

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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LUST FOR POWER

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All power is a trust—we are accountable for its exercise.
From the people and for the people, all springs and all must exist.

—BENJAMIN DISRAELI

THE life of a chela is made up of tests and trials. The prosaic and ordinary acts one has to perform every hour offer opportunities for the practice of the right discipline; otherwise they become future hindrances. We allow ourselves to be robbed by our ambition.

"Ambition is the first curse; the great tempter of the man who is rising above his fellows," says *Light on the Path*.

The illusory nature of ambition should be perceived. Shakespeare calls it "a shadow's shadow."

One ambition leads to another; the ways and methods of achieving success in the fulfilment of ambitions differ not only with different people but also within one's own consciousness. There are persons who try to achieve what they desire by hook or by crook; there are others who conscientiously labour with honest motives and clean methods. Within one's own consciousness alterations and adaptations of both motives and methods take place. All such changes point to the illusory nature of ambition.

The ambition for money is very general, but the reasons for the ambition differ with different people. The sordid motive of the

miser, the motive to achieve comforts in life for one's self and for near and dear ones, the motive to amass wealth to do good works, etc., make people ambitious for material possessions and wealth.

There is the ambition for fame which very often follows the ambition for wealth. Some become famous by honest, worthy and righteous means. Others elbow out other men and women to get to the front rank.

Power is another goal for the ambitious—power to be a political leader, to be a great social celebrity, to be acclaimed a mighty hero. This power needs, for its real fulfilment, the power to love and to be loved. This ambition calls for subtle ways and means for its realization. Soldiers must love their general, whose influence on the mind and character of his soldiers pronounces the general great or mediocre or unworthy. So in political life a party leader must have the respect and love of his followers, or he is a failure. The *grande dame* of social life must be loved and respected by all men and women, or she is not the great lady she professes to be.

The curse of ambition to which *Light on the Path* refers is no doubt engendered by the longing for wealth and also for fame. The aspirant to the Higher Life must "kill out" those ambitions. But he faces the most difficult of all his trials when it comes to conquering the ambition for power. The other two ambitions are easily detectable, however difficult their overcoming may prove to be. They have their own masks; but the subtlety of the ambition for power is as great as it is insidious.

Though ambition is "the great tempter of the man who is rising above his fellows," yet "it is a necessary teacher." For the man of the world this tempter and teacher functions in the worldly way. But for one who aspires to bask in the warmth and light of the Divine, the temptations and teachings are of a high and very different order. It is recorded:

...these vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say, I will not be ambitious: it is not easy to say, When the Master reads my heart he will find

it clean utterly.

Ambition must be transmuted into altruism. The ambition for wealth and possessions must be used for the service of all; but we must learn to regard ourselves as trustees; in our trustworthy and altruistic hands all wealth is placed.

The ambition for fame must be transmuted into the loving and altruistic, *i.e.*, impersonal, service of all who gave us fame, who fulfilled our ambition for fame. Fame is a mental possession for universal use, not for self-aggrandizement.

Ambition for power requires a special knowledge of higher alchemy, of the transmutation of the personal self into an impersonal power. "That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

This is spoken of as a crucial stage in the life of the disciple. The intuitive poet, Browning, has spoken of it:

There are flashes struck from midnights,
There are fire-flames noondays kindle,
Whereby piled-up honours perish,
Whereby swollen ambitions dwindle.

Unless his good Karma, from some far-off past, comes to his aid, so that the disciple is spurred to proceed from unselfishness to selflessness, the ambition and love for power will become lust for power, and make him first a faultfinding and wrathful man of egotism, and if he does not check himself he will enter the declivity that leads to the "loss of all."

The ambition to be loved and respected can never be transmuted into love for others till the lust for power is destroyed. The instruction given to the disciple will never be accepted or approved by the worldly, even though they possess much goodness of heart. Says *Light on the Path*:

The ordinary man expects, not to take equal fortunes with the rest of the world, but in some points, about which he cares, to fare better than the others.

This because the Law of Human Brotherhood is not understood

and accepted. But the disciple has understood and accepted it, and therefore he "does not expect this."

The King rises and falls, the poet is *feted* and forgotten, the slave is happy and afterwards discarded. Each in his turn is crushed as the wheel turns on.

The disciple learns that to rearrange the circumstances which arise out of the forces of human nature itself will not avail.

When the disciple has fully recognized that the very thought of individual rights is only the outcome of the venomous quality in himself, that it is the hiss of the snake of self which poisons with its sting his own life and the lives of those about him, then he is ready to take part in a yearly ceremony which is open to all neophytes who are prepared for it. All weapons of defence and offence are given up; all weapons of mind and heart, and brain, and spirit. Never again can another man be regarded as a person who can be criticized or condemned; never again can the neophyte raise his voice in self-defence or excuse. From that ceremony he returns into the world as helpless, as unprotected, as a new-born child. That, indeed, is what he is. He has begun to be born again on to the higher plane of life, that breezy and well-lit plateau from whence the eyes see intelligently and regard the world with a new insight.

The desire and the ambition to be loved can be transmuted when the disciple acquires the Power to Love born of Dispassion, *Viraga*, which, rising above fame and ignominy, pleasure and pain, also rises above heat and cold. To love when one is beloved is comparatively easy: to love, whether or not one's love is requited, and even when it is not returned, is not so easy. "Love alters not with his brief hours and weeks, But bears it out even to the edge of doom," as Shakespeare's sonnet points out. His lines speak of conditions which none can fulfil save one who is practising the discipline of the disciple:

Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:

O no! it is an ever-fixed mark,
 That looks on tempests, and is never shaken;
 It is the star to every wandering bark,
 Whose worth's unknown, although his height
 be taken.

Evil and evils are understood and valued differently by the good man of the world and by the struggling disciple, determined to gain victory over not only his personal evils but the corporate Evil which is engulfing the entire human kingdom. Satan

is simply the personification of the abstract evil, which is the weapon of Karmic law and KARMA. It is our human nature and man himself, as it is said that "Satan is always near and inextricably interwoven with man." It is only a question of that Power being latent or active in us. (*The Secret Doctrine*, II, 478)

To overcome Evil the disciple has to give up weapons not only of offence but also of defence. This is felt to be a great hardship, almost an injustice, by the progressing disciple. More, if we allow the rascal, the robber, the exploiter, a free rein and do not oppose him and overcome him, his rascality and hatred will overcome all of us. *The Secret Doctrine* (I, 643) says that with "right knowledge" and "a confident conviction that our neighbours will no more work to hurt us than we would think of harming them," the disciple should proceed to practise the Law of Human Brotherhood. The consummation devoutly to be wished is thus described:

The Disciple who has the power of entrance, and is strong enough to pass each barrier, will, when the divine message comes to his spirit, forget himself utterly in the new consciousness which falls on him. If this lofty contact can really rouse him, he becomes as one of the divine in his desire to give rather than to take, in his wish to help rather than be helped, in his resolution to feed the hungry rather than take manna from Heaven himself. His nature is transformed, and the selfishness which prompts men's actions in ordinary life suddenly deserts him.

SEVEN KINDS OF DREAMS

THE central moral lesson of the phenomenon of dreams is a good starting point for the study of the subject. All of us, without exception, go through the experience of dreams, but how many understand how we dream or why we dream and, quite often, even what we dream? We all pass through innumerable experiences, but fail to understand them or to learn from them. Sorrow and suffering come to us repeatedly, because one experience is not enough to learn a lesson. An experience is of little use as long as the lesson is not learnt. The Occult maxim is: When the lesson is learnt, the necessity ceases. So study of dreams is the first necessary step to be taken to benefit from the experience and to learn from it.

Let us note, first, that in the phenomena of dreams all the various constituents of our being are concerned—our body and brain, our vitality or life-energy or *prana*, our desires and passions, the thinking mind, the individual Soul, and the Spirit in us. In one type of dreams, one constituent might play a greater role than another; for instance, there are dreams which are born with and for the body and end there; on the other hand, there are dreams which come to the brain because of the pure activity of the spiritual soul in us. From sublime dreams to those that are ridiculous—all have to do with the different constituents that make up the whole man.

Next, while it is true that dreaming is a state of consciousness, our remembrance of that state ordinarily gets distorted or effaced when we wake up. Every night while the body is asleep, the passionate mind, the reasoning mind, the spiritual mind, dream, but most people know nothing about it; they wake up and say, "I had a dreamless sleep."

Our brain has the cerebrum, the front part, and the cerebellum, the back part. In waking, active life, we cerebrate, *i. e.*, use the front brain. The cerebrum registers and reflects upon the impressions coming to us from our five senses. As long as this process continues, we are awake. We are asleep when the nerve ganglia and the cerebrum are exhausted, having received too many impressions or messages from the outside world. The cerebrum cannot control the

senses any longer, it cannot act, and we say the person has fallen asleep. But there is the other part of the brain—the cerebellum. Just as there are two poles of the earth, two poles in any magnetic field, so also in the human brain there are two poles—the positive cerebrum and the negative cerebellum. Waking life is positive because the positive pole of the brain is functioning; sleeping life is passive because the negative pole alone can function in that state.

Now, just as any pain in the body is communicated to and registered by the cerebrum, so all messages from every part of the sleeping body reach the cerebellum. The latter has powers of its own; it is a very important part of the brain and modern science does not fully know all its functions. All dreams, from the highest to the lowest, originate in the cerebellum; but the seat of our ordinary memory is in the front part, in the cerebrum, and until and unless the latter is impressed by the cerebellum, there is no memory of dreams when we wake up. Take a nightmare—some disturbance affects the cerebellum; chaotic pictures result; we cry and scream, or laugh and talk, and take all these as real till we wake up, *i.e.*, till the cerebrum becomes active. Somebody awakens us, or the frightened and overtaxed cerebellum frantically sends messages to its positive pole and awakens it.

To sum up, the cerebellum is the organism in the body which is primarily concerned with dreams—all kinds of dreams. The seat of ordinary memory is in the cerebrum and the remembering of dreams depends entirely on the state of the cerebrum. We may receive the highest of message in the cerebellum, but if the cerebrum is not impressed by the cerebellum we would remember nothing at all.

Let us look into the various kinds of dreams that people experience and may or may not remember on waking. Just as a human being is sevenfold, so there are seven main types of dream-experiences. There is nothing mysterious in this any more than it is mysterious to say there are seven colours in the rainbow, seven notes in the musical scale, seven days in the week, etc.

(1) *Physiological Dreams* are the result of some pathological or physiological disturbance. Heavy food is the most common

cause. In this class are many nightmares, though not all. These are disturbing dreams and affect the health of the body; but, much more, they disturb the Soul in its function of quiet, introspective, subjective meditation. We can learn from this class of dreams about the tendency inherent in our own body.

(2) *Confused Dreams* seem, on awakening, like a jumble of disconnected ideas, though in the process of dreaming they look wonderful and coherent. How are confused dreams caused? During waking life, from the moment of birth, the cerebellum, the hind part of the brain, has been impressed, without our knowing it, with ideas, with thoughts and feelings. It is a kind of storehouse in which everything not required by the cerebrum is stored. When the body is asleep and the tired cerebrum is not functioning, the cerebellum-impressions begin to arise in picture-form, as images, and between these there is no logical connection, no sequence. They are the prime cause of this second type of dreams, called also chaotic dreams. Is the cerebellum bound to receive and store *all* impressions? Theosophy answers—No. The state of purity and of activity of the thinking brain, which is dependent upon our knowledge and ideals, gives a line to the cerebellum as to what to store and what not to. In the case of a pure person, an immoral thought-impression from outside touching the cerebellum will be thrown out by it. Thoughts and feelings determine the nature and character of the cerebellum. So, from the kind of chaotic dreams we get, we can learn about our hidden nature, our hidden desires and passions.

(3) *Allegorical Dreams*, or symbolic dreams, are caused by the action of the thinking mind, or the Soul, or even of the Spiritual Self in us. But the cerebellum mixes up the messages or images it receives, and so allegorical dreams are very often only half true. More, the same allegorical dream dreamt by two different persons implies two different things. Two people may dream of, say, walking in deep water, to take an example, and it would mean a pleasant result for one and the reverse of it for the other. This type of allegorical dreams intrigue men and women and they want interpretations. But a warning needs to be sounded: those who pose as dream-interpreters are often fakes and charlatans, or not learned

enough in dream lore. There is, however, one kind of allegorical dream, somewhat rare and yet within the reach of human experience—a coherent, complete and striking allegory, short or long—which has always a meaning. It is for the interpretation of these clear and coherent allegorical dreams that holy and learned men were employed at the courts of ancient kings. As one studies the great symbols and allegories explained in *The Secret Doctrine*, one acquires the faculty of interpreting allegorical dreams, but the true student confines the exercise of interpretation to *his own* dreams.

(4) As allegorical dreams become coherent and as one learns by study the right interpretation of them, one experiences the next type—*Warning Dreams*, which come for one's own guidance, or for the benefit of others who are unable to be impressed themselves. They come to us allegorically, and if we are wise we shall observe the necessary caution. If in the dream state we are favoured by some piece of knowledge, which is a warning to ourself or to someone close to us, let us use it reverently, and let our love for the other person guide us in helping him or her in a constructive way. Allegorical and warning dreams are closely connected with the pictures in the Astral Light; our cerebellum is constantly affected by this photographic record, and these two types of dreams are mainly traceable to its influence.

(5) *Retrospective Dreams* relate to events of past incarnations. When the cerebellum is purified and made sensitive so that the Soul can directly impress it, this kind of dream is caused. The Soul's past experiences, unknown to the brain, are impressed on the latter, and we have pictures or memories of our own past lives. This is very rare indeed.

(6) *Prophetic Dreams* are impressed on our memory by our own Higher Self, and as a rule are clear-cut, like an intuition. We either hear a voice, or see a clear picture of a coming event. Only when Kama-passions are absent, the brain is quiet, the heart bent on service of our fellow men, do such dreams become possible. They are exceedingly rare and directly lead to the next class of dreams.

(7) *Dreams sent by Adepts*. When by self-effort, by study and meditation and a consecrated life, one enters the Path of Chelaship,

then only this highest type of dream becomes possible. "Wisdom often comes in dreams and visions," but only to that man or woman who lives and loves and labours in consecration.

Let us now consider the practical side of the subject.

First, the cerebrum needs to be trained. Unless the thinking brain is disciplined, unless its agitative quality is subdued and it is made sensitive to subtler vibrations and impressions, it will not remember teachings given to the Soul, nor the Soul's prophecies, warnings, experiences or allegories. We remember gross dreams and nightmares, we register confused and incoherent dreams, because our cerebrum is gross and confused. Pure food, abstinence from alcohol and drugs, are negative practices which must be observed, the positive being study of metaphysical ideas, universal thoughts, cosmic propositions, which purify the cerebrum and open up a direct and quick exchange between it and the cerebellum.

Second, the training of the cerebellum needs to be undertaken. Whatever our station in life, whatever our profession, let us engage in some creative work and use our mind to *think*. Reading is not thinking, listening to talks is not thinking, repetition of ideas is not thinking—but all of these are means to generate and use thought. Thinking becomes creative by dwelling on high, impersonal thoughts. Not persons and personalities, but universals need to be dwelt upon. This helps creative work, and thus the cerebellum—the seat of all spiritual impressions—gets its training. Psychic relaxation is another necessary exercise. It is a throwing out of the mind of all worries, all anxieties, and a resting in the Self, the Spiritual Soul. In silence and secrecy, let us dwell upon the Atman, the Self within; deliberately make quiet the thinking apparatus, the cerebrum, as often as we can in the course of the day, and we shall be refreshed. Psychic relaxation means repose, the putting out of the mind of every personal care and thought, the dwelling on the Self within, the Inner God.

Third, the central fact that all processes in Nature are allegorical and symbolical needs to be learned. Waking is a symbol, as is the rising of the sun. The stars are symbols, the sky in which they are studded is another symbol, the blue of the sky is still another. Each

act of our life is a symbol—the bath that cleanses, the food that nourishes, the sleep that refreshes, are all symbols. The sights and sounds that affect us are also symbols. Each symbol has a message for us. The whole of Nature is written in a cipher. Plato taught that this Universe is a great Dodecahedron—a mighty mathematical symbol. All those who surround us are symbols—the cook is a symbol, so is the gardener, so is the sweeper, so is the sage. Theosophy, Divine Wisdom, teaches what they are symbols of. The Images of Vishnu and Shiva, of Sarasvati and Minerva, are symbols, and these Perfected Immortal Symbols convey their own mighty message. Each one of us is a symbol—with our *varna* or colour, our note or tone, our number and our form. "Man, know thyself," we are told, but we do not know ourselves. Theosophy, *Brahma Vidya*, can help to reveal our Self to ourselves.

Fourth, let us learn that Those who know all Nature, who read the cipher in Nature, who have mastered all symbols, and know the language of colour, sound, number and form, are Living Men even in our day and age, and They teach those who are willing to learn. *Mukti* or salvation does not mean annihilation; it means living in knowledge of what one *is* in Nature, how Nature flows through one as waters on a river-bed. Let us get first a mental perception of the existence of the Perfected Mahatmas, and one of Them can one day become our Teacher or Guru. As we dwell upon the nature of Mahatmas through the study of Theosophy, we shall contact Them, especially if we purify our mind and our heart. We sometimes meet Them in the High Dream condition and learn from Them, but purity is the power that enables the contact—purity from personal pride, and calmness in the midst of personal worries. Such Dreams kill passion and bring to birth the *Dwija*, the Twice-born. Let us be born again, and as we dream with knowledge while awake, we shall know and learn in Dreams while the body sleeps. Let us awaken the Dreamer within. Within us is the future Mahatma. Let us transform the outer, and the Light of the Inner will shine forth.

MEDITATION

II

[We reprint here the second of three parts of an article by Henry Bedinger Mitchell. The concluding part will appear in our next issue.—EDS.]

IN what we have already written we have tried to outline the successive stages of meditation and to indicate the corresponding powers of mind or heart which lead us to them. These powers are obviously possessed by us all, for they are quite commonly active in other directions. But they are seldom adequately developed or controlled. Particularly is this lack of training noticeable, and its effects detrimental, in the powers of the heart. Our Western system of education compels at least a partial mastery of the logical and comparative faculties of the mind, but the schooling and direction of the heart have been quite ignored. This neglect accounts for the failure of the vast majority of western people to more than sense, in rare moments of inspiration, the existence of the inner world. The dynamic power of love, which, trained to act as aspiration, can carry the consciousness from the outer world to the inner, from form to essence, will, if uncontrolled, turn outward as desire for concrete objects of sense gratification. This tendency to the concrete, once become habitual, is stubborn and persistent. In the *Upanishads* it is called "the knot of the heart" and we can know the peace of the inner world only "when the knot of the heart is untied."

We can see from many points of view that this turning of the heart is of fundamental importance. I have been told that it is the literal meaning of the Greek word translated "repentance" in such phrases as "Repent, for the Kingdom of Heaven is at hand." It must precede any serious effort at self-training or discipline, and must be the foundation of all that comes later. If we cannot turn with love to the life of the soul there is small use in our trying to reach it.

Yet it is by no means easy actually to love anything so vague and abstract as is at first the concept of the soul or the ideal of goodness and justice; for the driving and drawing power of the will which

constitutes true desire, and which alone is effective, does not turn readily to abstractions. Nor can we remove this difficulty by making our ideals more concrete or crystallizing them into some mental form. To do so would be to defeat our own ends. For we seek ultimately to pass behind all forms and imagery, and to do this by the very power of love we are here calling into play. We must then turn our heart from the outer world to the inner; we must deepen our love and intensify our desire; but we must not harden nor materialize their object.

There is a name by which the soul is called in eastern literature which is very suggestive in this connection. This name is "the great exile." Consider one in exile, let us say one who by long confinement to the tropics has fallen into the lassitude and laxer life of those around him, forgetting the more robust ideals of his land. Some message or reminder comes to him—perhaps only in a strain of music or some equally trivial occurrence, but sufficient to bring to mind a picture of his former life. It is easy to overlay this memory or even to disregard it altogether. But if he dwells upon it he will find it become dynamic. He will realize how far he has fallen, and what firm and persistent effort is needed to regain his heritage.

We can readily see what such a man should do; indeed, we could all give him most excellent advice. It is more difficult, however, to carry out that advice ourselves—yet we must recognize that our own position is closely akin to his. There has come to us, as to him, a reminder of a life more truly our own than that which we live from day to day. And with us also there is need of persistent and continuous effort if we are not to overlay our inspiration with the activities of the outer world and sink back into the lethargic condition from which we have been temporarily aroused. In the light of this analogy the direction which our endeavours should take becomes much clearer.

We see now that the whole question of success or failure lies in the permanence of the impressions and desires experienced in moments of inspiration. It is these which give the initial upward impulse to the will and it is these which sustain it. Therefore, our first task is to make them as enduring as possible. To accomplish

this we must dwell upon them. This also has the effect of invoking fresh inspirations; just as the musing on one memory will bring others to the surface.

It is a curious fact regarding all occult training such as is here indicated that each step in its development involves all the others, so that to succeed in any one direction requires, and implies, a modicum of success in many others. In other words, these steps are not so much sequential as parallel. This is observable in what we have just written, for the dwelling upon our moments of inspiration is in exact correspondence with meditation itself. If this dwelling upon our inspirations were wholly easy for us, meditation would not be difficult, so we must seek other aids as well.

These we can find in many little observances which we can make a part of our daily lives. Such are set times for recollection and self-communion, from which we exclude by act of will all thoughts of our habitual cares and occupations. In these periods of stillness our ideals seem to come closer to us, and very quickly we learn to look forward to them as times of rest and refreshment. Another practice, from which great help can be derived, is the reading of spiritual books—the records of spiritual experiences and laws of the inner world, recorded in the lives and teachings of the saints and mystics of the past. No one can make any serious study of these writings without being impressed by the unanimity of testimony of which we have already spoken. So that we learn from them that the path upon which we are now entering has been trod by many feet before us, and gradually we grow into a sense of companionship, though it would be difficult for us to tell with whom or with what. This helps to hold the heart, as do all touchstones of the inner life.

Parallel with these observances and practices which tend to strengthen the love of the soul, there are others tending to weaken the domination of the senses and to withdraw from them the force of desire. One of the most useful of these is the deliberate effort to disassociate yourself first from your acts, and second from your thoughts and feelings. This is the cultivation of detachment, a practice equally advocated by Christian teachers and eastern philosophers. A very little of this practice will prove its value, restoring

a poise and impersonality of view and judgment difficult to maintain in the pressure of modern life. But it will do more than this. As we persevere in it we shall see that many desires and emotions we have regarded as peculiarly our own are in reality not ours at all, but sweep over us from without as the waves of the ocean might do. We learn to view them as impersonal forces of nature, and when we can so regard them they no longer are our masters. We are bound more by custom than by force, and to be free it is only necessary to perceive our freedom.

This recognition is also fostered by acts of self-discipline and self-denial. There is a greater joy in exercising the moral muscles than those of the body, and from it comes a greater sense of power and of freedom. Try it with anything you are fond of; if, for example, you are a smoker, try giving up tobacco. You will learn in the first week how dominating is desire, how it drives us from without; and in the second, you will feel a sense of strength and freedom and absence of fear, a joy in the use and power of your own will.

By these and kindred means the driving power of desire may, little by little, be withdrawn from the outer world of sensation and turned toward the soul, quickening and augmenting our love and drawing us more and more toward it. The heart and will are both purified and strengthened and our ideals, while unhardened, are far clearer and more intimate. It is no longer so difficult to turn toward them with love, and we find in them a continually renewed source of inspiration.

Side by side with the training of the heart, and greatly aided by it, we have seen there is need for training the mind in concentration and contemplation. The character of this training has already been indicated. Yet, though easy to see how these powers are gained, it is a longer process to gain them. Therefore, most of us must attempt to meditate long before we have any complete power over our minds. This reversal is the cause of a number of very common difficulties in meditation, which, even at the risk of repetition, it will be well to review in sequence.

The first difficulty experienced is the inability to keep the mind even on these general topics for any length of time. This is a failure

in the most elementary form of concentration. The discursive tendency we have already analysed, asserts itself, and soon we find our minds on other topics altogether. But practice and daily custom go far to overcoming this, and if it be our regular effort, we find it become less and less difficult, as day after day the mind is brought back to the same theme.

The second difficulty is that involved in contemplation, of silencing the mind and quieting it down until it becomes fixed. Most of us if we were told to be silent would think we had complied with this direction if we refrained from speech. We know what it is to stop talking and be orally silent. But having done this we can, if we care to listen, hear the mind continue actually talking to itself and phrasing its thoughts in words no less real because inaudible to the physical ear. These we can silence by an act of will. Indeed, we must learn to silence not only these voices of the mind but those of the senses and emotions as well. We can see the need of this not only for this stage of meditation but to keep us sane. Anyone who seriously enters upon the path of mental discipline outlined for the acquirement of concentration will find how necessary it is to learn to *rest*. It is an art that few know, and its secret is in silence.

Mental silence is, however, often sought quite wrongly by attempting to empty the mind of content by repressing each thought as it arises. This leaves the mind unfixed and undirected, and so receptive to and reflecting every passing thought form or current of the psychic world. This is the danger of psychism, the astral *cul de sac* of which we have been warned so often. It has its origin in the negative condition of the mind and the mistaken method in which silence was sought. The mind should be quieted by the intense attention given to one single ideal or object. To this ideal it is receptive and passive, to all else it is exclusive and positive.

The third barrier is that as the mind is silenced some lose consciousness and fall asleep. This is in part due to a negative condition akin to that just described, but more of the heart than of the head. We have seen that at this stage the consciousness passes to the heart, and there are those whose consciousness is not easily centred in the heart or carried by love. Such natures are generally

unemotional, which, though here a difficulty, is elsewhere a great safeguard. Indeed, this consciousness is by no means emotional. It is the still, deep current of love which the emotions more often obscure than express. It is aspiration; but it is of the heart, not of the head.

The next difficulty is just the opposite of this. It is that as the consciousness of the heart awakes and rises upward, the mind, quieted for a time, reasserts itself and acts upward with it, seizing upon the consciousness of the heart and weaving around it dreams and visions of the most varied beauty. These visions may seem very good and true and at first be very helpful, but there is great danger in them. For not only is our attention arrested and our consciousness carried no further, but these visions turn upon us later. The inner light which gave them their beauty is of the soul, and being of the soul is loved and revered. But the threads and colours of which they are woven are drawn from the thoughts of daily life, from its dreams and hopes and fears. As we dwell upon the form and imagery of these visions, the outer mental element grows more pronounced, the light of the heart within them grows more dim. Then comes a day when we recognize the source of all this imagery. Our minds turn upon us and deride us for deluded dreamers caught in the snare of our own fancies.

This has proved a shock and barrier beyond which many have been unable to pass. Yet the light of the soul was within their visions, and it was this light which they really loved—not the forms and pictures. In occult phraseology it is said of the mental imagery that the meditation is impure. We may remedy it in two ways. If we are sufficiently strong by increased power of concentration; and if we are sufficiently pure by the increased practice of detachment in our daily lives. This is the difficulty of the emotional man of strong imagination.

The fifth barrier is that of *form*. There are many minds whose tendency is to make concrete all they touch upon. They crystallize and harden into set forms and dogmas. These are often those of greatest intellectual power. For this reason they progress to this point rapidly and easily, but here they become blocked. They are

unable to pass behind form, or to cast aside words and imagery and lay hold upon reality. Such natures can sometimes be helped by forcing themselves to study and to think in other systems, even in other languages, than those to which they have been accustomed. If they are Christians let them study Buddhism, if Buddhists let them turn to Christianity; let them seek by any or all means to break up their hard set forms and habits and learn to look at life—not words.

The last barriers lie in the silence itself. The symbol of silence is darkness, and darkness is to many an immediate and instant source of fear. This is true of the great stillness which from the beginning of contemplation has grown more and more intense. It has become a silence of the senses, of the emotions, of the mind, and now even of the heart itself. Only after it has become *complete* does the moment of illumination dawn. Therefore, to many it has appeared as a great terror and they have fled it full of fear. To them it has seemed an abyss of nothingness in which even their own existence was slipping away from them into the void. Both courage and faith are needed here, and a certain effort that is never again exactly duplicated. It is the sort of effort required to leap in the dark in obedience to a voice that is no longer heard. After it is taken, and we have experienced this silence, just this same trial can never occur. For the darkness has passed.

(To be concluded)

By attributing worth to tangible objects, man becomes attracted to them; attraction to them brings desire for them; desire leads to competition and dispute amongst men. These rouse violent anger, and the result is delusion. Delusion completely overcomes man's sense of right and wrong.

—Srimad Bhagavatam

MODERN SCHOLARS AND ANCIENT THOUGHT

IN this age of specialization, "original" research is highly prized. The pressing need for synthesizers who would co-ordinate the different branches of knowledge is rarely perceived. The competition for original research is rooted in a false conception of the birth and growth of knowledge. It is an epistemological problem. Modern science fanatically holds to the wrong idea that human civilization began in savagery, and that unaided man rose from height to height till today he shows himself the proud possessor of wisdom never known before. This theory is assumed to be true, and the Theosophical view that civilizations grander and wiser than this of the 20th century have flourished, and that man did not evolve from a stage of savagery, is disregarded without even being examined.

As long as men of science dogmatically hold to their theory of the genesis of civilization, they will not profit by Theosophy, a body of knowledge which is exact, unlike their theories which change with every season. Further, that knowledge has its own methods of investigation and research. It teaches that man carries within himself his own instruments, more accurate and more powerful than any microscope, telescope or spectroscope.

Two main ideas if studied and accepted would revolutionize modern science. They are intimately related, and they touch upon the subject of human evolution. We shall give them in the words of H.P.B.'s *Secret Doctrine*:

Strictly speaking, esoteric philosophy teaches a modified polygenesis. For, while it assigns to humanity a oneness of origin, in so far that its forefathers or "Creators" were all divine beings—though of different classes or degrees of perfection in their hierarchy—men were nevertheless born on seven different centres of the continent of that period. Though all of one common origin, yet for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different....Some superior, others inferior, *to suit the Karma* of the various reincarnating Monads which could not be all of the same degree of purity in their last births in other worlds. This accounts for the difference of races, the

inferiority of the savage, and other human varieties. (II, 249)

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter. (II, 149)

Not only is science caught in a labyrinth, but also modern philosophy which has been speculating for long years has ceased to guide the man in the street. Philosophy, like science, has specialized departments, and is hampered by the pride of "originality." Indian philosophy has suffered at the hands of her occidental sister, younger in age and immature in experience, and who, furthermore, has allowed both theology and science to flirt with her. The result is somewhat pitiful: western philosophy has remained a spinster, set and sedate. Instead of guiding her, numerous Indian scholars and philosophers have been influenced by her. The vigour and depth of views of the six schools of Indian philosophy, when properly synthesized by the seventh—*Gupta Vidya*—have a practical message, but they are little known to modern civilization. Indian viewpoints, *darshanas*, have solved the intricate problems of space and time and motion, of spirit and matter and intelligence, of instinct and reason and intuition. But instead of garnering in humbleness the old teachings and repeating them in modern form, with the attitude of "Thus have I heard," many Indian scholars are falling prey to the craze for becoming "original." They go round and about, and exclaim in pride, "Behold, I know." Western philosophical speculations contain more than one lesson for Indian scholars, and more than one occidental philosopher has a message for them. Hindu scholars may learn from their western confrères, but the old Indian schools have important guidance to offer the modern world. The old teachings need to be presented in suitable modern garb, but it must be a *faithful* garb. Philologists and orientalist have made that work more difficult. On this, too, H.P.B. has something to say. Under the caption "A Sincere Confession," the following appeared in *Lucifer*, Vol. VIII, p. 150, April 1891:

The following quotation taken from the Introduction to the *Vedanta-Sutras*, translated by Thibaut and edited by Max

Müller, is significant of the spirit which animates our Western Sanskritists.

"But on the modern investigator, who neither can consider himself bound by the authority of a name however great, *nor is likely to look to any Indian system of thought for the satisfaction of his speculative wants*, it is clearly incumbent not to acquiesce from the outset in the interpretations given of the Vedanta Sutras—and the the Upanishads—by Sankara and his school, but to submit them, as far as that can be done, to a critical investigation."

The italics are ours, and the sentence will serve to mark the distinction between the Theosophist and the Sanskritist. The former seeks in the Vedanta and elsewhere for wisdom and for guidance; the latter, merely to satisfy his intellectual curiosity. His own Western philosophy suffices amply for him, and all the deep researches of the almost infinite past signify nothing but a curious history of philosophy to be criticized and observed from a position which he thinks has far transcended them.

We believe that actuated by such a spirit our Western scholars will *never* learn the true significance of Eastern thought. On their own statement they do not want to; and the *true* pandit, the inheritor, not merely of the capacity to con Sanskrit manuscripts, but who also is master of the profound knowledge contained in them, will take these self-sufficient students at their word.

Alas! The Western Sanskritists have proselytized numerous Hindu scholars to their way of interpreting the ancient texts and of manipulating the figures of *yugas* and *manvantaras*. The result is that the "*true* pandit," referred to in the above extract, has retired more and more in the background and has become increasingly silent.

PYTHAGORAS said that it was either requisite to be silent, or to say something better than silence.

—STOBAEUS

EGO—CONSCIENCE—TRADITION

MR. JUDGE advises us to use words with care, and this advice is very necessary if we would leave no room for "avoidable" misconceptions. The unavoidable misconceptions result from the limitations of the readers or of the listeners, their preconceived notions and their experiences. Three words, especially, need to be used with great care: Ego, Conscience, Tradition.

When we use the word "Ego," what do we mean? There is the spiritual, divine Ego; the inner, higher Ego or the reincarnating Ego; and the lower, personal Ego. So, when we use the term, let us be wary and try to see that the reader or the listener understands in what sense we are using it.

When we say, "Follow your conscience," what do we mean? What *is* conscience? If we analyse what we mean, we learn that there are three kinds of conscience: (1) the voice of past experiences; (2) the inner prompting as to what is right, which comes from the Higher Ego and is more properly known as the still, small voice or the Voice of the Silence; (3) the false conscience, which is the voice of the taboos and beliefs pertaining to any particular religion, race or civilization. It can easily be seen that the first and the third are changeable, while the second is permanent, the only variability being in our personal receptivity to it.

When, therefore, we hear such a phrase as "Follow your conscience, but take care that it is not the conscience of a fool," we can understand it as pertaining to the third type of conscience, the impress on us of the habits and customs of the environment in which we are placed during a particular rebirth. A notable example concerns marriage laws: in one period it was lawful for a man to have many wives; in another period he could have only one wife. Or, it was against conscience to have shops open on Sundays; now many are doing so.

But, with regard to those deeply impacted twinges of conscience that have to do with the fundamental laws of Nature, we see two aspects in them: (1) what we have learnt in the past, such as, it is wrong to steal, to lie, etc., and (2) some innate moral sense that

keeps us all as straight as we are.

Whenever we have a doubt as to which conscience is speaking to us, the matter should be analysed and experimented with—always up to a point.

The same is true of the word "Tradition." There is true tradition and there is false tradition. True tradition is the memory of the things impressed on infant humanity by its Great Teachers and Helpers, and of those great Teachings that have come down to us through the Buddhas and the Christs down the ages. They all showed a way of life and because it is the same way it is "traditional." It will be the same millions of years hence also. It may be forgotten from time to time, but the memory of it will come back.

False tradition is like false conscience, a keeping up of ideas and forms suitable at one stage and unsuitable at another. Such a false tradition as the supremacy of the white over the coloured races must go with changing circumstances; the tradition of the "chosen" people, of the superiority of one caste over another, must go. The tradition that money makes for rights and privileges, lack of money for servitude, must go. Autocracy in every form must go; the priest-hoods must go. We could go on enumerating the things that must go!

But how shall we separate true from false tradition? If we do not do that, we shall destroy much that is of value and materialism will reign supreme.

We find today almost a wholesale overthrow of tradition, not only among the youth in their home life, school life, etc., but also among people like the poets and the artists. But what is home life a reflection of? What is education a reflection of? When the idea of life as the great educator is forgotten, when parents forget their role, namely, to help the incoming soul to manage its vehicles and play its role in the new life, when teachers no longer draw out the knowledge inherent in the indwelling soul or help the child to true self-expression—when this happens, civilization is at a low ebb. But it will rise again because of the innate spiritual nature of man.

The idea of a Universal Brotherhood is true tradition, for there was a time when all realized this; false brotherhood is partial,

limited in place and time.

Beyond materialism with its new "traditions" and religious dogmatism lies the true Tradition to be found at the heart of all great religions and philosophies.

So, when we speak of tradition let us be sure that our listeners know which tradition we are referring to.

WE are proposing that we be ready to explore a new notion of physical reality, in which we start from *unbroken wholeness* of the totality of the whole universe.... We have reversed the usual classical notion that the independent "elementary parts" of the world are the fundamental reality and that the various systems are merely particular contingent forms and arrangements of these parts. Rather we say that inseparable quantum interconnectedness is the fundamental reality and that relatively independently behaving parts are merely particular and contingent forms within the whole....

Individual human beings may be considered as subsystems in a system consisting of a social group. Evidently the relationships of any two individual human beings depend crucially on the state of the immediate social group to which they belong, and ultimately on that of the larger social group. Similarly, the interactions of any two cells in the body depend on the state of the whole organ of which they are a part, and ultimately on the state of the organism as a whole.... In this way we see that there is accessible to us a very wide range of direct intuitive experience in the form of wholeness. What quantum theory, as understood through the causal interpretation, shows is that this form is appropriate not only biologically, socially, and psychologically, but also for understanding the laws of physics. And so we are able to comprehend the whole world in all its aspects through the one universal order of thought, thus removing an important source of fragmentation between physics and other aspects of life.

—D. J. BOHM and B. J. HILEY

THE ROYAL KNOWLEDGE

IN spite of great advancement in many branches of modern knowledge, especially the scientific and technological, the world is suffering so much, physically, mentally and morally, that life has become a veritable burden to most human beings instead of being an avenue for progress and service, a harmonious symphony as it ought to be. Since this outer knowledge, head-learning, has failed to bring peace or happiness, many are now turning their attention to some practices for inner development advocated in the East from ancient times. India abounds with so-called *sadhus* and *fakirs* who, unfortunately, do not possess true knowledge; and so people are led astray. Yogic centres have sprung up in many places in Europe and America and there is great interest in such cults.

Theosophy clearly points out that there are two systems of *Yoga*—*Raja Yoga* and *Hatha Yoga*. The latter is purely physio-psychological and can lead to dangerous results. *Raja Yoga*, as its name denotes, is the Kingly Science and the Kingly Knowledge which leads to the union of the human and the divine in the individual. The very word "*Yoga*" means "to be yoked together," "to unite." It is through the persistent efforts of the self-conscious thinker along the right lines that this union can be achieved. It requires preliminary training and discipline of the personal self. It is only in the Ninth Discourse of the *Bhagavad-Gita*, when Arjuna has traversed half the spiritual path, that Krishna instructs and establishes him in *Raja Yoga*. At present people rush into all kinds of practices without giving a thought to self-purification or understanding the law of their own being. How does Krishna begin the Ninth Discourse? "Unto thee who findeth no fault I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil." This means that Arjuna has reached that stage, has gained that vision, has learnt to understand the great Law within and without, and is ready to submit to it wisely. He was led step by step to this particular position.

In the Second Discourse of the *Gita*, he was taught the first

lesson in the control of the senses:

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!

The same teaching is given by the great Sage Patanjali, the founder of the *Yoga* school of philosophy, in his *Yoga Aphorisms*:

Restraint is the accommodation of the senses to the nature of the mind, with an absence on the part of the senses of their sensibility to direct impression from objects.

Therefrom results a complete subjugation of the senses. (Book II, verses 54-55)

In the Third Discourse of the *Gita*, Arjuna asks why man is "propelled to commit offences, seemingly against his will and as if constrained by some secret force." A natural question that arises today as it did five thousand years ago. And was not St. Paul troubled along the same lines?

...to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. (*Romans*, VII, 18-19)

The answer of Krishna to Arjuna's question is: "It is lust which instigates him." That lust is rooted in passion. Unfulfilled passions create *krodha*-anger; fulfilled passions lead to lust for more—*lobha*-greed; and together they form the three gates of hell that must be destroyed.

After having been instructed in the purification of the senses and control of passions, Arjuna complains in the Sixth Discourse about the mind, "full of agitation, turbulent, strong, and obstinate." Krishna admits that "the mind is restless and hard to restrain," but he also strikes an encouraging note and says that it *can* be restrained. He prescribes a twofold remedy: "practice and absence of desire." And he points to the method: "To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and

place it upon the Spirit." A laborious process, but absolutely necessary, because only a controlled mind can become a useful instrument.

The training of the senses, the curbing of the passions and the control of the mind are preliminary exercises without which *Raja Yoga* would be impossible. It means union with the divine, which implies knowledge and the realization of knowledge; and how can it be acquired when the mind is not clean and clear, when man is bound by a hundred cords of desire, and the senses get involved in one or another attraction? It is only after due practice that real *Yoga* can begin. It is necessary to note what the *Gita* says about it: "This is the royal knowledge, the royal mystery, the most excellent purifier, clearly comprehensible, not opposed to sacred law, easy to perform, and inexhaustible." It is the most excellent purifier because union with the divine purifies the whole nature. It illuminates and guides the personal nature. The mind being steadied, it can comprehend anything of a higher nature. This royal knowledge is also in harmony with the sacred law—not with conflicting theories that constantly change, but with the age-old doctrine which is inexhaustible. It is easy to perform because it is Truth itself, and because, through the divine discipline, the little self has become the friend and servant of the Higher Self. The eternal struggle between the two has ceased and both work conjointly, harmoniously and selflessly; and this would naturally bring about deliverance from evil. The Divine King has established himself as the Ruler of his Kingdom through the conquest of his lower self. He has assumed a firm position. No longer is he swayed by his previous allurements in one or another direction. Vigilance is his guard; Faith is his shield; Wisdom is his strength; Love is his power.

In the Second Discourse of the *Gita*, two definitions of *Yoga* are given: "Equal-mindedness is called Yoga," and, "Yoga is skill in the performance of actions." So it is not something far removed from the sphere of our activities, to be performed on special occasions. Yoga means preserving equanimity and balance in everyday life, in all circumstances, pleasant or unpleasant. Every action has to be done with skill, with foresight, and with a pure

motive. An action thus performed becomes consecrated because of heart energization and mental devotion, and because it is done without attachment to its result, with true heart-understanding. In the Ninth Discourse, Krishna further advises Arjuna: "Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me." Thus one's mode of living is entirely changed. One remains *in* the world but not *of* the world. Having attained union with the divine, one sees divinity in all forms of life, realizes the beauty and splendour of life. This is true *Raja Yoga*, the culmination of all *Yogas: Karma, Gnan, Sannyas, Dhyana, Bhakti*. They have to be practised simultaneously to bring about a harmonious effect on the inner and outer planes.

EVERY country has had its saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus discovering to us the truth, deserves that title as a mark of our gratitude quite as much as he who saves us from death by healing our bodies. Such an one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling a divine flame hitherto absent, and he has the right to our grateful worship, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true! Whether the concrete symbol bears one title or another, whether the saviour in whom we believe has for an earthly name Krishna, Buddha, Jesus or Aesculapius—also called "the saviour god" Soter—we have but to remember one thing: symbols of divine truths were not invented for the amusement of the ignorant; they are the *alpha* and *omega* of philosophic thought.

—H. P. BLAVATSKY

THE HALL OF SORROW

THE *Voice of the Silence* speaks of the Hall of Sorrow (p. 4) and the Hall of Ignorance (p. 6). What is the difference between the two? Is not the Hall of Sorrow also the Hall of Ignorance?

They are seemingly the same and yet there is an important difference. All human beings live and toil, experiencing pleasures and pains which bring suffering and sorrow. It is the Hall in which men and women develop a strong sense of "I-ness" and see themselves as separate from all others. Egotism is mistaken for Ego-hood. In that condition they do not even suspect that they are on the wrong track. All they know is that *sorrow is*—the first of the Four Noble Truths of the Buddha. Why it should exist and how it can be overcome are subjects which do not interest them seriously. They are concerned primarily with "getting on in the world," which implies strengthening the sense of acquisitiveness through combative struggles to get to the top. To elbow aside other people to come to the fore is considered not only legitimate but also righteous. The garish light of the world is mistaken for real sunlight. They are in darkness and even "the twilight that precedes the valley of true light" is unknown to them.

In this condition they do not suspect that "this earth...is but the dismal entrance" to something real, something true and good and beautiful. Building a strong personality, *i. e.*, developing egotism or *ahankara*, they allow pride and prejudice to rule their Will, and so pain and suffering overtake them and sorrow overpowers them. Until a person asks the meaning of pain and the purpose of existence, sorrow and more sorrow is his lot. Affliction is an awakener, and therefore it is said, "Woe to those who live without suffering." Sorrow compels one to look into its cause—the second of the Four Noble Truths of the Buddha—and therefore Krishna says in the *Gita* that among the four classes of men dear to Him are the afflicted—not the ordinarily afflicted, but those who, in spite of their affliction, "work righteousness," seek Krishna and endear themselves to Him.

The lot of those who go from bad to worse in the Hall of Sorrow,

and who do not know what the Hall of Ignorance is, has been described—they become "men of *Myalba*," denizens of *Avitchi*. The *Gita* speaks of them as those who, "inclining towards demoniacal dispositions, do not have recourse to me." Their nature and devolution are referred to in the Sixteenth Discourse.

When through suffering and sorrow a person awakens and inquires into the why and how, the whence and whither of life, he enters the Hall of Ignorance. This very state and attitude of questioning imply his recognition of his own ignorance. Unless he knows that he does not know, there is little hope for him. The primary object of Theosophical promulgation is to arouse men and women to the recognition of their ignorance. Rich men, poor men, good and evil men, strong and weak men, victorious or crushed men—all, all have to pass from the Hall of Sorrow to the Hall of Ignorance, or else devolute into the condition of the Lost Soul. The Hall of Ignorance shows the light by which we recognize that so far we have been in darkness. In the Hall of Ignorance, the process of *unlearning* begins and it is not a short process. To unlearn, to dissociate ourselves from false knowledge, takes time. Theosophical knowledge reveals how deep has been our ignorance: those things we prized most turn out to be valueless; wealth, fame, power, even human love, reveal themselves as Dead Sea Fruit. In this Hall of Ignorance we have been living without recognizing its true nature, and now we must so live in it that we must die—we must give up our life so that we may live.

After unlearning what we had gathered as knowledge, after differentiating between the personality and the Inner Ego, we begin to live anew—we are as one newly born. Knowledge of Karma tells us that we shall have to pay our debts, to accept our deserts, and, in doing so, to utilize the process as a Rite of Purification.

The same world, the same human kingdom, brings us fresh lessons. The thinking mind plays an important role at this stage, as the senses ensouled by desires were important in the earlier stage. The fancy and the phantasy of the mind make the Hall of Learning, which is explained as *Probationary Learning*, and which is therefore dangerous.

IN THE LIGHT OF THEOSOPHY

During the past two decades, several research teams throughout the world have begun a systematic study of happiness and satisfaction in life—or what psychologists call "subjective well-being." David G. Myers and Ed Diener, both professors of psychology in American universities, have been studying happiness for more than 10 years. They report their own and other investigations in *Scientific American* for May 1996:

We have uncovered some surprising findings. People are happier than one might expect, and happiness does not appear to depend significantly on external circumstances. Although viewing life as a tragedy has a long and honourable history, the responses of random samples of people around the world about their happiness paint a much rosier picture....

Those who say they are happy and satisfied...reveal more positive emotions, and they smile more than those who call themselves unhappy. Self-reported happiness also predicts other indicators of well-being. Compared with the depressed, happy people are less self-focused, less hostile and abusive, and less susceptible to disease....

Wealth is a poor predictor of happiness. People have not become happier over time as their cultures have become more affluent....Those whose income has increased over a 10-year period are not happier than those whose income is stagnant. Indeed, in most nations the correlation between income and happiness is negligible....

In study after study, four traits characterize happy people. First, especially in individualistic Western cultures, they like themselves. They have high self-esteem and usually believe themselves to be more ethical, more intelligent, less prejudiced, better able to get along with others, and healthier than the average person....Second, happy people typically feel personal control. Those with little or no control over their lives—such as prisoners, nursing home patients, severely impoverished groups or individuals, and citizens of totalitarian regimes—suffer lower morale and worse health. Third, happy people are usually optimistic. Fourth, extroverts are happier—whether alone or with others....

Sudents of happiness are now beginning to examine happy people's exercise patterns, worldviews and goals. It is possible that some of the patterns discovered in the research may offer clues for transforming circumstances and behaviours that work against well-being into ones that promote it. Ultimately, then, the scientific study of happiness could help us understand how to build a world that enhances human well-being and to aid people in getting the most satisfaction from their circumstances.

All of this leads to the inevitable conclusion that happiness is more an attitude of mind than dependent on external circumstances. It has more to do with what one *is* than with what one *has*; with how one meets the events of life than with the nature of the events themselves. Happiness evades the self-centred person who has no concern about his fellows. Life cannot be always smooth; there are bound to be bumps now and then. Whatever the circumstances, a person is happy if he is able to retain his calmness, if he does not lose heart but keeps trying. In the ultimate analysis, happiness is an inherent quality of the soul.

Scientific orthodoxy has always considered reason as the main mental function and has looked down on intuition with mistrust, as it challenges the validity of the scientific method of investigation. This in spite of the fact that, through scientific history, the most complex problems have often been solved by a flash of insight, called the "Eureka experience." In *The Sunday Review* supplement of *The Times of India* for May 26, Baiju Parthan reports on the latest research on intuition:

Science has begun to accept the idea that intuition might have some role to play in the formation of hypotheses and in the solution to problems. Theoretical physicists today are involved in the attempt to discover an elegant equation that could explain all possible phenomena in this universe. Given this scenario, it is not surprising to see "intuition," once relegated to the dustbin of rational analysis, being salvaged for systematic research....

Jungian psychologist, Daniel Cappon, classifies intuition into two distinct categories—fast-track and slow-track. Fast-

track intuition is usually experienced as a life-saving function. "Like lightning in the brain, it flashes in the seconds during which an accident or injury is avoided," says Cappon. As against this, slow-track intuition appears as a successful solution to a problem that seemed unsolvable....

Cappon concludes that while conscious reasoning is verbal, intuition essentially operates non-verbally through iconic imagery. Information is stored economically as images in the pre-logical areas of the memory. This is then made available instantaneously, like the phenomenon of "one's life passing before one's eyes" which allegedly precedes drowning, or as messages encapsulated in archetypal dreams....

Many questions regarding intuition are yet to be answered: "Are women more intuitive than men? Can intuition be taught and developed through practice? and so on. If intuitive skills can be developed, then as Cappon puts it, "...it would enable our species to build up our social intelligence to match our techno-intelligence, enabling us to address our planet's physical, biological and psycho-social problems more effectively."

Intuition "is a common heritage of man, and only needs unselfish effort to develop it," wrote Mr. Judge. Ages ago, Plato stated that intuitive knowledge must come rather after a long period of attendance on instruction in the subject itself and of close companionship, when, suddenly, like a blaze kindled by a leaping spark, it is generated in the soul and at once becomes self-sustaining." Theosophy holds that

reason...is the lower aspect of the Thinker or *Manas*, and not, as some have supposed, the highest and best gift belonging to man. Its other, and in theosophy higher, aspect is the intuitional, which knows, and does not depend on reason. The lower, and purely intellectual, is nearest to the principle of Desire, and is thus distinguished from its other side which has affinity for the spiritual principles above. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of *Buddhi* and *Atma*. (*The Ocean of Theosophy*, pp. 58-59)

Attention is also invited to the excerpts from the writings of H.P.B. on the subject of intuition, published in our April and May 1996 issues.

Theosophy speaks of three schemes of evolution—the Monadic (or spiritual), the intellectual, and the physical—all expressions of that "force that moves the ceaseless and eternal Cosmic Motion," the "ever-acting Cause." Involution had to precede evolution, for nothing can be evolved, or unrolled, that has not first been involved or rolled. According to the esoteric teaching, the physical evolves gradually from the spiritual, mental and psychic. (*The Secret Doctrine*, I, 219)

Modern science, limiting its purview to the material world, has so far mainly confined its evolutionary studies to the outer forms of living beings, and the improvements in their intellectual capacities have been considered as purely incidental to the process of such physical evolution. As for the spiritual line of evolution, modern science has ignored it altogether.

R. Govindarajan's article, "Evolution—Need for a Re-look" (*Bhavan's Journal*, May 15), argues that all sub-human species do have consciousness and intelligence, though of a different order than in humans, and experimental studies have confirmed this. It is consciousness that evolves through different forms of matter. Forms are only an accessory to facilitate the process of evolution of consciousness, he writes.

Consciousness forms the core of mental faculty in all living beings. In fact, the essential feature of any living species is the possession of consciousness, and life without consciousness has no meaning....

The currently prevalent theory of evolution with sole emphasis on the physical form appears to suffer from serious flaws. Several unanswered questions relating to evolution cannot be satisfactorily answered without a proper understanding of the role of consciousness in the process of evolution. A study of the psychical side of evolution can, therefore, help man to unravel the mystery surrounding the process of evolution of living beings.

Such a study can enable man to get a comprehensive picture of evolution, which alone can provide convincing answers to the various questions and doubts raised by sceptics concerning evolution. In it probably lies the meaning and purpose of human evolution.

Evolution is only a process of upward progress, but the origin of life itself is still shrouded in deep mystery. Scientists seem to be groping in the dark on the subject of origin of life on this planet. Life and consciousness always go together and consciousness cannot exist without life. Darwinism has touched only the outer fringe of evolution, but the inner core still remains to be explored.

Biology is only one of the many angles from which man as also all other living creatures could be viewed, and even the biological theory of evolution has since the days of Darwin undergone numerous modifications. The real question, *The Secret Doctrine* (II, 648-49) declares, is:

...what CAUSE—combined with other secondary causes—produces the "variations" in the organisms themselves. Many of these secondary causes are purely physical, climatic, dietary, etc., etc. Very well. But beyond the secondary aspects of organic evolution, a deeper principle has to be sought for. The materialist's "spontaneous variations," and "*accidental* divergencies" are self-contradictory terms in a universe of "Matter, Force and NECESSITY." Mere variability of type, apart from the supervisory presence of a quasi-intelligent impulse, is powerless to account for the stupendous complexities and marvels of the human body for instance. The insufficiency of the Darwinists' mechanical theory has been exposed....

Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us....The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanian Wisdom.

There is more to life and learning for children than what is prescribed in the school curriculum. Children should above all be taught to care for others, in order to make their future lives responsible and meaningful, urges Nel Noddings in his article "Teaching Themes of Caring" (*The Education Digest*, November 1995). The author, who is Professor of Child Education, Stanford University, California, stresses the necessity of making the school "a place in which students are cared for and learn to care":

Caring is not just a warm, fuzzy feeling that makes people kind and likable. Caring implies a continuous search for competence. We want to do our very best for the objects of our care. To have as our educational goal the production of caring, competent, loving, lovable people is not anti-intellectual; it demonstrates respect for the full range of human talents. Not all human beings are good at or interested in math, science, or literature. But all can be helped to lead lives of deep concern for others, for the natural world and its creatures, and for the preservation of the human-made world. All can be led to develop the skills and knowledge necessary to make positive contributions, regardless of their occupation....

Educators can manifest their care in the choice of curriculum, and appropriately chosen curriculum can contribute to the growth of children as carers. Within each large domain of care, many topics are suitable for thematic units: In the domain of "caring for self," we might consider life stages, spiritual growth, and what it means to develop an admirable character; in exploring caring for intimate others, we might include units on love, friendship, and parenting; under caring for strangers and global others, we might study war, poverty, and tolerance; in addressing caring for the human-made world, we might encourage competence with the machines that surround us and a real appreciation for the marvels of technology....

Today, even elementary teachers complain that the pressure to produce high test scores inhibits the work they regard as central to that mission: the development of caring and competent people. Therefore, it would seem that the most fundamental change required is one of attitude.
