

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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BROTHERHOOD AND SACRIFICE

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Theosophists of every degree should realize that under Karma much is required of those to whom much has been given in opportunity and knowledge. We can only use our opportunities and knowledge to the best possible advantage and continue to do so, if we would not ourselves fall short of the requirement of "the Law of Laws—Compassion Absolute." What has been done has been of real and lasting advantage to many; there are others yet unborn, yet to come....The real point of issue is *the divine nature in man*. The real basis of work is to impress this on the minds of those who come. In Theosophy we have this basis. A right philosophy is desperately needed by the world. Without this, strength and special faculties are useless because they are misapplied. Theosophy is not merely words. It is Life, and this includes all things in life and all the planes of living. To have brotherhood among the many, it is first necessary to realize brotherhood among the few, and the basis of brotherhood is the divinity inherent in all men.

—ROBERT CROSBIE

On June 25, every centre and all associates of the United Lodge of Theosophists will remind themselves of the noble purposes with which Robert Crosbie led the way in the resuscitation of the integrating Theosophical Movement. It is useful for associates and friends of the U.L.T. to remind themselves from time to time

of the policy and programme of this organism, of the ideas and ideals which energize and inspire those who toil in the service of the race, week after week, year after year, decade after decade, by a method which is peculiar to themselves.

The U.L.T., like the wider Theosophical Movement of which it is an integral part, is sustained by the spirit of sacrifice. In the scriptures of old we come across the idea that the universe itself comes into being by the voluntary sacrifice of the "Creators" and "Builders"; and, following that archetypal pattern, individuals who have been inspired by the living power of the mighty Philosophy of Theosophy feel impelled to engage in sacrificial work for the great Orphan—Humanity.

Those who hold that competition is the natural pattern of life may find the idea of sacrifice impractical, but the very fact that the work of the Movement still goes on testifies to the fact that the highest instincts, the noblest aspirations inherent in man, enable him so to energize and change himself that he can work, feel, think and aspire as most men and women in the ordinary world fail to do.

The ideal of sacrifice is inseparable from its twin concept, brotherhood. It is because the individual recognizes that he is a part of the Whole and is inextricably bound with all others that he feels impelled to sacrifice himself for the upliftment of that Whole, for thus alone can he himself progress. It was part of the mission of H. P. Blavatsky to teach the humanity of our era the philosophy of brotherhood and the art of sacrifice.

Following the pattern laid down by this greatest Theosophist of our age and the founder of the Theosophical Movement of the 19th-20th century, the U.L.T. attempts, not to teach people what they shall do or what they shall not do, but to show them what they are capable of achieving; for within each lies the potentiality of improving his own mind, of illuminating his own heart, of purifying his own nature; and this has to be done, not in the spirit of self-aggrandizement, but with the view that enlightenment, purity, glory and grandeur may be augmented, through our efforts, in the race to which we belong. Men and women of different castes

creeds, classes, nationalities, races, come together in this organism for a common purpose, which expresses itself in a dual manner. Some come to improve their own minds and hearts, that thereby they might serve humanity; others come to serve humanity and find it necessary to improve their own minds and hearts. But whatever the ideal, whether it is self-growth or the altruistic service of the race to which we belong, all begin to learn here the art of loving, to understand the law of sacrifice.

Sacrifice and brotherhood have been greatly talked about in the world; yet the fact remains that they are not practised save by a few. The great teachings of the immemorial Philosophy that we study today have ever been in existence in the world; all the great Teachers have taught portions of the self-same Truth. If we are not able to practise that which we have heard preached time and again, and, what is more, that which we believe to be true, it is because we limit ourselves, circumscribe ourselves, and make numberless divisions in the family of man. We look upon man as a labourer, a merchant, a politician, a scientist, an artist; or as an Indian, an American, an Englishman, an African, a Chinese; or as a Hindu, a Muslim, a Parsi, a Christian, a Jew; or as white, black, brown, yellow—forgetting that each of us is first and foremost a Man, an indivisible whole, and that the same all-pervasive Life or Deity throbs in each human heart. The fatherhood of God or Deity makes it imperative that we practise the brotherhood of man; and, when it is practised, the saint and the sinner alike become integral parts of ourselves.

Following the ideal of brotherhood, the U.L.T. makes no distinctions. By teaching men and women the great Law of Sacrifice and Co-operation, it enables them to acquire a new style of thinking, of acting, of living.

Each human soul has a message of its own to impart, a mission of its own to fulfil. The U.L.T. gives each Associate and student the privilege, not only of imparting his message and fulfilling his mission, but also of helping others to impart their own message and to fulfil their own mission. Therefore it does not seek to make

"converts"; it does not attempt to proselytize but reiterates the great truth: "Show forth your own glory and become that which you are within yourself." The immemorial philosophy of Theosophy, ancient, constant and eternal, helps each to do precisely this. It ever *is* and changes not, for Truth does not grow with the passage of time. It is the conceit of the human mind that makes it imagine that a new truth can be invented. So what we are called upon to do is not to obtain something that we have not, but to manifest that which we possess, the Truth that is within us.

To show forth that Truth, to make what is latent patent and to reach the goal of human evolution, we need to realize, through experience, that the One Life manifests everywhere, that the immortal soul is not limited to this body of flesh and blood, that there is but one profound Thinker who contemplates in the minds of all, but one great Lover who energizes the life-activities of every human heart, but one mighty, ceaseless Worker who works through every pair of hands.

To gain this vision that Life is one and everywhere, and that we are It, we need the faculty of intuition, that faculty which lies latent within the hearts of all and which comes to birth when brotherhood and sacrifice are not just preached but also practised. People fail to recognize the power of a Krishna, a Buddha, a Jesus, and other Mighty Immortals of the Race, because they do not recognize, through intuition and inspiration, the power of the Self within their own hearts and within the hearts of all others.

The development of the mind is given primary importance in our civilization, while the heart is left uncultivated, unattended to. It is the assimilation of the heart doctrine that gives birth to a sympathetic mind and an enlightened heart. Such a mind and such a heart bring to the individual peace that is not passive but virile, bliss that is not inactive but active, beatitude that radiates out, not on some special occasion, not at certain places, but all the time, everywhere. To the One Life which lies at the core of every being nothing is too trivial; everything is sacred, everything is holy. For, within the illusory forms and shapes that come into being but to perish sooner or later, lies the great Energy that is our true Self.

The U.L.T., therefore, looks upon all as souls, souls who are manifesting to some extent their glorious nature, however limited their capacity of expression. It is a voluntary association of students who have come together to learn and to teach. We are able to teach in proportion as we are able to learn; we are able to learn and to acquire knowledge in proportion as we are able to give and to teach. Thus the Spiritual Brotherhood recognized in a small way changes our minds, our hearts and our psychic natures, and sharpens our senses and sense-organs; and as we become a little better and purer the world becomes better and purer for it. That is our great recompense—to see humanity, of which we are a part, becoming a little better because of our self-effort and self-improvement. It is this that we preach and practise in many different ways.

Those who have been inspired by the message of Theosophy, have been bettered by it, though they know full well their limitations and weaknesses, are convinced that there is no other peace on earth, no happiness, no bliss, save that which comes when this philosophy is studied, applied, promulgated. They continue to work because they want to change their own minds and hearts, so that the minds and hearts of the race may be changed and the unhappiness of the world may grow a little less. The philosophy they study makes them see that it is better to remove the *cause* of evil than to remove the innumerable effects thereof. That is why the U.L.T. has its own line of service and does not as a body engage in the type of work others are doing on the plane of action, in the sphere of social service.

And so a handful are engaged in this mighty task of world improvement through self-reform. Those so toiling are sowing seeds which in time will fructify; and, as Jesus is said to have fed the multitude with a few loaves and fishes, so the few who are working to form the nucleus of a Universal Brotherhood are hopeful that around that nucleus accumulations will begin that will end in future years in the practical realization of such a Brotherhood.

THE highest yoga is the control of the mind.

—*Srimad Bhagavatam*

THE ART OF HEALING

MOST of us associate the idea of healing with the physical body. We think of health in terms of the condition of the body, and do not realize that the power that will bring about true healing is the attitude of mind and heart held by the individual—the real man.

Certain fundamental, common-sense principles need to be applied in dealing with the ailments of the physical body. First, we must note that it is an error to think of the body as the supremely important part of the human constitution. The Latin saying, "*mens sana in corpore sano*" (a sound mind in a sound body), is often overlooked. We would go further and say that not just a sound mind but a sound soul is the ideal that should be held by all of us. Our civilization denies the existence of the soul, so how can it conceive of the ideal of the sound soul? It believes in the existence of the mind, so it is capable of admitting a sound mind in a sound body but no more than that. Just as we make a distinction between bodily health and disease, and the mind and its own condition of soundness, so too when we begin to know the true science of spiritual life and the real art of healing, when we realize what the philosophical propositions are, we see that there is as much difference between mind and soul as there is between mind and body. When the soul is active and expresses itself in the body, it sheds its own light on the mind, and through that mind the soul reflects itself on the outer garment—the physical body.

The physical body is but a vehicle of that which resides within it. It is the casket of the soul, the shrine and temple of the soul. Many bodily diseases result from non-recognition of the soul and soul life. The body is used for mere indulgence of animal instincts. Is it not true that people think the body to be all-important because they want to indulge in the pleasures of physical existence? Breaking the fundamental laws of the spiritual life, they bring upon themselves the diseased condition of the body that we find prevalent at the present time. So when the body is ailing, when there are aches and pains, it shows that some law of the inner being has been violated—that disharmony has resulted, and the disturbance shows itself

the physical body. That primary rule needs to be remembered to understand the philosophy behind the true art of healing: that which happens in the body is symptomatic of that which happens in the inner being.

Just as at the present time the body is impure because there is impurity and disharmony within, so too there is strife, war, division in the outer world because there is war, strife and division in each one of us, in his own lower nature. Because the body is used for sensuous gratification and the inner god is not heard and heeded, naturally there is disturbance. When we see misery in the world outside, let us remember that there would be no physical starvation and pain unless there were spiritual starvation in the world of soul and spirit. Because we are devoid of spiritual nourishment, therefore we lack the bread to keep our bodies functioning. This is so in all domains of activity. We must remember the fundamental idea that everything in nature proceeds from within without, and that what we see is only the effect side. Modern science suffers from a serious drawback inasmuch as it takes into account only objective nature and does not know anything of the inner causes of all that is reflected without. If we remember that we want a sound soul in a sound body, and if we take care of our attitude of mind and our soul aspirations, then in the course of time, not today or tomorrow, not in a year or two, but in some future life when the inner harmony is established, it will be reflected in the physical body.

So let us make our body like unto a temple of a living God. At present the body is made a house of prostitution where only lower gratifications take place. The body is neither pure nor impure; by itself it is nothing; as an instrument it must be energized by the principles of our own inner being. So when the god is not expressing himself, the demon is, and therefore all the disturbances come about. Let the soul energize the body and we shall have learnt the true art of healing. It is more than the science of the body; it is the complete system of moral and ethical principles to be applied and lived by each one through his own efforts, so that he may learn how to heal himself.

In the meantime, what are we going to do? Let us take legitimate

steps to alleviate the ailments of the physical body. There are also illegitimate means, and quacks are having a field day. People fall prey to them because they have no true knowledge of the reasonableness or potency of the medicines or systems that they use. Men and women do not rely on themselves but depend on the claims made by others, and they think they are going to escape by some means the calamity they have brought upon themselves.

There are some diseases known as psychosomatic. Can medical men define the psychic nature and its relationship with the higher nature? They recognize, however, that what affects the nervous system is not just physical causes, and therefore certain diseases are called nervous or psychic diseases. Worry, anxiety, morbid imagination and the like are contributory factors. Imagination is the image-making faculty which has a very strong power upon the flexible and plastic body we know as the astral body; and so it is possible that as the result of holding wrong images, or worrying, or harbouring selfish thoughts and feelings, certain physical ailments might manifest and bring about disturbances in the physical body. These are diseases caused by the imagination of the person, by his mind and moral nature.

What would be the legitimate treatment for such diseases? There is only one means of removing that physical disturbance and that is to teach the patient not to worry but to forget about himself. One cannot expect him to forget unless one gives him something to think about other than his puny personality. It is by giving him sound philosophy that the trend of his imagination can be changed, his problems and worries and tensions begin to look paltry to him, and nature does the rest. The normal condition of the body is healthy and not diseased. By removing the tension that comes from wrong emotions, the body's healing power will come into play, and nature will do the rest. But the credit is not given to nature. So let us not be restless or irritable if we are suffering from some disease of the physical body. It does not mean we are going to deny that we are sick; it only means that as a general rule we should not worry too much about ourself; and given time and the observance of the laws of health, the dross will be removed by nature.

There is a different class of diseases—those which have nothing to do with the thoughts and imagination of the present life. A disease is a disturbance in the physical organs, caused by inner disturbance, but not necessarily created in this life. The causes may have been sown in a prior life and are carried over to this life. If we give way to anger, jealousy, etc., we set in motion wrong currents; but the physical body may not be affected immediately; the ripple of effect sometimes takes time to percolate through the body. It takes time for the inner disturbance to reach the body, and until this happens the disturbance is not got rid of and harmony is not established. It is only when it appears as an effect in the form of disease that it ultimately leaves us. These diseases coming to us from the past have nothing to do with our present anxiety or worry or mental attitude. Theosophy says there are legitimate ways to treat such diseases. The treatment consists in stimulating the outward exit of that disease and not trying to push it in. Suppose we have blood impurities as the result of which there are skin eruptions. Are we going to use the drugs that simply suppress the latter, or are we going to help nature to throw out the impurities until they appear on the surface and the blood gets pure? Once we help ourselves to get rid of the cause, we get rid of the disease, but if we just suppress the symptoms, they keep on plaguing us again and again.

There are certain healing systems which just treat the symptoms without investigating the cause. Mental healing, hypnotism, Hatha Yoga practices, etc., push the disease in instead of helping it to take the outward course, thus replanting it for future manifestation. There are laws of healing which if violated rebound upon ourselves.

Healing, therefore, must proceed from within without. We must realize our own responsibility and each one must learn to become his own physician. Medical practitioners should help their patients understand their health problems and go to their root. Instead, they make the patient dependent on them. Spiritual laws teach us to be self-dependent and to work in terms of self-energization. Present diseases are lessons from the past; they are food for meditation and therefore the *Gita* advocates meditation upon disease, sickness and death. It means, not a morbid imagination upon the body and its

problems, but a study of the philosophy, of the principles to be applied in reference to the laws of health which are first and foremost metaphysical and spiritual, then moral, and lastly physical, making this body of ours a temple of the living god. How can we prepare the temple unless we are convinced that there is a god who is awaiting the building of the temple in order to live in it? Such living gods in such temples do exist. They are pure and holy men and they are the true healers of souls. They impart to us true wisdom of a spiritual kind, without which bodily healing is ineffectual. They give us the rules whereby we can make of ourselves sound souls in sound minds in sound bodies, to receive the healing power of their spiritual nature.

ONLY when thinking thus becomes quite humble can it set its feet upon the way that leads to knowledge. The more profound a religion is, the more it realizes this fact—that what it knows through belief is little compared with what it does not know. The first active deed of thinking is resignation—acquiescence in what happens. Becoming free, inwardly, from what happens, we pass through the gate of recognition on the way to ethics.

The deeper we look into nature, the more we recognize that it is full of life, and the more profoundly we know that all life is a secret and that we are united with all life that is in nature. Man can no longer live his life for himself alone. We realize that all life is valuable and that we are united to all this life. From this knowledge comes our spiritual relationship to the universe.

—ALBERT SCHWEITZER

SPIRITUAL WILL

WILL is a power which operates everywhere and in all things in the universe. It belongs not only to man, but to all nature and all life. *The Theosophical Glossary* defines it thus:

In metaphysics and occult philosophy, Will is that which governs the manifested universes in eternity. *Will* is the one and sole principle of abstract eternal MOTION, or its ensouling essence. "The will," says Van Helmont, "is the first of all powers....The will is the property of all spiritual beings and displays itself in them the more actively the more they are freed from matter."...Like all the rest, the Will is *septenary* in its degrees of manifestation. Emanating from the one, eternal, abstract and purely quiescent Will (Atma in Layam), it becomes Buddhi in its Alaya state, descends lower as Mahat (Manas), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, *erotic* desire. Will as an eternal principle is neither spirit nor substance but everlasting ideation.

In man, the highest aspect of Will—Spiritual Will—has its source in Atman. It is "the force of Spirit in action," says Mr. Judge in *The Ocean of Theosophy*, and as such it is all-powerful—the greatest power in man, "hidden, subtle, undiscoverable as to essence, and only visible in effect." Buddhi is the vehicle of that Will. But Will and Buddhi get involved in Kama, and desire becomes the mover of the will and the basis of action. Hence the saying: "Behind will stands desire." It is desire that gives the direction to the will. This interaction between desire and will is one of the most practical aspects of Occult Psychology. Will by itself is a power devoid of moral quality; it is man who adds that quality when he allows will to be operated by desire. So to make our will strong, to make it spiritual, the lower, selfish desires must be curbed and high, pure and altruistic desires must be encouraged.

Spiritual Will exists forever, in each of us, but we need the power to call on that Will, and meditation and concentration can enable us to do this, says Mr. Judge in his article "Meditation, Concentration, Will" (*U.L.T. Pamphlet No. 12*). Meditation and concentration here

mean not just devoting a half hour or so to it, but turning our attention to the Highest Self in us every moment of the day and doing all our acts on that basis. As the *Gita* (IX, 27) says: "Whatever thou doest, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me"—the Supreme Self. It is by this kind of concentration and devotion that we can call on the Will that is ours.

In the Preface to *The Yoga Aphorisms of Patanjali*, Mr. Judge refers to the three fields in which Will operates:

When considered as that which in ordinary life is called "will," we see its operation only in connection with the material body and mind guided by desire; looked at in respect to the hold by man upon life it is more recondite, because its operation is beyond the ken of the mind; analyzed as connected with reincarnation of man or with the persistence of the manifested universe throughout a Manvantara, it is found to be still more removed from our comprehension and vast in its scope. (p. xiv)

The last two fields, which are "beyond the ken of the mind," can yet be glimpsed by the faculty of intuition, to develop which we again need meditation and concentration.

Will is a creative power, forming the man himself and his surroundings. It is the chief factor in the production of every kind of phenomenon, physical, psychic or spiritual. "Faith can move mountains," it is said; only the word "faith" ought to be translated by Will, says H.P.B. (*S.D.*, I, 59 fn.). *Isis Unveiled* gives instances after instances of phenomena produced by the Will (*Ichchhasakti*, working in collaboration with *Kriyasakti*) of the operator. But while in the hands of a selfish or evil person it is productive of Black Magic and hence a curse, when used by an Adept of the Right Path it becomes a blessing. Will can be creative or destructive, depending on the motive of the operator.

One of the definitions of the real Guru, as given in H.P.B.'s article "Chelas and Lay Chelas," is: "one who has brought his carnal nature under subjection of the Will." The would-be Chela has "to recognize in *Atma* the highest ruler in the world of perceptions and

in the Will, the highest executive energy (power)" before he can be taken in hand by a Guru. The same article speaks of the moral battle between the Chela's Will and the current of opposing will power. Though the difficulties on the path of Chelaship are many, and there are more failures than successes, still the encouraging note is sounded: "There is no Impossibility to him who WILLs."

This true Spiritual Will which overcomes all obstacles proceeds from the highest spiritual part of our nature. It gives the direction to our lives and is the creator in us as it is in the universe. There is no power on earth greater than the perfected human Will, before which all Nature makes obeisance and lays bare her treasures.

LEARNING of the human sort is not despised among the highest occultists, even among the Adepts. They use it and acquire it. They accumulate *the record* of the experiences of seers and devoted men of small learning for long periods of time, until a great master of both learning and devotion arises who, by reason of his profound knowledge joined to devotion, can make the wonderful deductions in the possession of The Lodge respecting matters so far beyond us that they can with difficulty be imagined. But this again proves that devotion is the first and best, for these extraordinary Masters would not appear unless devotion had been the aim of their existence.

Without devotion a vast confusion arises within us that has been likened by some to a whirling motion, by others to the inrushing, overpowering flow of turbid waters. Boehme calls it in some aspects "The Turba." It is the delusion produced by the senses.

—W. Q. JUDGE

THE URGE FOR PROGRESS

. . . a man's reach should exceed his grasp,
Or what's a heaven for?

A GREAT truth is hidden in this statement by the English poet, Robert Browning. One might ask: How does a person know that there is a reach beyond his grasp? It is true that he does realize this, or he would never make any effort in any direction. What is it in him that creates this urge for progress—along whatever line? Can it be the result of some memory which he does not understand, or of a germ of thought sown in the past that has escaped from his conscious mind, some word heard at some time, unobserved at the moment, but lying in wait to be brought to life and light?

It is perhaps true to say that the fundamental basis of our urges and aspirations is memory—if we admit that we have been born many times and have died many times; and, further, if we admit, as Theosophy teaches, that, when humanity was in its infant stage, it was taught and its plastic mind was impressed with certain ideas by its Elder Brothers and Teachers—just as a mother or a father teaches and guides a child and impresses on its mind certain ideas. These early ideas, of the far past or of the early days of this life, remain as an undercurrent throughout life and lives, and hence the importance of right guidance and teaching in the early plastic stage of a child's life. As a parent's influence lasts throughout life, so the Elder Brothers of the Race are still influencing us with ideas and ideals that are age-old. The Great Teachers of Humanity have come among us from time to time to reawaken in us the same ideas. This is what Krishna points out in the *Bhagavad-Gita*, where he says that he incarnates "from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." It is interesting as well as saddening to see how often these same ideas have to be repeated, for only the few recognize them and begin to change their lives in accordance with them.

One of these ideas is that of the possibility of attaining perfection as a human being. As Sir Edwin Arnold puts it beautifully in his

Light of Asia:

Higher than Indra's ye may lift your lot,
And sink it lower than the worm or gnat.

We can reach the Heart of Being which is "celestial rest," we are told, but it can only be reached by self-effort. We do not begin the effort until we have acquired the knowledge of the origin and meaning of suffering and sorrow, not merely our own sorrows and sufferings, but those of all. When we suffer, or see the suffering of others, we either struggle to relieve ourselves and them or become apathetic and stagnate. It is here that the vista of life opened before us by the Buddha encourages us, and the radiant sun of hope begins to pour its rays on us, giving us heart to move towards the new and greater vision. But, as in all things, obstacles begin to appear, to be at first just brushed aside as of no importance. Unfortunately, they rebound on us with added strength; or we rush to overcome them and bruise ourselves in the process. We begin to despair, and, as we do so, the vision of hope seems to recede from us.

This was the case with Arjuna in the *Gita*. His vision before the actual battle was that of glory and conquest, rightful conquest. Preparations for the war were made; all was in readiness and the time came for the battle to commence. With the flight of arrows he suddenly saw what that battle meant. He realized that he was going to be hurt or killed, not by the weapons of war, but by the price of peace, a peace without friends and relations with whom to enjoy it. He faltered and said to Krishna, "I will not fight."

So with us when we start towards an ideal. We do not count the cost beforehand and we give up in despair and turn to an easier target, a more easily reachable ideal. Hence we see the necessity for the signposts of ideas laid down by the Teachers age by age.

The great message of Krishna is the unity of all, for He is the Ego seated in the hearts of all beings, and all things exist in Him. He is the All, but all are not cognizant of this fact and hence many fall away from the path of conscious union with Him.

The first teaching that Krishna gave to Arjuna was suited to arouse him from his despondency, a condition of his emotional,

personal nature which led him to apathy. It therefore dealt with his forgotten duties, the duties of his birth, of his caste and position. He was a soldier and had to be an example to others, fulfilling his duties or his *dharma* with neither despondency nor arrogance. He was shown that his sympathy was misplaced and that he was suffering from the delusion that by his actions he could destroy others. He was shown that in his arrogance as a human being—and we are in the same position today—he had thought that he was going to kill others, and that thereby he would incur sin. Krishna reminds him that he cannot kill the spirit of man; he can only destroy the bodies of men. Also, as his cause was righteous he should understand that all engaged in the battle had been called there by their own Karma, and whether they were killed or not depended on their own individual Karma. If, therefore, Arjuna could detach his personal feelings from the fight and become as impersonal as the weapons he used, he need have no fear of wrongdoing. But, if he neglected his *dharma*, then indeed would he incur sin.

When Arjuna had controlled his emotions and was ready to listen, Krishna began to teach him the knowledge of life as given out by the then current philosophies, but He ended every discourse on the same theme—whatever else was done, Arjuna must remain devoted to Him. This devotion was to be based on an understanding of the difference between the Supreme Spirit and the passing desires, passions and senses, which had to be controlled. When this had been done, Arjuna was to control his mind. While he was doing this he had to keep in mind that discrimination was greater than mental knowledge, and the Supreme Spirit was greater still. Therefore it is that devotion to the Supreme Spirit has to be cultivated. He is thus led on to greater and greater depths.

During this process he learns that a stage is reached when that faith which destroys doubt is essential, but this faith must be built on knowledge and can only be attained when passions, desires and mind are controlled and the realization has begun to dawn that there is that in him which is above them. The spiritual knowledge which he seeks shows him that man can assimilate himself with the Supreme Spirit not only after death but also during life, and

therefore meditation is necessary.

For such a disciplined man of meditation, who has his heart fixed on Krishna as the Supreme Spirit (not merely as friend), opens the path of illumination, the path which brings the understanding of the ALL, the unveiling of the Royal Mystery. It is this unveiling that brings the understanding of the words "the unity of all" and the knowledge of what makes the ALL a unity, namely, the all-pervading Spirit of Krishna. To worship That, to serve Him, to have mind and heart fixed on Him, will bring about the desired union.

But Arjuna is not yet illuminated. So far everything has been just words to him, and he wants to know in full Krishna's powers and divine excellences. Then Krishna enumerates the chief of His divine manifestations: He is the Ego in all beings, the chief among the gods, and the chief of all the kingdoms—the essence in all things. But He asks what Arjuna has to do with all this knowledge, for, "I established this whole universe with a single portion of myself, and remain separate."

So far Arjuna has followed him with his mind, but he is not satisfied. He now wants to see the Divine Form of Krishna, His inexhaustible Self, not yet realizing that without his spiritual eyes being opened he cannot see it, any more than he can see with his physical eyes that Krishna, standing before him, is Himself the Wise Man, a description of whom Arjuna had asked for in the second chapter. To enable him to see the Universal Form, Krishna gives him the Divine Eye, and its effect on Arjuna is striking. He is full of fear at this Vision, as he had been when at the beginning he had tried to visualize the results of the battle to be. He is horrified at the realization that death and destruction are also a part of that radiance which is like "a thousand suns rising together in the heavens." This splendour and majesty are difficult for him to grasp and he begs to see again Krishna in his human form.

Krishna in human form: *there* is our particular help today when the word Brotherhood is on our lips and weapons are in our hands. Poets have sensed this universe as merely an outer covering of the Divine; they have sensed the One Life flowing through every form. But the source of that Life has been lost as an actuality or as a reality

and we have failed to see that it is this Divine Source that links together the many forms of matter and intelligence that make up a universe. Yet the union of man with that Divine is one of the visions or ideals given and repeated through the ages in different forms.

The Buddha spoke of the One Life and said that it is reflected alike in the stars and the dewdrop; the milk of the mother which feeds and the sting of the snake which kills are also the workings of that One Supreme Power pulsing through all manifestation. It is we ourselves who make our lives sorrowful or blissful. Each must save himself; no God or Supreme Power can do this for us, for the same Supreme Power is in us as in the rest of manifestation and it is that which we must use. He said that the merging of individual selves in the One Great Self could be attained as he had attained it, and he gave the method to be used.

First, man works with the law of Karma and avoids suffering because he understands the law and achieves his aim, the attainment of *Nirvana*, for all his debts are paid and he is free. But here comes the major glory of the Buddha's teachings, as exemplified by him. What did he do when he had achieved this goal? He gave it up in order to remain with suffering humanity. That is the vision glorious for all mankind. As beautifully expressed in the *Book of the Golden Precepts*, he answered the cry of all Nature and stayed with it to help, and all Nature responded with joy.

In signs of praise both heaven and earth unite. And from the fourfold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YE, O MEN OF MYALBA.

A PILGRIM HATH RETURNED BACK "FROM THE OTHER SHORE."

A NEW ARHAN IS BORN.

PEACE TO ALL BEINGS.

What is it that makes such a renunciation possible? We are told that it is because the great Illumination, the Vision which Arjuna

had not been able to stand, brings in time to one like the Buddha a realization that the individual self is so closely linked to the whole of manifestation that to go away and leave those now suffering unaware of the Law, or struggling along unaccompanied, is the essence of selfishness.

Long before the goal is reached, we, who are in the position of Arjuna, have to learn to act with discrimination based on the knowledge we have. If our action is wrong we shall learn, for we shall meet the same circumstances again and again until we act in accordance with the law of Harmony and of Love. Without grasping a little the Oneness of all Life, we can never practise brotherhood, the brotherhood not only of mankind, but of "gods," men and all Nature. Our contact with Nature has, because of the oneness of Life, to be in the nature of help. "Help Nature and work on with her," says *The Voice of the Silence*. Instead, today, we go on the basis that present needs require present methods. But the future is long and we shall meet the effects of our present actions. It is therefore very necessary that the ramifications of this teaching of the Oneness of Life, the goal to be attained and the methods of attainment, be grasped mentally in the context of reincarnation, and the relationship of every point in space to every other point in space be seen.

It seems an unattainable task. But the how of it Krishna taught us, Buddha taught us, Jesus taught us—to mention but some of the great Teachers, and if we remember that

... a man's reach should exceed his grasp,
Or what's a heaven for?

—though we may be despondent at times, we can revitalize ourselves by facing the Vision Glorious and studying the way to understand it.

Greatness lies not in being strong, but in the right use of strength.

—HENRY WARD BEECHER

IN THE BEGINNING

THAT which goes through the process of evolution is the Monad. Mr. Judge in *The Ocean of Theosophy* calls it the germ of self-consciousness. It is Life in manifestation. The term "Monad" has been used as if it were a differentiated something, but H. P. Blavatsky says it is used for convenience only, that it would be better to say the Monad is *Life manifesting* in the mineral kingdom, in the vegetable kingdom, in the animal kingdom, and so on.

In the lower kingdoms, the "Monad" is like a wave in the ocean of life. When the human stage is reached, there is a self-conscious Monad; the germ of self-consciousness has ripened. It is not fully aware, yet it is aware of itself, and awake; that is so with each one of us. The Monad in the human kingdom is that ripened germ or sprouting germ of self-consciousness, that which wells up in each one and says, "I am myself." The lower kingdoms are like grades in school through which life passes, to finally differentiate and act as a self-conscious Ego in the human form.

Evolution or manifestation begins in Spirit, not in matter. "Spirit" is a collective or universal term for *consciousness*; but that which issues from the pure essence of the universal Over-Soul has no *self-consciousness* of its own. *The Secret Doctrine* makes a graphic statement of the very beginning of Evolution. It calls the beginning "the descent of souls"—conscious and unconscious atoms.

We are told about the obligatory pilgrimage for every Soul through the Cycle of Necessity in order to garner experience. It is the finite which constitutes the experience; it is the Infinite which *has* the experience. Each one of us is both the finite and the Infinite. As the perceiver, we are the Infinite; we are forever unchanging. Each one can perfectly well answer that our experience constantly augments; there is no end to the growth of Soul, if we use the word "Soul" in the meaning of experience. The highest form of experience is Self-realization. The time must come, then, when an individual realizes that in him and in everything else are both the finite and the Infinite, and that all finite or manifested existence has but one

object—an ever-increasing realization of the nature of the Infinite, which is All.

How is self-consciousness developed? It is quite a wonderful thing to think of a human form, to recognize in one form all that there is in Nature. The human form represents a sample lot of the whole of Nature. Only through and in such a form could self-consciousness well up; it is a fitting instrument for a self-conscious life. In such a form, through such a combination of instruments, the individual can stand aside and look at himself; that is what self-consciousness means. The beings below man represent varying degrees of consciousness and intelligence, but they are like beings in a "state." Their range is that state of intelligence, that state of consciousness—there is no individuality there.

There is an incipient individuality as far below as the vegetable kingdom; but not until the human stage is reached through natural impulse—the great give-and-take of Nature, with the higher forms of intelligence clothing themselves in the low ones and thus impressing them—only when the human stage is reached, is a universal instrument available, one that could be made universal because the whole of Nature is represented therein. Then there is a fitting instrument for the use of the self-conscious human being.

Think how it is with ourselves in a dream. In a dream we *are* the state, ordinarily speaking; we are involved in the state; but usually, we cannot step aside and look at ourselves. We can think of that, then, as representing a state of consciousness. But in normal wakefulness, we can examine our works, our thoughts, our feelings, our attitudes—step away from ourselves and look it all over. That is self-consciousness. Evolution means the expansion of that. Finally, not only is the universe our instrument, but we *know* it is. The consciousness of any being in it is, if we like, *our* consciousness, without our losing ourselves or our sense of self.

What is it that comes up through the lower kingdoms and acquires individuality? In other words, were we ever animals, vegetables, minerals, elementals and what not? According to the First Fundamental Proposition of the Secret Doctrine, this is a Universe of Life, no matter what kingdom it is. Now, lives exist in

a state of unity; lives exist in an unorganized state; lives exist in an organized state; these are the three classes of lives or souls or monads. So, then, if we use the words of the Third Fundamental, there is a "spiritual Buddhi," or a purely "divine Soul," in every atom of dust, just as much as there is in the greatest Mahatma, because it is a life, beginningless and endless.

No principles of manifestation are active in the purely spiritual Buddhi. After endless transmigration through induced activities, one principle of action wakes up; it was there latent all the time—it could not have been aroused if it had not been there. But, from the manifested standpoint, it had no existence. After a while, two principles of action are aroused; after another while, three elements of action, and then we have the mindless man.

It is Life which travels through the kingdoms in a given state, with no activity whatever, any more than there is mobility in any material object. The object is not active—but we can move it around. The air is not active in any conscious sense, but we are using it constantly, and in time that which we call air will have one element or principle of action of its own. Now, when three principles of action have been developed, we have the highest form of matter; then it is possible for another kind of induction to be set up. A life or soul in which all seven principles of action are active, can coalesce with it or incarnate in it, and then we have a human being.

So it is Life, *Life unorganized*, which moves from below up, and when finally three principles are active, it means an organized life, but with no consciousness of Self. The fully organized form of matter makes it possible for a spiritual Soul—that is, a self-conscious being, call it a reincarnating Ego—to enter incarnation. Then we have once more a seven-principled being here on earth. But so far as the lower principles are concerned, it is induced action; so far as the higher principles are concerned—the Ego—it is *will* action. In time this Life which constitutes what we call our body, the cells of our body, the molecules of our body, the atoms of our body—whatever we choose to call them—will have all the principles of action waked up, and when this obtains, we have the human being. After that, the progress is of necessity *self-induced and self-*

devised.

Evolution, in the sense of the initiation of a period of universal manifestation, must necessarily proceed from the collective action of all the spiritual beings; but evolution, as applied to the individual being, at once calls for self-induced and self-devised exertion. It takes no effort for any being to move with the mass, no matter in what direction the mass may be moving—up, down, or otherwise. The effort comes in when the individual desires to pursue a course which is at variance with that pursued by the mass, and that is in the fourth stage of evolution.

H.P.B. tells us over and over again that, in attempting to consider these things, we have to depart from the methods of study and education that we are all familiar with in everyday life, and that we learn in our schools. She says that, since Theosophy in its origin deals with states of consciousness higher than the human, and with forms of matter more refined than any that we now know anything about, it follows that the only way for us to gain the clear perceptions and conceptions which are necessary is through analogy and correspondence.

If man is, as she declares, the microcosm of the great macrocosm, then when any statement is made, our business is to search within ourselves to see some activity, some motion, some experience, some relativity in our consciousness which will fit the description given in regard to other states and forms of life and being. She declares that this is the only Ariadne thread which will lead us out of the labyrinth of misconception in which man is involved. It is astonishing to try this principle on ourselves, and, after reading a particular statement of the philosophy, say, "Now, if that statement is true, there is that in me which I know, which I can identify, which corresponds to it. Let me find it." There is that in the working of everyday human consciousness which is analogous to, and corresponds with, everything taught in *The Secret Doctrine*.

Our efforts, self-induced and self-devised, are checked by our Karma. This might seem to imply a sense of limitation of the power of free-will. If there were not a limitation to free-will or any other kind of will, how could there be will at all? If there were not a limit

to manifestation, there would be nothing but that which is Absolute. We have but to think to see that this is so. Our conception of free-will is actually a conception of will, but under a misleading guise. Our conception of will is causation without resistance. That is, we think we can set up any causes we please, and can pick the results that please us—kicking overboard the results that do not gratify our taste. But we all know that we get *both* kinds of results.

Everyone has will, for will, primarily, is the power of selection, nothing else. Of two things, we choose that which to us appears better or dearer. So does an atom; so does everything and anything. Will, then, in the sense of the exercise of the power to perceive, is absolutely universal—everywhere and in everything. Will in the spiritual sense could only mean the will as applied to one's self. If we perceive a course of action that is better than our present one, let us pursue it. But generally we perceive that which is better for *the other fellow* to do, and try to make him do it. That is our conception of will; it is the scientific conception and the religious conception—it is called the will of "God."

If we take all these words which carry an occult value because they have a fundamental meaning, and then rigidly make our own definition of those terms in the light of Theosophical teachings, we shall be doing for ourselves precisely what H.P.B. does in all her writings. It is perfectly amazing in going through *The Secret Doctrine* to see with what scrupulous, constant and universal assiduity H.P.B. herself defines every term she uses. Now, if we read her definitions of will, and her statement in regard to the First Principle—that is, her statement in regard to the four presently manifested aspects of the First Principle—we can see how carefully she has expressed what she means in so far as the limitations of language permit.

If we would compare her definitions of terms with those in the dictionary or with popular usage and understanding, we should often see that the two definitions are antithetical. Almost invariably, her use of the most common words is exactly the opposite of ours. Take, for example, the word "matter." Matter has no consciousness of its existence; it is we who have the consciousness of its existence,

and we name that consciousness, to ourselves, "matter."

An "independent conscious existence," or self-consciousness, or individuality, once acquired, can be maintained by the individual himself, regardless of whether bodies come or go; regardless of whether universes come or go. It is a combination of intellect and will. We are self-conscious, but only in a limited way. We lose our self-consciousness every night when we go to sleep and we pick it up again in the morning. So it is as if we "died" at night and re-awoke every morning, just as at the time of our birth. Our self-consciousness is objective; it cannot be complete, so long as anything can even temporarily interrupt its continuity.

If our consciousness were like the Mahatma's, it could not be interfered with by sleep or even by death. The continuity of consciousness means Life plus Will, plus knowledge or understanding, and that means the control of memory, so that memory becomes a faculty like our physical sense of sight—we can exercise it or refuse to exercise it, at will. No matter what we wished to look at, we could look at it, and if we wished to stop looking at it, we could stop looking at it. Memory is only a form of perception, that is, the power of seeing. There has not yet been acquired in matter the full self-consciousness that sooner or later we all must acquire in matter. We have it on the plane of Spirit; we lose it every time we leave the plane of Spirit; we need not, but we do.

IN our race and generation the one "temple in the Universe" is in rare cases—*within* us; but our body and mind have been too defiled by both Sin and Science to be outwardly *now* anything better than a fane of iniquity and error. And here our mutual position—that of Occultism and Modern Science—ought to be once for all defined.

—*The Secret Doctrine*, II, 651

THE PRINCIPLE OF PUNCTUALITY

HOW is it that some people are firm yet gentle, kind though just, always serene, always patient, always finding time to help others yet never in a hurry? The majority, on the other hand, are gentle sometimes, firm at other times; weak sometimes, hard at other times. They are kind to some but not to others; when they have work to do, they are impatient at interruptions; they hurry to get to work and to get it done in order to pass on to the next job. There is always so much to do and so little time to do it! They are impulsive when they should use discrimination; slow when they should be aware of the fleeting time.

Let us make a fundamental approach to this question. A knowledge of Time, in Eternity-duration, is necessary. Once we grasp that, we never hurry. Hence one of the first things we need to learn is punctuality, which is a recognition of the fact that there is a right time for everything in life. But how to learn to be punctual?

Why is it that some people are never late? The answer is simple. They are punctual by force of habit. Habit is the building up of an attitude towards something that results in its working almost without conscious thought. We train our fingers to write, our feet to walk, and then the rest of our life we are able to write and to walk without conscious thought. How was this achieved? By constant practice for months and months, the habit was established. The little "lives" that make up our vehicles of matter have been trained to do a certain job; our higher mind has given them a noetic impulse; therefore they are habituated to act in a certain manner. So punctuality can become a habit by constant practice, until in time we find that we cannot be unpunctual!

Sometimes life itself makes us form this habit—if we are late for work we may lose our job. Sometimes our sense of duty towards others makes us punctual. Sometimes we are moved by baser motives—we might lose something if we are unpunctual!

By the law of analogy and correspondence we can learn to apply this principle of punctuality to all the virtues, and we see that there is a right time for practising these also. There is a time to be gentle

and a time to be firm, and a time to be both at once. To determine what is the right time—that is, the time at which any action will produce such repercussions in the environment as will be beneficial all round—discrimination is needed all the time. If we hurry we may choose the wrong moment; if we delay we may lose the right moment. If we realize that duration eternally *is*, then we can neither hurry nor delay, for our thought-emotion is not fixed on the *doing* of an action but on the right performance of action. Hence we see that knowledge is necessary in order to perform the *right* action, in the *right* way, at the *right* time.

One might say that a habit or a virtue, even if acquired by practice, will not be so assimilated as to become a portion of oneself, but will remain a kind of possession. How can one *become* it?

Let us make a synthesis of our knowledge. What is life for? What is the goal we strive after? How is it attained while still in a body? By always keeping the goal in view and striving to reach it, we alter the character of the "lives" that make up our physical body and brain as also our inner body, and put them under our control. Once these lives are controlled, we shall have gained control also over Nature's forces, and freed ourselves from matter while retaining the power to use it. We shall have given a noetic impulse to matter, and thus made our vehicles perfect instruments, and Nature our "material ally, pupil and servant." "One common vital principle pervades all things," and we shall be in a position to control it. That is the aim and goal of the human kingdom.

It will be a long journey. Any end achieved is merely the beginning of a further achievement. The brook flows into the river, the river into the ocean, the ocean water is drawn up into the air by the sun and forms clouds, only to be dropped down again, drop by drop, upon the thirsty earth. What is *time*? Eternity. There is no such thing in reality as past, present and future. Is not the very unending nature of life an opportunity and a hope? To learn as we go on, gives joy, purpose, satisfaction.

A MAN OF VISION

MADAME Blavatsky, in the Conclusion to *The Key to Theosophy*, visualizing the future of the Theosophical Movement of the 19th-20th century, has stressed the necessity for student-workers to acquire "unbiased and clear judgment," in other words, true vision, for carrying out Theosophical work successfully in the decades to come. Why did she do so? Because she knew how great was the responsibility of sustaining the most serious movement of the age throughout the whole cycle, how important was the Message she had brought, and how much the world needed it. Students of her own time as well as those who came after, not heeding the wisdom of her words, went astray through personal ambition followed by personal disagreement and strifes.

After waiting and watching patiently for years, seeing the need for rebuilding the great Movement out of the prevailing conflicts and chaos, according to the original impulse and the original plan, a man of vision, Robert Crosbie, set to work and, with his own first-hand experience of Theosophical work in America under Mr. Judge, almost single-handed and without funds started the United Lodge of Theosophists. It was on February 18, 1909, that he founded the Parent Lodge in Los Angeles, U.S.A., and he continued to work till June 25, 1919, when he put aside his mortal coil. With his vision splendid he separated himself from all Theosophical organizations. With his vision splendid he framed the Declaration of the United Lodge of Theosophists along impersonal, universal lines, remaining staunch and loyal to the great Founders of the Theosophical Movement. More than half a century has gone by since then, and students belonging to the various Centres of the one United Lodge of Theosophists, united by a bond of similarity of aim, purpose and teaching, recognize their debt of gratitude to this man of vision for pointing out the right path. Had it not been for his vision, his devotion, his steadfastness and courage, the true Teachings of Theosophy would have disappeared from the public world, H.P.B. and her Message would have been forgotten, and humanity would have been the poorer for want of true light and guidance

along the spiritual path.

What does it mean to be a man of vision? In the ordinary sense, vision means the power of sight; from the spiritual point of view, it means soul-sight, seeing within and beyond that which is perceived by the physical eyes, through right understanding. It is not seeing things invisible, that others do not see, but "the right perception of existing things, the knowledge of the non-existent," as *The Voice of the Silence* puts it.

In the *Yoga Aphorisms of Patanjali* we read: "The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas" (II, 20). It is after long and arduous struggle on the part of the human soul, the self-conscious thinker, to unite itself with its Divine Parent that the truth of this is realized. In Adepts, because Buddhi and Manas are permanently united, real vision or intuitive perception is fully developed. In ordinary mortals, there are only occasional flashes of true insight and inspiration; their thinking principle is dragged down to the plane of passions and desires and sense inclinations, and so their vision is beclouded and blurred. As Patanjali states: "When the understanding and the soul are united, then self-knowledge results." And in commenting upon this verse Mr. Judge points out: "The self-knowledge spoken of here is that interior illumination desired by all mystics, and is not merely a knowledge of self in the ordinary sense."

The blending of mind and soul is also recommended by *The Voice of the Silence*. It is necessary for all aspirants on the Spiritual Path to gain spiritual vision and discrimination, to think and act noetically, and, instead of following impulses from outside, always to seek inner guidance and to act from within, after checking with the holy writ so as to make sure that the right course has been taken.

Robert Crosbie had inner illumination. He wrote and spoke as a man of vision. He had courage undaunted and also true humility. Never did he proclaim, "Behold, I know"; but, following in the footsteps of his illustrious predecessors, always and ever in true humbleness he uttered, "Thus have I heard."

IN THE LIGHT OF THEOSOPHY

Some of today's scientists are admitting that science and spirituality are not as separate as once thought. The awareness of this relationship, says Rolf Sattler (Biology Department, McGill University) "is important for the further evolution of humankind and our planet Earth." In his essay published in *Holistic Science and Human Values* (Transaction 4), he states:

If spirit is opposed to matter, a dualism arises and thus spirituality becomes fragmenting as is characteristic of mechanistic materialism. To cut through this "spiritual materialism," one has to go beyond dualisms such as matter-spirit, embracing reality in its undivided wholeness, which evokes a sense of reverence and awe so that the experience of wholeness and oneness becomes holy. It is significant that the words "whole" and "holy" are etymologically derived from the same root. Thus, to many native people and other profoundly spiritual men and women the whole universe is sacred.

In spite of the strong tendencies of fragmentation there are also more holistic threads in the fabric of modern and especially postmodern science. It is through these holistic aspects that science is beginning to come closer to spirituality. This rapprochement is noticeable at the unorthodox fringes of many sciences such as physics, chemistry, biology, medicine, psychology, psychiatry, and sociology. Accordingly, it can be illustrated at the levels of atoms and subatomic particles, molecules, cells, organisms, populations, species, ecosystems and beyond.

It is well known that physics has moved towards a recognition of wholeness and oneness. According to Bohm, there is an implicate order underlying the explicate order. We are used to thinking in terms of the explicate order which is the world of separateness as manifested in particles and entities. However, this separateness vanishes in the underlying implicate order in which we find "undivided wholeness in flowing movement."

In biology...a similar conclusion can be reached: underneath the apparent separateness of cells, organisms and other entities is unity. This means that cells, organisms and other entities do

not ultimately exist as separate units, but are integrated into a more inclusive whole. From this point of view, there is no thing such as a cell or an organism. Obviously nothingness and oneness are only different verbalizations of the same underlying unity....

Now, integration and oneness extend beyond individual species, since species as individuals are not separate entities but continuous in time and space. They have evolved from each other in time and they are integrated into an ecosystem. Ecosystems in turn are integrated with each other and the Earth so that according to the Gaia theory the whole planet Earth can be seen and experienced as an organism or a system of a higher order. Since our planet is integrated with the universe, the ultimate oneness encompasses the whole universe. Again, this holistic view can have profound consequences for our consciousness and behaviour.

Sattler goes on to say that basically everything is one. His own research in plant morphology has shown that there is no separation between the plant and its environment. Since we are part of the plant's environment, we too are integrated with the plant. This holodynamic view indicates the illusion of separateness as also the impermanence of everything.

Such holodynamic realization [Sattler concludes] has profound consequences for everything we think, feel, and do. Although we may continue to focus our attention on specific things, we realize that ultimately there is no-thing. Therefore, everything is seen in the perspective of the whole and the holy....

Science, at its unorthodox fringes, has become increasingly holistic and holodynamic, thus approaching at least to some extent the recognition and experience of oneness that is central to spirituality. Furthermore, spirituality as reflected in the transformed consciousness of an increasing number of practising scientists, is enlarging the scope of scientific observation and theorizing. Thus, science and spirituality, although different in many ways, are also related.

Such pronouncements by men of science reflect the modern

revolution in scientific thinking. They remind us of the *Secret Doctrine* prophecy that in the 20th century portions, if not the whole, of the teachings of the Occult Sciences would be vindicated (*S.D.*, II, 442). In the 21st century, even more is expected. There is really no conflict between science and spirituality. The partition separating them is slowly being dissolved. They have their meeting-ground in the recognition of the One Life, the One Divinity, in and behind all objective manifestation, and in the very perception of the majestic working of immutable Law.

In the last couple of decades, archaeologists have done a fair amount of digging in the Sahara and have found remains of settlements from the region's greener days. Time was when the Sahara was a fertile savanna with lakes and rivers, and was teeming with animals and people—people who were agriculturists and cowherds, who built houses with stone foundations and hearths, and who carved in a distinctive style. That region now gets less than two-tenths of an inch of rain. Did the loss of that ecosystem lead to the rise of ancient Egypt? And will the sands of the Sahara be covered with green again?

Hans-Joachim Pachur, a geographer at the Free University of Berlin, has been exploring the Sahara for the last quarter century. *Discover* magazine (January 2000) highlights his work and describes the region as it once was:

Pachur believes the Sahara then was an Eden. "People did not experience this region the way we do, as a hostile environment," he says. "For them, it provided enormous possibilities to blossom." On rock walls west of the Murzuq, or in the Gilf Kebir highlands of southwestern Egypt, the Saharans carved and painted scenes from their lives. They depicted themselves driving cattle, hunting, and swimming, or sometimes just sitting around drinking.

But then the climate began to change, and the desert came. It began sometime after 6,000 years ago. Within just a few

centuries, a gentle fertile region the size of the United States was transformed into one of the harshest, most barren places on Earth. The Saharans had to leave. Many must have migrated east into the valley of the Nile, their closest source of water. That exodus, some archaeologists think, may be the event that triggered the rise of the pharaohs in Egypt a little more than 5,000 years ago. Eden gave way to one of the planet's great civilizations.

What turned the Sahara into a desert is still being debated. Climatologist Martin Claussen says that ultimately what keeps rain from falling on the Sahara is a lack of plants, for vegetation has an influence on climate and attracts rainfall. At some point enough vegetation had been lost, enough bare ground exposed, and barrenness began to spread like wildfire. "Suddenly things went downhill very rapidly," observed Claussen. Within a few centuries the cool moist soil became sand.

The message for us is that feedbacks in the Earth's climate have in the past produced abrupt climate changes that disrupted human societies tremendously—and we are not yet capable of predicting what changes lie in our future.

Recent discoveries in the Sahara region corroborate what H.P.B. wrote in *The Secret Doctrine* in 1888:

There was a time when the whole of the Sahara desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the desert of Shamo or Gobi. (II, 405)

There might yet come a time, Claussen believes, when the desert will again become fertile land.

How much the interconnectedness of life matters in the Earth's systems is the theme of Bittu Sahgal's editorial comments in *Sanctuary Asia* (April 2000):

Everything is magically linked. The swell of the oceans, cells and molecules, insects making insects...and the heavy silence of

a noontime forest. Everything is connected.

Scientists call the magnificent hum of life around us biodiversity...and virtually everyone alive now admires the wondrous lifeforms that flash at us through television screens or the pages of an increasing number of print and Internet publications. Very few people, however, fully comprehend just how the quality of their own lives is determined by the buzz of bees, the silent padding of an anonymous tiger, the soft flight of a moth or the migration saga of the blue whale....

At another level, after a period of denial, the economic system seems to have accepted the inevitable. Mudslips in Mexico, starvation deaths in sub-Saharan Africa, floods in Bangladesh, forest fires in Indonesia, cyclones in Orissa and melting snow caps and glaciers have convinced most economists that economic collapse is the hand-maiden of ecological collapse.

We need to remind those in whose hands the short-term future of the earth lies that protecting ecosystems improves the quality of life of millions, that forests feed and protect people by regulating hydrology, that only a healthy biosphere can guarantee jobs and livelihoods and that investing in safe energy alternatives is the way forward. More than ever before we need to insinuate into everyone's reality the acceptance that protecting the planet is good for both the earth...and the earth-dependent.

A *Sanctuary* report on the biodiversity of India, published in the same issue, concludes that "diversity and equilibrium, within and between species, are keys to the survival of the earth as we know it." Everything fits like a massive jigsaw designed for life. Yet the destruction of our natural wealth continues apace.

A surprisingly large number of infants born each year are hermaphrodites—those who cannot be classified as male or female. *Discover* magazine (January 2000) focuses on one such baby, Emma McDonald, who soon after birth was "fixed" surgically and turned into a female. For decades surgery has been resorted to in such cases, but now parents wonder if their children should not be left untouched. Of late, a debate has been raging on the issue and

ethical concerns are being expressed.

Emily Nussbaum writes in *Discover* under the title "A Question of Gender":

Intersexuality, in a variety of forms, occurs in about one of every 2,000 births—about the same proportion as cystic fibrosis. Sex, in reality, is more than the simple blueprint learned in high-school biology—XX for female, XY for male. All embryos are identical for the first eight weeks of gestation, and then several factors nudge the infant toward male or female development. But some embryos step off track. The cause can be chromosomal or hormonal....

One thing all intersexual children have in common, however, is that modern medicine regards them...as a "social and psychological emergency." Surgeons typically perform plastic surgery early on to protect the child—and, not incidentally, the parents—from any sense of ambiguity. Nearly all intersexual babies are assigned to be female, because the surgical techniques are better....

The Intersex Society of North America, an organization that has grown to 1,500 members, lobbies against unnecessary genital surgery on infants and...advocates a noninterventionist approach: No surgery unless medically necessary and full disclosure to parents and ultimately the child...With therapy and a supportive family, an intersexual could make his or her own decision whether to choose cosmetic procedures—or not....

Will Emma grow up to be one of the well-adjusted women the doctors have told Vicki [Emma's mother] about? Or will she regret the surgery—identifying as male or feeling sexually damaged?

Emma and others like her are vestiges of an earlier evolutionary era when separation into sexes had not yet taken place. According to Occult teachings, the earliest humans were of no sex; then they altered into hermaphrodite, and lastly separated into male and female. This separation of the sexes took place over 18 million years ago. (*The Ocean of Theosophy*, pp. 29-30)

It needs must follow that the method of reproduction in earlier

times was not what it is today. The successive stages—self-division, hermaphroditic reproduction, and finally bisexual reproduction as we have it now—must have gone hand in hand with the growth of individual consciousness, and must have merged into one another. Full bisexual reproduction came into effect in the middle of the Third Race, when the *Manasaputras*—"mind-born Sons"—incarnated in the hitherto mindless bodies. Moreover, it would appear that the ancient method of self-reproduction will at a future time again be in vogue, representing the perfection, in the individual, of racial evolution. (Cf. *The Secret Doctrine*, II, 118-19, 132-33, 184, 657-60.)

The following item from *Health and Nutrition*, February 2000, illustrates how some ancient beliefs are returning today in a new garb and are gaining corroboration from modern science:

According to Native Americans, everything on the planet has a spirit. They believe that the earth and its animals, plants, and rocks are all living beings. So, too, water, fire, lightning, wind, and air. And, to believers, we're not just part of everything that surrounds us—we're actually kin to it all. So when an Apache Indian gathers herbs for medicine, hunts animals, harvests plants for food, or turns on the tap for water, he does so with respect and gratitude.

Guess what? Science is beginning to confirm this theory. In the past few years, a new area of study called environmental psychology has emerged, which is devoted to the environment's impact on our health. Its scientists, called environmental psychologists, examine the relationships between people and their physical surroundings. The results of several studies confirm what Native Americans have known for centuries: Viewing natural scenery affects the para-sympathetic nervous system and calms people who are under stress. Which is why even a quick trip to a park can restore serenity to people who are feeling stressed.
