that our perception of

Space is founded upon sense perception, whether in this world or in another. Whether we see it or cannot see it, there is Space wherever we go. Or take our conceptions, which we all locate in time—last year, last week, last month. The sense of time arises from a change of the state of consciousness. H.P.B. says that time is an illusion produced by the changes or succession of the states of consciousness as we travel through eternal duration. Time is the result of the contrast of sight and sound in every case; the contrast of the two senses gives us the mental sense of time. Time is a mental sense of action, a mental sense of objects.

All this universe was once subjective; that is, internal to our consciousness. It now is internal to the consciousness of the Mahatmas—it is not an external universe to Them. In their consciousness this universe is subjective; it is Their mind; it is Their intelligence; it is Their knowledge; it is Their wisdom. To us, the universe is part internal and part external; it ceases to be altogether internal and external, as we think it. It is hard to realize that duality and multiplicity exist in the perceiving consciousness and nowhere else, but *The Secret Doctrine* and its three basic propositions exist to help us toward this realization.

Space is given to us as the perfect symbol of the One Self, the One Reality, because it is that in which all things live and move and have their being; it is that which is the background of consciousness, the field of perception and the arena of action for any and every being of every description. So when we get the spiritual conception of Space, we can appreciate what H.P.B. said: "I have tried my best to convey to Theosophists, to arouse in them, the perception that there is but one Reality; that It is omnipresent; that It neither was nor will be; It eternally is." She said she had tried in vain to arouse them to see that. "Now," she said, "once that is seen, that we came from That, that we exist in That, and that sooner or later we must return to That—all the rest becomes easy."

There is a centre in each one of us on which everything else turns; that centre is no "place"—it is a centre of consciousness. Now, we know that nothing exists for us unless we are conscious of it, or unless we are aware of it. So, can we not see at once that

Consciousness is the reality to us, and that existence has no place whatever except for that reality? Let us extend the idea; bring it home to ourselves. We are limited, but the only limitation is our own conception and perception. It is true of all others; it is true of all life. No existence is apart from That. There is the principle and basis for all experience of every kind.

Imagine a railroad station, a few minutes before train time. Looking at the whirling mass of humanity, all the people moving, full of excitement, did we ever think that there must be something permanent somewhere? We can watch our own reactions; every time someone passes in front of us, we think about it; we have some feeling about it; and people are passing all the time. Our own reactions are like that—changing—first one thing, and then another, first one colour, and then another. All of a sudden it may come home to us: *we* don't change at all. We have these thoughts and feelings, and they change; but we are the beings who have them. We have not changed with any of the feelings and thoughts, and we can relate, say, one change to another. We could not if we were any of the passing impressions. Thus, there must be something permanent in us.

All down the ages, people have been trying to find God, and they have erected all sorts of mental images, usually reflections of themselves and carrying human virtues to the nth degree, and also displaying a great many human defects. They have placed this God in some impossible heaven somewhere—no two heavens alike, no two Gods alike, either. The real Spiritual Teacher on whose teachings the religions afterwards were founded never taught any outside God like that; they all taught the God within, this changeless something which everyone is. Theosophists call it a Principle; they don't call it a God because people make a *being* of a god. Theosophists say that there is one changeless essence—a principle, not a person, which is the sustainer of all, the source of all. It is ennobling, because it makes of everyone a god. All that anyone can know of God is what he knows in himself, through himself and by himself.

A REVIEW OF "THE SECRET DOCTRINE"

[This review by W. Q. Judge first appeared in the Literary Section of the *Sherman Democrat*, February 10, 1889.]

THE Secret Doctrine, by Blavatsky, is a work whose aim is stated as follows: "To show that Nature is not 'a fortuitous concurrence of atoms,' and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization."¹

This is a high aim, a great claim to advance. Whether both are fully sustained must be left, not alone to the judgment of individual readers, but to that large verdict of "humanity and the future generations," to which the author appeals. Meantime, the just critic recognizes that these claims are ably put forth, in a work of great erudition and power. The publication of a book like this has, in itself, an emphatic significance. The attention of thinkers has in late years been directed to the evolution of thought, its laws and its results. Of these last *The Secret Doctrine* is a tremendous one. It marks the acme of the theosophical movement; that movement which urges a search after truth in every department of life, while predicting the final and essential unity of the whole. It shows the most advanced phase of religious development and points out its future course; not alone concerned with the beliefs of the present; refusing indeed to recognize that present as a separate fact, but showing past and future interwoven into one eternal now, and all religions, all sciences, proceeding from one primeval belief, which afterwards became differentiated, along the path of evolutionary progress, into forms which are various facets of the one truth. The writing of this work is sufficient evidence for a demand for it, and however we may take issue with some of its teachings, we must recognize the breadth and beauty of its aim; also three facts concerning it:

¹*S.D.*, Vol. I, p.viii.

First, it is a great event in literature *per se*.

Second, it is not the outcome of the mental or other experience of any one person. No human brain could singly conceive a scheme so vast, so complex in details, so simple of base. It is evidently an aggregation beginning far back in archaic times.

Third, it is thrown into the arena where science and religion, where matter versus spirit, are warring, as the sceptre of the king was thrown into the lists to bid contention cease. It logically reconciles the combatants in proving their basic unity, in saying to the materialist: All issues from the one substance which is eternal; and to the believers in spirit: That one substance is vivified by the co-eternal undetermined potency called Spirit, of which our word "will" is the nearest expression.

A work which can do us this service in a rational manner, while bringing the testimony of all recorded time to sustain its teachings, certainly deserves careful attention. The need of unity is the great tendency of our time. It is displayed in art, literature, religion, mechanics, industrial enterprise and international law, by efforts towards co-operation, arbitration, in a word—unity. To find this need met in the religious field without empiricism or dogmatism, without attempt at scientific limitations or theological form, attacks our innate sense of justice, and inclines us to weigh before we reject.

The basis of this remarkable work is the "Book of Dzyan," an archaic MS. unknown to the western world and secretly preserved in the Far East. Stanzas from it are given, with ancient and modern commentaries, followed by learned references and explanations. The whole is supplemented by addenda showing the respective positions of modern scientists and occultists, their agreements and their differences. To persons wishing to be well informed on such questions without the need of reading many books, these last are invaluable as giving a bird's-eye view of the modern situation by well selected quotations from writers of established reputation. Vol. I treats of Cosmogogenesis; Vol. II of Anthropogenesis. The stanzas are weird, magnificent. They have the grand calm of classics, joined to that subtle, soul-stirring quality which is of all

time and conveys the aroma of the orientalist, to the student, from their own inherent literary quality, quite apart from that deeper interest with which their teachings invest them for the bold explorer into the mysteries of Being. Altogether the book is a fascinating one. The style is abrupt and full of variations which show the work of different minds and sustain the author's claim to the aid of Tibetan adepts. For all these reasons it is sure to be much read, much abused and hotly defended.

HIGHER things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMAS wherever he may be, for, being merged into the sixth and the seventh principles which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he who would draw their attention must do so through that Soul which pervades everywhere.

—H. P. BLAVATSKY

IN THE LIGHT OF THEOSOPHY

The need for an ethical 21st century is the main theme of the January issue of *Unesco Sources*. For many people, writes Editor-in-chief Sue Williams, the new century simply means business as usual. Nonetheless,

the passage into 2000 is symbolically charged. The 21st century has been built up in the collective consciousness as a science fiction era in which technology reigns supreme. There are undoubtedly elements of truth in this vision, exemplified by the rise of the internet and the "virtual" worlds it is opening....

The dazzling technology which has become a sort of emblem for the 21st century, can be a powerful tool in achieving a more harmonious, sustainable development, and to redress the glaring inequalities between peoples and nations. But it is only a tool. And it can only be an effective one if its use is rooted in strong, ethical foundations.

Increasingly, people everywhere are demanding that this dimension be taken into account, whether it be in the area of trade relations, the environment, the application of scientific developments, or the sharing of knowledge.... Perhaps this is the real revolution that will mark our entry into the third millennium, and define the age.

A report on the round table on ethics and the future appears in the same issue of *Unesco Sources*. It addressed three major issues facing the world today: "Ethics of the Future and Policy-Making," "Bioethics and the Future of Life," and "Development in the 21st Century." French philosopher Edgar Morin, who examined the relationship between ethics and politics, said:

Ethics are not necessarily unrealistic, just as utopia is not impossible.... Good utopia is based on possibilities that we have not yet achieved. The idea that humanitarian principles might win out over political rules belongs to the future.... Ethics must strengthen the dilapidated state of democracy. The relationship between mankind and the individual requires that we move toward global citizenship, citizens who feel responsible for the earth and concerned for others.

Ryuichi Ida, the Japanese president of UNESCO's International Bioethics Committee, showed how advances in genetics force us to address the definition of life. The concept of human dignity provides the foundation of bioethics. An urgent task, he said, given that human dignity, which is based on the sanctity of human life, on the principles that human beings are equal, and that manipulation of human life is forbidden, stands to be eroded by scientific progress. "We must also take up the issue of animal and plant life," he stated, as human dignity is closely associated with all life.

Lord Meghnad Desai, the British economist, in his presentation "Development in the 21st Century," called for equity and the rule of law in international relations and took the rich countries to task for not giving enough assistance to the Third World and wanting to slow industrialization there.

Again and again and in various ways it is brought home to us that without ethics material progress is not only meaningless but even dangerous. Ethics is the only solid foundation on which globalization, which is so much talked of today, can rest.

In "Nurture Your Nature: Daily Actions for Future Success" (*The Futurist*, December 1999), Jim Cathcart shows how to guide our own future by assessing the kind of person we would like to become and analysing what we would like to do. The author, who is a psychological researcher and author of many books on professional and personal development, reassures us that our future is in our own hands:

Success is not a contest, nor is it a mountain you must struggle to climb. Success is your birthright. It is your natural state of being.

Sure, you'll have to work at it. You may even have to develop some new habits. But personal growth (the natural process that creates a successful life) is not drudgery. It is fun! Ask anyone who is living a highly productive and happy life, "What is it like to develop new abilities and bring out your best?" He or she will pause, then smile and tell you, "It is great! I can't imagine living

any other way!"...

The people at the top of every field have a different way of looking at life from those who are still struggling to keep up. It is not a difference in talent. It is a difference in outlook....

Ralph Waldo Emerson once said, "Desire is possibility seeking expression." The essence of your nature is expressed in your true desires. Once you have described the person you'd like to be, you can begin to shift your focus to the areas you should emphasize today in order to make your dreams a reality tomorrow....

The seed of your future successes already lives within and around you. The seed's only job is to grow, to live fully. The oak sleeps within you. Growing season is here.

"The way gets clearer as we go on," says W. Q. Judge, "but as we get clearer we get less anxious as to the way ahead."

A disturbing trend today is the steady increase in youth crime in many parts of the world. Reducing juvenile crime may depend more on the steps that parents and teachers take than on law enforcement officers. The best way to prevent misbehaving children from joining the criminal ranks is to teach them how to respect others, says Gad Czudner, a clinical psychologist who works with troubled children and juvenile offenders. (*The Futurist*, December 1999)

I have found that neither punishment nor reward are effective methods for teaching morality [writes Czudner]. To change problem behaviour, the concept of arousing moral feeling—namely, empathy and guilt—is essential....

Since self-centredness is the primary factor in the development of a budding criminal, all activity reducing self-centredness must not only be encouraged but continually reinforced.

Czudner identifies seven warning signs of potential criminality among children: self-centredness, lying, low frustration tolerance, lack of empathy, lack of discipline, stealing, and power and control. Because young children depend heavily on the approval of

parents and other adults, Czudner's approach to children's bad behaviour calls for parents to forge strong relationships with their children as a foundation for teaching values. Teachers can encourage respect in their classrooms among children who need to experience empathy as a first step toward learning how to behave responsibly.

In his book *Small Criminals Among Us*, Czudner offers these practical suggestions to adults responsible for children:

1. *Assert control.* It may take many battles and tantrums, but a child must learn that certain rules are not negotiable.

2. *Accept no excuses.* There is no excuse for stealing or lying. The adult must refute all rationalizations and the child must accept full responsibility for what he does.

3. *Describe the criminal behaviour.* Explain what right and wrong are. Make the child realize the effect his actions have on others; help him develop his capacity for empathy.

4. *Instil a sense of guilt.* A young criminal should feel appropriate guilt when he harms other people. This is not the negative emotion of guilt toward oneself, but is focused on others as a guide to moral action.

5. *Promote moral behaviour.* As an alternative to punishment, require the child to engage in positive actions that help others.

6. *Build a good relationship.* Foster a relationship of trust and honesty with the child. Be consistent and persistent.

Early intervention can indeed deter the development of adult criminality. But often it is the parents who need to reform themselves before they can reform their children.

The God-idea has been expressed differently in different traditions, some at variance with the Theosophical concept and others coming close to it. Here is one way of expressing it. S. H. Venkatramani writes in *The Times of India* (January 10):

We, as human beings, instinctively sense deep down in our minds and marrow the existence of a deeper power governing the destiny of the universe....Subliminally we seem to catch a fleeting glimmer of a power beyond and behind all that we

perceive, a power that guides the course of all that is around us and determines all that ever will be. It is this universal backdrop that man has traditionally referred to as God....

But can God be understood, comprehended or even vaguely glimpsed by the human mind? Can the aspen sensors of the most subtle mind even tentatively grip, albeit for an evanescent moment, the delicate petal of that universal essence that we call the divine?

Historically one of the arguments that theists who were rationalists have advanced for proving the existence of God is what is called the first cause argument. Every event, we find, is a caused event; and the cause itself is the result of a prior event. The history of the universe can therefore be traced back in an effect-cause sequence. Going back thus in time from effect to cause, we should, theoretically, be able to arrive at a first cause. This first cause is the original uncaused cause, which is God.

However, this historical and intuitive argument poses an interesting and serious problem. The problem is that it makes out God to be as much a creature of time and space as anything else. God as the culmination of the process of going backwards down the history of the universe in a temporal effect-cause sequence is circumscribed by the boundaries of the universe of time and space. But should not God be beyond time and space? If everything around us is God's creation, are not time and space as much God's creations as everything else?...

It is this transcendental nature of the divine that the Upanishads evoke in vivid metaphor. The universal spirit, the *purusha*, "is all this, what has been and what will be; he is also the lord of immortality," says the *Svetasvatara Upanishad*. The human symbolism is carried farther: "Its hands and feet are everywhere, its eyes and head are everywhere, its ears are everywhere, it stands encompassing all in the world." ...

Therefore, while God may be immanent, he is also transcendent. "He is beyond all the forms of the world and of time, he is the other, from whom this world moves round." To adapt what Albert Camus said in a different context, God may be with the world, but he is not of the world. Albert Einstein's general theory of relativity makes the profound point that to understand the

effects of gravitation, we need to view the universe as a four-dimensional space-time continuum; we need to transcend our traditional historical perception of the universe as a three-dimensional world coursing through time. Similarly, to experience the divine, we need to grow into a supra-mental and spiritual dimension.

The widespread belief that everything can be made right with a pill obtains as much among psychiatric patients as among those with physical conditions. Paul R. McHugh, Henry Phipps professor of psychiatry at the Johns Hopkins University School of Medicine, deplores this belief and writes on how psychiatry has lost its way (*Commentary*, December 1999):

With help from the popular media, home-brewed psychiatric diagnoses have proliferated in recent years, preoccupying the worried imaginations of the public.... Most worrisome of all—wherever they look, such people find psychiatrists willing, even eager, to accommodate them. Worse: in many cases, it is psychiatrists who are leading the charge. But the exact role of the psychiatric profession in our current proliferation of disorders and in the thoughtless prescription of medication for them is no simple tale to tell....

Indeed, many of the profession's troubles, especially the false starts and misdirections that have plagued it from the beginning, stem from the brain-mind problem, the most critical issue in the natural sciences and a fundamental obstacle to all students of consciousness....

Psychiatrists have for too long been satisfied with assessments of human problems that generate only a categorical diagnosis followed by a prescription for medication. Urgently required is a diagnostic and therapeutic formulation that can comprehend several interactive sources of disorder and sustain a complex programme of treatment and rehabilitation....

That is not all. In its recent infatuation with symptomatic, push-button remedies, psychiatry has lost its way not only intellectually but spiritually and morally. Even when it is not

actually doing damage to the people it is supposed to help, it is encouraging among doctors and patients alike the fraudulent and dangerous fantasy that life's every passing "symptom" can be clinically diagnosed and, once diagnosed, alleviated if not eliminated by pharmacological intervention. This idea is as false to reality, and ultimately to human hopes, as it is destructive of everything the subtle and beneficial art of psychiatry has meant to accomplish.

Modern psychiatry derived from Freud the assumption of the basically animal nature of man, and this bias of animalism remains in greater or lesser degree with the majority of psychiatrists. There are, today, good psychiatrists—men and women qualified by temperament and thoughtful study to give successful treatment to sick minds. But who is working on problems of tracing and eliminating from our culture the *causes* of psychiatric ailments? This is the real *social* problem, and it cannot be solved unless philosophical rather than purely statistical analysis is employed.

Plato would seek the cause of mental illness in failure to understand correctly the contradictory impulses of two parts of ourselves—the "nous" and the "psyche" (the soul-mind and the psychic centre of animal, sensory intelligence). This is also the Theosophic teaching—that the Ego must subordinate the lower self to its purposes and understand why this is done, in order to be completely "sane." The soul, psychiatrists must come to learn, is reality. Treatment of psychiatric disorders should be modified and relieved of dogma by making allowance for the soul.

Despite their lack of belief in the soul, some practising psychiatrists have discovered the need for a better, a more basic morality, than that offered with the pretensions to virtue which overload our hypocritical mores.

THALES was asked what was most difficult to man; he answered:
"To know one's self."

—DIOGENES