

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

VOL. 42, No. 3

17th January 1972

## THE PATH OF THE PILGRIM

[Reprinted from THE THEOSOPHICAL MOVEMENT for December 1950.—EDS.]

SOMETIMES the complaint is made that Theosophy encourages its votaries to look after their own souls to such an extent that consideration for other individuals and other causes is absent. Study of out-of-the-way problems and subjects, self-centredness, preoccupation with personal development and the like make the Theosophical aspirant egocentric and even narrow in outlook. If this be true—and to a certain extent and in a certain measure it is true—the fault is not that of Theosophy but of the votary who often understands the philosophy “upside-down” as H.P.B. herself once remarked.

One factor is very often overlooked. “‘Great Sifter’ is the name of the ‘Heart Doctrine,’” says *The Voice of the Silence*. Even “a little attention to occultism produces great Karmic results,” says *Light on the Path*. Not only does the public at large not comprehend the results of this psychological phenomenon in the life of the Theosophical aspirant, results which are marked and pronounced in proportion to his earnestness, but very often the aspirant, who endeavours to walk the way of devotion as the result of a little study, is himself blissfully unaware of the effects upon himself of this psychological phenomenon. Why is this? The answer is given in the same *Light on the Path*. This piece of instruction is so very important that we will quote the teaching given:

It is said that a little attention to occultism produces great Karmic results. That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path. And to step definitely and knowingly even but one step on either

path produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma operates in a confused manner. But when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the Karmic results increase enormously because all are acting in the same direction on all the different planes: for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth; it cannot recede from it.

The very common result of this process is the strengthening of pride, conceit and vanity — three subtle aspects of Egotism — in the personal consciousness of the would-be devotee now on a pilgrimage to the holy place where the Masters are. The lure of the world attacks him. But he is so sure of himself that he remains ignorant of the power of the lure. On his pilgrimage he allows himself to be drawn away on to side-tracks, fancying all the time that he is progressing on the path of holiness.

He misuses the very knowledge which his science and philosophy offer. Using karma as an excuse for mistakes, reincarnation as an excuse for procrastination, the injunction to “appear as nothing in the eyes of men” as an excuse for neglect of duty, of service, and so on and so forth, the earnest student grows in mental selfishness, wilful pride, personal passions. He overlooks, nay, completely forgets, that the first step in occultism is to guard and to look after the interests of all those with whom one comes in contact.

In this sphere, too, subtly he deceives himself — he tries to help those whom he likes, forgetting the true basis of Impersonality. When he comes in contact with someone whom he does not like, then he remembers and makes an application of the truth that “the duty of another is full of danger.” Similarly a false or mock modesty misleads him, for he looks upon himself as full of humility. Quoting Wordsworth that “the world is too much with us,” he goes into his ivory tower of illusion. Or, on the other hand, stating that “we must be in the world but not of the world,” he becomes very much of the world, enjoying the charms of sights and sounds, tastes and tactile impressions. Thus, not at all intending to hurt the great Movement to which he thinks he has dedicated himself, he does harm — sometimes great harm — to the Cause.

We cannot expand our concepts of Universal Brotherhood without a

proper study of the Esoteric Philosophy. Nor can we practise Universal Brotherhood without joining our own mind and heart to the minds and hearts of colleagues and companions.

Between our own work upon ourselves at one end and the service of vast humanity at the other, we find the link in the U.L.T., where study, application and promulgation join hands. The U.L.T. is the world in miniature and, composed as it is of persons of all types with their capacities and their limitations, it becomes an excellent playground for developing our own capacities and overcoming our own limitations. Any student who, on whatever excuse, refuses to rub shoulders with colleagues and companions, has strayed far off the Path of Pilgrimage.

The world suffers from egotism. In personal as in national life it is this egotism which flourishes, befouling international peace. Every Theosophical Lodge also suffers from this ailment. And, just as in the world the virtues are not seen and the eye leaps to the vice and the tongue finds fault, so also in the Lodge. But there is good in the world and certainly greater good in the Lodge, because its units are striving to find truth, to become good and to spread beauty of mind and soul. Those students who lose their zest for serving the Lodge find also their earnestness diminishing and their devotion evaporating. These should be renewed, and Lodge meetings afford an excellent avenue for their renewal.

One of the duties, a very solemn one, of the student-aspirant is not to act in a way which would tarnish the fair name of Theosophy. What he says, how he talks, from day to day and hour to hour, clearly shows what he has been thinking about and what he is presently going to do.

In the coming cycle the relation of every student of Theosophy to the world will meet its tests. The world is looking out for helpers and advisers — even leaders. The aspiring devotee who wants to serve the Cause of the Holy Masters will come across his opportunities. These will try him out and, rightly used, will make him a fine channel of the mighty Leaders of the world, the compassionate Teachers of humanity. But to become such a channel the aspirant will have to become a true devotee — to stick very closely, with knowledge and attention, to the Path of Pilgrimage. On this Path we have a duty not only to co-pilgrims, but also to millions of others who have not yet become pilgrims. Such are sight-seeing travellers, straying into sensuous living, falling into evil, and harming themselves. These travellers have to be drawn to the Path of Pilgrimage. What an opportunity for us all to learn, to love, to labour one-pointedly, without turning to left or right, as those Blessed Ones

desire and hope that all will do! The Masters need Companions — not slackers, sluggards in the morning and time-wasters at night.

*The Mirror of Magic* reflects these words:

Art thou a traveller — bound for sight-seeing, sense-feeling, money-making? Then thou wilt not learn of the Truth of truths — *Sat*; nor wilt thou behold the Beautiful — that which reflects the *Sundar*; nor wilt thou become the bearer of the Good — *Sushila*.

Sights will change but seeing will not be satiated.

Sense-craving will demand more and ever more of thee and thou wilt never satisfy *Tanha*. It unsatisfied, thou wilt continue to crave in discontent.

Possessions will accumulate; thou wilt not part with them till death compels thee; these will deepen discontent and at death will be felt frustration, not sweet content.

Pass inwards, O traveller, and use thy thought. Behold from the heights of the heart thy possessions and thou wilt gain the power to throw these out and to cleanse the organs which hold them. The Spirit-Soul will retain only that which thou hadst not valued and thy journey will continue.

In Time's transmutation thou wilt become a Pilgrim. Thy desires will hide from thy mind the miracle, and sights and sounds and smells and tastes and touch will lure thee to the beaten track of the mere traveller.

Think now and think here of Pilgrimage. O aspirant who feelest the Light but seest It not, make of thyself a Pilgrim. Start on thy Pilgrimage. Thou art bound for the Holy Place — the Shrine of Light. It is beyond the stars.

Long is the Way and weary its treading. Only the Eye of the Heart can glimpse the distant Light. Seek the inward Path to catch that glimpse. Thou wilt find it in the quest of Secret Wisdom. Thou wilt find it, O Shravaka, by attuning thy ear to the Voice of the Silence.

Do not look for the Light in deserted fanes and temples of faded glory. On earth grown hellish there is the Place of Peace, the Seat of Strength, the Home of Holy Writ.

Seek and find.

Thou canst.

Leave off the traveller's way.

Take thou the Pilgrim's Path.

# THE GENESIS OF EVIL IN HUMAN LIFE

[Reprinted from *Lucifer* for January 1889.—EDS.]

EVIL is a mysterious subject, and of universal interest; it is continually presenting itself for discussion, and men exercise their minds very greatly upon it. It affects man deeply in his thoughts and speculations, because it is so large a factor in his life, and the cause of so much sorrow and suffering.

It is also an element which, though permeating his present existence as a canker, and paralysing and marring his happiness and the realization of his ideals, man recognizes *must* be eliminated from his life to the greatest possible extent, and especially in certain of its forms, in preparation for existence in a spiritual sphere. This recognition is one of the chief factors in the domain of personal religion, and the special aspect in which it is viewed determines the true or false conception of the means of salvation from evil.

The false conception of the means of salvation from evil rests upon the assumption that a *vicarious atonement* is essential; hence the religion of many is based, primarily, upon faith in the crucifixion of another being — an objective Christ — and only secondarily, and very indifferently, upon actual personal effort and suffering.

The true conception of salvation is based upon the literal acceptance of the exhortation of St. Paul: "Work out your own salvation with fear and trembling."<sup>1</sup>

Instead of resting complacently upon the suffering of another, nailed upon a material cross by the hands of violent, unspiritually-minded men, its gaze is turned inwards, the arena of crucifixion is seen to be *there*, and the pain-giving nails and piercing spear are to pass through the sensitive forms of cherished personal desires, appetites, and subtler indulgences, not of the flesh only, but also of the mind and heart, extending and fixing them as to a cross until they expire.

But whence comes this canker, this cause of discord, confusion and paralysis, which we term evil? How has it arisen in the sphere of human existence?

In viewing the unlimited potentialities in man, in their number and extent, and in observing the boundless resources by which he is surrounded in his various domains of external activity, of thought, of

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<sup>1</sup> *Philippians*, ii. 12.

emotion, and of personal cultivation, we can readily perceive that, were the discord of evil absent, his life would be bright, happy and full of intelligent purpose.

So it is continually asked what it is that has produced a world of activity and of feeling so inharmonious in its movements, so disjointed in its mutual inner relations, and so accompanied by sadness and fruitlessness? And the *wise* go further and ask, as the most pertinent and momentous of life-questions, how can the discords be resolved, the canker of disunion eliminated, and the vitalizing elements of true wisdom and purpose introduced?

At the outset of any enquiry respecting evil it is essential to recognize that *it is not itself a thing*, but is the *form* which a certain thing, *i.e.*, man's behaviour, individually and collectively, has taken. *Apart from that behaviour it does not exist*; let the form of that behaviour be changed, so that it becomes an expression of the Supreme Law of Life, reflecting the beauty and harmonious operation of that Law, and Evil will no longer exist. When has this form arisen, and what has attached it to the arena of human existence?

And further, why is the inner life of each individual man the arena of a continual struggle? How is it that there is within him an incessant conflict as to *which form*, the good or the evil, shall characterize the weaving fabric of his permanent individuality? Why is there not smoothness of movement, concord and peace in the world of thought, feeling and action, of which man is the centre and the creator?

On considering the nature and ways of man's life, we find that he shares with the lower animals those principles of existence and motives of action which minister to self-preservation — provision of the necessities of existence, protection from danger, and continuation of the species. In the brutes these principles and motives act without disorder. The animals obey their instincts, or inherent impulses, for the purposes of preservation, protection and continuation, but they obey their instincts *within a well-defined limit*, laid down by the exigencies and impulses of the moment.

No consciousness of the future plays any part in the action of animals, leading them to lay up store for the future or modifying in any marked manner other uses of their instincts; while their intercourse with each other is simple and obedient to certain natural impulses.

Man possesses these same impulses and instincts; but, in addition,

has been endowed with another group of qualities of greater range and force: memory, realistic perception of objects and of acts, prevision, and an infinite power of adaptation.

These make him master of countless resources, and give him conscious command over the past for the purposes of the present and the future.

But the animal nature in him retains its strength and is still an essential part of his being, connecting him with the objective world and prompting him to acts necessary to his existence.

So strong is this original nature that it tends to assert supremacy over the faculties of greater range and power, pressing them into its service and subordinating them to the ministration of its demands and needs. And the whole principle of the animal nature is *self*; this is the beginning, middle and end of animal existence. In the arena of animal life, whatever conflicts with Self, or opposes obstacles to its desires, is treated as antagonistic: if the opponent be weak or the obstacle slight, it is crushed; if the opposite, it is fled from or avoided.

In all such conditions, however, there is but the one feeling of antagonism, which, if opposition be continued, passes at once into the ultimate stage of either fear or anger. The realm of the animal world, where Self is the natural ruler, is thus one of very simple arrangement and of few governing principles. In it right and wrong do not exist, but in their place, as sole arbiters of action, we find *Necessity* where self-preservation and propagation of the species are concerned, and where individual relations are involved we find *Expediency*.

In the obtaining of food, or in the assertion of possession or of supremacy, no law but that of the stronger or more cunning is recognized. Only the impulse to obtain that which is desired is obeyed except when an instinct of weakness or of inferiority causes fear and either paralyses or instigates to flight.

When, therefore, the animal nature found itself in alliance with the higher attributes of intelligence, memory, foresight and resource, with which man is endowed, the strength of its emotions and the acuteness of its sensuous experiences would become accentuated; and these, intensified by reflection from the more widely extended consciousness, would lead it to assert supremacy over the forces of higher range, in order that its several individual instincts might be the more effectually ministered to and gratified.

Memory and intelligence would enhance the pleasure found in gratifying desire, by seeking and providing those elements and conditions in which the pleasure was consciously found to exist, and by repetition of indulgence merely for the sake of individual enjoyment and advantage. Thus, the faculty of prevision and more acutely conscious participation in definite acts could of themselves, in union with the original animal nature, only accentuate and enlarge the principle and power of Self and aid in developing that course of life which tended to exalt and strengthen it.

Had the evolution of man ever presented a stage of this nature, he would have been nothing more than an animal of exaggerated selfish desires gratified without restraint.

It is true that modern education, in its systems, methods and appliances, treats man as if he were a being actually in such a stage of development, practically ignoring, in its bearing upon him, his possession of any further endowments beyond these; but unhappily, modern education, being chiefly controlled by amateur educationists and self-appointed directors, is quite unrelated to its subjects — and treats them unworthily and ignorantly.

But with the endowments of which we have spoken and which alone would have made him *an animal of more definite consciousness merely*, a higher principle was also bestowed which carried with it a Law of Existence the very antithesis of the animal principle or Principle of Self. This higher principle, like Light in the physical world, appears as a simple essence in its complete form, but may, like Light, be dispersed into many beautiful and energizing rays by refraction through suitable media. In its simple form, as a unit of force, this principle is *Spiritual Wisdom*.<sup>2</sup> It illumines life fully and truly, and beneath its brilliant rays the true character of the individual and of the world in which he moves — its objects, paths, movements and destiny, arrange themselves before the inner vision in their real nature and relationship.

This Spiritual Principle, embracing as one of its rays the transforming force of Universal Love, the “charity” of St. Paul, is, as already noted, the direct opposite of the Principle of Self.

Yet the two principles are found to exist side by side in the constitution of man; the one essentially of the flesh and the world and

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<sup>2</sup> “The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy.”  
—James, iii. 17

adapted only for a sensuous physical existence, the other infinite both in capacity and in duration, and allying him with the ever-unfolding world of beauty, wisdom and power.

But they cannot thus exist within the same territory and remain passive in attitude towards each other; nor can they compromise their antagonistic claims and assert rule over departments of being entirely detached from each other. The rule they both strive to assert is over that *which is the very man himself*; each of them claims the Ego, the enduring essence within the visible and transient personality; that which, according to its own absolute choice and decision, will suffer or enjoy, decay or grow, drift at the mercy of every idle wind or steadily ascend the Mount of God.

The one or the other of these forces struggling within the breast of man must become supreme in ultimate rule. By one he is drawn towards this mode of life, by the other to a mode of life diametrically opposite.<sup>3</sup>

The higher principle with which he is endowed strives to reveal to his understanding that another destiny is intended for him than that of living the mere animal life of Self; and at times glimpses come to him of a world totally different in nature from that with which his external senses connect him. By degrees he learns that the *Life of Self* is destructive of all that is true and enduring, that it is false and delusive, and that it prevents the resolution of the discords of life into a full and complete harmony.

He recognizes, also, that to yield to this disintegrating force, to that which produces chaos and decay instead of vitality, must be contrary to the law of his being, and will ever hinder the fulfilment of his destiny, *the union of his will and his intelligence with the Fount of Wisdom, Beauty and Power.*

The antagonism and energy of the contending forces become accentuated from the discovery of these truths, and confusion and unrest are generated within the arena of the struggle. The conscious object of this conflict cannot escape from the discomfort, perplexity and sadness it engenders, and he realizes, sooner or later, that his decision must needs be made, and his Will definitely and permanently allied with the One Principle, or surrendered with unstable weakness to the other.

And here we may note that not only do the merely intellectual endowments furnish the nature below them with fuller means of grati-

<sup>3</sup> "The flesh lusteth against the Spirit, and the Spirit against the flesh."—*Gal.*, v. 17

fication, but they even add special areas of personal life in which self-glorification may run riot. One of these is the area of self-seeking emulation, which in these days is crowded with vulgar activity, and which has been *criminally*<sup>4</sup> extended, by the gratuitous appropriation of prizes and examinations, into the period of life nature demands for the normal training of every unit of the human race.

In another of these areas arise conditions which instigate to the display of imagined personal superiority and the enjoyment of meretricious and disintegrating social distinctions, manifested not only in the craving for titles and other individualizing terms, but even in the active search for them, and in the pleasure derived from their use, exhibited in all the middle and upper grades of social, political and professional life. However plausible, however universal this action of the lower mental endowments of man may be, it is a surrender to the Principle of Self, and one of the forms in which it is worshipped.

On this plane also arises the common display of personal arrogance and self-consequence, which through tyrannical and arbitrary acts, creates new forms of conflict in the arena of human thought and feeling, sets in motion ever-widening circles of mischief, calls into play the forces of "spiritual wickedness in high places," and leaves the actor himself at still greater variance with the supreme Law of Life.<sup>5</sup> This is the empha-

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<sup>4</sup> We have used the word *criminally* advisedly. The term is a just one, because of the disintegrating and deteriorating effect of the system alluded to upon mankind, individually and in its social groups. The system has not been imposed and maintained in ignorance. It was commenced and is maintained in defiance of the emphatic teachings of the New Testament, an embodiment of precepts asserted by those "who profess and call themselves Christians," to be based upon the highest authority and to have been taught by One for whom they profess the highest reverence. (See *Matthew*, xx. 20-28; xxiii. 12; *Luke*, xii. 34; xiv. 7-12; xvi. 15; *John*, xiv. 15; *Philippians*, ii. 3; *James*, iii. 14-16, etc., etc.)

The spirit as well as the letter of those precepts is entirely against personal emulation and the struggle for notoriety, while the teachings which accompany them are, in many instances, illustrations of the moral and spiritual disasters which result from their infringement, and of the condemnation which eventually awaits him who transgresses. In spite of this clear and definite teaching, personal emulation is made a chief factor in a *normal, universal experience* of mankind, and at a period when virtues and vices, habits and impulses, receive their form and strength, and give the bias of the motives which will eventually rule the whole earth-life, and probably also the life beyond. We ask: Are the plants of a well-cultivated garden ruled by this plan, and stimulated to grow *each better than its neighbour*, or is each trained and fostered *to its own best possible development*?

<sup>5</sup> The act of a late bishop of the English Church may serve as an illustration of what is here meant. He disinherited his only daughter, "to mark," as he said in his will, "his sense of her conduct." This daughter, in the exercise of her personal inherent rights

sized, more spiritual form of self-worship — the most deadly enemy of the soul of man, and the greatest obstacle to its attainment of true blessedness.

An honest and thorough investigation of the truths and facts now set forth, both as regards the individual centres of life and of force with which man is endowed, and the relation of his Ego towards them and its use of them, leaves us in no doubt as to the origin of Evil, its true nature, and the logical character of its consequences. There is *that* within man, or overshadowing him, which presses towards rendering him master of himself and of life, by making him a true servant of the Deity; for only when he is the servant of the Most High will man cease to be the servant of the blind, self-centring forces which operate within him. "Ye cannot serve God and Mammon."

And man is conscious of this overshadowing by the Supreme Principle of the Universe — Divine Knowledge and Divine Motive — "the Light which lighteth every man that cometh into the world." He *would* receive it,<sup>6</sup> he even dallies with it, but alas! the lower forces are *more present* with him; he yields to them and assents to life on their plane; he yields to the motives which they create, though, while yielding, he knows that *he is destroying* the rule of God and is helping to flood the world with disease, darkness and death.

Thus, voluntarily choosing, or allowing himself to be led into, that which opposes his union with the Supreme Principle of Life — the Absolute in Wisdom, Knowledge and Power, he determines for himself and his race the resulting future; sowing persistently false seeds of life

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and responsibilities, which no parental assumption can abrogate or remove, had married the man whom she loved, and her father had, from that time, refused all intercourse with her. She appealed to him in vain. Acts of this imperious and arrogant nature are, in varying degree, only too common.

They set in motion currents of evil and misery of which no one can foresee the end or the consequences. It is the forces underlying such acts which originate dogmatism, persecution, priestly assumption, and all forms of inquisition into personal life and personal convictions. Have these not brought sorrow, pain, social chaos, and national anarchy? Are they not still in operation around us? What said Jesus about personal arrogance and Phariseeism?

<sup>6</sup> "The good that I would I do not; but the evil which I would not, that I do." "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—*Romans*, vii. 19, 22-3. The force of the lower nature *becomes the law of sin*, of which St. Paul speaks, by surrender of the individual life of thought, feeling and motive to its control.

out of his own tainted heart,<sup>7</sup> is it strange that he should reap the natural fruit in sadness and dismay?<sup>8</sup>

Sow an act, and you reap a habit,  
Sow a habit, and you reap a character,  
Sow a character, and you reap a destiny.

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THERE IS but ONE Eternal Truth, one universal, infinite and changeless Spirit of Love, Truth and Wisdom, impersonal, therefore bearing a different name with every nation, one Light for all, in which the whole Humanity lives and moves and has its being. Like the spectrum in optics, giving multicoloured and various rays, which are yet caused by one and the same sun, so theologies and sacerdotal systems are many. But the Universal religion *can only be one* if we accept the real, primitive meaning of the root of that word. We, Theosophists, so accept it; and therefore say, "We are brothers — by the laws of Nature, of birth, and death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us, then, love, help, and mutually defend each other against this spirit of deception; and while holding to that which each of us accepts as his ideal of truth and reality — *i.e.*, to the religion which suits each of us best — let us unite ourselves to form a practical nucleus of a Universal Brotherhood of Humanity WITHOUT DISTINCTION OF RACE, CREED, OR COLOUR.

—H. P. BLAVATSKY

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<sup>7</sup> "For out of the heart proceed evil thoughts," etc.—*Matt.*, xv. 19

<sup>8</sup> "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—*Ephesians*, vi. 7-8

## THE QUALITIES IN MATTER—THE GUNAS

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body — the shrine of thy sensations — seek in the Impersonal for the “Eternal Man”; and having sought him out, look inward: thou art Buddha.

—*The Voice of the Silence*

WHEN a child is born, its lower mind is already firmly entrenched in the capsule of the body and continues to make its abode therein till death comes to effect a separation. From the first moment of its entry, it is wedged in and surrounded by the essences, properties and qualities of matter and as it advances in consciousness it tends to identify itself more and more with the name and form of its birth. True that as the child advances in age a large measure of consciousness becomes possible, and with the advent of the higher mind moral values become perceptible. But even then the egoistic inclinations of the man tend to overshadow morality and leave him a strange being who remains intensely personal. Until he can shake off the stupor into which matter has precipitated him, the man will continue to think that he is the body and that the body is he. So long as his thoughts run in that direction, his bondage to matter, environment and circumstances must remain complete.

Large masses of men are thus caught up by ignorance, and the apathy which is one of the characteristics of matter prevents any movement forward. Born as slaves to matter, they are content to remain in meek bondage, too indolent to think, too benighted to see beyond their broken lamps. They fade out at death, lost in the void of nothingness which their very ignorance has conjured up for them. They do not think they have a mission to carry out nor that their life's sojourn had been planned for progress towards an ever enlarging individuality.

The Wisdom of the Ancients teaches us that the soul in the body (called *Kshetrajna*) is the owner, harvester and labourer of the field of his body (*Kshetra*). He who tends not his field, produces no crop and gathers no harvest, becomes untrue to his mission, and his incarnation comes to be written off as a failure.

In general, the purpose of any incarnation is to provide to the lower mind an entry into a human form. From then onwards, it has to busy itself in working through that body for attracting molecules and atoms of such purity as can provide a channel for the higher mind (the higher Ego) to come and work through it. That which prevents such an advent

is indolence on the one hand and turbulence on the other, both of which are inherent in the various strata of matter. Before it can even think of ways and means to invoke the higher mind to come and stay with it, the lower mind has to understand how the essences of matter can help or mar its efforts; how, itself remaining master and manipulator, it can control and blend the qualities to suit its own exalted purpose.

Matter evinces three qualities or *gunas* which separately or in combination produce varying results. The names of these qualities (the Sanskrit is used since there are no English equivalents) are: *Sattva*, *Rajas* and *Tamas*. They yield six combinations which are: *Sattva-Rajas*; *Sattva-Tamas*; *Rajas-Sattva*; *Rajas-Tamas*; *Tamas-Sattva*; *Tamas-Rajas*. The seventh stage is where the three qualities are so balanced that they remain in a perfect state of equipoise. Just as today the purity of the four castes as distinct and separate no longer exists, so too with the *gunas*. No one quality manifests with the other two completely absent. However, to understand the effect of the combinations, it is important to know the ideal characteristic of each, unmixed and undiluted by the presence and action of the other two.

*Sattva* represents purity, brightness and well-being. When a man is established in it, its light streams forth from all the gateways of the body. However, with all its knowledge and luminosity it does not liberate the Soul. It binds and restricts its freedom through the knowledge and the delight it provides. The chain may be enchanting and of rarest gold, but it is nonetheless a chain. It fetters and it binds.

*Rajas* represents passion — a lust and thirst for things and a clinging frantically to life. It moves the man to scheme for the satisfaction of his appetites. It is the producer of anger, greed and covetousness. The man in whom *Rajas* predominates rushes out to do, to do. It is true that he abhors lassitude, but he is no searcher after truth and purity. On the contrary, if it suits his purpose, he will in order to secure his ends assume a mask of purity and proclaim himself a votary of truth.

*Tamas* represents the inert and stupefied condition that is brought on by ignorance. Such a state beclouds discrimination. Vicious persons, those who worship the elementals and the ghosts of dead men fall in the category of those in whom *Tamas* predominates. The doors and windows of the Soul are barred and no light comes.

The indwelling soul, knowing himself to be the owner and master of his field, has to plan his work upon it with care and caution. He has to test and weigh the advantages as also the limitations of the soil

which he has inherited from previous births. He has to learn its secrets of behaviour under varying conditions. It is the man's duty to till his land and raise such a crop on it as will give nourishment and strength to himself and to as large a number of persons as can share in it. The science and the art of fertilizing, tilling, harvesting and garnering as also the toil and labour involved have all to be provided by the man himself. For his field, he alone is the *Kshetrajna*. He has to adapt his activity according to the seasons that affect his field and also to the other seasons or cycles that affect him personally. Besides learning to perform the proper functions at the right time, he has to protect his crop from the scorching sun and the depredation of birds. He has also to guard his moral nature and protect it against infiltration by the undesirable elements that seek entry. The farming of land is not to be undertaken by hit-and-miss methods. Skills have to be generated to meet droughts and floods while yet other skills are to be used against pests and weeds. A mere cataloguing of dos and don'ts, a listing of virtues, will always remain an exercise of academic interest till the mind grasps their value and desires their possession.

When the allotted span of life is over, the soul quits the field and then its harvest is assessed. It is by this assessment that future incarnations are determined. In fact, the indwelling but now liberated Ego will on return gravitate to that environment and attract that matter which will enable it to pick up the threads from where they were left off at the close of the last incarnation.

The characteristics of matter, as they force their presence upon the indwelling spirit, mould it in time into the nature of either a god or a demon such as are portrayed for us in the sixteenth chapter of the *Gita*. These effects are brought about by the reaction of the soul to outside stimuli. The sum total of the man's motives as they meet the on-rush of events moulds his thinking and makes of him either a being of light or a thing of darkness. Admittedly, there must be varying shades and overtones of light and darkness, but they are only intermediate states which after a period, long or short, during which man oscillates between them, must ultimately fall off, making him gravitate to one of the two poles of light and darkness. Man cannot for ever remain in a state of flux. Precipitation and separation must follow upon a mixing together of uncongenial elements.

Science looks at matter in one way, metaphysics in another. The scientist breaks it up from its denser to its finer forms, and in so doing

releases the forces that reside in each distinct stratum of matter. He does not concern himself with the essence and quality that exudes from matter, nor with the moral and psychic effects which flow from a too intimate affinity with matter. The metaphysician views matter as an agent that can colour life, making it dull or bright, dogmatic and superstitious or transcendental and luminous.

Every possible circumstance has its *Sattvic*, *Rajasic* and *Tamasic* quality. Of the three, *Sattva* becomes desirable since it is of the nature of light and purity, and also because it is only the metaphysical aspect of any experience that can enrich the Soul. The student has therefore to apply to each circumstance the touchstone of *Sattva*. The vital factors in any human life are: Faith, Fortitude, Worship, Charity, Food, Austerities, Sacrifice, Renunciation, Speech, Knowledge, Intellect and Happiness. Each of these can present any one of the three aspects of *Sattva*, *Rajas* and *Tamas*, depending on which *guna* predominates the motive and the action. The man is expected to be firmly fixed in *Sattva* and from the eminence so obtained to handle each experience and distil from it its bouquet.

It is only when man is sufficiently familiar with these three qualities and can discriminate between them that he is able to adapt his plastic potency to the ways of matter and thus control it. But he has to realize that though *Sattva* can undoubtedly bring bliss, it cannot bring ultimate realization nor even a freedom from the bondage of matter. At its highest, it still represents a conflict, a taking up of arms against the undesirable, for, as explained in the *Gita* (XIV. 10), it is only when the qualities of *Rajas* and *Tamas* are overcome that *Sattva* can prevail. This overcoming of one or the other *guna* is a continuous process so long as the human consciousness remains chained to matter. In this life, there are battles always. The Soul of man must be unfettered, his desires free, but that which bestows freedom is not to be found in the qualities, *Sattva* included.

The only possible way by which a man can rise above them is by viewing them as separate and distinct from himself. If he can weigh, test and experiment with them, if he can remain unaffected by the forms, shapes, forces and powers which these qualities throw up, then is he liberated. But the liberation is no mere negation of involvement. It is a positive grasping of a higher power with which to subdue and tame the lower forces. The forces of *Sattva*, *Rajas* and *Tamas* could be made to remain in equilibrium. This may appear paradoxical, this putting

of differing and antagonistic positions in juxtaposition for the creating of harmony, balance and equipoise. To the ordinary man, indolence, turbulence and calmness are contraries; for any one of these to prevail, the other two must be suspended or eliminated. The calmness of *Sattva* is that which follows upon war and victory. But there must exist a serenity which is no result of conflict and conquest. If the forces of indolence, turbulence and calmness can be so arranged as to neutralize each other, there must arise a serenity and a peace which is different from the indolent stupor of *Kama* or the enforced calmness of *Sattva*. Then, it is not the victory of one over the other two. It is a condition to which each three contribute by cessation of action. In yet another sense, it is the renunciation by the man of the fruits of these qualities.

As early as in the second chapter of the *Gita* (verse 45) Krishna advises Arjuna to be free from the qualities. To the average man, it would appear that the light of truth and purity obtainable in *Sattva* should be the consummation of all effort. Where virtue presides and light streams forth from the gateways of the body, can there be room for further progress? The answer is that beyond *Sattva* lie states where knowledge comes of itself, where serenity is not limited by conditions and where the lower mind basks in the light of its higher counterpart. Arjuna is made to ask Krishna:

What are the characteristic marks by which the man may be known, O Master, who hath surpassed the three qualities? What is his course of life, and what are the means by which he overcometh the qualities?

And Krishna answers:

He, O son of Pandu, who doth not hate these qualities—illumination, action, and delusion—when they appear, nor longeth for them when they disappear; who, like one who is of no party, sitteth as one unconcerned about the three qualities and undisturbed by them; who being persuaded that the qualities exist, is moved not by them; who is of equal mind in pain and pleasure, self-centred, to whom a lump of earth, a stone, or gold are as one; who is of equal mind with those who love or dislike, constant, the same whether blamed or praised; equally minded in honour and disgrace, and the same toward friendly or unfriendly side, engaging only in necessary actions, such an one hath surmounted the qualities.

# WORDS OF LIGHT

## THE MASTER

### 3. NOW HAST THOU JEWELS

Now hast thou jewels.

Gather them into an amulet.

I will fill thy hands, not with gold and gems but with the treasures of the Spirit if thou wilt but follow where I lead thee.

As a diamond in sunshine,  
As water that soundeth in the night,  
As grass that springeth up on bare earth,  
So shall My truth be made manifest.

Shall the deep produce the pearl without the living thing whereby it is engendered?

Lo, the pearl is the creation of darkness, but darkness that is instinct with life.

As the stars illumine  
The darkness of night,  
So do My workings in thee  
Illumine the darkness of thy "self."

Look into thy heart.

What is in it that is thine save native infirmity?

Look again into thy heart, and lo, there is treasure.

Whence came it but from Me, the Lord of all hidden riches?

As a jewel on the hand  
So is knowledge of the ONE.  
Delight thyself with it.  
Gladden thine eyes.

Now hast thou the pearl of great price — thou knowest what *faith* is.<sup>1</sup>  
Treasure the gift of understanding.

As the heart of a child  
Dwelleth ever on its treasure,  
So let thy heart  
Dwell on Me, thy life's jewel.

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<sup>1</sup> That is, "reflection in the personal mind of the Knowledge that results from the union of the higher *manas* with the *buddhi*."

When thou hast a diamond, yea, or a pearl of great price, thou delightest therein, looking no farther.

Even so dwell on that knowledge which thou hast, and at the appointed time greater shall be given thee.

As the bow of a violin  
In the hand of a novice,  
So is thy thought,  
And yet patience will bring thee mastery.

Separate those things that are of Me from the things that are of thy lower self.

Treasure them as pearls.

Cast aside all else.

What things are of Thee, O my Master?

Those things that make for liberation of the light, in thyself and in others.

As the stars in their places  
Are souls in their *dharma*;  
They bear witness in darkness  
To Everlasting Light.

Pure aspiration is the pearl that I give thee, and earnest endeavour the heart-coloured ruby.

Consistency of life with thy thought — as the inward, so the outward — this is the vital emerald.

And thou shalt win the diamond of attainment when all else is merged in white light.

As a cloud in its dissolving  
Becometh part of the sky,  
So shall thy being  
Merge with My Being.

Hast thou a treasure in thy heart? Dwell thou thereon.

Trace all to the hand of the Giver and show forth thy thankfulness, not by bended knee, nor in words, but by life-affirming acts.

As breath to the nostrils,  
As light to the eyes,  
So, even more fully,  
Is knowledge of the ONE to the heart.

(To be continued)

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# SLEEP AND DREAMS—A SUBLUNAR MYSTERY

## VII.—THE SOUL'S JOURNEY

THE UPANISHADIC concept of the soul is that it is "the Consciousness in the life-powers, the Light within the heart." The *Brihadaranyak Upanishad* has this to say of dreams:

The Spirit of man has two dwelling-places: both this world, and the other world. The borderland between them is the third, the land of dreams. While he lingers in the borderland, the Spirit of man beholds both his dwellings: both this world and the other world. And according as his advance is in the other world, gaining that advance the Spirit of man sees evils or delights.

Every human being lives in two worlds at the same time, has two aspects of his own mental nature. Very seldom does he act on the basis of his divine nature. The soul seldom sees with complete clarity because man is a complex being, influenced by the environment in which he finds himself. In one sense, the personality of man is shaped partly by the environment and partly by the higher mind. The higher mind, looking through the personality, sees with clouded vision. That it is possible to see with the eye of soul is the affirmation of the Upanishads.

Robert Herrick's lines reinforce, as do the statements of other poets and philosophers of the present day, the Upanishadic theory of the two worlds of the individual:

Here we are all by day; by night we're hurled  
By dreams each one into a several world.

Dreams are to the sleeper what the shore is to the swimmer, says John Bigelow, an American lawyer, journalist, diplomat, author and politician. We are only conscious of dreams which occur when the phenomenal world is partially excluded from our consciousness; "when we are, as it were, mounting the shore from the deep waters in which our souls have been immersed." But who knows what happens in deep sleep, which is not in the least degree adulterated by direct influences from the phenomenal world and is entirely free from what often seems so improbable and fantastic in our remembered dreams? Our minds, Bigelow argues, are active in sleep as at other times.

As to the time taken for dreaming, it has been repeatedly proved that long dreams of complex content and implying long duration of the dreaming act really occupy but a very short period of the dreamer's time. Dr. F. X. Dercum, neurologist, has pointed out how the occurrence

of a shipwreck requiring over three hours' time can be compressed in a dream in ten seconds. Andrew Lang in *The Book of Dreams and Ghosts* describes how Alfred Maury, the well-known authority on Greek religion, had a long and vivid dream of the Reign of Terror, of his own trial before a Revolutionary Tribunal, and of his execution, in the moment of time during which he was awakened by the accidental fall of a rod in the canopy of his bed, which touched him on the neck.

Dreams sometimes dramatize on the impulse of some faint, hardly perceived real sensation. And thus either mere empty fancies or actual knowledge which we may have once possessed but have totally forgotten, or conclusions that have passed through our brains as unheeded guesses, may in a dream be, as it were, "revealed" through the lips of a character in the brain's theatre, and that character may, in fact, be alive, or dead, or merely fantastical.

One cannot measure time in dreams as subjective time does not correspond with the objective, and the "dream organ" of consciousness has a time scale of its own. Just as the body size with relation to objects establishes the space scale, so the limit of impressionability or power of response of the vehicles of consciousness establishes the time scale. The sense of time is wholly dependent upon the rapidity with which impressions succeed one another. As H. P. Blavatsky remarks:

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration. . . . The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change — or the same — for the billionth part of a second. . . . (*The Secret Doctrine*, I. 37)

Were we capable of receiving only one impression every hour, like a bell struck hourly, the ordinary term of life would seem very short. But if our time sense were always as acute as it is in dreams, uncounted aeons would seem to be lived through in the interval between childhood and old age. In spite of their almost incredible brevity of time which we discover on waking, the dreams seem long in duration. Can we not deduce from this that there is in us more than one keyboard of consciousness and that in sleep it gives forth this richer music? The entire overture of an opera can be played in a second in our dreams and our ears so devised as to capture and convey to our consciousness every note of the overture in that second of time as if it were an hour.

It is this higher dimensional existence during sleep that accounts for the great longing for sleep. It is more than a physical longing, and the refreshment that it brings to the bodily frame is much less than what it gives to the spirit.

In this context, it is worth while referring to P. D. Ouspensky's *Psychology of Man's Possible Evolution*, where he draws our attention to the comparative speeds at which our various centres — intellectual, emotional, instinctive and moving — function. He affirms:

...the difference in the speed of centres is a very strange figure which has a cosmic meaning, that is, it enters into many cosmic processes or, it is better to say, it divides many cosmic processes one from another. This figure is 30,000. This means that the moving and instinctive centres are 30,000 times faster than the intellectual centre. And the emotional centre, when it works with its proper speed, is 30,000 times faster than the moving and instinctive centres.

From this hint it would be possible to determine the velocity of time in dreams, as between the moment of impact of an impression at the sense periphery and its reception at the centre of consciousness — moments so closely compacted that we think of them as being simultaneous — a coherent series of representations may take place, involving what seem to be protracted periods for their development. As an instance, we may take a knock at the door by the milkman setting the fuse to an interesting dream-scenario, all enacted in a flash, the denouement culminating in the second knock at the door. Behold the miracle! the entire dream drama has unfolded within the time it took that impression to travel from the sense periphery to the brain!

Can we infer that the ego is trying hard to impress upon the physical consciousness superphysical, transcendental ideas during dreams? The brain, however, is often not porous enough to receive these impressions as it is preoccupied with its own incessant activities.

The soul, then, in its journey through dreams, can garner valuable information and knowledge, because of the transcendental nature of time in the region where it functions, and what is more, gain the capacity of prevision, premonition and other extraordinary powers. Already we have glimpsed into its power of dramatization, composing and enacting scenes of a drama having a very insignificant incident as its basis, such as a dog's bark or a knock at the door.

But what makes the unsleeping soul perceive, and perceiving, per-

haps understand? Fiona Macleod (pseudonym of William Sharp) answers this question thus:

Surely in this is a mystery beyond that of the unquiet brain in a body ill at ease, or beyond that of the mind when, like a sleuth-hound, it slips out on the trail of old dreams and fleeing imaginations. . . . Dreamland is the last fantasy of the unloosened imagination, or its valley of Avalon, or the *via sacre* for the spirit, according as one finds it, or with what dower one goes to it. The ways are hidden to all save those who themselves find. "*Thou canst not travel on the Path till thou hast become the Path itself.*" . . . At other times, dreams are just curlews of imagination that suddenly go crying through waste places in the mind.

Henry Rider Haggard writes in his autobiography, *The Days of My Life*:

During the past few months there have come to me, generally between sleeping and waking, or so it seemed, certain pictures. These pictures, it would appear, might be attributed to either of the three following causes: (1) Memories of some central incident that occurred in a previous incarnation. (2) Racial memories of events that had happened to forefathers. (3) subconscious imagination and invention.

From the above quotations one can easily infer that a dream experience in principle involves an immense extension of the range of existence. It supplies a concrete, easy and indisputable illustration of how to understand other states of consciousness than the one we are usually familiar with. It proves that paradise is not to be found by travelling north and south, east and west, nor by searching the outer space for more harmonious conditions of existence. But our dreams point out the right way: to pass out of our so-called "real" space altogether, even as we pass out of dream space on awakening. When, as Montaigne said, one puts out one's arms to embrace everything but only clasps the wind, one begins to question the "reality" of the present waking life and thinks of the possibility of worlds of higher reality.

This wonderful world science cannot probe, maintains Helen Keller in *The World I Live In*. She writes:

During sleep we enter a strange, mysterious realm which science has thus far not explored. Beyond the borderline of slumber the investigator may not pass with his common-sense and rule test. . . . Once across the border, we feel at home, as if we had

always lived there and had never made any excursions into this rational, daylight world.

With neither eyes to see nor ears to hear, Miss Keller was moved to pleasure by visions of ineffable beauty in dreams and she has described in detail a dream in which she was holding a pearl in her hand. With no memory-vision of a real pearl, she was gazing into its shimmering deeps and her "soul was flooded with an ecstasy of tenderness. Pouring out her rapture about the dream, she adds:

This beauteous vision strengthens my conviction that the world which the mind builds up out of countless subtle experiences and suggestions is fairer than the world of the senses. The splendour of the sunset my friends gaze at across the purple hills is wonderful; but the sunset of the inner visions brings pure delight because it is the worshipful blending of all the beauty that we have known and desired. A happy dream is more precious than gold or rubies. . . . I like to think that in dreams we catch glimpses of a life larger than our own. . . . For one fleeting night a princelier nature captures us and we become as great as our aspirations.

While the analytical approach of the age has not spared efforts to understand the nature of dreams, their genesis, background, inherent complexes, significance and purpose, not much attention has been given to the question: Who is it that sleeps, who dreams, and who wakes up? Science can never find a key to answer this question, it seems, until it begins to consider all forms of human activity from the standpoint of consciousness, instead of from the material point of view. Emphasizing the limitations of the analytical approach of science, H. P. Blavatsky writes:

Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. (*The Secret Doctrine*, I. 133-34)

On the other hand, quite unlike science, the ancient scriptures have always sought wisdom through the development which begins from *within*, and striven for the awakening of man's inner, intuitive powers.

Among these stand the Upanishads, which have devoted attention to the question posed earlier: Who is it that sleeps, who dreams, and who wakes up? When this question was put to the sage Pippalada by Gargya in the *Prasna Upanishad*, with the additional question, "Who is it that finds bliss in the state of deep sleep?" — which is, in fact, the cause of the former two states and their temporary resting place — the sage answered:

Just as the sun is the source and the temporary resting place of his rays, inasmuch as the rays come from and spread in all directions at the time of the sunrise and at sunset enter into the sun and lose themselves there to come out again at the next sunrise, just so with the state of wakefulness and the state of dreams which come out from the state of deep sleep and re-enter it and lose themselves there to follow the same course again.

When the true character of the world becomes known, the phantasmagoria cannot subsist a minute longer; it at first disappears bag and baggage from the mental view, and vanishes altogether at dissolution. What is then left is the Spirit, Eternal Knowledge and Eternal Truth. This is the Goal of Life, says the Sage; but he has not given the descriptive lineaments of the individual who sleeps, dreams and wakes.

The *Isopanishad* gives indirect support to the view that the whole world is a phantasmagoria. The Spirit encompasses whatever changing there is in this changing world. The renunciation of the world is, therefore, the sure and never failing mode of reaching the goal.

The *Kenopanishad* gives direct support to the idea that the earthly body, the organs and the senses do not possess inherent motive power, nor does the mind possess it. Brahman alone is the efficient cause of everything, and It cannot come within the scope of our ordinary knowledge. It is this Brahman, or Spirit, or one's own inner Self, which one should identify oneself with.

The *Kathopanishad*, supporting the view, states that the doer of the action and the Spirit may seem to be identical but the two relatively occupy the position of light and shade. Corresponding to the shadow or image of the sun seen in the water is the doer of the action. The Spirit is Eternal Knowledge and Truth and it cannot be predicated that it sleeps, dreams, etc., while all these can be predicated of the individual.

The *Mundaka Upanishad* also supports the view that the Spirit is the temporary resting place of the world and of the soul. To reach the goal, the Upanishad advises non-identification with this empty phantas-

magoria and recommends complete abandonment of all interests in it. We are given the allegory of the two birds, one pecking at the fruit of life and, therefore, enjoying alternately pleasure and pain, and the other indifferent, supreme and above the pairs of opposites.

The *Mandukya Upanishad* affirms that the whole world is nothing but a phantom into which the Spirit has worked itself and, therefore, not at all distinct from it. Divided into four parts, the Spirit is both the higher (transcendental) and the lower (the world of objects, existing in three periods of time). It is in the latter condition that one witnesses the three states of consciousness — waking, dreaming and sleeping.

The *Taittiriya* and the *Aitareya Upanishads*, while throwing no light on the question of who sleeps, support the *Prasna* view that the real character of the world is an illusion or shadow of the Spirit.

The *Chhandogya Upanishad* throws new light on the question under issue by observing that during the third quarter, namely, *sushupti* (dreamless sleep state), every individual voluntarily leaves behind the erroneous notion of separateness and becomes one with the Spirit. It is affirmed that the individual who sleeps, dreams and wakes up is identical with the Spirit.

The *Brihadaranyaka Upanishad* confirms and elaborates the view that the world represents nothing but the transfiguration of the Spirit. Showing that it is the same consciousness figuring in the three states, as it is derived from the One Spirit, the Upanishad points out that the *Purusha* (the Spirit) stands in the right eye in the state of wakefulness, in the throat in the dreamy state, and in the heart in the state of deep sleep.

The division of the three states is in one sense arbitrary. But it is inherent in the very process of knowledge. Anything to be known must be singled out from all else. The man in deep sleep, the dreamer and the waking man are only different states or stages of correlated activity in matter. In sleep the thinking mind ceases to function. The dream is merely an atrophied form of the thinking mind. It is the state we have passed through in our descent from mere feeling to conscious thinking. We have outlived its usefulness and it is ceasing to function. The dream state and the dreamer are one. They are merely different states of one activity of matter, mistakenly classified as mind. It is matter-mind or matter so highly attenuated that we have as yet no method for distinguishing its nature, substance or value.

That in the absolute sense all consciousness in or of matter is a

dream, is the gist of the Upanishads. The intensity of the dream state diminishes in proportion to our knowledge of it as a dream state. When we have sufficient illumination to classify its variations we will have reached the highest degree of intelligence attainable.

The dream world is homogeneous with the dreamer and gives no "jolts of reality" such as one gets on waking, when one comes in contact with the objective world. Dream is a state through which the Soul journeys, and it is a rhythmic, regular pattern even in a cycle which constantly repeats itself. *Jagrat* (waking), *Swapna* (dream) and *Sushupti* (deep sleep) are the three states of the Soul in which it performs the work entrusted to it. The passage from *Jagrat* to *Swapna* and from *Swapna* to *Jagrat* or *Sushupti* is occurring automatically, and mortals know very little about it. If one can have control over one's thoughts, one can change from one state into another voluntarily. Control over one's thoughts can only be had by awakening the soul, that is, by releasing it from the grip of illusion and ignorance (*Maya* and *Avidya*).

One can appreciate the full significance and inner meaning of ancient texts when attention is paid to what a philosopher has succinctly expressed thus:

It is now something about two centuries since Kant called upon philosophers to cease their discussion regarding the nature of the world and the principles of existence until they had arrived at some conclusion regarding the nature of the knowing process.

(*To be continued*)

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ALLIED to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses. Allied to his spiritual part is his *conscience*, which will serve as his unerring guide through the besetments of the senses; for conscience is that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly, when unhampered by the baser attractions of our dual nature.

—*Isis Unveiled*

## WORKING FOR THEOSOPHY

They also serve who only stand and wait.

—MILTON

IF a man have a genuine inclination for Theosophy, he will, sooner or later, join a group or institution which is dedicated to the Cause. Once a student gravitates to such a centre and sees the impersonal work which is there carried on, he yearns to be able to contribute his mite. He recognizes that he can serve in higher or humbler positions and that he who expects a reward labours under an error. He may start from humbler positions but the vital question is whether he has the ambition to shoulder others out and climb from the humbler to the higher. Theosophy cannot and therefore does not encourage personal ambitions and he who harbours them is soon found out. Such an one is apt to forget that the merit of service does not lie in the work so much as in the purity of energy that is poured into it. It is always good to remind oneself that the humblest of intellect can be pressed into Theosophical service and can help in the propagation of the tenets of Theosophy so that as many as can hear and hearing understand are given the opportunity of having an access to the philosophy. Any man has the power to become better and therefore nobler if he gains possession of the Truth. It therefore becomes the responsibility of all persons calling themselves Theosophists to clothe the knowledge in presentable garb and keep it alive and readily available to all those who are in need of it.

Where three or more students so gather for service, the strength of the group lies in the cohesive force which each one exudes. Differences have to be smoothed out by such skilful handling as not to allow any tender spots to remain. If one of the group comes under a moral or intellectual fog, not only sympathy but ready help to overcome the condition has to be made available. A faltering faith can be revived and buttressed, a mental despondency healed and a wound medicated. All this is provided for in the philosophy and its texts become *materia medica* to cure psychic and mental disorders. In worldly matters one group clashes against another group; while within the same group unity waxes and wanes according as passions are stilled or whipped to fury. Passion, anger and greed are dangerous manifestations that have been known to wreck movements. They are the enemies of men on earth and attack him most who seeks to liberate himself from their thralldom. The student of Theosophy may successfully withstand their onslaught on

the outer physical plane but may be caught and captivated on the hidden planes of thought and feeling. He dare not consider himself too soon a thing apart from the mass, because while incarnating he brings with him from the vast storehouse of unexpended Karma the bitter essences of vice encouraged and wickedness left unchallenged. If this is his burden, his companions are equally sore-beset and they must all learn to muster a sufficient degree of joint co-operative effort to overcome a force which if faced alone would crush the puny opposition on the instant.

This much should be clear that he who criticizes and condemns has not even a dim knowledge of the compassion that is the chief attribute of his own Higher Self. The fact that a student still cherishes fame, eminence and power shows that he has hardly any merit with which to reach beyond matter and claim kinship with his inner god. The Soul has to learn to possess the restrained power that athletes show when awaiting the sound of the starting gun. Is it not possible that in one's own case progress demands that one mark time and consolidate and yet be ready for prompt and instant action? It may perhaps also be that his seeming relegation to the unwanted ranks has a purpose and that he is being given a valuable chance to gather his strength for the culminating moment when it will be most needed for the furtherance of the Cause. Perhaps, it is all a test to see whether professions of brotherhood can stand scratches.

In Theosophy, each man, should he so aspire, can find a vacant place to fill. Has he the strength of character and the patience to search for it, or is it that to cut short his search he covets another's place because it seems the more gainful or perchance the more suited to catch the public eye? Even in such things as Theosophical endeavour a man may raise himself to the level of his incompetence and find in his mouth the bitter taste of frustration. It is therefore always well to merge oneself in the mass and in an impersonal joint effort find one's place in the common good.

The average man does not take adversity with a smile. He resents it. To him it is an unwelcome imposition and he believes that the hands which smite him are cruel and malicious. Theosophy demonstrates that everything which befalls man comes to him because he invited it on himself and that at some stage he in fact desired it. The agency through which these unwelcome effects manifest are but the channels through which the law of Karma operates. The student-server has to understand this and act in accordance unless he chooses to remain a mere student

and qualifies not to become a server. Much of the rancour and bad blood between pupils would vanish if they understood that the blame is in themselves and that effects inevitably follow causes.

As a living, active medium through which Theosophy may speak and manifest, the student has to be himself well-oriented to the Philosophy. If his study has been deep, if his heart and reason have both accepted its tenets, his beliefs get moulded under three general heads. These are: (1) that during the infancy of mankind, unbroken oral teachings were revealed by living divine beings to the elect among men; (2) that this teaching has reached us unaltered; and (3) that the Masters of Wisdom are thoroughly versed in the science based on such uninterrupted teaching.

The quality of service which flows from these three beliefs is vastly different from any other form of service. That such service must ultimately revolve round cosmic ultimates is seen in the fact of the truths remaining constant over successive world cataclysms and the rise and fall of cycles of astronomical durations. Firm-rooted in these three beliefs, the student must sooner or later realize that the experience of service governed by these Truths and garnered over aeons and *manvantaras* exists and that each sincere aspirant, if he but try, can enter the old, old current of thought and float with the stream of effort. The aspirant's labour is not wasted, however hard the toil and painful the effort, because his hours of stress and agony may help the faltering steps of future disciples towards the right path and the true service. In such a context, service attains a meaning not usually attached to the word. The disciple may be rooted to the spot, utter no word, be lost to external sights and sounds, and yet he may be intensely busy in service. His mind, like a becalmed and boundless ocean, can stretch itself out in shoreless space and so stretching may perform its acts of beneficence. Even the act of sitting out of a dense fog is service, for it sets an example to others and demonstrates that patience has its reward in time. Men have been known to stampede during mental and psychic fogs.

As the meaning of service deepens, it no longer takes count of personalities. Brotherhood of course remains, but that too with dedication becomes more and more abstract. The toiling pilgrim has still to be searched for and his needs catered to; but the whole exercise is undertaken for the Master (the outer and the inner) and the perennial philosophy. It becomes the primary duty of the student to preserve the teachings from defilement and to hand them down without any gloss or change as an heirloom to successive generations. True it is that in the

initial years he receives but a few truths as custodian and server so that he may familiarize himself in methods of secrecy, preservation, propagation and ensoulment. This is part of his training for the work ahead when in centuries yet to come he becomes a companion for the Master and a soldier for the Cause.

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THE BOY so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man meditates on the supreme being.

Who is thy wife, and who is thy son; how great and wonderful is this world; who thou art and whence thou comest — meditate on this, my brother, and again on this.

Be not proud of wealth, and attendants, and youth, since time destroys all of them in the twinkling of an eye; check thy attachment to all these illusions, like *Maya*; fix thy heart on the foot of *Brahma*, and thou wilt soon know him.

As a drop of water moves on the leaf of the Lotus: thus or more slippery is human life. The company of the virtuous endures here but for a moment: that is the vehicle to bear thee over land and ocean.

Set not thy affections on foe or friend; on a son or a relation; on war or on peace; bear an equal mind towards all; if thou desirest it, thou wilt soon be like Vishnu.

Day and night, evening and morn, winter and spring, depart and return! Time sports, age passes on, desire and the wind continue unrestrained.

The body is tottering, the head grey, and the mouth toothless; the smooth stick trembles in the hand which it supports, yet the vessel of covetousness remains unemptied.

In thee, in me, in every other, *Vishnu* resides; in vain art thou angry with me, not bearing my approach; this is perfectly true, all must be esteemed equal; be not, therefore, proud of a magnificent palace.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close: then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.

—*Lucifer*, May 1890

## PROGRESS AND CULTURE

HOW PROPHEMIC the writer of the *Vishnu Purana* was when foretelling to Maitreya some of the dark influences of this *Kali Yuga* is borne out by the following words:

Wealth and piety will decrease until the world will be wholly depraved. Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. . . . *External types will be the only distinction of the several orders of life; . . . a man if rich will be reputed pure; dishonesty (anyaya) will be the universal means of subsistence, weakness the cause of dependence, menace and presumption will be substituted for learning; liberality will be devotion; mutual assent, marriage; fine clothes, dignity. He who is the strongest will reign; the people, unable to bear the heavy burthen, Khara bhara (the load of taxes), will take refuge among the valleys. . . . Thus, in the Kali age will decay constantly proceed, until the human race approaches its annihilation (pralaya).* (Quoted in *The Secret Doctrine*, I. 377-78)

An almost unanimous belief is prevalent among men of science and the general public that man's evolution has proceeded from animal savagery to the present "enlightened" era; that the civilized man of today has attained to such a high degree of mental and moral culture that absolutely nothing like it was ever known before. It would be an interesting and profitable study to try to ascertain just what the learned men and women of the present understand by such words as "progress," "civilization," "culture," "education" and "morality." Do "progress" and "civilization" convey only the idea of an intensive growth of material luxuries, a great variety of amusements, a great army and navy and air force, more powerful and deadly instruments of destruction? Does "culture" mean only a veneer of courtesy and social polish? Does "education" mean a cramming of great numbers of unrelated, and therefore undigested, facts; a quickening of the lower mental faculties whereby greater sensuous and sensual enjoyment of life may be had? Does "morality" mean only an outer appearance of virtue and upright conduct?

There are growing and alarming problems which countries with a high standard of living are facing: the growth of physical ailments, of neurotic

diseases and insanity, alcoholism and drug addiction, juvenile delinquency and crime, immorality and permissiveness, broken homes and overall distress and unhappiness. Through a strange, ostrich-like blindness, the upholders of the wonders of this era do not see the ever-deepening shadow inseparable from all our vaunted progress. Their blindness is caused by the denial of man's inherent divinity. In the light of this divinity, it is seen that the conquest of physical nature which we pride ourselves about has been at the expense of the spiritual side of life; that religious, political and personal freedom has brought no real liberation, but has only intensified man's enslavement to institutions, creeds, parties and customs; and that modern gadgets and labour-saving machines have given man anything but the leisure to cultivate the things of the Spirit. Almost endless would be the task of enumerating the achievements of modern science and technology, and of delineating the uses, on the material plane, to which these achievements can be turned. Are any or all of these things progress? Not necessarily. Not one of the inventions of science possesses the slightest degree of value, *of itself*. For the real value of anything must be in the extent to which it furthers, either directly or indirectly, the progressive awakenings of Soul; all that exists, exists for the sake of the Soul's experience and emancipation.

What a perfect description does the sixteenth chapter of the *Gita* give of the theory of life current among most so-called civilized and educated people! They deny that there is any law or rhythm in the universe; they negate all spiritual values, and are so deluded as to think that we are material beings and that all is for enjoyment and sensuous gratification alone. The animal nature in us lives on sensuous gratification, and the more we indulge in it the more we get under the influence of the animal and the demoniac. Is not this strengthening of the animal in us the very reverse of progress? All the rapid "advance" our civilization has made does not constitute one single inch of *true* progress, whether we consider man's progress individually or humanity's collectively, if our measuring rod remains our understanding of our divine origin, our sacred mission and our final destiny.

Civilization has ever developed the physical and the intellectual at the cost of the moral and the spiritual, and our present civilization is not peculiar in this respect. The very forces which brought about in the past the downfall of other civilizations, mightier than ours, are now corrupting our own. Increasing *pari passu* with the growth of our material civilization are selfishness, crime, immorality and all the evils imagi-

nable. Ambition and selfish greed, which propel men and women to an incessant chase after wealth and the obtaining at any price of the supposed blessings of this life, cause our civilization to gravitate to the level of empty appearance.

Civilization has depended for ages, says Burke, "upon two principles . . . the spirit of a gentleman and the spirit of religion." Religion has become no better than canting hypocrisy and the genuine religious spirit is regarded nowadays as insanity. And as for true gentlemen, how many have we left? In the words of Emerson: "The true test of civilization is, not the census, nor the size of cities, nor the crops, but the kind of man that the country turns out." The best of thinkers are beginning to realize that raising the standard of living of the people does not make them any nobler or wiser.

Does our civilization turn out animal-men, or men and women who walk the Way of the Cultured Mind? What is the Cultured Mind? Like good and evil, beauty and ugliness, etc., culture and barbarism are relative terms. That which to one brought up in the Oriental tradition would appear the height of culture may be regarded by an Occidental as a shocking lack of etiquette. The word "culture," however, assumes a different meaning when we apply it to the inner man and not merely to outer appearances, objects and things. Real culture is a unifying force. Cultured individuals, irrespective of their race or their religion, embody the light of peace, good-will and knowledge. Cosmopolitans and internationalists, they take the whole universe for their province, regard the whole world as a city, consider humanity as a family. Mere formal education informs and instructs, but does not imbue one with the Spirit of Culture which tranquillizes the senses, brings peace to the mind and enlightenment to the heart. Real culture is spiritual. It removes the darkness of selfishness, softens the hardness of conceit, has a mellowing influence upon sharp and cutting natures, engenders altruism and prompts one to look after the interests of others.

Real culture and true progress are impossible without the development of the nobler qualities, without moral elevation and the deepening of spiritual perception. Signs of moral deterioration are becoming more and more evident, and modern education is responsible for it to no small extent. The situation calls for an honest investigation of the crisis we are facing, a crisis which is essentially a moral and spiritual one. Recognizing that all good and evil things in humanity have their roots in human character, we have to consider our situation in that light.

The fact that we find that our civilization has made a mess of things is no reason for despairing; for, if we have placed ourselves in an abnormal condition, then within ourselves is the necessary strength to get out of it. The enemy of progress is not outside of ourselves; it is within us. That enemy is selfishness and pride and their brood which make us think of ourselves as separate one from the other.

Unless we as individuals begin to purify ourselves we shall not be contributing to the progress of humanity *en masse*. There can never be world improvement without individual improvement; there is no world problem — there is only the individual problem. Discord and wars in the world outside are but the outcome of the archetypal conflict — the conflict between the self of matter and the Self of Spirit within every single human being.

As time rolls on there is a growing latent fear everywhere as to what the future might hold in store for us. It is not unlikely that our civilization may be destroyed by the very forces which it has had the knowledge to create but not the wisdom to control. Civilizations more mighty and glorious than ours have come to dust through loss of the vision of truth and moral failure, and there is no reason why ours should be an exception. But that does not mean the stoppage of the progress of mankind; human souls must go on and on in their divine pilgrimage. The ascending arc of the spiral of human evolution may bring us to a better time.

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Do NOT make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.

—W. Q. JUDGE

## IN THE LIGHT OF THEOSOPHY

The *Bulletin* of the Ramakrishna Mission Institute of Culture for October 1971 prints some observations on "The Cultural Heritage of Mankind," from which the following is extracted:

Man can only solve his problems by finding their cause within himself, within his own thought and behaviour, concepts and attitudes. Man's greatest need today is to bring about a reorientation of his thought. His inner perception must be deepened to awaken a consciousness of universal spiritual unity; his outlook must be broadened to embrace the whole world in its scope. Seeing the whole human race as spiritually one and man's diverse cultures as expressions of that unity, forming one civilization of mankind, he will also see mankind as forming one community. Only then will the nations of the world become a co-operative commonwealth and be able to live together in peace and plenty.

Man has already been forced into taking one step towards this world-embracing outlook. Science and technology are world-embracing; they know no frontiers, but regard every achievement as a human achievement. The new attitude thus provided makes possible acceptance of the view that every achievement in every culture belongs not merely to the culture that produced it, but to the whole world. . . . This attitude of granting validity to the values of every culture revolutionizes the relationships between cultures. Differences in outlook, previously treated with suspicion and animosity, may now be seen as expressions of individuality and as sources of enrichment for all. Every culture is seen to be endowed with universal qualities that can be understood and respected by all. Thus each culture is enabled to maintain its own individuality. . . .

The study of the cultural heritage of mankind needs to be approached also from another standpoint. For such a study entails a reorientation of man's conception of himself. The way man looks at himself, his conception of his own nature, governs all his other concepts. Therefore this is the most important field in which education towards universal harmony has to be conducted. The highest teachings of every culture converge on one point — that the life of man centres in spirit and not in the senses. . . . While man believes that he is body, the necessity arises to defend and preserve that body, and this can only be done at the expense of other bodies. Then the idea of separateness is introduced, the separateness of individual from individual, and of group from group, nation from

nation. It is the idea of separateness that causes so much misery in the world. . . .

Once the idea of separateness has been overcome, man's strength will increase because the source of his strength will then be spiritual and not physical alone; and because the world is, after all, a subjective world, as we see it and what we make it, the reorientation of man's view of himself will effect a reorientation of man's view of the world and what he does with it. . . .

When man sees himself and others from the standpoint of universal spirit, two things happen. First, he knows that the separateness of the individual is only apparent and temporary, and that therefore he has nothing to fear from others, so the cause of strife is removed; and, secondly, he sees that groups of all kinds, nations, religions, ideological institutions, and civilizations, have each their place, since each is but one aspect of man's attempt to express that one universal spirit in his everyday life. Groups will then be seen not as rivals, but as complementary to each other.

In the same way, all the different fields of man's thought — science, the arts, sociology, religion, philosophy, and so on — can be linked up with the concept of mankind-as-a-whole based on the spiritual nature of man and the universe. . . .

It is not difficult to see that the division of the human race into separate races and nations is based upon superficial affinities. While it is necessary to admit and welcome the physical differences that exist between nations, it is also necessary to overcome the psychological prejudices that now cloud our understanding of the fact that man, everywhere in the world, is Universal Man, the human expression of a spiritual unity. What is really good for one is good for all, and anything that denies this fact merely represents selfishness.

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David Lawrence, editor of *U.S. News and World Report*, commenting on the present world-wide epidemic of crime, states in the issue of September 6, 1971:

News reports from many countries in the world show that violence and crime are increasing. Americans may think that armed hold-ups and bank robberies and street muggings are peculiar to the United States, but these are occurring also in large cities abroad. . . .

What is the basic cause of this wave of misbehaviour in the world? How can the problem be met? There is a dispute whether severe punishment alone will serve as a deterrent. Certainly, rehabilitation programmes are helping some misguided individuals.

Unquestionably, many persons nowadays are addicted to drugs and will commit any crime to get money with which to buy dope. Narcotics have penetrated community life almost everywhere. Criminal acts have been a tragic by-product of drug abuse.

It is conceivable that, as population has grown, religious influence is not as extensive as it has been heretofore. Parents are perhaps not giving as much time to the training of children in their early years as was the case just a few decades ago. Today, of course, the atmosphere in which young people find themselves is one that tends to emphasize the right of the individual to do whatever he pleases. The doctrine is that individual "liberty" is supreme.

Pope Paul VI, in a talk to one of his weekly general audiences at his country estate in Italy, provided a significant definition of individual rights. He said:

"If everyone wants to do as he pleases on the pretext of liberty, then we will easily come to the decadence of civil society organized as a state. . . . Liberty is extremely precious and delicate. . . . It is true that liberty must be able to operate without obstacles, but it must be directed toward good, and this direction is called sense of responsibility, it is called duty. It is true also that liberty is a personal right, but it cannot fail to respect the rights of others. It cannot be divorced from charity. . . . It is true that conscience must be one's guide, but conscience itself must be guided by the science of things both divine and human." . . .

Clearly, discipline of young people must have been neglected in many, many cases. Drug addiction would not have reached as far as it has and revolutionary philosophy would not have been idealized to the point of condoning criminal acts if there had been proper training. Parents have a responsibility to teach morality. So do schools and colleges and adult groups. . . .

Reference is made in the above to the waning influence of religion as a contributory factor to the growth of violence and crime in all parts of the world, but what more can be expected of a religion that has degenerated into "a series of dogmas man-made and with no scientific foundation for promulgated ethics"?

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In *The Vegetarian* for October 1971, a Swiss doctor, Ralph Bircher, argues that evidence relating nutrition and health can have scientific validity only when the total normal life-span of the species studied is taken into consideration and not merely the time of growth, a few months or years. This concept of lifetime performance means the sum of health, stamina and efficiency enjoyed by an individual throughout his life.

Although it is not always necessary [Dr. Bircher writes], the best procedure would be to find evidence covering three or four generations. This long-term approach makes an essential difference in the results obtained and their interpretation. Nevertheless, nutritionists, as a professional body, take no account of this. And yet, it is only with such a perspective that the question of nutrition assumes full meaning. . . .

To attain optimal lifetime performance, the body must be trained from the outset to utilize food in such a way that it makes the most of the least and concentrates the maximum effect on the smallest point. This is what is meant by nutritional economy training.

It is well known that the body shows a remarkable ability to develop an economic utilization of food in times of scarcity. However, the highest level of economic functioning is obtained when habitual intake is reduced to the minimum amount of necessary nutrients and calories, along with essential vitamins, enzymes, alkaline minerals, and trace minerals. . . . A. Fleisch, who supervised Swiss nutrition during rationing time, came to the following conclusion:

“It is an empirically established fact that the calorie intake diminishes when protein intake is reduced, and this holds true even when other foods are offered freely. Excess intake of protein seems to have a hypermetabolizing stimulation effect, especially in the case of meat protein. This has misguided some into over-evaluating protein and recommending nutrition above the optimal and justified level — because this involves an extravagant combustion. There must be a specifically consumption-enhancing factor in meat, quite apart from the stimulating effect of protein excess and of extractive and frying substances.”. . .

Recent investigations have established a clear-cut relation between osteoporosis (increased bone porosity) and high meat intake. Wachman reviewed all known hypotheses on the cause of osteoporosis, which nowadays is little short of general in affluent

populations. The conclusion was that high meat consumption explains it better than any other factor, the reason being that meat contributes the most to the production of acid metabolic substances, which compel the body to drain the alkaline salt reserves stored in the bones. . . .

McCay concluded from his twenty-year research that excess protein leads to a negative calcium balance even with calcium-rich foods, and that many animals died from calcium deficiency when on high protein food. . . .

Nath showed that high animal protein intake is one of the main factors in the aetiology of atheromatosis (thickening of arterial walls, fatty degeneration) because it raises the cholesterol level, all other factors being equal. . . . Olson obtained a constant low cholesterol level with a diet low in animal protein, notwithstanding a high fat intake. The role of exogenous cholesterol, which is found mainly in meat, is now reinstated as a major factor in the production of arteriosclerosis (hardening of arteries).

In 1951, Mürger confirmed the deleterious effect of a heavy meat diet on the capillary system which had been observed by Gansslen. A review of the contemporary evidence, which appeared in *Nutrition Review*, also confirmed that connection between hypertension and excessive animal protein. Seyle had shown in early experiments that protein and excessive salt intake are both "stress-conditioning factors." His stress-syndrome experiments failed when protein and salt intake were moderate.

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Complaints of climatic changes need no longer be traced to the fancies of those getting on in years. A panel of 30 specialists in ecology from 14 countries, meeting at the United Nations, found that man has unintentionally changed the climate of large regions of the earth.

Apparently, carbon dioxide and solid particles, resulting from the extensive use of coal, petroleum and other fossil fuels, have accumulated and raised temperatures above the Arctic Circle. This has affected the elements that influence global climate.

The impact of the change in climatic conditions has been noticed on ice blocks in the Arctic; but the specialists assure laymen that there is no prospect of the polar ice cap melting and causing a rise in the level of the oceans — as forecast by writers of science fiction. The change is too slow for that. (*The Times of India*, October 1, 1971)

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