

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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KEEPING TO THE LINES LAID DOWN

If the public do not want the whole truth, they are welcome. But never will they find us compromising with and pandering to public prejudices.

—MAHATMA K.H.

In the 40 years that have elapsed since the passing of Robert Crosbie, the Founder of the United Lodge of Theosophists, on June 25th, 1919, an ever-increasing perception of the vast importance of his work has dawned upon those who have made that work their own. The day is celebrated not as Robert Crosbie Day but as U.L.T. Day, and earnest students everywhere should make it an occasion to re-evaluate the mission of this server of the Cause of Those whom H. P. Blavatsky and W. Q. Judge served.

During the past few decades since H.P.B.'s passing, a "Theosophy" as different from that given out by her as night is from day has come to prevail — and alas! thousands do not even know this. "Can any sincere student," wrote Robert Crosbie, "observe the things taught and done in the name of Theosophy and fail to see the crying need for just such an Association as 'U.L.T.'?" It was instituted to be the channel for the transmission of the *genuine* teachings of Theosophy, according to the Plan and Programme of the Masters, and remains so to this day. Many are the organizations today, as there were in Mr. Crosbie's time, calling themselves Theosophical, and many sincere and earnest individuals desirous of living the higher life and treading the Path to the Masters belong to these bodies. But, if, as the Great Ones have stated, those who would know Them should study Their philosophy and those who would serve Them should serve Their humanity, it follows *ipso facto* that They cannot be expected to work through a body where neither the serious and persistent study of Their philosophy as given out by Their accredited Messenger for the 19th-20th century, H.P.B., is pursued nor service rendered according to Their Plan. The U.L.T. was called by its Founder "the only real 'olive branch' in the Movement." It welcomes to its association Theosophists of all organizations or of none, who accept the principles set forth in its Declaration, and Mr. Crosbie did try to bring them in when he started the U.L.T.

But can we say to the man who argues "two plus two equals five": "You may be right too"?

The Theosophical Movement of today is as full of cross-currents and cross-purposes as it ever was. The student of Theosophy who, in the turmoil of the present, is looking for light on the path may find much of value in the life-record of Robert Crosbie, for various reasons. His own Theosophical life had been built upon a rock; his faith in and devotion to the Teachings and the Teachers were complete and one-pointed; so he stood fast when the storm came upon him in his effort to rebuild the fallen fabric of the Movement. Many a student and inquirer the world around who has found help and encouragement in this friendly philosopher has come to know him for what he was — a true Occultist imbued with "the ability to turn seeming evils into power for good."

Students and Associates of the U.L.T. may learn many an occult lesson and find the true course in studying the following extracts from his letters written during the birth-time of this present Theosophical vehicle of the great Movement in its course down the ages:—

"In our age it is well to consider what the Great Ones have done and do. Age after age, year after year, They conserve the knowledge *and wait*, doing what They can, and how They can in accordance with cyclic law. Knowing this and doing thus, there can be no room for doubt or discouragement. 'Theosophy is for those who want it, and for none others.' We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, 'for the harvest is ready and the labourers are few.' Those who were entitled to the first invitation to the feast have had it, and now with many of these — sad to say — their ears are so dulled and their attention so diverted that no number of repetitions will reach them. Yet it must be held out *continually for all*. That is our work — our self-assumed work. We have the example in W.Q.J., in means, methods and spirit, and we, so doing, serve that Great Lodge of which he was and is a great and devoted part."

"Much as it may seem like dogma, there is *but one philosophy*; there are Masters; there is Their Message. It is not dogma because it is a statement of fact, which each is invited to prove for himself — and shown how to do it. True knowledge has been lost to the world; the Masters restore it. They help those directly whom They can; those so helped help others directly and indirectly. The cycle has an upward, less material, tendency; it needs *right direction*, which the direct and indirect influence of the Message provides. Blessed are those who are able to perceive and take the direct way."

"We need only Loyalty — loyalty to the work, loyalty to our convictions, loyalty to each other in full faith and confidence that each is a part of the other and of all. So shall we be united in one

thought, one will, one feeling.

“This does not mean indiscriminate acceptance of everything and everyone. The attitude of ‘namby-pambyism’ is but a pseudo-tolerance. Carried to its legitimate conclusion, this false idea of ‘brotherhood’ would signify that sin, sorrow, suffering, error, all religions and all philosophies are all right; that everybody is doing the best he can, and the best he knows how to do, and cannot do any different, and that all are steps of learning.

“Humanity sins, sorrows, suffers and dies a thousand deaths; because of what? Just IGNORANCE. Theosophy is TRUTH and as such can have no alliance with *any* form of error and remain Truth. If partial philosophies could save the world there would be no need for the sacrifices of the Masters.”

“I am no believer in diluted Theosophy. The Masters did not dilute it. We either carry on Their work or we do not; there is no need for hypocrisy nor self-deception. Others in the world, not able to perceive the Oneness of Theosophy, nor its bearing at the present time, may and do use portions of it—some of them, it is to be feared, to their own condemnation and the further bewilderment of mankind. Are they right, or to be praised or ‘tolerated’? Is it not the bounden duty of those who know, to hold aloft the White Standard of Truth? It must be so, else how could an enquiring one perceive it? Theosophy has to be held aloft in such a way as to confront errors of every kind, with their handmaidens of cant and hypocrisy.”

“Now possibly it may be seen what our Lodge stands for: the three objects as laid down by H.P.B. and Masters, and along the lines laid down by Them; no dogmatism, no personal followings, no ‘spiritual authority.’ Thus each may follow his line of development with such assistance as may be afforded by those who have travelled further on the Path than himself, when such help is requested. In this way, true discrimination is gained and the bane of all spiritual movements, authority, dogmatism, and their corollary—personal following—avoided.”

“The most painful experiences I have had in my Theosophical life have been the witnessing of the negation of Theosophic principles by those professing them, and were it not my duty to put you in possession of the facts as I know them—facts representing dangers which lie about us in our quest—I would not have spoken. You asked for the facts; I have to give them as I know them. It should be said that while we condemn the act, we never condemn the actor. The Theosophist must recognize that failures are not irremediable if followed by undaunted struggles upwards, and for professing Theosophists, who to our eyes appear to have strayed from the Path, we know that the time will come when the failure will be recognized, and the struggle back will be hard. Such must

necessarily have our pity and sympathy, if we are true to the spirit of the Teachings.”

“Every student worthy of the name knows that H. P. Blavatsky gave a body of knowledge to the world; that She named what She gave ‘Theosophy’ and that She explicitly declared it to be from the Masters of Wisdom.

“In justice to the Message, to the Messenger who brought it and to the ideal of Masters, nothing should be named Theosophy but this Message. Whoever takes any other position violates the first laws of occultism by belittling both Message and Messenger, and cannot expect to benefit by them.

“Those who accept the Message and belittle the Messenger, are equally unfortunate, for in belittling one, they belittle both. To these it should be said that it is folly to imagine that the Masters of Wisdom did not know enough to select a Messenger who would deliver Their Message correctly and in its entirety. The Masters’ wisdom being questioned, the whole edifice falls to the ground.”

“Some organizations claim to be the spiritual organ of Theosophy. These embody separateness, cannot make for unity, and are foreign to the spirit and genius of Theosophy. Theosophy is a Message, which should be made accessible to all without intermediaries or would-be interpreters; which should be presented as delivered, and its existence as an all-inclusive philosophy continually held forth. Societies which do not do this should assume a name which would be indicative of their particular effort, in the interest of justice to Theosophy and to those who seek to know it. What do we object to? Titles which present interpretations as the Thing itself, and which by the fact are misleading. No one objects to the use of Theosophical principles as admixtures in any system of thought whatever; it will not hurt them; it may break them; but such use, while it might be courtesy to call it Theosophical, is not teaching what Theosophy *is*.”

“There are a number of Theosophical organizations in existence today, all of them drawing their inspiration from Theosophy, existing only because of Theosophy, yet remaining disunited. The nature of each organization is such, that unity cannot be had on the basis of any one of them; hence a common basis should be taken if the success originally purposed is to be attained.

“The need of such a basis with a broader view of the Movement, is the cause for the present Association — the United Lodge of Theosophists — composed of Theosophists of different organizations, as well as those belonging to none. This Lodge, having no constitution, by-laws, officers or leader, affords in its Declaration a common basis of Unity for all who see the great need of it, and seeks their co-operation.”

THE OIL OF COMPASSION

What makes the wheels of the machines we use run smoothly, O my Brother? Is it not oil?

What is it that stops the harsh grating of the component parts of the wheel? Is it not oil?

What preserves the life of the machine? Is it not oil?

What keeps the vast mechanism we know of as the world running smoothly, O my Brother? Is it not the Oil of Compassion that flows from the Heart of Bliss? What prevents the various units from leaving their course and encroaching on the paths of others? Is it not the great Law of Harmony which makes all things fit into one another according to their appointed ways? What preserves the life of the world? Is it not the great Sun which gives life to all? Is not Compassion the "Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal"?

What can we learn of this Oil of Compassion, O my Brother?

Though we may not yet understand the composition and characteristics of Compassion, yet we can learn something of the qualities of oil.

Oil is fluidic, smooth, even. Its use is sacrificial, for it gathers to itself the dirt and the grit, preventing these from harming the mechanism to which it is applied.

Oil comes from all the kingdoms of Nature, from the mineral, the vegetable and the animal. In the human kingdom it is the sweat of man's body, the fruit of his labours, and the tears of emotion — first for his own sufferings and later for the sufferings of others, even of Mother Earth herself — that make him realize the spiritual value of Compassion. As he lends his ear to every cry of pain, he contacts the great reservoir of the Oil of Compassion, and learns to replenish himself at that source.

But why is the Oil of Compassion necessary in life, O my Brother? Is it not because the rough surfaces of human contact rub against one another, whether on the physical, emotional or mental planes, producing heat which burns and destroys? Without such oil the grit, the dirt, the uneven surfaces of things would destroy the universe. Only when the great Compassionate Ones have withdrawn from a field of manifestation, because the time is ripe, does such destruction take place. Then does friction result, misery and war destroy all things and the Lords of Compassion carry on Their labour of love in other spheres.

Before we are able to tap the great source of Compassion we can begin practising how to apply oil in our daily lives. That is our task, my Brother. Learn first that compassion is the Law of LAWS; our task is to work with that Law. How shall we begin?

We can look upon ourselves as machines which work with other parts of the larger machine of our environment, the family, the office, the work we are engaged in. Let us apply the oil of self-sacrifice to smooth our own surfaces, the oil of our sympathy and love to help others smooth theirs. But above all let us try to see what part of our own surface is in friction with another surface, instead of first trying to see others' rough surfaces. It is not our work, as it is not that of oil, to rub down by force the rough surface of another. As oil moves easily over any rough surface so it becomes our duty so to mould our own surface and make it flexible that another's uneven surface can move more freely. As our genuine sympathy irrigates the troubled fields of another's emotional life, and as our cleared mind helps us to illuminate the minds of those in trouble, so we should try to understand the efforts of others to smooth our own journey through life.

Only he who is aware of the source of true help above him and aware of those who need that help below him or on his own level can truly help. He then realizes that he can help Those higher than himself by his self-sacrificing effort to share with his brothers the benefit he has derived from Their help.

Compassion is based on the recognition of the great Law of Harmony and of the Universal Essence, the everlasting right and the fitness of things.

Is it not our task, my Brother, to learn how to fit in with the other parts of the machine of life, to oil that machine with our own developing love — not yet risen to the height of Compassion Absolute — to feel an intense sympathy with all others and to smooth our own uneven surfaces so that the whole may work in harmony?

Whatever else a man may possess, if he has not charity he is worse than a drone in life. With love and kindness all things are possible.

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.

—“Practical Occultism”

FEARLESSNESS

FIRST OF THE GODLIKE QUALITIES

At the beginning of the Sixteenth Chapter of the *Bhagavad-Gita* Krishna enumerates 27 qualities possessed by him whose virtues are of a godlike character. The first of these is Fearlessness. It might be asked why such importance is given to this quality, which might superficially appear to be a negative one. What is this fear from which it is so important to be free?

The contempt with which fear in a warrior is regarded is referred to by Krishna in the Second Chapter of the *Gita*, and in the Eighteenth Chapter he traces to the quality of *tamas* the debased aspect of "steadfastness" through which "the man of low capacity" stays fast in fear, among other weaknesses (XVIII. 35).

We are warned in *The Voice of the Silence*:—

Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away. Fear, O Disciple, kills the will and stays all action. (p. 58)

Beware of trembling. Neath the breath of fear the key of Kshanti rusty grows: the rusty key refuseth to unlock. . . . (p. 59)

Mr. Judge assures us that

if the mind is kept intent on the Self and not diverted from it, and comes to see the Self in all things, no matter what, then fear should pass away in time. (*Letters That Have Helped Me*, p. 114)

Fear, he explains in his article on the "Culture of Concentration," is a hindrance to the development of the slowly maturing ethereal, inner body, though it is less serious a threat to it than either anger or vanity. Its effect is to shrivel up or coagulate that ethereal form, and to contract it; it is, in short, a freezing process. But "fear is always the son of ignorance"; it abates as knowledge increases. Hence Krishna's injunction to Arjuna: "...having cut asunder with the sword of spiritual knowledge this doubt which existeth in thy heart, engage in the performance of action. Arise!"

Today the possibilities opened up by nuclear fission and technological advance are causing great and wide-spread apprehension, with its paralyzing and chilling effects. It was reported from England some time back that a man and his wife had killed their three young daughters and then committed suicide because they feared an atomic war. The woman said in her last letter to her parents, read to a Blackpool Coroner's Court:—

In view of all things happening in the world and the talk of new wars which will mean extermination of masses of people, and especially children,

we decided we could not allow this to happen to our children.

This is an extreme case, but, in varying degrees, millions today are fearful of what unregenerate man may make of our Earth by the conscienceless use of powers which his mental development has enabled him to grasp before his moral evolution has brought him to the point where he can safely be trusted with them. Their fear is understandable, but let us see if it is justified.

Students of Theosophy are not among those who fear the wiping out of the human race from the face of the globe before its cycle is run. It does, however, seem conceivable that wickedness and folly in collusion might bring about a very widely devastating explosion such as that from which so many millions are shrinking. It might indeed destroy all living forms over a vast area; but it could not destroy the souls, which are all one with *Alaya*, the Great Soul. The great Christian Teacher admonished his followers to "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (*Matt.*, X. 28).

In the history of our globe there have been terrible catastrophes in Nature, great cataclysms in connection with the shifting of the poles and the rising and subsidence of continents. But life has gone on. Humanity has not perished, though many members of the human family have abruptly terminated life in a particular personality. The survivors have doubtless had to pass through a painful ordeal, a prolonged period of difficulty, but one doubtless offering tremendous opportunities for growth through service. A major Karmic retardation of civilization and culture might well occur for them, though probably in these days of global unity they would not have to face the isolation which Africa experienced for untold ages.

In any case, no more than death ends all for the individual, would even the premature destruction of our globe itself write *finis* to our evolutionary march. The hospitable infinitudes of Space would still be there; the pattern in the Divine Mind would survive and, under the Karmic Law of action and reaction, sooner or later the energies of our Earth would find themselves transferred to a new chain of globes and the curtain would be rung up for the same actors on a new stage.

For not even the *paranirvanic* state between periods of manifestation means annihilation. H.P.B. writes:—

Nor is the individuality—*nor even the essence of the personality*, if any be left behind — lost, because re-absorbed. For, however limitless — from a human standpoint—the *paranirvanic* state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. (*S.D.*, I. 266)

The universe would again emanate from the Unknown. The impulse to evolution, to growth and development towards perfection, would be given as always by Fohat and the Dhyān Chohans, and the process would again be aided by the Hierarchies of sentient Beings by whom the universe is worked and guided. And we can be sure that when the time comes for the lighting up of self-consciousness in the mankind of the new period, the Elder Brothers will not fail in Their great duty. We may confidently anticipate that these will be "the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors" (S.D., I. 267).

In the light of this aspect of our philosophy, how pertinent to our time seems Mr. Judge's emphasis on the duty "to see that we do all we can *in our own place* as we see best, undisturbed and undismayed by aught"! He wrote in the same letter: "*We must some day be able to stand any shock.*"

... you and I must learn to look on the deaths or the famishing of millions of beings with unfaltering heart. . . . Your faith will know that *all* is provided for. (*Letters That Have Helped Me*, pp. 14-15)

In these days when debasing practices which go under the name of "family planning" threaten humanity's well-being by undermining moral standards and wrecking the dignity and sacredness of the home, the Indian Institute of World Culture's welcome and timely new publication, *The Building of the Home*, needs wide publicity. Consisting of a series of articles by B. P. Wadia, which had first appeared anonymously in this magazine from November 1941 to June 1942, this little book will prove of help to all those who aspire to lead the noble household life. As pointed out there, one of the important duties of aspirants to Divine Wisdom in the present cycle is to build homes. "In this not only is the good of the Motherland involved; the rearing of a new world-order is directly connected with the task of Home-Building."

The tendency among students of Theosophy often is to separate their Theosophical life from their home life. Where we find ourselves — there, and not elsewhere, is the road of initiation. That road has ever passed *via* the householder's stage. The Ideal of the *Grihastha*, the Home-Builder, is high and sacred, and some of its esoteric aspects are well brought out in Mr. Judge's article "Living the Higher Life," reprinted in *U.L.T. Pamphlet No. 34*.

STUDIES IN THE SECRET DOCTRINE

IV.—THE WORLD OF ARCHETYPES

[Reprinted from *Theosophy*, Vol. XI, pp. 160-67, for February 1923.—Eds.]

We have made more than one reference to absoluteness of knowledge as distinctive from its relativity. The Absolute as a basic fundamental, as a positive principle, still remains an unsolved conundrum in Western metaphysics and philosophy. As a prefix "absolute" is used to denote that aspect which is other than all covered by the term relativity; but even in this the nature of the differences which exist is more than verbal. Ours is not a philosophical age, and ordinary folk are apt to use terms and expressions very loosely, thus the confusion of debate growing worse confounded.

As an expression, "Absolute Knowledge" is bound to confuse students. In *The Secret Doctrine*, the term Absolute is used as a Fundamental Principle, which is beyond all pairs of opposites and is not one of any pair. It is neither rest nor motion, neither light nor darkness, neither spirit nor matter, neither being nor non-being. It is therefore neither knowledge nor nescience. As the Commentary quoted clearly shows: "the *Absolute* is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of Existence. The mutable cannot know the Immutable, nor can that which lives perceive Absolute Life" (Vol. II, p. 34). Therefore, when we speak of Absolute Knowledge, we do not mean knowledge of or about the Absolute; nor do we imply the knowledge hidden in the Absolute; nor Knowledge which is Absolute Beness. Of that Absolute-Beness-Knowledge-Nescience it is futile to talk; from that "all speech with the mind turns away, unable to reach it," as the *Taittiriya Upanishad* has it; all that we can say of That is, "Naiti, naiti," "not this, not this"—

Who asks doth err,
Who answers, errs. Say naught!

The Secret Doctrine accepts the relativity of the universe of phenomena.

Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. But it is not against metaphysicians, but against physicists and materialists that Esoteric teachings have to fight. . . . (Vol. I, pp. 295-296)

This universe of phenomena, illusions, *maya*, is the universe

of relativity. Mathematicians and metaphysicians, however, posit a universe other than and beyond that of relativity and which is sometimes mistaken by Theosophical students for the Absolute of *The Secret Doctrine*. This other universe, as opposed to and distinct from that of relativity, is the world of *noumena*, of unity of ideas, of things-in-themselves, about which we have been speaking. The Absolute is neither the universe of noumena nor of it; nor is It the universe of phenomena or of it — THAT is above and beyond and behind absoluteness and relativity, of knowledge, of ethics and of everything else.

The worlds of noumena and of phenomena constitute a pair like spirit-matter, light-darkness, day-night, rest-motion, cause-effect and all others, and they are aspects or phases in manifestation which enable us to posit the Absolute-Beness. Knowledge-nescience is also one such pair.

In the condition of pralaya "the seven ways to bliss were not" and "the seven sublime Lords and the seven Truths had ceased to be";¹ at the dawn of Manvantara the "Primordial Seven, the First Seven Breaths of the Dragon of Wisdom"² take their place in manifestation. Thus knowledge as a factor in manvantaric manifestation and pralayaic rest is recognized by *The Secret Doctrine*.

We must be clear in our grasp of the fact that Absoluteness of Knowledge is not knowledge of the Absolute. Absoluteness of Knowledge spoken of in modern philosophy and metaphysics (*e.g.*, "Absolute Ethics" of Herbert Spencer in his *Data of Ethics*), is not the Absolute of *The Secret Doctrine*. Absoluteness of Knowledge is what is described in *The Secret Doctrine* as Dzyu, and its "antithesis is Dzyu-mi, that which deals with illusions and false appearances only,"³ which is what we term relative knowledge.

In considering the double aspect of knowledge we referred to the world of Unity of Pythagoras, to that of Ideas of Plato, to that of Things-in-themselves of Kant. In the very nature of things relativity of knowledge implies a plurality of worlds, two of which modern philosophy accepts, if not for purposes of practical application, at least for those of speculation and debate. These are the worlds (1) of senses and sense-impressions, and (2) of mind and understanding. The interrelationships of these two worlds — which one gave birth to the other, which is of more value to the advancement of knowledge, in the process of experience, for the growth in learning, etc. — are all subjects of vital interest; but while these problems are being discussed and the worlds of sense- and mind-phenomena are being investigated, the world of noumena has ceased to exist for scientist and philosopher alike as far as practical application

¹ *S.D.*, Vol. I, p. 27.

² *S.D.*, Vol. I, p. 31.

³ *S.D.*, Vol. I, p. 108.

is concerned. We must leave them to settle their differences as to the relative values of senses and reason. In their exact wisdom they have not even approached the point which the Stoics had reached when Carneades attacked them with his persistent criticism. In establishing the criteria of knowledge the Stoics and their opponents sometimes forgot and more often misunderstood the world of noumena. What has been twenty-four centuries ago again is and the depth reached is a profounder one, such is the mysterious recurrence of ideas in civilizations, especially in our Kali Yuga. As men return to earth they are accompanied by their thoughts and arguments. From the world of relativity to the world of relativity they ever go.

Let us turn our thoughts to the absoluteness of knowledge and the world of noumena. Pythagoras conceived the Unity underlying diversity and the knowledge of that Unity was the objective of those who were guided by his wisdom. Following him Plato described the World of Ideas from which all forms proceed. These two, we are informed, were initiated into "perceptive mysteries," and while the influence of the former on European civilization is not so well known as that of Plato, we must not overlook the fact of Pythagoras being the Father of European Esotericism. The abstruse metaphysics, the philosophy of numbers, the science of music and forms, the symbolism of virtues, forces and gods, which Pythagoras taught in the silence of the sanctuary, have naturally escaped the attention of the concrete mind of the race to which we belong. Plato, however, fortunately for the West, does not share the same fate and his influence on European civilization has not only been immense and lasting but is also traceable and recognized.

"Out of Plato come all things that are still written and debated among men of thought," wrote Emerson, an intuitive seer greatly influenced by Asiatic and especially Indian thought. Kant's world of things-in-themselves, Spencer's Absolute Ethics as distinguished from relative ethics, are the outcome of the influence which Plato's Ideas exerted and still continue to exert on modern thought.

For the old Grecian Sage [Plato] there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.⁴

The Secret Doctrine teaches that all phenomena are rooted in noumena. Every phenomenon has its noumenal counterpart. The

⁴ H.P.B. in *Lucifer*, July 1892; see *Theosophy*, Vol. V, p. 105, January 1917 [THE THEOSOPHICAL MOVEMENT, Vol. XVIII, p. 69, March 1948].

entire phenomenal world is a reflection of the noumenal world. The world of noumena is the world of Pythagorean Unity which underlies all diversity of the worlds of phenomena; nay, makes it possible. It is the world of Platonic Ideas from which all forms in the worlds of phenomena proceed. It is the world of Kant's things-in-themselves which makes possible the world of things-as-they-seem, *i.e.*, phenomena.

The knowledge of this world of noumena is the Absolute Knowledge referred to above — spoken of as Dzyu in *The Secret Doctrine*. The knowledge of the world of phenomena is relative and is spoken of as Dzyu-Mi in *The Secret Doctrine*. We want to understand the World of the Real, the world of Dzyu.

The Theosophical teachings about planes, worlds, globes, and spheres, have been often misunderstood. Tendencies begotten of theological creeds and beliefs are inherent in most of us and these unconsciously to ourselves colour our imagination, our image-making faculty, which is an aid in our understanding of Theosophical truths about worlds — physical, psychical, spiritual. We are very apt to picture hell beneath our feet and heaven on the other side of the blue sky though we name them Kama-loka and Devachan. Our theological and Theosophical geographies get mixed. Next, our scientific education inoculates us with the serum of materialism and although we do not know it we have a strong tendency in the direction of materializing Theosophical teachings, so that we may be "able to *sense* the meaning of it all," as people so often put it. Metaphysical concepts are not to be sensed — they cannot be seen either by telescope or microscope; they have to be conceived in the womb of mind and what is conceived must be reflected upon. The conception of truths followed by a reflection upon them are two definite steps in the process of understanding Theosophical teachings. Reflecting upon what is conceived is a difficult practice; conceiving is a process which involves the thinker and his instrument of thought, the man and his mind, and it produces a definite relationship between them. Conception takes place in the womb of mind and reflection is the energizing power of the man himself, who feeds, nourishes and sustains what has been conceived.

We have thought it necessary to digress a little and refer to this because we are aware of the difficulty in the way of the earnest student of *The Secret Doctrine*. Its teachings cannot be sensed — that is, that part of our cerebral hemisphere which learns from impressions from without and by its powers of co-ordination of impressions makes sense out of it all, if used in the grasping of the *Secret Doctrine* truths, is bound to materialize and thus distort them. Many so-called Theosophical teachings are such materializations and distorted materializations at that. In the case of worlds and planes, globes and chains of globes, such materializations tinged

with theological complexes have produced geographical localities, measured and mapped, minutely described, whose inhabitants are classified according to the colour of their astral-skins (named auras) and who live in purgatory and paradise. The metaphysical concepts of states of consciousness and subjective processes which take place therein are misunderstood and wrongly explained. Let us not forget that that is not the Path of Wisdom which takes us from matter physical to matter superphysical, but that is the true one which takes us from matter to spirit, from form to life, from consciousness to self-consciousness, from self-consciousness to All-Self-Consciousness.

With this necessary warning, let us proceed with our study.

There are two worlds — the world of noumena and that of phenomena. Theologians, scientists and philosophers from time immemorial have classified and explained them in many ways, sometimes rightly, more often incorrectly. Mystics, occultists and Theosophists of all ages and every clime have solved their mystery and have taught in parables and by emblems and symbols the earnest in heart and mind.

The principle underlying this teaching is clearly set forth in the following:—

Two contrary Forces . . . transfer Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *phenomenal* plane. Everything that *is*, *was*, and *will be*, eternally, is, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. (Vol. I, p. 282)

A footnote to the above says:—

Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

Now, Theosophy or the Wisdom-Religion has divided the world of phenomena in seven divisions, each of which is a counterpart-reflection of the world of noumena. These seven divisions are further subdivided by seven in almost endless directions. Let not the student be disturbed by the presentation in *The Secret Doctrine* of classifications which are other than sevenfold. While emphasizing and adhering to the sevenfold scheme of manifestation and evolution, the book examines other schemes and systems, points out their errors or their merits and unveils truths, half-truths and falsehoods.

The world of noumena may be described as the subjective aspect of the world of phenomena which is objective. The chief characteristic of the former is its basic and fundamental unity, as diversity

is that of the latter. Many similar things are reflections of the same being, just as many thoughts flow from a single ideation. These two worlds are not geographical areas, one lying within or above the other. An insignificant-looking but important footnote says:—

A world when called "a higher world" is not higher by reason of its location, but because it is superior in quality or essence. Yet such a world is generally understood by the profane as "Heaven," and located above our heads. (Vol. I, p. 221)

The world of noumena, of unity, of ideas, of things-in-themselves, and that of phenomena, diversity, forms and things, are like spirit-matter: the latter does not exist without the former. Even a short reflection on the following extract will reveal the true relationship subsisting between them:—

The life-principle, or *life energy*, which is omnipresent, eternal, indestructible, is a *force* and a PRINCIPLE as *noumenon*, atoms, as *phenomenon*. It is one and the same thing, and cannot be considered as separate except in materialism. (Vol. II, pp. 672-673; also compare Vol. I, p. 177.)

There are two conditions or states at every point of space and at every second of time throughout manifestation and they are designated worlds. The term plane is often misused and the impression is given and accepted by many that a plane is a material locality, while, truly speaking, it is a state of consciousness. If we keep this explanation in our thoughts, the true meaning of the two worlds of noumena and phenomena will become clear. Reaching or living in the world of noumena, therefore, is a condition of consciousness to be realized, not a movement in matter. The two states — noumenal and phenomenal — are everywhere present all the time.

Just as the Absolute is sometimes spoken of for purposes of explanation as the *World* of the Absolute, so also the world of primal subjective differentiation is described as the archetypal world in and from which all beings and all things are conceived and formed.

Some confusion exists in the minds of many students because the world of noumena is sometimes spoken of as the archetypal world. That expression has been used in more than one sense, and it is necessary in the pursuit of our study to clear our minds of that confusion.

The archetypal world is an expression of Platonic philosophy — the world as it existed in the mind of the Deity.⁵ The world, the mind and the Deity are different aspects of one and the same Principle-Substance. The Deity conceives in Its mind a world by reflecting Itself therein. Deity is the creator, Its mind is the retainer, sustainer, preserver, of ideas or archetypes which are objective (or a world) to their creator. This mind of Deity which holds in its embrace the

⁵ Cf. *S.D.*, Vol. I, p. 200.

ideas is the first Mother — the primal womb, in which the Father begets the Son — the world. The son has in him embedded father-mother; the mother has in her womb father-son; the father has in his ideation mother-son. The world has in it embedded the Deity and Its mind; the mind has in its womb the Deity and the world; the Deity has in Its ideation Its mind and world. The archetypal world is the world in which the three states or conditions or planes manifest and are still one.

A note of warning and explanation as to the word mind, in the expression, “the world as it existed in the mind of the Deity”: Elsewhere, for instance in one of the most important passages in Vol. I, p. 328, a different terminology is used. In passing we may point out that Cosmic Ideation, Cosmic Energy and Cosmic Substance correspond to Deity, mind and world of the equally important note on p. 200 of Vol. I.

This world in the mind of the Deity, this cosmic substance which is energized by cosmic ideation, is the world of noumena, in which inheres, in which lives, the world of phenomena, in its abstract and archetypal aspects.

In Shankara's metaphysical system of thought Ishvara, Shakti and Maya are the Deity-Father, Mind-Mother and World-Son. As our Theosophical students are more familiar with the *Gita* let us draw their attention to the seventh discourse, where Sri Krishna (Deity-Father-Ishvara) speaks of His dual nature — inferior and superior — and describes the latter as the “womb” in which “creation springs” (Mind-Mother-Shakti) and the lower, the source of matter (World-Son-Maya). This latter is Mulaprakriti as the higher (Mind-Shakti) is the “Daiviprakriti, the Light of the Logos” of which *The Secret Doctrine* speaks ever and anon. It is also Fohat and the female side of manifestation, Virgin who becomes Mother and yet remains Virgin. It is Sophia wedded to Theo, Bodhi wedded to Bodha, whose progeny is the Christ and the Buddha, the Anointed One and the Enlightened One. This digression has been necessary in our attempt to show how the world of noumena — archetypes — is the world of Absolute-Knowledge and enables us to draw the logical conclusion that the world of phenomena gives knowledge which is relative.

We need not attempt here to expound and discuss or describe and explain the origin of this world or state; or to compare and differentiate between the first, or World of the Absolute, and the second, or archetypal world. We must leave the student to study the teachings and see the picture which emerges from the diagram and description on p. 200 of Vol. I. Suffice it to point out that the archetypal world mentioned in the diagram is *not* the world of noumena — the archetypes of which we have been speaking. That world is the second of “the three higher planes of the Septenary

Kosmos"; and that brings us to the second meaning of the expression, archetypal world. The builders build models after the patterns in the mind of the Deity. The world of models is also the model world; it is made up of models and is in itself the model of succeeding worlds in or on which forms succeed models. This model world is called archetypal world and all models on it or in it are called archetypes. The same note quoted above speaks of "a world made as a first model, to be followed and improved upon by the worlds which succeed it physically — though deteriorating in purity." The diagram on the same page indicates the position of this archetypal world.

The relation existing between these two, the first of which we shall call the noumenal world and the second the archetypal world, will become clear to the thoughtful student of the following extracts:—

For, as soon as DARKNESS—or rather that which is "darkness" for ignorance — has disappeared in its own realm of eternal Light, leaving behind itself only its divine manifested Ideation, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto concealed in the divine thought) the archetypal forms of all, and proceed to copy and build or fashion upon these models forms evanescent and transcendent.

At this stage of action, the Demiurge is not yet the Architect. Born in the twilight of action, he has yet to first perceive the plan, to realize the ideal forms which lie buried in the bosom of Eternal Ideation, as the future lotus-leaves, the immaculate petals, are concealed within the seed of that plant. . . . (Vol. I, p. 380)⁶

Many will probably read all that is said with an air of abstraction and regard the noumena and archetypes as cold and distant, and abstruse metaphysical concepts, beyond their mortal minds. Let us try to vitalize them and make them living.

It is said, as above, so below, and to make an application of the axiom would be a profitable task in the study of our subject. Ideas in archetypal regions produce idols in concrete worlds. Tables are seen and used on earth because tabularity exists in its archetypal counterpart. Manifestations on this plane are reflections of their archetypes on a subtler plane. Suicides and murders on the physical plane are symbols of those on higher ones with which "lost souls" are related; maternal love typifies the compassionate love of the Great Ones for the child humanity; conjugal love represents the union of the lower and higher selves; day and night signify *manvantara* and *pralaya*; birth and death indicate manifestation and disintegration of atoms and systems; earthly man stands for Heavenly Man; private societies and secret fraternities betoken the sacred

⁶ Compare also Vol. II, p. 36.

and little-known Brotherhood, as ceremonial entrance into the former copies the Great Initiations in the latter; the frauds and charlatans of Occultism point silently to the existence of the White Magician; and so in all departments and provinces of Nature in an endless range of succession, till we feel overpowered by and bewildered at the plumbless depth and unscalable height and marvelous expansion on every side.

—B. P. WADIA

The Indian concepts of *dharma* and *moksha* are considered by two American professors in *Philosophy East and West* (Vol. VII, Nos. 1 and 2). Both accept that *dharma* is the older concept of the two. Dr. J. A. B. van Buitenen of the University of Chicago defines it as that which assigns to every being "the part it is to play in concert" and for a man he sees it as "all that activity that...if he is to live fittingly, is required to contribute to the fixed order of things, to the norm of the universe." While he considers *dharma* and *moksha* incompatible goals, he claims that there is practically universal agreement in Indian religious thought that seeking communion with the unchangeable is a higher purpose than that of performing one's *dharma*. He admits, however, that the *Bhagavad-Gita* so strongly upholds acts in favour of the established order that it discourages aspirants from abandoning it. And certainly Mahayana Buddhists, revering so highly those who make the Great Renunciation, would reject the heartless proposition, "Let the world be, if you can do better"!

Dr. Daniel H. H. Ingalls of Harvard University in his companion article deals most interestingly with the Indian preoccupation with discipline as the virtue of virtues, discipline of "the senses by the mind, the mind by the judgment, judgment by the very self." He considers that the primary appeal of the *Mahabharata* to Indian readers is its concern with moral judgments. He brings out also that the idea of this discipline being self-imposed was universal in ancient India. The *Mahabharata* is quoted as showing the successful man as one who exercises free will. Dr. Ingalls writes:—

This association of success with the doctrine of free will... was felt so clearly that among the ways of bringing about a king's downfall is given the following simple advice: "Belittle free will to him, and emphasize destiny."

Transpose the verbs and we have in a nutshell the formula for spiritual victory. "Exertion," as the dying Bhishma proclaimed, "is greater than destiny."

GOOD AND EVIL—THE ANSWER OF CONSCIENCE

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory.

—SHELLEY: *Prometheus Unbound*

What is good? Fundamentally, for us, to obey our conscience is good, and therefore, apart from universal conceptions, there can be no set, detailed programme of what is good. Similarly there can be no single standard of evil for every human being. The guide for each man is his conscience, which is, as Cardinal Newman said, "that aboriginal Vicar of Christ within us, a prophet in his information, a priest in his blessings and anathemas, a monarch in his peremptoriness." But side by side with this statement must be put the warning: Take care that your conscience is not that of a fool.

Let us therefore analyze our conscience. It is said that there are, in fact, three consciences.

The first is the remembrance of those things that we are taught in our early childhood, and throughout life, as not proper to be done. The taboos of this kind of conscience will naturally vary with the family, the nation and the civilization. For instance, the conscience of a Roman Catholic differs from that of a Protestant as regards Sunday observances. The conscience of those who favour cinemas being open on Sundays differs vastly from that of those who believe in the observance of the Lord's Day. The conscience of a man who thinks it wrong to have more than one wife (though he may have mistresses) differs from that of the man whose religion allows him to marry more than one wife.

The second kind of conscience is that with which we are born, and is much more deeply seated. It is the result of our experiences in other lives, lives in which we learnt that certain things ought not to be done. It is our innate moral code. For example, most of us would not steal even if the opportunity presented itself to us; it would be against our nature.

These two kinds of conscience change or grow with knowledge and experience. In the first case, greater knowledge would enable us to decide afresh whether "taboos" are based on moral principles or mere custom; in the second, inner restraints become more deep-

seated in character, or we defy them and they do not bother us any more.

The third kind of conscience is that which gives us a higher and deeper sense of the rightness of things. It is often called the "still, small voice" or the Voice of the Silence. This is the knowledge of the Soul penetrating our consciousness. But it cannot penetrate it until we have already made the two other kinds of conscience strong by use.

We can perhaps better understand the working of the three kinds of conscience if we look at the prominent question of Brotherhood, as it affects us.

Many have been taught to look upon the "heathen" and the "foreigner" as inferior to themselves. Hence the difficulty that is being experienced in admitting the Negro to equal citizenship with the White, or the African to citizenship in the State, or the Harijan to religious equality. But the second kind of conscience is stirring in the world, and in time it will insist that all human beings be admitted to equal partnership in the one World State. This will come about mainly because the older generation, whose conscience of the first kind was infected in youth with contempt for the heathen, the foreigner, the Negro and the Harijan, will die out, and the present-day youth is not being influenced nearly so much in this way. But it will take time to make the change felt.

At the moment most people in the world look upon brotherhood from the expediency point of view, for they see that until mutual tolerance and fellow feeling are established among the peoples of the world there will be wars — wars so terrible that self-preservation demands tolerance on all sides.

But there is another feeling growing in the hearts of many in the world, that war is wrong in principle, *i.e.*, against conscience. This idea is gaining prominence, owing mainly to the work of the pacifist movement and of Gandhiji, who demonstrated the force of his passive resistance doctrine. But the question to be decided by each one for himself is: What is the right thing to do when wars of aggression begin, either against one's own country or between other countries, or when some terrible wrong is being committed in the world?

There are three possible answers a person may give: (1) "I shall not fight." (2) "My country makes me fight through conscription." (3) "I shall fight because my conscience tells me that I should sacrifice comfort, and perhaps life itself, for the sake of what *I* see to be right." Those who take the first or the third course should be counted as "good," for they do so in terms of their conscience, but for those who take the second course, declaring their own helplessness in the matter, there is no excuse because, even if conscription is the law of the land, each should, in his own mind, make his own choice; for

all actions should be voluntarily undertaken.

A materialistic philosophy of life favours war in order to gain some material advantage, for, according to those who uphold such a philosophy, might is right, and as you would destroy weeds in a garden so you may destroy your enemy who is spoiling your garden. This conception of rightness also underlies the system of capital punishment. If man were merely his body, and to destroy the body meant the complete end of him, there would be wisdom in this course of action. Hitler tried to exterminate the Jews; he failed. Germ warfare or the atom or hydrogen bombs may be used to exterminate an enemy; but just as the bombed sites of the last war have burst into bloom from buried seeds, so will the earth refurnish itself. Only Universal Law can destroy the material world fully, and then there will be Universal Rebirth.

Most orthodox religionists believe in war for a righteous purpose, as do many Christians in spite of the sayings of Jesus that "all they that take the sword shall perish with the sword," and "love your enemies." In wars prayers are offered for the success of the armies of one's own country and the confusion of the enemy, with whom, by the way, one's country may later make common cause.

The philosophical point of view is that war is wrong; there is no doubt about that at all, for killing is wrong, and wrong here means that which will not bring about a desired good effect but a hurtful one. On the other hand, we are born into environments that demand some kind of corrective action; so what shall we do? Pacifism is rigid — no war, or rather, take no part in war. Passive resistance, in the sense in which Gandhiji used the expression, is a non-combative force and links up with the injunction: "Resist not evil." Active resistance becomes punitive; passive resistance causes a change of heart in the enemy. Granted that the passive resister may be killed, but in active warfare also he may be killed. To die for an idea or an ideal is a force the strength of which we can hardly gauge. Passive resistance to any wrong is a vital force and needs no instruments of warfare. On the other hand, those who gather armaments run a great risk; for energies gathered must one day be expended, and armaments have a way of getting used.

All one can do in this chaotic world today is to formulate one's own ideas on these questions, not from a desire for one's own good, but on a basis of moral and ethical principles. Then, as Krishna tells Arjuna in the *Bhagavad-Gita* after expounding this very principle throughout the 18 chapters: "Act as seemeth best unto thee."

Let us remember, however, that to impose one's will on another is a kind of violence, and that real passive resistance or pacifism necessitates abhorrence of all cruelty — cruelty to human beings, cruelty to animals, or neglect of what is due to all parts of Nature. Even the exploitation of the earth falls under this head.

The value of an appeal to conscience becomes more apparent when we look upon life and its consequences as ruled by Law, for then Brotherhood takes on a new aspect. It is seen as a fact already existing, neither a matter of expediency nor a "feeling." And, since the world is made up of units, all anyone can do is to start on himself and find out the basic reasons for his attempt to live a life of brotherliness to all.

"Education in the Age of Science" is the topical theme of a symposium in the Winter 1959 issue of *Daedalus*, the Journal of the American Academy of Arts and Sciences. Douglas Bush's contribution on "Education and the Humanities" challenges vigorously the notion that the humanities are "an outmoded luxury." He sees as their task the humanizing and civilizing of man, leading him "to realize his distinctively human endowments, to refine and multiply his moments of vision, to free his better self from bondage to his ordinary self." Philosophy having, alas, "largely abandoned its concern with the good life," he looks chiefly to literature to give to most young people "their only or their chief understanding of man's moral and religious quest." He calls great writers "the imagination and conscience of mankind." He does not know where, except in the humanities, is to be found the "habitual vision of greatness" apart from which Whitehead had declared moral education to be impossible. He sees them as the prime necessity if men and women were to become truly human. It is today, he says, chiefly in literature, "literature of the remote past as well as of the present," that young people find "the vision of human experience achieved by a great spirit and bodied forth by a great artist."

The experiences of literature and art are no less meaningful for being unspectacular and difficult to measure.

... it is not front-page news if a rocket goes off in the mind of John or Mary Smith, if he or she, through absorbing a poem, becomes a person of richer imagination and moral insight, of finer wisdom and discrimination and stability.

Scientific and technical workers are increasingly in demand in our mechanized age but let not those who choose these careers be allowed to by-pass altogether the garnered wisdom of the past. As Mr. Bush well puts it,

the basic question... is whether John Smith — or Ivan Ivanovitch — feels and thinks and acts rightly or wrongly, whether he loves what the best human experience has found lovable and enlightening and sustaining.

MAN'S SEVEN PRINCIPLES

ATMA

The serious study of man's seven principles should enable the student to extricate himself from the negating sophistries of materialism and to discover the world of Consciousness. The classification of man's different types of souls — animal, human and Divine — finds confirmation in his own mental experience and soul aspiration. It becomes clear to him that experiences in consciousness occupy a separate category, distinct from mere physical-brain registration of sense impressions. The life of the Soul, in mind, may temporarily align itself with body sensations, but it can, at will, turn its attention and interest to immaterial matters, where "body" ceases to exist. Thus there naturally arise in the student's mind such thoughts as these: All the world that I see becomes "real" to me only when it enters my sphere of consciousness. But I learn, further, that a subjective thought on this plane becomes transformed into an objective form on a higher plane; the same process must repeat itself on higher and higher planes. Thus ultimately there seems to be an objective as well as a subjective Reality.

This line of reasoning, however, remains incomplete — and therefore faulty — until that Duality which pervades the manifested universe is more accurately apprehended; for the "principles" of subjectivity and objectivity are interdependent, not separate. Spirit, source of all streams of consciousness, requires the forms that only Cosmic Substance can supply, in order to express and know itself; while Matter must remain forever meaningless, unless it be moulded and vivified by Cosmic Ideation.

In the microcosm (man), Buddhi and Atma stand in a corresponding relationship: the Universe of indestructible substance, and the Deity which informs it.

It is taught that the multifarious forms of matter are periodically resolved back into their original states of primordial substance, *Mulaprakriti*, but whence comes Atma, the uncreate Fire, and whither does it return? The mysterious, nameless bosom of the Absolute harbours the Deific essence, Atma, which again and again is brought forth into the manifested planes by the never-ceasing Law of Periodicity.

Atman in man is "the inseparable ray of the universal and ONE SELF," the One Reality, the One Principle, shining through the ever-changing forms of the seven planes of matter.

Therefore is the Universe called Maya,

because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher,

no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself. (*The Secret Doctrine*, I. 274)

In this, the viewpoint of experience is quite different from that of metaphysics; for the latter, rocks and rivers are unreal illusions of sense; while to the old-fashioned physicist they represented concrete realities. Modern physicists have corrected the conclusions of their predecessors by placing "reality" in the realm of mind construction rather than in the simple data of sense perception.

This illustrates an important point: true progress consists in validating, or correcting, the vision of the intellectual process, by the experience of the unfolding Ego. The range of this experience must eventually reach to the farthest horizons of thought vision. In this manner the Adepts independently confirm the traditions of old, by individual experience. Thus the actual line of development and unfoldment must be pursued in the realm of consciousness. Let us consider a few relevant facts.

In the universe, types of consciousness differ with types of form, *e.g.*, those of the ant and of man. In men the contents of consciousness differ according to experience and understanding, *e.g.*, those of the child and the adult. Viewed from the vantage ground of a higher or an older class, all lower ones are seen as enveloped in illusion. Therefore true progress toward Reality consists in enlarging and deepening the *scope* of consciousness. As we pursue this course,

as we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (*S.D.*, I. 40)

Atma, the seventh principle in man, makes this divine achievement possible, because It is identical with the universal Spirit. At the termination of all conditioned and *illusory* life, all will be reabsorbed into the divine unity. This reabsorption is not annihilation but

absolute existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—*nor even the essence of the personality*, if any be left behind—lost, because reabsorbed. For, however limitless—from a human standpoint—the paranirvanic state, it yet has a limit in Eternity. Once reached, the same monad

will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. (S.D., I. 266)

“Thou art THAT.”—“Look inward: thou art Buddha.”—“I and my Father are one.” Having completed our study of the Seven Principles of Man, these apparently cryptic sayings should now be clearer to us. As mortals we are men of clay, but within this carapace of clay is the God—imperishable, eternal, divine. This divinity is our birthright, but we have to win it. How? By starting from where we now stand. The strings of a violin are differently tuned to sound forth the different notes. We can attune our minds to the lower register of animal and material pleasures and sensations, all temporary and evanescent, leaving us at death; or we can attune our minds to the higher register, so that we may hear first the voice of Manas detached from Kama, and then the spiritual voice of Buddhi. This divine voice need not be sought in churches, temples, mosques or synagogues; it will be heard in the silent chamber of one's own heart. It will speak only when the emotions are controlled, the body is pure, the mind is tranquil and the “Soul as limpid as a mountain lake.”

To reach this goal will take many lives of unremitting effort, but when it is attained we shall walk the earth with the beauty and power of a Christ, a Buddha, and shall have conscious immortality. We shall be masters of ourselves, masters of our fate, co-workers with Nature, and shall join the great band of Perfected Ones who are the Guardians and Servants of Humanity.

He who dwelling in the earth is older than the earth, whom the earth knows not, whose body the earth is, who inwardly rules the earth is Thyself, the Inward Ruler, the Deathless.

He who dwelling in the mind is other than the mind, whom the mind knows not, whose body the mind is, who inwardly rules the mind is Thyself, the Inward Ruler, the Deathless.

He unseen sees, unheard hears, unthought thinks, uncomprehended comprehends. There is no other than he who hears, there is no other than he who thinks, there is no other than he who comprehends. He is Thyself, the Inward Ruler, the Deathless.

—*Brihadaranyaka Upanishad*

EGO: TRUE AND FALSE

The weakness is not that of our real Selves, the inner Man, but of that which we have leaned upon, the *false ego*.

—ROBERT CROSBIE

The false ego is very real to us indeed. Most of the time it is the false ego that is acting in us. The great tragedy of man is that he has forgotten the existence of the Real Ego. Instead of acting in accordance with the promptings of the Real Ego, he constantly responds to the dictates of the false ego; and he does this so persistently that, as noted, he forgets the nature and the presence of the Real Ego. We must learn to distinguish between the promptings of our lower nature and those of the higher. One help in doing this is to be found in the knowledge of the fact that all actions prompted by the false ego are directed towards itself; that is, these actions are always centripetal, self-centred. The actions prompted by the Real Ego are centrifugal, that is, away from the lower centre — unselfish or selfless. The false ego responds to conditions by making demands for its own satisfaction, with no consideration of others. The Real Ego always inspires altruistic actions, that is, actions performed for the benefit of others. The false ego always works for separative and material benefits. The Real Ego always works towards unification and spiritual benefits.

The objective of the present evolutionary process is for us to convert or transmute the false ego gradually so that it will act in accord with the dictates of the Real Ego, the Inner Man. This is done either through a gradual, self-induced procedure or through drastic revolutionary methods. The first is the proper method, as it is relatively painless and wise. But when we do not take our evolution into our own hands, then we are compelled to learn the lesson the hard way and are subjected, either individually or collectively, to upheavals, suffering, sickness, wars, epidemics of one kind or another. This brings to us the realization, however fleeting, that the false ego is indeed but a mask and a deception.

The Masters of Wisdom down the ages have always acted in terms of the Real Ego. In Them the lower, false ego has been transformed into a completely centrifugal, outgoing, altruistic, unifying, spiritual force. We naturally hold Masters and Great Souls in esteem because They have discarded the mask, the false ego, and reveal to us Their true nature. This is in part the secret of the tremendous popularity of Jesus, of the Buddha, and of all great men who have succeeded in becoming the benefactors of mankind. Our admiration develops also from the fact that They show to us what we may become.

To have a glimpse of the God within, the Real Ego, the less progressed need a Bridge — the Great Ones. The light shines in all, but in Them alone It shines forth in all its splendour. Jesus said: "... how sayest thou then, Show us the Father? ... he that hath seen me hath seen

the Father." Again, he said: "I am in the Father, and the Father in me." In such Great Ones the false ego has been subdued; it has become completely transformed and identified with the Real Ego and hence the personality (the son) and the divine Self or the Father are one.

The Mahatmas love mankind because They are able to see the soul and the spirit behind the mask of each personality. When we look for the best in others, we are striving to see behind their masks, their false egos. That is why it is constantly taught that we should not accentuate or be disturbed by the petty, selfish or evil acts of others, but should rather look for their good intentions and actions.

Sometimes men become so steeped in the machinations of the false ego that the Masters can do nothing but withdraw from outward contact with society. Nevertheless, They do this under cyclic law, without prejudice, knowing that the world, aided and often humbled by revolutions, will eventually turn toward the Light once more and be in a condition which will again permit more direct help from Them.

The same principle can be applied in relation to our own individual experience. Sometimes we must do the same with those whom we want to help, and others may find it necessary to do the same with us. But if we are honestly motivated we shall eventually become amenable to proper help from others. Again, sometimes through our own accentuation of the false ego the Real Ego is prevented from coming to our help in times of stress and need. We then have to go through periods of suffering until we adjust the lower aspect of our nature and make it sensitive and responsive to the Real Ego, who then again becomes able to function as our guide and mentor.

The god in man, degraded, is a thing unspeakable in its infamous power of production.

The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength.

You forget, you who let your animal self live on, merely checked and held within certain bounds, that it is a great force, an integral portion of the animal life of the world you live in. With it you can sway men, and influence the very world itself, more or less perceptibly according to your strength. The god, given his right place, will so inspire and guide this extraordinary creature, so educate and develop it, so force it into action and recognition of its kind, that it will make you tremble when you recognize the power that has awakened within you. The animal in yourself will then be a king among the animals of the world.

—*Through the Gates of Gold*

THE INWARD JOURNEY

The Secret Doctrine teaches

the fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term. (I. 17)

In this obligatory pilgrimage which each individual Soul has to perform, we are clearly warned that we cannot look forward to any privileges or special gifts except what are won by each Ego by its own “personal effort and merit throughout a long series of metempsychoses and reincarnations.” Who is this pilgrim and what is this pilgrimage? H.P.B. explains:—

“Pilgrim” is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole — the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. (*S.D.*, I. 16 fn.)

In other words, the pilgrim is the reincarnating principle, and the duration of the pilgrimage is the time that intervenes between the emanation from the Universal Soul and reabsorption into It.

In these days pilgrimages have lost their significance. Although they are undertaken by many, there is much of self-deception and superstition characterizing them. Neither the place of pilgrimage nor the pilgrims are the better for having undertaken them and there is no enlightened understanding or searching examination of this question. Be that as it may, the pilgrimage referred to in the teaching given above is the archetypal pilgrimage, an inward journey which every human Soul has to perform if it is to become at last one with its Divine counterpart. It does not require soulless rituals and showy paraphernalia. It is a cultivation of absolute dependence on one’s internal resources, a dependence on that which is permanent, the true Self, the immortal aspect of our nature.

The purpose of life’s pilgrimage is to realize the crystal ray of Alaya which is within us.

The Law of God, the Law which is God, ever leads the struggling mortal to change his school for learning from the without to the within. Not to north or south, east or west, zenith or nadir, should men and women turn if they aspire to possess the Light of Peace, Understanding and Contentment. The Masters teach that each mind should go within to the cave of the Heart. There the Immortal Warrior awaits the mortal fighter. There is Krishna waiting for Arjuna, bent on transmuting him into MAN, *Nara* — the Disciple who will attain Adeptship and become a Master. (*THE THEOSOPHICAL MOVEMENT*, Vol. XXVIII, p. 275)

From *Nara* to *Narayana* is a long and strenuous pilgrimage which each Soul has to undertake sooner or later. There is no choice in the matter. The question is: Are we going to be wise travellers and pilgrims, taking counsel from those who have performed the journey before us and advanced far ahead of us, or are we going to neglect them and their experiences? Are we going to equip ourselves properly to meet the trials and tribulations of the pilgrimage, or are we going to be foolhardy, undertaking the journey in a light-hearted manner? The success or failure of our spiritual adventure depends on what answers we have for these questions.

This inward journey has three aspects: study, mortification and realization.

By study is not meant mere theoretical or book study. It means, in the language of *Light on the Path*:—

Regard earnestly all the life that surrounds you.

Learn to look intelligently into the hearts of men.

Regard most earnestly your own heart.

For through your own heart comes the onelight which can illuminate life and make it clear to your eyes. . . .

Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.

Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

This study, if properly and regularly undertaken, will bring us nearer to a realization of the truth contained in the Three Fundamental Propositions of *The Secret Doctrine*—about God, transcendental and immanent, about divine, universal Law, and about the fundamental unity of all Souls with the Universal Oversoul. We shall then be in a better position to realize that Universal Brotherhood is a fact in Nature and that for the successful completion of the pilgrimage we must learn to become real devotees. Krishna says in the *Bhagavad-Gita*:—

He who seeth me in all things and all things in me looseneth not his hold on me and I forsake him not. And whosoever, believing in spiritual unity, worshippeth me who am in all things, dwelleth with me in whatsoever condition he may be. He, O Arjuna, who by the similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee. (VI. 30-32)

Krishna assures those who, thinking of him as identical with all, constantly worship him, that he will “bear the burden of the responsibility of their happiness.” (IX. 22)

Mortification should be viewed from the point of view of self-discipline. Pilgrimage and the pampering of one’s lower propensities

cannot go together. We have to curb and control our lower tendencies. We have to purify ourselves in the fire of true knowledge. In attempting this we have to bear in mind what Krishna says about those who "practise severe self-mortification not enjoined in the Scriptures." He describes them as being "full of hypocrisy and pride, longing for what is past and desiring more to come."

What constitutes proper mortification of the body, speech and mind is defined by Krishna in the Seventeenth Chapter of the *Bhagavad-Gita*; and further practical advice can be found in these words:—

Three simple rules, corresponding to our triple nature, adequately observed, will recompense us beyond measure:—

(1) Mortify speech by not talking about oneself and thus drawing attention to oneself.

(2) Mortify the desire to get advantage over someone, or to retaliate, or to attempt self-justification, or to insist on having one's own say, much less on having the last word.

(3) Mortify the mind by destroying pictures of self-esteem when non-self-consciously formed and by desisting from reproducing them, or deliberately forming such new ones.

The positive gain from the first rule will be the purification of the senses; from the second, increase of compassion and brotherliness, while from the third will result the power of concentration. (THE THEOSOPHICAL MOVEMENT, Vol. VI, p. 162)

Study and mortification lead to realization. *The Voice of the Silence* gives instructions which, when scrupulously followed, are valuable and also point to the realization which shall inevitably result therefrom:—

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

But we have to take note that the successful termination of our pilgrimage will turn out to be a hollow triumph unless the enlightenment won by our effort is used for the benefit of humanity — to enlighten men's minds and hearts.

"The Siddhis of perfection may loom far, far away"; but unless we make the right resolve now, and dedicate all our achievements of this life and of the incarnations to come to the service of humanity, we will not be able to distribute freely and generously the life-giving *prasad* of our successful pilgrimage to those who in their wretched desolation sit starving for the bread of Wisdom.

“RAJA-YOGA OR OCCULTISM”

Numerous books and brochures supposed to be on the subject of the ancient Science of Occultism or Raja-Yoga have obtained wide publicity in recent years, in the West as also here in India where people ought to know better, with the result that many an ardent but ignorant and undiscerning aspirant has fallen prey to mystifying theories and risky practices. One of the important aspects of the mission of H. P. Blavatsky was to draw attention to the ancient *Guhya Vidya*, esoteric, hidden or occult science, so that daring and determined aspirants might not go astray.

Much of her esoteric instruction has suffered at numerous hands, and it was to make this aspect of her mission better known that Theosophy Company (India), Ltd., published, in 1931, some articles from her pen in the book *Raja-Yoga or Occultism*. A second edition of this book, with additional material, has just been published. Giving a comprehensive idea of what Raja-Yoga really is, the 17 articles included in the book should be of great value to the present generation of students of Theosophy and to all those interested in occult lore.

“Many are those who have in our days adopted the name of Yogis,” wrote H.P.B., “with as little idea of *true* ‘Yogism’ as a poor Chinaman has of ceremonials and etiquette of the Queen’s Drawing-room.” Equally misunderstood are words such as “Mahatmas” and “Chelas.” The truth about Mahatmas as Living Men and about the Path of Chelaship leading to Them was once known, but centuries before H.P.B.’s era that knowledge had sunk into oblivion, and H.P.B. took upon herself the task of reviving this ancient teaching. Her books and articles contain all that it was possible to give out on the subject for our cycle, and some of these articles have been brought together in the volume under review. Other articles deal with such misunderstood subjects as magic and the occult arts, psychic and noetic action, elementals and “spirits,” the constitution of the inner man and life after death, hypnotism and allied practices.

Subjects such as these are not merely of academic interest. Their practical value for us now and here in our daily existence is often overlooked. As is stated in the Preface:—

A sound study in the theory will prepare the earnest devotee to practise the life of Occultism which is not psychic clairvoyance, not going into the silence, not becoming invisible helpers by night; it is knowing the Self within, recognizing Its Light as a ray from the Universal Light.

The reason for the publication of the volume can best be summed up in these words of H.P.B., quoted in the Preface:—

If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn.

“THE DWELLER ON THE THRESHOLD”

[The following talk by Robert Crosbie was first published in *Theosophy*, Vol. IX, pp. 113-16, for February 1921.—Eds.]

What may seem a very fanciful phrase to many — “the Dweller on the Threshold” — was used by Bulwer Lytton in his story “Zanoni” to illustrate something which comes about in the life of every student who passes beyond the merely physical. The incident pictures an old Sage — not quite such an one as our Theosophical studies might lead us to imagine — who is Glyndon’s, the hero’s, teacher. Being about to start on a journey, he points to two vases which are left in the room and warns Glyndon not to open them, else certain consequences will be sure to follow. Glyndon, however, on finding himself alone gives way to his curiosity and opens the two vases. At first, he was filled with an intoxicating perfume that seemed to exhilarate and give him the feeling of greatest joyousness. After a while, this passed, and he began to see various forms, now vaguely and indistinctly, then more and more clearly, until each form seemed to take on a very threatening appearance, and all finally coalesced into one form which threatened him with injury and filled him with horror. This form was called the Dweller on the Threshold.

Now, let us understand each human being to be in the centre of a circle, that circle containing a record of every experience through which we have passed and all knowledge heretofore gained, — a circle which defines our beginning and our progress. If we couple with this the idea that each life adds to the store of knowledge, and that each kind of knowledge, selfish or unselfish, is kept — or keeps — by itself, we can see that within the circle there are, so to speak, zones, each one of these zones containing a particular kind of consciousness and composed of a particular kind of substance. These zones are at least seven in number. If, then, we are in the middle of all these zones, each one that surrounds us keeps us from the highest, the most perfect, the most spiritual zone of our nature; and, if we are to pass forward, even one step beyond the mere physical, we must go through that zone which is just beyond the physical, and in which the more evil, selfish elements of our nature and experience exist. We have to break into and pass through that zone in order to get to the higher zones of our being, but the only way we can break through it is by arousing it to action, by *meeting it and transforming it*. No being whatever, however good his ordinary expression of nature may be, but must pass through that zone. A good man, going on a journey, has to take the path in the direction of his goal, no matter what the condition of that path. It may be muddy, but he must go through it.

So, with the student, as soon as he forms a great desire to go forward, and to understand himself — his powerful motive being to

obtain all power, all possessions, that he may be the better able to help his fellow men. At first, as he pushes on, he is very joyful in having found a solution to all the problems of life. Everything seems fair and pleasant, now; difficulties are not in his way; physical disabilities are patiently borne; he sees that all is not so bad as he would have thought. Then, he pushes a little farther forward, and he finds other things; he finds certain forces surrounding him, generated by himself, and beginning to awaken. For there are with every one of us dormant senses and dormant experiences which the present conditions of life and prevailing ideas of the time do not give the chance to operate. The moment our thoughts and mind are turned in a higher direction, however, the prevailing ideas begin to lose their force, and, with all our attention centred in another direction, the dormant senses and powers, as well as experiences, begin to make themselves felt. These influences, so strange to us, are sometimes discouraging; we do not know to what to refer them; but as we push on and on, they begin to take shape. For every experience has a form, else it could not remain as such, and we arouse its forces into action and give them life by directing our attention to them. The shape, into which the various forms seen by the earnest student finally coalesce, varies with the student, as it follows the line of his family and of his likes — particularly, that of his dislikes. It may take the same shape each time with one student, or with another it may change each time. The form symbolizes whatever there is in our past Karma which is unbalanced. It has to be met; and, not only that, but as our own past Karma has to do with the collective Karma of the races through which we have come — more particularly of the race in which we now are — we not only arouse the individual, segregated Dwellers of our zone, but everything analogous to them in our race or people. We have to meet our own ghosts as well as the ghosts of our people, and in conquering the denizens of our own outward zones, we help to raise up the whole Karma of the race to which we belong.

Theosophy teaches that man is a spiritual being, not physical at all; that the body itself is but a physical *instrument* drawn from the earth by the power of the indwelling man; that the mind is merely ideas held in regard to life, but the Spirit of man, the Knower, the Experiencer, is alone the true individual. That individual became an individual before this earth, or this solar system, was, and he has, with the changing in matter, worked through the various condensations of substance down to the present plane. On each plane of substance he has acquired a consciousness and a set of senses and a body of that substance, all these acquired bodies, and all these planes of consciousness being continually with him, reacting upon him in the body as he acts upon them. Each physical life comprises but a very small portion of all the vast reservoir of experiences of the

past, which as we push forward we help to reopen very hurriedly.

There is an aphorism which says that Karma may be retarded by certain actions, and that it may also be hastened; that it is hastened by the power of a vow. So, when the individual pledges himself to go forward, to reach further and further into his true spiritual nature, he brings Karma to pass which would not come, perhaps, for many lives in the ordinary course; he awakens *all* the denizens about him — elemental forces, tendencies, germs — which are awaiting their fruition. By bringing them into operation, by bringing new powers into action, he meets his Karma more hastily; he sets loose a very real force. So, the “Dweller on the Threshold” is a very real thing, and something which we all must meet, whether we begin now or wait for a thousand incarnations. We cannot do other than pass that way — over the threshold of the accumulated evil of the past. For it is absolutely impossible for any man to escape his Karma. Each within his own sphere he dwells. Around him are all those effects produced by himself in past ages, as well as in the present, and until he breaks through that evil with which he has surrounded himself, he can never have that power which belongs to sages and to saviours; the strength and power of his motives must be tested thoroughly before he can emerge into the higher zones of his being.

Now, there came into the world in this very generation the great philosophy of Theosophy, brought and given by those who *knew* it. As soon as those to whom it was given began to study, to try to force themselves along the path trodden by all sages, the Dweller on the threshold of the time was awakened. Many, many have been the failures in the name of Theosophy. The great science has been mutilated in thousands of ways, so that the general public does not know that there is an exact record left by Those who brought it. That knowledge exists; the way to obtain the activity of the inner nature is right before us; the doors are never closed to anyone; but, no one other than ourselves, however powerful, can ever arouse the necessary action from within to take the step. Each one must see the necessity for the step; each step must be seen to *be* the step by the one who takes it. The divine spark within the human breast desires space in which to burn. It cannot be cramped, or constrained. But we do constrain it by thinking we are our physical bodies, by thinking we can be saved by the efforts of others, by laying our sins on others, by believing knowledge can be conferred upon us by others. These ideas are our Dwellers, for they stand in the way of our getting a true perception. Enmeshed in action and reaction, we are unable to turn our minds in the true direction. The mission of Theosophy was to arouse the real man from this sleep of ages — a sleep in which he dreams, acting with the power of his own nature and creating shape after shape; some dreams — nightmares, and none leading to the real goal. Not until the divine spark within us has

struck fire from the light of other lights who have passed beyond our stages will we take the true step out of the vale of misery and death.

Our Dweller is about us all the time. Everything which conflicts with good is an operation of that Dweller. We have about us on every hand influences from our fellow men which make it most difficult for us to take and keep that step which in our better moments seems the very best. Their thoughts and acts tend to reinforce our Dweller. The greatest Dweller we have is doubt, suspicion, fear, lack of faith. These are outward exhibitions of the Dweller, and the first influences which we feel. These Dwellers have to be conquered. We must have absolute faith; absolute faith in our power to learn, and an unbounded confidence in that which is being taught us. For, if we are told that there is a science of life, a knowledge of all the laws of life, is there any pursuit more worth while than finding out whether the statement is a truth or lie? Surely, there is none. In a few years this small physical life will be gone. What will we have learned from it; how shall we have profited by it? Shall we overcome enough of the Dweller now to enable us to take the step with greater force in the future, or shall we drift and accumulate those forces which forever stand in our way until we take the step? The whole of humanity will be driven to it some day, if only after æons and æons of suffering.

A wide and wonderful field is open to every human being. All that he would like to know he may know. All that exist before him as mysteries can be cleared up. All powers that reside in nature, in every one of its departments, can be his; but, *ONLY* when he sees that he is a part of the great Whole; when he feels that never could he use a power of any kind for any personal selfish purpose, but would lay all his possessions at the feet of his fellow men, for *their* benefit; *ONLY* then can the best and highest in him operate. Nothing selfish, nothing related to the mere body, or its preservation, or one's comfort, or the pursuits of one's own desires can ever open the doors; nothing but the determination to go forward, to become one of Nature's saviours, to work for the progress of all beings in the universe, will open the doors. No creed will save us; no belief will save us; no mere being good from our own personal point of view; no reforming from this, that, or the other thing in order to be "saved." Nothing but a knowledge of our own natures and the determining to put that knowledge into active practical use for the benefit of others, not ourselves; *ONLY* that will kindle the flame that now burns so dimly while we are in the body.

The "Dweller on the Threshold" is with us. Shall we break away, break through that plane where he dwells? Can we be determined enough to go through all those trials that must be ours by our thought and action of the past, and all those which our fellow men have placed about us? Are we strong enough to take the step?

IN THE LIGHT OF THEOSOPHY

In a Special Science Report, *Newsweek* of April 27th examines the moral, economic, political and social implications of "The Avalanche of Babies" which is said to pose a challenge to all mankind. According to Sir Julian Huxley, the eminent British biologist, "Human population is probably the gravest problem of our time, certainly more serious in the long perspective than war or peace." It is feared that in 15 years world population will have increased by nearly a billion. The *Newsweek* Report states:—

There are estimates that in the year 10,000 B.C. 1 million people roamed the earth. When Christ died there were some 275 million alive. In 1830 the world counted its first billion. In another century, however, the figure had doubled, and by 1962 the total population of the world is expected to pass the 3 billion mark. The United Nations estimates that between 6 billion and 7 billion people will be alive by the end of this century — about a fifth of them, incidentally, Chinese.

Faced with the spectre of exploding populations in many countries of the world, many experts agree on three broad solutions to the problem: Migration, planned economic development, and birth control.

Yet with massive peaceful migration pretty much a thing of the past and the optimists' planned scientific utopia nowhere in sight, the most practical discussion about a means for limiting population now revolves around birth control.

In the wide spectrum of controversy, there are few subjects which stir up as much passion as this one. Curiously enough, the participants are all seeking the same ends — the preservation of human dignity and the greatest good of man and society.

Savants who are alarmed at the "increase" in population ignore certain decisive factors and are ignorant of others. They ignore the lack of reliable statistics of the world's *total* population, and they ignore the fact that the spade of the archæologist daily reveals ruins hitherto unknown — ruins which show that vast areas now deserted once supported huge populations, some of them more congested than those of the present. They also forget that many races in the last few decades have died out mysteriously.

It is supposed that reproduction is an uncontrolled biological process following the Malthusian law. Students of Theosophy know that the changes of population are cyclic and that the number of egos belonging to this globe is fixed. As the period between two births is, for the average individual, many times greater than the life period, a fluctuation of, say, three to four per cent in the average reincarnation cycle would double the population for a time — or nearly eliminate it — with a corresponding swing to the other extreme after some time. History and archæology show that such

fluctuations do occur in accordance with cyclic law.

Temporary overpopulation at times is a possibility, given a swing of the cycles too extreme. Such extremes are caused by extreme living. The growing and frantic thirst for life, the passion for sensation and the materialism so prevalent in our age cannot but have the effect of drawing back discarnate egos to earth life after a short Devachanic period, producing overcrowding here. If we have to suffer because of overpopulation it will be due to the heat and fervour of the organized animalism termed "modern life."

How American goods, ideas, methods and habits are being imitated all over the world, in industry, in business and in homes, is described in a striking article in *U.S. News and World Report* for March 23rd under the title "Is the World 'Going American'?"

Something like a modern revolution — a switch to the American way of doing things — is stirring the world. The daily lives of millions of people in one nation after another are being changed.

This is happening at a time when Communists — both Chinese and Soviet — are driving hard to sell their system. In day-to-day affairs, close to peoples' lives, Reds are having scant success. . . .

Everywhere people are demanding — and getting — more of the things that have given Americans the highest standard of living in the world. As a result, vast, untapped markets are opening up. American ways of reaching these markets are being adopted.

Instalment buying, almost unknown to consumers in Europe and Asia a short time ago, is becoming commonplace. Assembly-line production in country after country is being geared up to meet the rising demands, set free by credit buying, for goods that will make life easier and pleasanter: home appliances, automobiles, radio and television sets. Shopping has become simpler through supermarkets, self-service stores and mail-order firms, as merchants compete for their share of the boom.

The success of the "American revolution" that is sweeping the globe is said to represent "a victory in the 'cold war'" against Communism, but U.S. spokesmen warn that the victory may have its price. George V. Allen, who heads the United States Information Agency, has this to say:—

People may feel their way of life is being insidiously undermined by what they regard as irresistible encroachments by America on their way of doing things. We are not consciously pushing this Americanism as an instrument of the cold war. It's just happening. . . . But to the extent that the so-called American cult does represent the real attitude and progress of the U.S., I welcome it, because I like America to be regarded as "the wave of the future."

The wave seems to be gathering force and speed. The government and many citizens of the U.S.A. are sincere in their belief that their way of life is the best and would like to see the whole earth adopt it. But there are snags. There are growing and alarming social problems that the U.S.A. is facing, of which alcoholism and drug addiction, mental diseases and suicides, juvenile delinquency and broken homes are a few. All these too are part of the American way of life, and, along with the good that America has to offer, all that is amoral and immoral in the American way of living is also being imitated by other countries.

The question naturally arises: If the U.S.A., which is desirous of influencing the whole world, is suffering from these snags, its way of living is not the ideal way; there must be true reform. It cannot be denied that all such snags are visible in every country of the world, even where American influence has not spread to any great extent. In our age the true ideals of right living have been forgotten and not much thought is given to the primary question: What is a high standard of living?

Mr. Norman Cousins discusses editorially in his *Saturday Review* for February 28th the need and the possibilities of spiritual unity in the context of the modern world view. As man's conception of the universe has grown to "an open and traversable universe in which life, as sacred as man's, existed on perhaps billions of planets," the size of the earth has suddenly "become too small...for anything except some unifying ideas." Remoteness has made possible "Great Separations" between religions; the sudden compression of the world demands a "Great Confrontation." He sees the need of a new scale of values by which men can see their differences in perspective and in proportion to the things common to their meaningful destiny.

He points out that the possibility of common action would be destroyed if there was a drawing apart of followers of different religions whenever there was a variance from their particular theology. It was in the vital things beyond the differences that man most needed to be served, and men of all creeds had their contributions to make.

Agreement as to the major prophet or even the relationship of religious groups to God might, he thinks, be unattainable, but human beings had to be brought together "in those higher ways" in which by nature they were fundamentally related.

... what we can do is to try at least to get all to agree to the human proposition that spiritual resources are inherent in all men, that these resources, when summoned, can bring them closer to one another, and that the sacredness of life is not peculiar to any one creed.

It is true that a basic unity independent of religion already exists, residing in man himself. Mr. Cousins sees the existence of the human conscience as a prime element of that unity. A long step towards its realization would, however, be to return to the original teachings of the respective prophets around whose statements has crystallized this or that religion of ritual, creed and dogma. All great Teachers have taught one basic doctrine, in terms suited to the age and to the people to whom they came. The revealing of that basic unity of teachings would go far, surely, to bring about real unity among the followers of rival or conflicting creeds. Madame Blavatsky writes that "every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source" (*U.L.T. Pamphlet No. 1*, p. 8). Theosophists have been entrusted with the materials for

a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. (*U.L.T. Pamphlet No. 29*, p. 10)

"Whither Higher Education?" is the question that Shri N. R. Malkani poses in *Gandhi Marg* for April. During the 12 years since India achieved political independence,

if there is one activity about which the national policy appears to me to be the least satisfactory it is our system of education. We are aware that the existing system is both wasteful and out-worn but are not clear as to the system best suited to modern India with its growing needs. Under the stress of circumstances the old system is showing gaping cracks and new elements are creeping in to fill them up.

But it is all nearly a matter of drift wherein there is little dispute about the elements admitted but hardly any agreement about what should be eliminated. The result is a strange mix-up of old and new, without any emergence of a system of education that the country wants, keeping its present needs and past tradition in view. I think there can be no clarity about the objectives of our education until we know the kind of educated man that India wants. . . .

What is the clear objective of higher education in modern India? During the British raj the primary aim of education was to produce the well-known "Bengali Babu," or superior clerk, to help to carry on the administration at its lower levels. Since independence the aim has been somewhat glorified into the manufacture of the educated man for the higher services. . . . To my mind, without denying science and fully accepting the scientific method of acquiring knowledge, the Indian universities must

formulate a new objective of education which will not only be in consonance with our past traditions but also meet the pressing needs of the future.

Our Indian universities may teach the sciences and turn out technologists on a large scale to meet the demand for greater production, but, as Shri Malkani states, "we shall never be able to love the physical sciences or to like big machines as others do. Educated Indians have disliked manual labour and depreciated manual skills for so many centuries that they are now incapable of the arduous discipline necessary for acquiring the 'feel' for the machine." Indian universities, Shri Malkani recommends, should concentrate more on developing the faculties of the mind so as to build up the social sciences and sociological studies that have been more or less neglected in the West. Men and women today need a basic change in the attitudes of mind to fit into the rapid changes in our physical environment. In this India can lead if it wills, instead of being merely a camp-follower in the field of the physical sciences.

According to Bertrand Russell the history of man is a history of conflicts. . . . The real war of man is with man and so within himself. With the terrifying control over nature which man today commands and with the conflict within himself unabated, the pattern of the competitive man has become technically obsolete. What is wanted is a mind in harmony with others and so with himself. The world demands a co-operative and a socially harmonious man to be able to survive in this dangerous world. Our own great men and educationists have emphasized the crises of the world as crises in the soul and spirit of man, arising out of his excessive powers over nature and lack of control over himself. It should be the function of Indian universities to prepare the harmonious man who is reconciled within himself and so with society. . . .

The habit of the acquisitive mind which thinks too much of itself is an anachronism and a peril to life. To get and to grab at the cost of others was always bad ethics but has now become bad business. To get and to give, or, better still, to share our plenty with others should be the modern ethic that should arise out of a new psychology. Vinoba has taught the poor this psychology of sharing their poverty for the good of the community. The West can easily learn the lesson of sharing the surplus riches with the world. What is required is a new attitude of mind in harmony with other minds to resolve the conflicts within. What has been taught by Gandhi and Vinoba, the educationists of the world, should be learnt by our universities to meet the terrific impact of the new world on man. Both tradition and the crisis of the age are in their favour.
