

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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OF STATE AND GOVERNMENT

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Out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.

—W. Q. JUDGE

TODAY, when a new world is in the making and everyone is venturing guesses as to the future, the above words of Mr. Judge at once give us a presage and a hope. The “anger and disturbance” of which he speaks are only too evident everywhere in the world, and in more spheres than one. This unrest, the result of a civilization based on false teachings and corrupt ideologies, and devoid of a true philosophical basis, is a sign of the present cycle known as the dark age. Yet, out of it all there needs must arise, in time, a new and better era in the affairs of the world.

One of the spheres in which this unrest makes itself felt is the political. Many of the national and international problems that the world of today finds itself confronted with are the direct result of wrong principles used in governing nations. Even devastating wars have not awakened the States to change their system of administration built upon false foundations.

What, then, are the true foundations? On what pattern should a government be built? Although freedom and democracy are eulogized, is any nation in the world today *truly* democratic? In

our concern for the mere political implications of democracy (derived from the Greek terms *demos*, people and *kratos*, strength), is not its spiritual significance overlooked? What is the spiritual basis of democracy, or the strength or power of the people to express their will in action—wise action? In what way is it better than other forms of government? These are basic questions. We should know why government of the people, by the people, for the people is the best form of government for mankind in the present cycle.

Both tradition and history are enriched with descriptions of great and benevolent kings and their kingdoms. What could be more inspiring than the account of the people of Ayodhya under King Rama? And there is no doubt of the benefit accruing to the masses under such monarchs as Janaka, Vikramaditya, Asoka and Akbar. These few examples from Indian history could be paralleled by others in many parts of the world. Then why democracy?

What our modern historians call tradition and legend, places, before the reign of kings, that of the heroes and demi-gods; and, still earlier, the marvellous reign of Gods and all the stories of the Golden Age of humanity. One may feel surprised that traditions and records so instructive and so universal should have been rejected by almost all modern historians, but they have been rejected principally because they are no longer understood.

H. P. Blavatsky quotes a suggestive passage from the Western writer Boulanger:

Plato in his fourth book of *Laws*, says that, long before the construction of the first cities, Saturn had established on earth a *certain* form of government under which man was very happy. As it is the golden age he refers to, or to that reign of gods so celebrated in ancient *fables*...let us see the ideas he had of that happy age, and what was the occasion he had to introduce this *fable* into a treatise on politics. According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one had to turn back to the first principles of history and tradition. Great changes, he says, have occurred in days of old, *in heaven and on earth*, and the present state of things is one of the results (*Karma*). Our traditions tell us of many marvels,

of changes that have taken place in the course of the Sun, of Saturn's reign, and of a thousand other matters that remained scattered about in human memory; but *one never hears anything of the EVIL which has produced those revolutions, nor of the evil which directly followed them*. Yet...that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power....

H.P.B. explains in the same context (*The Secret Doctrine*, II, 372-73) that that evil, Plato seems to see in “the sameness or consubstantiality of the natures of the rulers and the ruled.” He says that in that golden age, long before man built his cities, there was nothing but happiness on earth, for there were no needs.

Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures.

To insure against this,

the god used the same means we use ourselves with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e., a being of a species quite different from their own and of a superior nature*. It is just what Saturn did. He loved mankind and placed to rule over it no mortal King or prince but—“Spirits and genii of a divine nature more excellent than that of man.”

This has reference to the time when Great Teachers lived openly among men, ruling and instructing them. As the cycles rolled on, great changes and revolutions came about and the time came for the withdrawal of the Great Ones, in order that men might learn to shoulder the responsibilities of their own unfolding manhood.

As, in our homes, loving parents protect, guide and teach their children in infancy, but gradually withdraw their authority as the children mature, in order that they may learn to take care of themselves and help others in their turn, so in the history of the Great Human Family. At the present time, as human beings we are beyond the point where the authority and constant direction of the

Elders would be necessary or even accepted. We have reached a point in evolution where we *must* for ourselves put to use and test out the knowledge they impressed us with in infancy, and still remind us of when they come as prophets and reformers from time to time. As the children of any family, above a certain age, *must* learn to co-operate, to work and play together in the balanced harmony of a home that will permit of the exercise, control and extension of their differently unfolding powers and capacities, so we, children of the Human Family, are now at the stage when we must work out our own salvation, create our own order, by self-induced and self-devised ways and means.

The legends of the “fallen angels” and the “war in heaven” give a further key to the problem. In the present cycle, Divine Kings do not rule us; we must seek the Divine Ruler within. Divine Heroes do not incarnate to lead us; we must evoke courage and guidance from our own hearts. The Teaching and the Teachers are with us ever, it is true—but *we must now seek Them*. As this is done, leaders will arise from our own ranks—not claiming “rights” as kings, or “authority” as dictators, but opportunities to serve, to inspire all, as brothers. They will ask nothing for themselves that they do not seek for all, offer to all. These will be the true democrats.

Those who would have true democracy must begin with learning that “man cannot rule man without injustice forthwith filling the universe through his whims and vanity.” True democracy, which implies equal opportunities for all souls, leading to the freedom of the individual soul, begins with the concept of Fraternity. Without a proper knowledge of fraternity we shall not have liberty, and without liberty there cannot be peace. A sound social morality or true democracy can rest only on the spiritual concept of the unity of all life and the brotherhood of mankind. Until and unless we change our basis of thinking and of acting and regard humanity as one Great Family, and strive together for the enlightened freedom of each unit of that family, we shall continue to have democracy only in name. The foremost thought, therefore, has to be given, not to rights and privileges, but to duties and responsibilities.

As in all things, a beginning must be made with the individual.

The individual must train himself in the science and art of democracy by self-control, self-purification and self-progress. He must grow to produce harmony; he must become harmonious to produce growth.

There is no better description of this task and of this stage of evolution than in the wisdom of Confucius. Confucius spoke of the individual and his relationship to the collectivity, the great world system. The sole purpose of the State, he said, is to promote the welfare of the people according to the Moral Order of the Universe. If men are to live in peace and prosperity, their acts and behaviour should harmonize with the divine Law, with the universal moral order. Times have certainly changed since Confucius lived and taught, but human nature has remained unchanged for these two thousand five hundred years. Today, as in Confucius’s time, men are still striving for a social society; the will to live to see a spiritual or moral world and the feeling that such an existence is possible prevails unchanged; the struggle for happiness and stability still goes on.

THE reply to the question, “What is the criterion of Theosophy?” is that it is found in each man’s perception of the Truth; therefore there is no single criterion.

If any persons regard H.P.B.’s writings as the infallible oracles of Theosophy, they go directly against her own words and the works themselves; they must be people who do not indulge in original thinking and cannot make much impression on the times.

In as much as Theosophy is the whole body of truth about man and nature, either known now or hereafter to be discovered, it has the “power of growth, progress and advancement,” since every new truth makes it clearer. But among the truths will not be reckoned at any time the definitions, dogmas, creeds or beliefs laid down by man.

—W. Q. JUDGE

LIFE IS A PILGRIMAGE

THOSE who are students of religions and mysticism of the East as of the West, will be familiar with two similes used for the human soul: that of the traveller, and that of the pilgrim. Often man is depicted as a traveller who is visiting the Earth to enjoy himself, to learn, to gather experience. Sometimes that traveller is called the wanderer because he is a stranger in a strange land, and unaware of the manners, customs, even language of the country he is visiting; he wanders here and there, coming upon objects and events that puzzle him and whose meaning he is trying to seek. In more profound and truer mystical traditions man is compared to a pilgrim. It is said that the human soul is on a pilgrimage; he has undertaken a journey that has a sacred purpose. He is bound for a holy place and therefore life is not for mere enjoyment; the soul has an objective that must ever be kept before his vision.

These two ideas are not conflicting: The human soul is on a journey; all human souls are seeing sights, learning lessons and gathering experience; all are moving from stage to stage of evolution. But many souls do not recognize that they are bound for a particular destination, that there is a purpose to life, and that purpose is holy and sacred. Most men and women are wanderers; they live aimlessly, not even knowing why they live. Some are travellers who think they know the object and the goal of life. But with such it is more an instinctive belief, some old intuitive urge, and their minds are not clear as to the reality of their travels. In this class there are also those whose urge prompts them to live nobly, and they say, "What does it matter what is to become of the soul; let me do that which I think to be right, and the rest must take care of itself."

Because all men and women are travellers, though they be often wanderers, all are bound to find out in time that life *is* a pilgrimage; that the human soul is bound for a holy place, and to reach it in proper fashion one must take the right road and walk that road in the right manner. Between the wandering traveller and the deliberate pilgrim there is a gap, and evolution fills that gap. As one evolves

and grows, one recognizes more and more that life has a purpose, that life is sacred. How does any man or woman come to this recognition? Two common phenomena—or to be exact, two aspects of one phenomenon—bring about the change. Living the ordinary life, every man, every woman, comes upon events and occurrences day after day, and the inquiring mind asks questions and seeks answers. There are lazy minds who say, "It is not for us to ask; who are we that we should question?" Fortunately, such lazy minds are few. Most minds have not altogether lost their alertness and so they inquire, "What is the meaning of this event? Why did this happen? How did that occur?"

If they persist in questioning until they obtain answers, they are bound to come upon the fundamental idea that life is neither a meaningless farce nor a ghastly tragedy, but that events have meaning and life has a purpose. The difficulty is that even among those who have an alert and inquiring mind, outer events, occurrences in the lives of others, even of neighbours and friends, do not bring them to a realization of life's purpose. Only when in their own personal lives an out-of-the-way event takes place, do they begin to ask—why and how? Especially when, in their own experience, suffering and sorrow overtake them, they inquire, "Why should this be?" Because we are not always able to connect our pain and suffering to the actual cause that produced them, we get puzzled. Pain and suffering are useful, inasmuch as they compel people to pause and to inquire. We do not always, day by day, ask why and how this or that happens. But we are compelled from within to inquire when pain results, when that happens which we do not like. And then the first vague perception arises in us: Life cannot all be meaningless. That is the first negative stage; the next is a positive stage, when our search has led us to assert: Life has a purpose and a meaning, it has a goal and an objective, life is a pilgrimage, and the human soul is a pilgrim.

Modern science assigns to Nature a purpose. The old idea that all processes of Nature result from "a fortuitous concurrence of atoms" is given up; nowadays scientists speak of design in Nature, of a living, throbbing Nature working out a mighty Pattern, and

that working out is called evolution. Science yet does not know what the ultimate Pattern will be, but science recognizes that Nature *is* working out a Pattern. The ancient Scientists, Sages and Seers, Mystics and Occultists, knew the beginning, the middle and the end of that Pattern. The Great Masters of Theosophy are the direct heirs and descendants of those *Gnyanis* of old, and therefore in the philosophy of Theosophy we come across a description of evolution, vaster and more comprehensive than what modern science is able to offer us.

Theosophy teaches that Life is a pilgrimage and that each of us is a pilgrim. In the ancient days, to impart the lesson of this truth to the masses, the religious teachers instituted the custom of pilgrimages. They advocated that people should visit certain holy places—*Tirthas*—and thus recognize themselves as *Tirthikas*—pilgrims. Nowadays, like all other venerable institutions of old, this one of pilgrimage has become a formality and a farce. The main purpose of the old Teachers in instituting pilgrimages was to bring men and women to the realization that Life was a pilgrimage, and each holy place, *Tirtha*, represented a stage in the long evolution of the soul. These places are symbolic representations of the path of soul-evolution; just as the very idea of pilgrimage indicates purposive evolution, so do these places symbolically represent important stages in human evolution.

The path of pilgrimage is a very long one and more than one life is required to complete the process. The human soul is the Eternal Pilgrim. The whole of life, from eternity to eternity, is a Pilgrimage. There are two implications of this expression—the Eternal Pilgrim. One is that evolution is a very long process. The human soul is not merely an eternal wanderer, whirling and whirling aimlessly, but is a pilgrim, and on his pilgrimage must look upon all events as holy and sacred, and perform all duties as if they were sacraments. A true pilgrimage, from beginning to end, is a sacred process. And in this conception we come across the ethical and practical application of the subject.

What constituents in our makeup are the pilgrim? Theosophy teaches that the Spirit in man is a duad, Atma-Buddhi, and this is

the Eternal Pilgrim. It leaves its high spiritual, innocent but ignorant state and descends into dense and denser matter; it passes through kingdom after kingdom, unfolding potential faculties. Atma-Buddhi is the pilgrim who, as he moves on his pilgrimage, gathers knowledge and experience, till he *acquires* self-consciousness at the middle point of his pilgrimage. In the first half of the pilgrimage, it moves by what is called *natural impulse* inherent in it. It moves onwards and downwards till it reaches the human stage.

At that stage it acquires free-will, the power to choose, the faculty of thought and reflection, the quality of discernment and discrimination. Then it takes its further pilgrimage in its own hands and marches onward, not by natural impulse any more, but by self-induced and self-devised ways and means. Now, the self-consciousness acquired by the Eternal Atma-Buddhi, if not looked after, if not maintained and sustained, will die. By our self-effort, we have to make that self-consciousness immortal. As Atma-Buddhi, each of us is immortal and divine; but Atma-Buddhi does not know itself as itself; by the power of Manas, we know ourselves, and that particular knowledge gives every human being the opportunity to know himself as immortal and divine.

This point of the radical difference between human beings and all else in Nature must be understood. Unless we are convinced, through perception and understanding, that by our own self-effort we can guide our own life, and that there is sufficient knowledge which any of us can acquire, we will not be able to succeed.

So that is the second great lesson, the first being that Life has a purpose and a meaning, a sacred and holy purpose—a pilgrimage. Secondly, as self-conscious human beings we have to make the effort ourselves. We need no outside support and help; all we need is the guidance of adequate and true knowledge.

The task before us is to make the whole of life a sacred and holy process. We do not know our long past, and it is not necessary to know the coming future. Our task is to be alive and to act in the present. The past sleeps in us and we carry it with us through life. The present is that past awake. From that past comes not only our bad Karma and evil fate; from there also come our opportunities,

and every event of our lives *is* an opportunity. We need an incentive and an inspiration to make our present sacred and holy. That inspiration is to be found in one word—Duty. *Dharma* in Sanskrit offers us a better conception of what we have to do—that duty must be performed according to Law; that there must be order and harmony in the performance of every duty; that the performance of duty is the highest religion; that each one, according to his or her own nature and calling in life, must act, and such action alone will be duty. Law, order, religion, inner quality—all these are conveyed in the word *Dharma*, which ordinarily we translate as duty.

When we look around us and study life with the light of Theosophy, we find that good men and women are unhappy and do not grow and progress because their conception of duty is not accurate. Some think that duty means slavery. To be a slave to anyone is to go away from the Path of Duty; and we cannot enjoy our own freedom and liberty when we enslave others. Liberty obtained through right duty alone is true; otherwise obtained, it is not liberty, but licence.

The Path of Duty, the performance of *Dharma*, is the central lesson of the *Bhagavad-Gita*. Numerous are the lessons on *Dharma* that Krishna teaches to Arjuna, but two are fundamental; they may be called the principles of the Life of *Dharma* or Duty. First:

It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger. (III, 35)

Now our own duty is *Sva-Dharma* and its implication is important—the duty of the *Sva*, the Inner Self, to all outer events, to all other beings. In the doing of our duty there can never be rejection, or even the non-recognition, of the soul in man, the soul who *is* man. There is confusion and unhappiness because in doing their duties most people do not take into account their own soul. They want to please somebody, irrespective of what is good or true. To give way to others is as wrong as to insist on having our

own way. The correct attitude is to consult the soul, to see that the integrity of the soul within us is not destroyed. But how can we consult the soul, if we do not know that we *are* the soul?

Theosophy says to each individual, “Within you is the Immortal Divinity, pure and wise; it is hemmed in, covered over, with mounds of likes and dislikes, tons of desires and feelings; it is buried by your slavish attitude to life and to others. Purify your likes and dislikes, cleanse your desires and elevate your feelings, break the fetters of slave-mentality, and the soul will shine forth.” Just as a person, when he resolves to go on a pilgrimage, gathers necessary material, so also anyone desiring to make his life holy by right performance of duty needs the knowledge of his own soul. When he knows that he is the soul capable of controlling his thoughts and desires, then will he be able to understand and practise the second teaching about *Dharma* that Krishna gave to Arjuna: “Thy concern is with action only, not with its fruit. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction.” Not caring for the results, duty must be performed because of the demands of the soul within. This is difficult, but only for a time. Very soon such difficulties will vanish.

To make life a pilgrimage, now and here, is to tread the path of *Dharma*, to walk the way of duty. Knowledge is necessary and Theosophy has made that knowledge available. Many people study and know intellectually, but they do not apply; those who are sincere and earnest are vigilant; they inquire and they seek aid from co-students, from others who, like them, are endeavouring to practise, to walk the path of duty. Mutually helping one another, all of us grow in the perception and understanding of our own duty. We also begin to learn that there exist today, even in this dark *Kali-Yuga*, the Emancipated Ones, who retain the integrity of their own emancipation by themselves performing their duty towards Orphan Humanity. Their teaching and their example offer the pattern of a Perfect Pilgrimage. They stand for us as the perfect Eternal Pilgrims, untouched by the ravages of time, unaffected by the movements of space—Pillars of Immortal Light who have survived the wreck of civilizations.

UNBROTHERLY COMPARISONS

The quality of mercy is not strain'd;
 It droppeth as the gentle rain from heaven
 Upon the place beneath: it is twice bless'd;
 It blesseth him that gives and him that takes....
 —*The Merchant of Venice*

IN her *Key to Theosophy*, Madame Blavatsky wrote:

If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

Practical applications of this principle were indicated by one of the Masters of Wisdom when He wrote:

No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but, whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

Yet, do not even earnest student-servers sometimes feel, even though they may not express their thought, that others, whose limitations and circumstances may not be known to the silent critics, are not doing all that they might for the Cause?

Such a thought should not, in the light of the principles above cited, occur to them. Each, by searching his own heart, can find out if he himself is giving all that he can in time, money and work to the study, application and promulgation of Theosophy. Whether or not another is doing all he might in the context of his other obligations the critic cannot know, nor is it his business.

In the Master's letter already cited, he wrote also:

Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him....* Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically....

The seventh of the "private rules" laid down for the study of Divine Wisdom, which are cited in the article on "Practical Occultism" in the collection of H.P.B.'s articles published under the title *Raja Yoga or Occultism*, reads thus:

None can feel the difference between himself and his fellow students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

The Great Master wrote in His letter on the aims of the Theosophical Movement (*U.L.T. Pamphlet No. 33*): "He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him." And, in a letter to Mr. A. O. Hume, Mahatma K.H. used an expression that should be thought-provoking both for those regretful of not being in a position to serve the Cause more actively and for their possible critics. He wrote there: "...nor are we especially anxious to have anyone work for us except with entire spontaneity."

Among the chief of the “negative Theosophical duties,” Madame Blavatsky named:

To be ever prepared to recognize and confess one’s faults.
To rather sin through exaggerated praise than through too little appreciation of one’s neighbour’s efforts. Never to backbite or slander another person. Always to say openly and direct to his face anything you have against him. Never to make yourself the echo of anything you may hear against another, nor harbour revenge against those who happen to injure you.

These are too specific to require comment, beyond, perhaps, reminding ourselves that it is not enough to abstain from speaking ill of others, whom the silent condemnation of the mind may also harm if harboured. In his article, “Friends or Enemies in the Future,” Mr. Judge called for “charitable thought for every weakness, to every failure.”

Would a true Theosophist ever laugh, far less rejoice, at the discomfiture even of an enemy?

Even when undeniable proof of evil was forthcoming, Madame Blavatsky maintained that “pity and forbearance, charity and long suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err,” never forgetting “what is due to the shortcomings and infirmities of human nature” and forgiving entirely in every case, “especially he who is sinned against.”

Mr. Judge too has written: “If some offend then let us ask what is to be done, but only when the offence is against the whole. When an offence is against *us*, then let it go.”

There is a telling phrase in the first verse of the first of the Psalms in the Old Testament, in which that man is called blessed who “sitteth not in the seat of the scornful.” Do we not do so whenever we assume, although we may not express or even realize it, a “holier-than-thou” attitude, even towards those whose actions we may deem to deserve contempt?

Paul adjured his correspondents in his Epistle to the Romans: “Be kindly affectioned one to another with brotherly love; in honour

preferring one another.” This last phrase puts the kindliness of affection to an acid test. But does not the injunction provide a safeguard against the further rising of ambition when honest self-examination has revealed it in ourselves?

The corollary of brotherly co-operation is forgetfulness, as far as we can achieve it, of the small personal self; and the “entire charity, constant forgiveness” for which he called would surely diminish the sum of hate and sorrow in the world. And he set an example even more potent than his words by his own patient endurance under unjust attacks while standing bravely and confidently by his principles.

Neither he nor H.P.B. herself advocated acquiescence in or condoning of that which had a wider than a personal effect. Asked what should be done if forgiving the offender would risk injuring or allowing others to be injured, Madame Blavatsky said that the questioner should do his duty, that which his conscience and higher nature suggested to him, but only after mature deliberation. And she added:

Justice consists in doing no injury to any living being; but justice commands us also never to allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked.

But even though occasions may arise when expostulation or remonstrance becomes necessary for the good of the Cause, it should be approached in the proper spirit. The modulus for such an approach, as given by the Buddha to his humble and faithful follower, Upali, the barber, may be of service:

A brother, Upali, who is about to admonish another must realize within himself five qualities before doing so, (that he may be able to say) thus: “In due season will I speak, not out of season. In truth will I speak, not in falsehood. Gently will I speak, not harshly. To his profit will I speak, not to his loss. With kindly intent will I speak, not in anger.” (*Vinaya*, ii, 9)

THE CHILD'S SOUL-GROWTH

MANY are the changes that have taken place lately in the sphere of education, and some of these innovations are yielding good results—although there is a long way to go, yet, toward true education. For instance, the emphasis today is not only on giving information to the child, but also on developing his interests and his inherent skills and faculties, and there exist many vocational schools for this purpose. Then, too, the examination system has been assailed, especially at the lower school-grade level, and this is a good sign. In schools where the new methods are carried out, children are examined in a very different manner. What is encouraged today is not so much dependence upon the mere memory, but rather the unfoldment of the inherent characteristics, intellectual abilities and moral capacities of the child, helping him to “find” himself, to become socially integrated. Education today is recognizing that the child must be treated as an individual, as a unit, and be helped in every way to adjust himself to his environment.

These ideas, Theosophy claims, owe their inspiration in a large measure to the work of the Theosophical Movement of our era, inaugurated by the great educator, H. P. Blavatsky. As the result of that work, not only education but also religion, philosophy, and science received a fresh stimulus.

In *The Key to Theosophy*, written in 1889, H.P.B. outlines very briefly the method of education that Theosophy would recommend. She states there that the child must be considered as a unit; he must be taught self-reliance, to think and reason for himself, mutual charity, love for his fellow men, and, most importantly, unselfishness. She states that the purely mechanical working of the memory must be reduced to an absolute minimum, and every effort must be made to develop the inner senses, faculties and latent capacities.

While in some ways modern educational methods are aiming at all this, they yet lack one important key, and that is, the knowledge of the soul. Educational methods, in the present as in the past, are

meant to cultivate the mind of the child, not the soul. Theosophy, on the other hand, teaches that the mind is a product of the soul, a tool or an instrument of the soul. Mere head-learning, as distinct from soul-wisdom, breeds selfishness.

Recognition of an immortal, reincarnating soul changes our whole basis of thinking and of acting. On the one-life basis there is no logical aim and goal to life, other than the survival of the fittest in the struggle for existence. The false religious conception, that every baby born is a new soul created for the first time, still widely persists. In contrast, the idea that Theosophy puts forth is that we are timeless, evolving souls; that the growth of the soul brings into manifestation various faculties; that the soul is here to learn and gain experience, life being the environment of the soul. Therefore, Theosophy says that any system of education which leaves out spiritual and moral education is a limited system; that there must be the education of the soul.

The soul is like a seed. Within the seed exists in miniature form the plant that is to be. The soil into which that soul-seed is cast and the way it is nourished and cared for are as vital to its growth as are the soil, the atmosphere, sunshine and moisture to the plant-seed. The soul, therefore, grows and evolves from within, without, while educational methods generally begin without. Such methods are wrong, for the very derivation of the word education means to lead out, to bring forth.

To carry further the correspondence between the growth of the seed and the growth of the soul: We plant a seed in the soil, and if we are wise gardeners and understand the science of plant growth, we will give to the soil the ingredients that it needs, and, as the plant develops, will let it have sufficient sunshine and moisture. We know that if the gardener lacks the knowledge of these requisites and needs, the seed may be rendered useless, and even if it sprouts, undernourishment or overnourishment may make further growth impossible for that plant. The soul-seed within the young child requires the same care and attention.

The most important stage in plant life is the early stage, when the little plant with its tender tendrils and shoots begins to push its

way up through the soil. So in child-life. The tremendous importance of the home and the influence of the parents can easily be imagined. The parent must be a teacher as well. Though the importance of the home and of parental influence is so often emphasized, many parents still continue in their old way of thinking that teaching is solely the teacher's task. It is the grown-ups who need to be educated first if they are to educate the children. This may prove difficult, yet it has to be done if there is to be the right relationship between the child, the parent and the teacher, who really form a trinity. Theosophy agrees with modern educationists that the object of education is to adjust the child in all its relationships, yet the basis is different. The older the child grows, the more difficult the task becomes—in the same way as it would be difficult to recreate a plant after it has been undernourished or starved at the early formative stage.

Broadly speaking, there are two methods of learning—an indirect or relative one, and a direct one. The acquisition of knowledge is not the aim of true education; in fact, there is a distinction between information, knowledge and wisdom. "Knowledge dwells in heads replete with thoughts of other men; Wisdom in minds attentive to their own." Wisdom is Self-knowledge, and it comes by turning within, in the direction of the Self. Because the child is not taught to turn within, he learns to imitate what he sees others doing.

The child has inherent in its nature one of the greatest capacities that can be fostered and grown in the human constitution, and it is devotion—devotion to an ideal. Generally speaking, for the young, innocent plant-soul the parents constitute that ideal. The tremendous responsibility of the parents can thus be understood. Does Theosophy advocate the discipline of the child? Absolutely. What kind? The kind of discipline that we would call rooted in the self. Which self? First and foremost, the parent Self, the parent trunk. How often are we unable to give the example and picture of self-discipline to the child, and expect it to do as we *say*, not as we *do*! The child is like the twig; it grows as it is bent. Unless the parents become in their turn students, disciplinarians of themselves, they

are not really fit to take on the sacred guardianship of a little child.

The same applies to the teachers. Teachers need, first, to study the philosophy of life and then to endeavour to practise what they preach in every little detail. Education and discipline are not meant only for the child, and the teacher who thinks that he or she is free to act in an undisciplined manner is a bad teacher. Life is unitary, and because we have endeavoured to separate the spiritual and moral from the mental and psychic many of our difficulties arise.

The mind and its faculties must be encouraged to unfold naturally and under conditions that will stimulate and satisfy the child's growing needs. The soul knows what it needs, and education is meant to stimulate the growth of the soul so that those needs may express themselves and be supplied by the intelligent teacher. However, as generally happens in most of our educational systems, we have poured into the delicate organism of mind tons of material that does not constitute the true food of the mind and its faculties. Mental indigestion is the result, and it evidences itself in loss of mental appetite. The growing mind of the child loses its moral desires, its interests, and he has to be coaxed, coerced and sent weeping to school. However, many children today do enjoy school, as more of the real nature of the child is understood and is taken account of, though still in a very limited way.

The mind divorced from the soul can be so stultified that it stops growing, and that is what Theosophy would call a dead mind. What can one do with a dead tree in the front yard if one wants to make it a little more attractive? Sometimes people paint such a tree, and at other times they grow vines around it, and that is exactly what education frequently does, with the result that the youngsters sent out into the world are incapable of doing that which H.P.B. said was so necessary—to think and reason for themselves. The mind has been stultified by false education, by overnourishment or undernourishment, as the case may be, and we have men and women draped with all sorts of exteriors, but lacking real vitality.

Education is, primarily, meant to fit us for life. H.P.B. said that the aim of education was to develop free men and women, free intellectually, morally, unprejudiced in all respects, and able to

reason and think for themselves. As the young mind sets out on its great voyage of discovery of life's conditions and opportunities, it has to be equipped with a mind, with feelings, with imagination, will and memory. What happens when the mind endeavours to think freely? It is as if the small plant trying to push through the earth comes against a heavy stone or a bunch of weeds; for that is what prejudice, preconceptions, the blind alleys of side issues and so forth do. It is as though the plant—again, the perfect example—wanting to gather from the air, the moisture and the sun what it needs for its strength and growth, finds itself instead in an air-tight compartment, devoid of moisture and sunlight. That is exactly what wrong education does to the mind; it finds itself enchained and is unable to be free. Right-thinking men and women are those who are unhampered by ignorance, by false ideas of religion, of life, of the world, of the universe.

The young child who is taught that *all* is life begins by loving and reverencing life in all its manifold forms. The little stone under the foot is made up of "lives," according to Theosophy. The little toy-engine that he runs and that he bangs against the wall in a fit of temper when it gets out of order, is also made up of "lives." The Theosophical parent would use that as an object-lesson. The minerals, the plants, the insects, the birds, the animals—they are all our brothers. What the child learns in those early years will later come to full fruition.

One of the things we should teach the child, H.P.B. says, is altruism. He should become in time constitutionally incapable of performing selfish acts because his thought processes, his feeling nature, his imagination, have been taught to picture and deal with the true realities of life; and because his growth has been normal, his world is what he makes it. A child brought up on false ideas will, when meeting hardships and tribulations and sorrow later in life, become either embittered or more selfish and competitive and ruthless; but if the basis is right, then quite the opposite attitude will be taken. He will see that the circumstance or condition in which he finds himself is his natural soil and provides the best environment for his further growth as a soul.

Within the innermost consciousness of every human being there exists the accumulated wisdom of the past. The educators of today need to realize that we have to reach this wisdom of the ages which is within us. To get at it, we need something higher than the faculties of the mind; we need intuition. The soul that has not been truly educated has never glimpsed the beauty and the strength of the inner true world of man.

We have to find this magnificent world of spirit and soul through our own efforts, our own inner perception, our own soul struggles. The true geniuses, the truly great, can aid us in this task. The poet's intuition made Wordsworth say that "Heaven [the world of spirit and soul] lies about us in our infancy!"

Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy....

That education should be a matter of spiritual growth may seem an odd idea to many, but it is so. The child is an old soul in a new body; it brings with it its former soul memory, and during the early years it is unhampered by false ideas and ideals. And so, we have sayings such as "The great man is he who does not lose his child's heart"; "The child is father of the man"; "A little child shall lead them"; and so on. As *The Voice of the Silence* states, "The pupil must regain *the child-state he has lost* ere the first sound can fall upon his ear."

THAT which makes one mortal a great man and of another a vulgar, silly person is...the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma.

—H. P. BLAVATSKY

THE DWELLER ON THE THRESHOLD

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WHAT is this mysterious Dweller about whom many student-aspirants desire to know, half in fear of the terrible battle that has to ensue before he is conquered?

As usual, Mr. Judge, while describing this entity, relieves our fears because he shows us how it is formed and what it is. When we understand this we can shake off our fear. Naturally this knowledge is a growing knowledge, but that which makes it grow is our continued attempt to be one with our spiritual nature. Until we know enough about that spiritual nature, which is our real self, this thing that is known as the Dweller, an invisible thing of terror, is like what the “devil” is to a child—an unknown horror. It is lack of knowledge that evokes the deepest fear, and therefore the idea of the devil is more fearful to the child than the sight of the father with a cane, for the child knows the result of the beating; it is tangible, a thing of experience, and a thing that will pass, whereas fear of the devil never passes.

Let us therefore find out what the Dweller is, what gives it its form, and where it dwells, so that we may shed our fear.

In *Vernal Blooms*, page 189, Mr. Judge tells us that the Dweller

is the combined evil influence that is the result of the wicked thoughts and acts of the age in which anyone may live....It is specialized for each student and given its form by the tendencies and natural physical and psychical combinations that belong to his family and nation.

Here we have two aspects, one a natural one by which we cannot avoid being affected, namely, the total of evil thoughts of the age we are in, and for us today this age is *Kali Yuga*, the Dark Age. The second aspect is that the Dweller takes that form for each of us which is akin to the tendencies of the family or nation to which we belong.

We are further told that the Dweller “is not the product of the

brain, but is an influence found in a plane that is extraneous to the student.” This plane is one “in which his success or failure will be due to his own purity.”

We are also told when this Dweller begins to be a power in our lives.

When the student has at last gotten hold of a real aspiration and some glimmer of the blazing goal of truth, where Masters stand, and has also aroused the determination to know and to be, the whole bent of his nature, day and night, is to reach out beyond the limitations that hitherto had fettered his soul. No sooner does he begin thus to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations.

Can we say that the student is now approaching the plane of the real Ego, and his aspirations are leading him across the Antaskaranic bridge to that other shore where personal Kamic traits and tendencies cannot live? This is brought out in *The Pilgrim's Progress*, and also in *Light on the Path* where we are told that the eyes “must be incapable of tears,” the ear “must have lost its sensitiveness,” and “the voice...must have lost the power to wound”; that is, all personal ideas must have been conquered before we can pass to the other shore. In other words, only purity in all the senses of the word will enable us to reach that shore. This is because the Will, which alone will see us through, cannot be used if clogged with desires or feelings, for it has to unite with that Will of Nature which is ever on the side of Universality and Compassion Absolute. All the desires, wrong feelings, etc., which we have not already overcome will accumulate at the threshold of our goal. That is, before we can pass to Liberation or Renunciation, or to the fulfilment of our task on earth, we must “clear up” our relationship with it and destroy any evil residue of our doings, any unpurged aspect of our character. Even the sense of personality must go, for we have to unite with the Universal.

This stage is not reached suddenly. Each step along the Path involves a struggle, for each initiation into further knowledge and power is possible only by the destruction of that which stands in

its way. The fight, therefore, has to be encountered at different stages on the Path.

The importance of this subject for us lies in the fact that we are now forming our individual Dweller. At first, our selfish, personal and unkind actions, feelings and thoughts do not seem to produce any effect on us. We generate thoughts, feelings or actions and then forget them. But we are taught that they are not wiped out when forgotten by us, and that they remain in that invisible astral sphere of life which surrounds us and which is like a photographic plate, coalescing with other thoughts, feelings and acts of a similar character. Thus in time is built up a form linked to us magnetically, which will take the shape of our particular antipathies. It may not at first reveal itself as a shape, but may assail the aspirant by infusing in him a sense of horror, a feeling of fear and impotence, and only later take definite shape; but in whatever manner it impresses itself, the point for us to remember is that it is but the reflection of *our own* feelings, thoughts and actions, ensouled by life appropriate to its form. *As we created it, we can destroy it. We must destroy it.* For if we do not do so, it will destroy us. No one can help us at the last stage or even in the earlier stages. The Masters have said that they can only stand by and watch, for if They helped in its destruction then it would not be the fighter who had won, and the battle would have to be fought again. It is a contest of wills, in which Faith and Confidence come to our defence. It is a fight between one set of thoughts and aspirations against another—the one constructive and the other destructive. Once destroyed, it can never come to life again—unless we fall back from the very threshold of Divinity, and have to start the journey to perfection all over again.

In any fight weapons are necessary, and it is necessary for us to learn what these weapons are and how to use them. We begin to make and use them right where we are, here and now, just as we are forming the Dweller here and now. Every duty left undone, every lapse of will, every moment of sloth, every feeling of fear, all go to form this Dweller. Every time we foster good aspirations, every time the will overcomes sloth, every time we, with faith, destroy fear, we are building the weapons which are eternal, and

we are strengthening and sharpening them to make them of real use in the final battle.

Our Dweller, our *skandhas* of evil, are drawn to us every time we incarnate on earth, and all life is a battle against these. Fortunately we bring back also part of our Ego or Soul and have its assistance in fighting this battle. The higher aspect of our being does not function in us fully as yet, but we are linked to it by what is known to us as conscience. Every time we listen to our conscience, or call on it, we are using one of our weapons for the fight; but how often we ignore its message!

We can today look at our character and perhaps find in it a tendency to think uncharitable thoughts. We know this is not good, but we also know how terribly hard the fight will be before we can overcome this tendency. We know also how hard we have to fight to stick to our aspirations, or even to our resolutions, and not let them fade away through lack of will power. We know, too, how often we revert to the old grooves of our personal life even if we have, for a few years perhaps, sensed the exhilaration which results from helpfulness to humanity and the service of Those who work for it. Or we may begin to feel ourselves so important that we are full of criticism of others. (Criticism of others as *persons* is different from criticism of their hurtful and undesirable *actions*. Only by analysing actions can we learn discrimination.) If we criticize others we have no time to look at our own weaknesses, and the result is that we begin to live under the delusion that we know all, and that others are all wrong! Thus we build the most harmful of all Dwellers, for this perverted sense of “I” is the hardest to overcome at the final battle.

Another practical idea to dwell upon is that if we find out what our own individual fear is we can destroy this handicap before it assumes too great proportions. Also, if we want to know our own character we must begin to watch the reactions caused by it on others. We must watch for the occasions when, in however small a degree, we let sloth overcome will. More important still, we must find out what desires predominate in us, for desires, more than any other thing, destroy the mental or spiritual will. Though the final

battle looms very far ahead for all of us, the little battles of today give us that strength which will bring victory at the end. Let us beware especially of adding to the strength of the Dweller.

Light on the Path tells us that we are aided by the “warrior” within. We should not forget that if there is in us the “Man of Sin,” there is also in us the “Man of Virtue,” consisting of those powers which have already been developed in us through countless lives of effort. We must learn that there is that in us which uses those weapons, and “he is incapable of defeat.” He is our guide for life and lives, and gives us confidence in spirit, in the evolving Gods that we are, in what is Right. We are given a further hint as to what makes such confidence grow. It is pain—pain that is a concomitant of a life of struggle. *Through the Gates of Gold* also tells us of pain. All growth is through pain. If we listen to the message of pain we shall know the truth of *Light on the Path* and, “cool and awakened,” shall use the hearing we have “acquired by pain and by the destruction of pain.” Max Plowman, the English writer, in his *Bridge into the Future*, a collection of his letters to his friends, tell us that what he believes in is “to assimilate the whole of the suffering and then to know the spirit’s triumph over it.” That confidence we have to build up ourselves. It is the “spirit’s triumph,” not that of the personal ego who is different in every incarnation with his different desires and wishes. Our personality has indeed fettered the Soul. If we start breaking those fetters today, we gain the strength to fight the Dweller, and though that final battle may seem too far off for us to be concerned about it now, we can be confident of final victory by the smaller victories we gain today.

With regard to our responsibility for the national or racial traits and tendencies that give form to our own particular Dweller, we can watch for the traces of these tendencies in us, and by purifying them within our own character, lessen their cumulative strength. We helped to make those bad traits; we helped to make the good traits; therefore we cannot escape the bad and the good effects of both.

There is one other aspect of this question which, again, is not so vital to us today, but which is very vital at the end. We all know

that there are two powers in the Universe: the one working towards the goal of evolution and harmony; the other, towards destruction and disharmony—the white and the black as they are called. When we are nearing the end of our journey we receive greater and greater opposition from the destructive side, and therefore our particular Dweller is strengthened by these dark forces. But we can sense by analogy that if we draw the attention of the black forces, we also draw the attention of the white and can derive strength and help from the latter, not so much as individuals, but as workers for and with the constructive powers of spirit. But it is *we* who put obstructions in the way of such help coming to us.

Hence we find that even in the Theosophical Movement of our age so many failed to withstand the dark side through personal pride, lack of discrimination, hatred, disloyalty, ambition and the wish to lead. If we train ourselves to see how we are building our own Dweller by our character, and use all difficulties in the line of our responsibility to the Movement as things to be overcome for the sake of the Movement, we shall again have courage and confidence to fight for that which is true.

EACH of us has a responsibility for all humankind. It is time for us to think of other people as true brothers and sisters and to be concerned with their welfare, with lessening their suffering. Even if you cannot sacrifice your own benefit entirely, you should not forget the concerns of others. We should think more about the future benefit of all humanity....

This is my simple religion. There is no need for temples; no need for complicated philosophy. Our own mind, our own heart, is our temple, the philosophy is kindness.

—H. H. THE DALAI LAMA

POST-MORTEM STATES

DEATH is an intriguing subject, for not only will we have to face it ourselves one day, but we may also have to face the deaths of our friends and relations. It is difficult to understand fully all the states of consciousness in which the diversified kinds of life find themselves after death, and we tend to pick up a few isolated references, thus missing the sequence of ideas that our Philosophy presents.

We learn that in all cases of death man's "consciousness leaves the body as suddenly as the flame leaves the wick, when blown out....His perceptive faculties become extinct for ever, his spiritual powers of cogitation and volition...for the time being....He is in a post-mortem torpor." This is a very important statement and is the foundation on which we can build our knowledge of the post-mortem states of consciousness.

The interval between the death of the body and entrance into a new life, we learn, can be divided into three states.

The first is when the Ego, enclosed by the late personality minus the physical body, that portion of the astral body which was the model of the physical (the *linga sharira* aspect), and vitality or *prana*, enters into the plane we call *kama-loka*. We have to remember that a plane is one thing and consciousness on the plane is another.

The entity may stay on that plane for a few hours, days, weeks, years, months, depending on its nature, its mental condition at the moment of death, the character of its death, etc. During that time it is dazed or unconscious, having lost all remembrance of things internal and external. "It is mentally—*annihilated*; it sleeps its akasic sleep in Kama-loka."

The expressions "dazed," "unconscious," "asleep," etc., all convey to us the idea of a state of consciousness with which we are not fully familiar.

Here we have an explanation of a statement in *The Ocean of Theosophy* (pp. 106-7) which is so often misunderstood. Mr. Judge

wrote, speaking of *kama-loka*:

It is an astral sphere intermediate between earthly and heavenly life. Beyond any doubt it is the origin of the Christian theory of purgatory, where the soul undergoes penance for evil done and from which it can be released by prayer and other ceremonies or offerings.

This Christian belief Mr. Judge calls a "superstition," and tells us that it is based on the fact that "the soul may be detained in *kama-loka* by the enormous force of some unsatisfied desire."

In one place a Master of Wisdom has described the after-death state of the good and pure, of those who are neither good nor bad, and of the wicked. The former have "a quiet, blissful sleep, full of happy visions of earth-life." The indifferent "sleep a dreamless, still a quiet sleep." It is the last, the "wicked," who "will in proportion to their grossness suffer the pangs of a nightmare lasting years: their thoughts become living things, their wicked passions—real substance, and they receive back on their heads all the misery they have heaped upon others."

As Mr. Judge has said:

...after death the person, compelled thereto by the thoughts of life, becomes fixed in this, that or the other object or state. That is why the intermediate condition of *kama-loka* is a necessity. In that state they become what they thought. They were bigots and tortured others: those thoughts give them torture. Internal fires consume them until they are purified. (*Notes on the Bhagavad-Gita*, pp. 142-43)

This should be linked to another statement of his in the same book (p. 136): "There is, however, a large number of persons who are in the class which has been deprived of spiritual discernment 'through diversity of desires.'"

In *The Ocean of Theosophy* we read: "After a certain time in *kama-loka* the being falls into a state of unconsciousness which precedes the change into the next state [*viz.*, *Devachan*]." This intermediate state Mr. Judge likens to a "term of darkness and heavy sleep" which preludes birth into a new life. The "certain time"

spoken of here may be, as we have already seen, moments, hours, days, weeks, years, during which period the being is in a dazed or unconscious condition.

The second of the three after-death stages referred to earlier begins when the condition described above ends and the being enters into pre-devachanic gestation. This is also short, its duration being proportionate to the spiritual stamina of the entity. It is a condition of heavy sleep.

Towards the end of this gestation period, we are told, remembrance slowly and gradually returns and all the memories of the past life divide into those which, being of a low kind, must stay in *kama-loka* with the shell, and those which can go with the entity or Ego into *Devachan*.

The third condition is reached when the Ego, with the past life's memories and aspirations which can be assimilated by it, finds itself in the subjective dream condition called *Devachan*. Here the consciousness is entirely subjective, and it lives over again the past life; but, unlike the events of real life, only those of them remain that are chosen by the Ego, while the others fade away. Thus, out of the resurrected past all that remains with the Ego ideating in *Devachan* is what it has felt spiritually—that is, what was evolved by and through, and was lived over by his spiritual faculties. The Ego has no objective consciousness, and therefore cannot have communication with other entities in *Devachan* or on earth. Its life is one of bliss.

The time spent here in mortal years may be short, or the average of 1,000 to 1,500 years, or very long, all depending on the past life. When this period is over, the past life has become part of the permanent memory of the Ego. For a moment there is full consciousness, and then oblivion—and the Ego prepares for a new birth.

IN THE LIGHT OF THEOSOPHY

What is the essence of Hinduism? The question has become topical of late. Some treat Hinduism as a jumble of creeds and rituals, ideas and beliefs, in which numerous streams flow. Such a perception, writes Shri Jagmohan, Union minister for tourism and culture, “arises primarily from the failure to perceive it in its historical perspective, and in the inability to separate the pure from the fake, the profound from the profane, and the lofty from the low.” (*The Times of India*, May 11)

Hinduism today is in a sorry state. The author grades Hindu thought and practices at three levels:

The first level would cover the core of Hinduism, its fundamental message of unity in diversity of man, nature and religion. The second level would be of the beliefs and practices which came into existence in response to the needs of the common folk who could not grasp its intellectual core and had to depend on temples and images of deities. At the third level would come the spurious rituals, rites, cults and superstitions.

Reform of Hinduism would involve total elimination of the third level, refurbishing of the second level and polishing of the first level....

It is time we restored the long-lost dynamic equilibrium of Hinduism....One of the strongest thrusts of reformed Hinduism would be to arouse awareness about the need for a reasoned faith. Most Hindu myths and rituals, parables and legends, have deep meaning. Their inner rationality must be explored and laid bare; otherwise they might be used as tools for exploiting the common folk. It is, therefore, necessary that Hinduism retains no myth or ritual underneath which reasoned faith cannot be discovered.

Irrational faith cannot bring out spiritual emancipation or orderliness in society. Reasoned faith, on the other hand, takes man to higher stages of spirituality. The Upanishads say: “The rational man has to grow into a spiritual man. That is the task set to each individual if he has to fulfil his destiny as a human being.”

In its highest and purest form, Hinduism means belief in the cosmic spirit that pervades every part of life....This spirit, this divinity, is within every man. He has only to awaken his mind and search for it within. And one can do this without following any rigid creed or fixed path. In the *Bhagavad-Gita*, Lord Krishna tells Arjuna: "Through whatever path men come to me, I accept them through that very path."

The Vedantic belief of one divinity pervading all living beings is nothing but a spiritual call for equality, fraternity, liberty and justice. As the *Gita* says: 'Seeing the same God equally present in everything, one does not injure the Self by the self, and so goes to the highest goal.'...If I serve the poor or the sick, I serve the divinity in the poor and the sick. Could a more rational and spiritual basis be found for the creation of a humane, compassionate and just social order than this? Is it anything but spiritual secularism?

As long as the Indian mind is not reformed and the Indians, 80 percent of whom are Hindus, remain what they are, there is little chance of the country saving itself from recurring crises.

How can success be defined? Mike George, a Senior Management Consultant and Editor of the magazine *Heart and Soul*, has this to say:

Is success simply a completion of the next task, another job well done, a promise kept, an exam passed, a medal won, a mountain climbed? Whatever we believe success to be will have a profound influence on our life. If we were to follow the trends of the world, then success would be measured by acquisition. The more you have, the more successful you are. More can be almost any quantity—objects, money, properties, celebrity, fame, fans, and in terms of position, it simply means higher....

Even our education systems are geared to producing people whose character and skills are shaped and developed to produce

More. Economic growth is the yardstick for national success based on the production and selling of More. And amidst all this we continue to avoid the connection between the philosophy of More and the unprecedented levels of unhappiness, abuse and breakdown of human relationships worldwide....

So what does it mean to be successful? At what level, in what context and by whose standards?...If we were to give ourselves the time to explore this question we would likely arrive at the fairly obvious insight that success is not a material thing, it is not something that can be possessed, it is a state of being. We might call it contentment, or happiness, or even peace. These are the deepest and most meaningful symptoms of success, but only when they are not dependent on anything outside ourselves. (*Purity*, May 2002)

Other signs of success, writes Mike George, include: to be able to act with total honesty and integrity; to be content with oneself and have others be content with you; to be able to be peaceful and stable when all around you are in crisis or chaos; to value what you are more than what you have; to accept full responsibility for all thoughts, feelings, words and actions; to be able to see past the weaknesses and mistakes of others and focus on their inherent goodness; to be able to let go of the past; to give without the desire for anything in return. All these are intangible measures, which no one else can measure except oneself.

Non-conventional medicines, also called alternative or complementary medicines, comprise all alternatives to mainstream Western medicine that is often referred to as conventional medicine. One question that is often asked about these non-conventional methods is: Are these alternatives scientific? Prof. Rolf Sattler, in a talk delivered by him at the International Seminar on "New Perspectives on Holism and Non-Conventional Medicine," said that endless discussions on whether alternative medicine is scientific

do not appear to be very useful unless two conditions are met:

1. We have to recognize that alternative medicines are very diverse and that “science” has many meanings ranging from a very narrow to a very wide extreme. Exploring this richness of meanings and consequent applications can be much more beneficial to the health of the individual and society than insisting on a particular demarcation of science and non-science....

2. Regardless of what our view of science may be, it is important to go beyond it. With regard to medicine this means that the healing arts and spirituality *in a non-sectarian sense* should be emphasized. They may help us to further our personal development, allowing us to become aware of the profound wholeness that unites us with our environment and the universe. Such awareness may evoke a feeling of awe and reverence so that we experience wholeness and holiness.

It is significant that the words “whole” “holy” and “health” are derived from the same etymological root indicating the profound relatedness of wholeness, holiness and health. In so-called primitive societies such as native peoples of America this relation has been of great importance and has vastly contributed to the health of these people, their environment and the planet. In western mainstream culture we have largely ignored this vision and therefore have suffered ill health individually, socially and globally. The ecological crisis and many related health problems at different levels are closely related to a lack of an appreciation of the whole and holy. It is encouraging, however, that there is a growing awareness of this lack. Spirituality *in a non-sectarian sense* and alternative holistic medicines may help us regain the balance that sustains health at the individual, social and global levels. (*Holistic Science and Human Values*, Transaction 5)

There is indeed more to health and healing than just the physical body and conventional means of healing. Any system of healing that ignores the *whole* man is bound to have its limitations.

That diseases do not have just a physical cause is being driven home to us in many ways. Just a few years ago it was believed that medicine could win the war against disease. But now old adversaries are coming back and new infections are emerging, exposing us all to serious, sometimes unexpected, threats. It is being realized that human ingenuity cannot beat the microbes.

Diseases that are emerging or reemerging around the globe include ebola, dengue, yellow fever, tuberculosis, malaria, cholera—and the list goes on. A feature in *National Geographic* (February 2002) paints a grim picture:

At least 20 major maladies have reemerged in novel, more deadly, or drug-resistant forms in the past 25 years. Worldwide, scientists have discovered at least 30 previously unknown human diseases for which no cure exists, such as Marburg disease and AIDS....

“The world definitely favours the bugs; microbes have the advantage,” says Jim Hughes, Director of the National Centre for Infectious Diseases at the Centres for Disease Control and Prevention (CDC) in Atlanta. “There are a lot more of them than us. Their generation time is minutes instead of years. They evolve rapidly. And, of course, we aid and abet them in many ways—by travel, commerce in foodstuffs, transportation of animals, and our abuse and overuse of antibiotics. We’re playing right into their hands.”...

The recent emphasis on bioterrorism obscures a more pedestrian but equally important truth about infectious diseases: Even without the element of intentional terror, diseases are a huge source of human suffering—and a tremendously destabilizing force. Nearly half of the world’s premature deaths are caused by infectious diseases....It may not be obvious in the healthier nations, but from a microbe’s point of view the world today—even with modern antibiotics and fancy vaccines—remains a virtual smorgasbord. With the recent reemergence of some of these diseases in richer nations, there is a growing recognition that no nation is an island....

The watchword is “surveillance,” and it is the linchpin in the battle against emerging diseases.

The lesson of infectious diseases is that *the world is one*. Says David Heymann, executive director of communicable diseases at the World Health Organization in Geneva, “Countries have to realize that infectious diseases, regardless of their origins, can travel widely and affect anyone.” No nation, no matter how rich or seemingly protected, can be assured of a healthy and peaceful future as long as any nation is still an active breeding ground for the world’s many and varied scourges.

For the first time, say researchers, they have established a direct link between the amount of cigarette smoking children see in films and their decision to try smoking. A team of scientists led by pediatrician James Sargent asked 4919 American schoolchildren between the ages of 9 and 15 about the movies they had seen. The team then calculated the number of smoking scenes each movie contained. Children exposed to the largest number of smoking scenes were two and a half times more likely to start than those exposed to the fewest scenes. And the team accounted for factors such as rebelliousness and whether the child’s parents smoked.

In a previous study, Sargent found that star power may also contribute: Adolescents whose favourite actors smoked were much more likely to be smokers. “Movies are a bigger influence than anything other than whether the child’s friends smoke,” says Sargent. (*Reader’s Digest*, May 2002, Indian ed.)

The movie industry has to take responsibility for this.

NATURE never deceives us; it is always we who deceive ourselves.

—JEAN JACQUES ROUSSEAU