

**THE
THEOSOPHICAL
MOVEMENT**

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"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

Vol. 67, No. 1

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OUR NEW VOLUME

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1959.]

The *life* of a movement is largely in its literature, and its literature is epitomized in its magazines.

—W. Q. JUDGE

WITH this issue THE THEOSOPHICAL MOVEMENT enters upon its [67th] year. From its very inception in November 1930, the propelling motive has remained the same, the original programme has been adhered to, the policy outlined has not been departed from. As the future grows from the present, and the past is ever being repeated in the future, so its [66] years of activity just ended are not dead but will reproduce their influence in the years to come.

It is not an ordinary money-making enterprise and has no ulterior aims to forward, but is devoted to the old, old work of repeating the immortal truths of Theosophy, which is neither Eastern nor Western but Universal. In different eras and climes the same truths have been promulgated; and, while the Occident would do well to study Eastern lore, we here in India have to banish the notion that in this country's ancient wisdom and nowhere else can truths of any real value be found. Indians and other Asiatics can learn a great deal from Western metaphysics and mysticism. THE THEOSOPHICAL MOVEMENT is devoted to the broadening of men's minds and to "the unsectarianism that H.P.B. died to start."

We in this age are in too many cases dependent on second-hand

thinking. The ancient method of learning—listening to an aphorism, a *shloka* or a *sutra* and meditating on it till the mind expands, revealing corresponding and analogous truths—is an unaccustomed effort for the modern man. Students of Theosophy must work with and for the race-mind; and, "since this is the age of black on white impressed by machinery," as W. Q. Judge wrote editorially in *The Path* for April 1892, "we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected." What he wrote in *The Path* of June 1892, under the caption "Misunderstood Editorial," needs to be pondered over:

The Editor thinks it to be impossible to say anything new, and all that can be said was published centuries ago by the ancients. He also holds that nowadays there is a thirst for more, more, more articles and books, all repeating the old ideas while they pretend to be giving out original thoughts. Why not read and re-read the thoughts as given? And the reply is that it is not pleasant to take so much trouble; besides, the modern method is not the same; and, above all, we are lazy of mind as well as superficial, therefore there must be constant re-statement. Give out the doctrines found in the *Upanishads* in the old form and they are scouted, but rewrite them with a modern title and it will be considered. Hence while seeing no excuse for the existence of any magazine, the Editor is forced by circumstances to continue the publication of his own, however faulty it may be.

Our rule is ever to repeat: "Thus Have I Heard." That repetition may be direct—reprinting articles by H. P. Blavatsky, W. Q. Judge, Robert Crosbie and others who have repeated faithfully the Message of the Masters and Their Messenger; or it may be indirect—rewriting their teachings of Theosophy in different words but with unchanged meaning and without concern for dissensions or differences of individual opinion.

Being a magazine devoted to the living of the Higher Life, THE THEOSOPHICAL MOVEMENT emphasizes especially the application aspect of our grand teachings. Patient dwelling on philosophical and metaphysical ideas frees the mind from the petty and the

personal, the narrow and the sectarian. But those abstract ideas and truths cannot be comprehended unless a sincere effort is made to elevate the personal man by a scientific and sustained application of Theosophical ethics. Both the head and the heart are vital for a living body, and so also man needs for his soul-development not merely "a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations," or "desultory orations and fine talk," but also practical heart-doctrine principles, ideas and ideals. And these THE THEOSOPHICAL MOVEMENT endeavours to provide month by month, to enable the reader to see the narrow and difficult Path to Truth stretching in front of him.

This Magazine will continue its policy of independent devotion to the Cause of Theosophy, without professing attachment to any Theosophical organization. It holds to Truth as something for which no sacrifice can be too great, and admits no dogma to be more binding than the motto chosen by H.P.B. for the Theosophical Movement of the 19th-20th century—"There is no Religion higher than Truth." Its course has been consistently inspired by the conviction that the prevalence of similar doctrines in the writings and traditions of all peoples points to that common basis of Truth of which genuine Theosophy is the latest restatement. We could well repeat with Mr. Judge:

Some of our readers have wondered what is the end and what should be the watchwords; the end is truth and brotherhood; the watchwords, faith, courage, and constancy. (*The Path*, March 1889)

Truth and brotherhood receive lip-praise from all but are practised by only a handful. The present generation of students of Theosophy is not free from the evils of disunity and unbrotherliness, and yet honest minds and earnest hearts have pressed forward with vigour to further the work, for "the harvest truly is plenteous, but the labourers are few." At this turn of the cycle what each of us needs for his true progress and for the health of his real nature is the ability to stand alone. In the words of Mr. Judge, "Man was born alone, must stand alone, die alone—so he must needs be

strong." People desire to be fed, and those who have benefited by the Teachings want to share them with others, but one of the missions of Theosophy is to awaken in each one the divine urge to acquire a sense of responsibility. W. Q. Judge has asserted:

We implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes. (*The Path*, March 1887)

In the present era, both for non-theosophists and for students aspiring to be Theosophists, food has to be provided. In the pages of this Magazine, the "attempt has been made to present the common sense of Theosophy," but, as was written editorially in *The Path* for March 1892,

sadly enough, many theosophists cease to use their natural common sense when dealing with the movement and its literature. One will say "Theosophy tells me to give up my duties and my family ties, to neglect my friends, and to live in a morbid mental condition," while Theosophy looks sadly on and wonders why men and women will thus misconstrue.

What Mr. Judge wrote in another of his *Path* editorials, that for March 1889, is well worth recalling:

We have no hope of changing human nature now, and, knowing its tendency to materiality, we would never have brought out this Magazine did we not have supreme faith in those Beings and forces controlling the destiny of nations and individuals, well knowing that They will see that these efforts,

made for the cause of humanity, shall not be devoid of fruit. That desired fruit is not money or any material profit, but solely a change in the thoughts and ethics of the people. And we would have all sincere theosophists of the same mind, to the end that they may work unceasingly for the cause of theosophy...without hope of profit or material reward, and, if possible, even without hope of any profit whatever.

Theosophically significant contributions in line with the objectives of THE THEOSOPHICAL MOVEMENT are always welcome and are assured of understanding consideration. Sympathizers with our aims and objects who may feel that they lack the time or the facility of expression or adequate mastery of the Theosophical teachings to write for its pages may be able to give valuable help in other ways, as in sending properly labelled cuttings or drawing attention to articles in periodicals which would be suitable for comment in our pages. All such co-operation will be highly appreciated.

We have quoted Mr. Judge. Turning from him now to his Guru H.P.B., we should like to quote this appeal which she made editorially in *The Theosophist* for October 1881, and with it to greet our readers:

And now is it too much to ask those who have written to us so enthusiastically about the good we are doing...to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber.

UNITY of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

—H. P. BLAVATSKY

THE POWERS OF THE SOUL

ALL who believe in the Soul, naturally believe also in its powers. The powers ascribed to the Soul vary according to people's understanding of its nature. Lack of clear understanding in the matter has given rise, in every era, to different schools of psychology. Our civilization is still immature in the knowledge of true Psychology, in comparison to ancient sages like Kapila and Patanjali. The main function of Psychology is to describe the nature of human consciousness and to define its powers and potencies.

In Theosophical Psychology, which is that of the ancient Asiatics, precise teachings are given on the subject. The first important fact to note is that there is a distinction between the religious life and the spiritual life. Living the life according to the tenets of any particular religion is not living the Life of the Spirit. Spiritual Life is for all; it can be lived by a Chandala as by a *Brahmana*, by a Christian as by a Jew, by a man as by a woman, by the rich as by the poor.

Another point to note is that religious psychology, which has a personal basis, describes Soul-life as something distinct from body-life and mind-life. Going to the jungle, retiring to a monastery or to an *ashram* on some sacred bank—these are the practices sometimes resorted to. Detesting the world at times goes as far as torturing the body. This is what the school of *Hatha-Yoga* psychology advocates. So it is futile to look for light and guidance in different religious creeds. What divides man from man is false religion. Let us look for the source of all faiths, and that alone unites all.

There are two general propositions that Theosophy advances in reference to our subject. First, the development of the hidden powers of the Soul should not proceed along the lines advocated by any particular religious creed or school. Soul-life, spiritual life, begins when formal religious life is abandoned—because in no religion is universality to be found, and the Soul is universal. So that is the negative proposition: when religions fail to satisfy, the dawn of spiritual life is at hand.

The second is a positive proposition. If we need not repair to jungle or *ashram*, where shall Soul-life begin? Theosophy says—just where you are. Soul-life is for all, for each wherever he is. In this connection, we may note that the major movement of Soul-life is turning within: not moving with one's feet to some shrine or temple, but moving with one's mind to the shrine of the Heart. There the personal man with his lower nature must repair—to die.

Under Nature's operations, home is the place where our *tamasic* idleness dies, where our *rajasic* ambition for wealth, fame, power and love becomes purified. There is no better or nobler school for the development of Soul-powers than the home. It is the ideal place to unfold and express the *sattva* or rhythm of life. Soul-life is not the performing of some special deeds; it is the life of performing one's duties, but performing them differently. Shall we then be always tied down by the chains of home life? By no means. The chains will break of themselves and set us free when we have done our "little duties," and when the mind moves towards the heart.

Karma has placed us where we belong; in that place our task should begin. Let us reiterate that that task is not the undertaking of some new duty, but the gaining of knowledge so that our present duties may be performed from the viewpoint of the Soul.

Our basis for the performance of duty is, ordinarily, the personality, *i.e.*, pride and the spirit of separateness. Each one thinks primarily of himself. Fortunately, Karma compels us to think also of those who are of our household, our own family. Our pride often gets the better of our affection; but we do learn something by loving, aiding, serving others. However, we shall never grow spiritually unless knowledge of the Science of the Soul, or Theosophy, is obtained.

Let us not practise anything before we understand the different aspects of the practice. Let us not pray, or meditate, or practise silence, or become vegetarians, etc., till we have ascertained the pros and cons of the practice. How much more of a responsibility it is to teach or recommend to others what to do or what not to do! How often do we arrogate to ourselves the responsibility of guiding others—blind leading the blind, as the *Katha Upanishad* puts it!

Shall we not then advise? Not till we know for ourselves the basis of our advice. Not even a parent has any business to advise without the basis of inquiry and knowledge.

This very factor gives us our first step: Let us recognize that the spirit of inquiry and understanding must replace the spirit of mere belief. We immediately see why and how the home provides a wonderful playground. The problems that arise there are practical problems: What shall we eat? How shall we sleep? What shall we teach the young?—and a hundred other problems in which the Soul plays an important part. In all these home-problems people are generally swayed by mere belief or tradition. For instance, Brahmins are vegetarians because that has been the tradition down the ages. In some communities meat is eaten, but they will not touch beef—again because such is the tradition. Some observe practices of fast, because they are taught to believe in this. How many inquire why it is so? A little Western education and the young man or woman says, "I don't believe in such nonsense! I am going to eat what I like and where I please!"—and he or she evolves into a grosser belief!

The first power of the Soul is the faculty to inquire. The spirit of inquiry is the beginning of Soul-life. Inquiry kills blind belief, passive acceptance of views and practices. Those wanting to know the Soul and its powers must first become inquirers.

The spirit of inquiry develops the primary quality necessary for Soul-life—humility. When an individual begins to inquire, he soon finds out how little he knows, and how much there is to be known.

This spirit of inquiry reveals to him two sources of knowledge: Great Nature and Great Men. At an early stage, he finds out that little minds are not much use to him; next, he finds out that great minds with little hearts are equally useless. He notices that his mental limitations are bound up with his heart-limitations, and observes that all who teach with the mind and not with the heart teach falsely or at best partially. So he seeks Great Hearts, the Great Teachers, and to his amazement he learns that the Buddhas, the Christs, the Avatars, did not come each to establish a separate religion, but came to halt the degradation of religions and to purify

them. The Buddha came to purify a corrupt Hinduism; Jesus came to purify a corrupt Judaism; in our own age, H. P. Blavatsky came to purify a corrupt and sceptical religious outlook prevalent the world over. The spirit of inquiry will take us out of the narrow religious creeds into the free air of Knowledge, universal and impersonal, which every Soul can and should breathe.

It is this spirit of inquiry which compels us to be humble, to turn to the Great Hearts, the Teachers of humanity, and also makes us turn within, to our own Heart. The mind must turn to the Heart. This is looking within, to find the one and only true God. So what we study in books has to be understood by the mind; and further, what we understand by the mind has to be applied and practised—and that is the province of the Heart.

This is the starting point—not embarking on new duties, but doing old duties from the viewpoint of the Soul, whose abode is the Heart. Ordinarily we eat and labour, feel and think, go to sleep and wake up as mere bodies of flesh and blood with senses and sense-organs. We are lacking in consideration for others because we are guided by our senses alone; we get angry with those we love, we act selfishly with those near to us; we are petty in home-life, inconsiderate in civic life, thoughtless in national life.

By what method shall we go to the Heart, *i.e.*, to the Soul? Let us set apart at least two periods of the day, of not less than 10 or 15 minutes' duration, to turn within. This is real prayer. No outside God can hear or heed our prayers. God is in our own Heart; it is the Self within. What the kitchen-fire is to the home, that the Soul-fire is to man—nourisher, provider of spiritual food for each. That is why religious custom calls upon the true Hindu, the true Zoroastrian, to light the home-fire the first thing every morning. It is a symbol which ought to take us to the Soul. Just as without the kitchen-fire there would be no breakfast, so without lighting up the Fire of the Soul, or inner communion, there would be no knowledge, no peace, no contentment. The first phase of this communion with the Soul, or real prayer, is in the morning; the second, at night ere we go to sleep.

Two factors should form part of the morning meditation, or

inner communion: (*a*) Let us dwell on the nature of the Soul—how it is Universal, Impersonal, Cosmical, full of Light, the Knower, the Nourisher and Sustainer of the lower or personal man. (*b*) To facilitate our reflection on the nature of the Soul, it is good to have a model, an example of a Perfected Man. Perfected Men are to be sought, not in the world of mortals, but in the world of the Immortals. Think of the Buddha, for example, as a Perfect Man whose virtues and Powers we must unfold within our own Soul. Do not merely follow a religious instinct; it will do good to a Hindu not to be limited by the figure of an orthodox Hindu Rishi; it will likewise do the Christian good to think of Krishna or Buddha, and so on.

During the second period, at night-time, we need to turn within once again and review our day, our errors of omission and commission. A conscious and cautious self-examination, daily practised, will help us with the next day's living. Let us be hard in our judgment toward ourself, acknowledge our own errors, and not make excuses. This night-time "prayer" also should be in two parts: (*a*) self-examination; (*b*) selection of a great idea to ward off the blunders committed during the day. It is no use saying to oneself, "I ought not to have done this, I won't do it again"; ten to one, we will repeat the same error the next day! So let us take some great idea, think about it, try to understand it, memorize it, before going to sleep.

Just as the spirit of inquiry led us to the Heart, so this inner communion of the Heart will lead us to exercise and practice in the home. Are we humble, tolerant and loving during the day? Are we acting as the Soul or merely as sensual beings? What shall we do to practise what we learn from great books and what we resolve morning and night, day after day? We are taught to guard our speech, but that does not imply becoming dumb. We need to become silent so that we may think before we speak. How many feuds in the family or among friends would never occur if silence were practised—silence of the right kind, silence in which beneficent plans are made and right speech is fashioned! Speech which follows silence serves beneficently. Thus, if we want to square our

inner prayers with our daily and hourly deeds, let us examine our speech. Let a person open his lips, and we know whether he is a fool, an ignoramus, a learned person, or a sage. So let us watch all we say, and our actions will be found to be the results and reflections of our speech. But one supreme difficulty arises: when we think about what we shall say and how we shall act, we are face to face with our colossal ignorance!

Meditation-prayer leads to practice, but practice of soul-virtues demands Knowledge whose motive is Service. No one can help without Knowledge. That is why we need to study facts of human evolution; why men lie and steal and murder; why they compete and are ambitious; why they get angry and inimical; why they love and hate. Study of man shows us his powers and deficiencies. Religions do not give satisfactory answers to such questions; *Brahma-Vidya* or Theosophy does.

We are all eager to help our fellows, to serve humanity. This work should begin in the home; it will find its end in the great world without, when we reach perfection. But let us make no mistake—service of others requires Knowledge. Indiscriminate charity corrupts those who give as those who receive; unwise aid weakens those who are helped and glammers those who help; trying to teach unprepared minds proves dangerous to the pupil and reacts adversely on the teacher. So helping of old or young, brothers and sisters, friends and comrades, demands Knowledge.

True Knowledge, Soul-Knowledge, comes from right company—*Sat-sang*—company of holy books and Holy Men. A Theosophical centre provides Knowledge through books and soul-companions; our individual study and meditation require assistance from other individuals. Helping one another, we grow in Knowledge and in Service.

LOOK within; within is the fountain of good, ready always to well forth, if thou wilt ever delve.

—MARCUS AURELIUS

LETTERS TO A STUDENT

I

[Reprinted from *The New Californian* (San Francisco), Vol. I, May and June 1892.]

MY DEAR SIR.—Your letter has been read with great interest. It is not much that I know, but it is always at the service of my comrades, nor do I speak of aught outside my own experience.

The trials of which you write differ with all and always take the shape most trying to the especial student. Why? Because, arising from himself, they are that which he most dreads. This is one of the paradoxes of the occult, and life is the greatest of them all. Bulwer wrote in *Zanoni*: "Dread the phantom most when unseen." He did not only mean that invisibility added another horror, but also that when we relied most upon our apparent integrity, the unseen power spoke in our pride and fancied self-confidence and lured us on to a false security. In all writings on occultism there lies a meaning under the words, which in itself cannot be given in mere words, however plainly they seem to speak it; it is well to look for this meaning which speaks to the intuition.

This power you conceive as without yourself: It is, and it is not. All powers are included in that larger nature which is your kingdom, your waiting inheritance. If in the soul were no germ allied to these horrors, they could not fasten upon it: you would know nothing of them, save as forces subject to your purified will.

The situation is really this. The soul, in its duality, has this lower earthly nature: the long past of animal existence has strengthened it. When the man awakens to a desire for the true, he presses upon his diviner part, he arouses his vital essence into action, and the natural or baser part first asserts itself, because it is being starved and attacked. The elementals who have found their life in it are all aroused and act; they are the man's own elements, and then, too, they find allies without. Man will always have elements while in the body, but the alchemized, purified soul will only have good ones. In the letter you allude to, I state plainly that the foe "is himself, yet

not himself"—this last because only the higher nature is eternal if he gives it immortal life by uniting it with the spirit, and as he is able to change these elements they make up a false self subject to his higher will. No one can really help him because he himself, in aspiring higher, has conjured up his baser nature. His first battle is to conquer that enemy. Understand that it must be aroused, or how subjugate it? In the soul lies the vital essence of Being, which we seek. When found, what we first see is the scum thrown up; those impurities nearest our earthly lives. Some men, terrified, draw back; some go mad. The true way is to feel that we have gone a step on our way and to master these forces by not yielding to their suggestions, by relying upon the diviner part covered by these foul obscurities. He who Goethe says will clean them, is the Higher Self, the Spirit, the "personal god."

Great help is derivable from this fact. The stronger the soul, the stronger this trial. True strength is one; the stronger one part of the nature, the stronger the other. What we seek is that equilibrium which nature ever seeks; the harmony by which the natural serves the divine, instead of ministering to the enjoyments of a false self. As you live and watch, you will see how you change from day to day: the constituents of mind and body are never the same. Which then of all those men, all those "I's," was the real man? Evidently he above them all, whose consciousness now only speaks through aspiration and will to become.

The question of food matters little save at certain stages preparatory to initiation. Were you there—even self-initiated—you would be told it. What avails absence of flesh in its gross form from the system, when its subtler essence, strong in the indulgence of ages, pervades every pore and is the lower half of the soul! We cannot escape the natural, but we can and must purify it. How? By doing away with the false idea of self.

The "pure motive" of occultism is not that of the world. It is far beyond many of us. In this view, only that motive is pure which has no tinge of self, is not conscious of any isolated existence, does not even think of desiring "to be saved, *per se*." "He who would save his soul shall lose it" means that he who thinks of himself as

isolated, and works for the salvation of that self, is trying to immortalize what is not eternal. *Light on the Path* says you will lose yourself. When Buddha desired to have all the sins of the dark age fall on him that men might be saved—that was the magic amulet. Difficult? Yes—but a thing to be tried for. All high things are supremely difficult. Are we infants that we cry for easier tasks? How are we to become as gods, without strength to overcome nature? Since the goal is unity, and that alone is pure in truth, nothing restricted to a false self can be pure. While we act from ourselves, for ourselves, we prolong our own trial. You will "be through"—and I shall be through—when the higher nature has conquered the lower. These rules are not set by anyone. They *are* in the nature of Being. The "lesson of humility" is always needed so long as we have false conceptions, and the Spirit teaches it. "Clean clothes"—yes, indeed—but we have them not yet. To turn in horror is no use; the rebound comes then from the horror, for had you none of this foulness in you, you would not know it: so horror perpetuates: evil is the husk of good; you can turn these essences, this power of Being, to good: but not if you turn in horror and refuse to see it as yourself. You may judge and refuse it, but with the calm of knowledge. It is not a question of "utility of trial"; it is a natural necessity that the lower nature must conquer or be conquered. As Arjuna in the *Gita* fights those related ones, the "Kurus" (passions), with the aid of the Pandavas (his intelligences), so must we do.

The world of spirit is the world of cause, and "mystical" in so far as hidden, but it is open to all men. The obscure is not always the supra-natural, and all these things look real enough when you are there, because the only realities.

Practically, therefore, when these trials occur, use your will to overcome and order them away calmly, relying on your greater self, and mentally taking refuge there. Say to these horrors, "You are myself and I control you." Every added moment of resistance is a step gained. It is at these times we grow: times of quiet are pauses. A constant effort to bring the unity of existence home to your mind and sink it into your understanding enables one to survey the unseen evils with calm at such times, and frees us more and more from the

delusion of separation in which their real power to terrify us consists. An old man once said to some scared children: "You will never see anything worse than yourselves." Profoundly true, and the reverse is also true: we can bring the divine in us to light.

I thank you for your confidence, my dear comrade. If I can serve you further, command me, and pardon this long sermon.

Fraternally yours,

JASPER NIEMAND, F.T.S.

II

MY DEAR COMRADE.—I feel much sadness in your letter. We often fall into this because we have expected too much. We reach up higher in hope than we do in effort; then we fall, of course. Again, we forget how vast are the steps, how immeasurable the heights, and as we shall never know any end, as all life is a becoming, I ask myself if it would not be well to accept the present becoming, the instant degree, and to only mount each step as it comes, without crushing the heart by considering the long flight, and fainting because all is not done at once. If you are living up to all the light you have, in every minute, you are doing all that an Adept can do, and this procedure will one day bring you to where he stands.

Chelas are warned that they cannot see their own progress and should not think of it. If they do, Karma punishes. Let us then push calmly on, alike in storm and sun, to the light.

Do not be discouraged. All our work is for the race and must tell. We can rise above all these personal clouds if we give our thoughts over to Ishwar and wait his next behest, welling up from within. We can only sow, like nature, a billion seeds everywhere. But ever above these clouds our true commanders are with us. They are working and waiting; we are never alone. May the Ineffable Presence shine upon you!

Fraternally yours,

JASPER NIEMAND

THE EVOLUTIONARY SCHEME

FOR ancient Philosophers like Plato, it was the Universals that were the realities, and their method was to proceed from these to the particulars, and not the reverse, as modern science does. The Hermetic aphorism, "As above, so below," suggests that everything in the Universe follows analogy. Man is the microcosm of the Universe—the Macrocosm. That which takes place on the spiritual plane repeats itself on the material plane; corresponding to the highest must be the lowest.

To study Man, we must therefore begin with the Universal and descend to the individual. Man, Nature, and the Universe are all interrelated, and the Law of Correspondence and Analogy helps us in understanding that interrelationship. Says *The Secret Doctrine*:

The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this universal Law and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan Chohans or Angels—are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. (I, 274)

To the earnest student, *The Secret Doctrine* provides the key to the development of intuition by the proper use of the Law of Correspondence and Analogy. That way of getting at the knowledge about any subject or object implies a universal synthesis, the relationship of each subject and object with all others in the Macrocosm. What the Universe is, how and when and where it came to be,

and why, is the study of Cosmogogenesis. What we ourselves are, how and when and where we came to be, and why, is the study of Anthropogenesis. Both are what they are because of the Law of Cycles; the two are one because they cannot be different.

From *Gods to men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied coordinately in their occult relations to each other. (*S.D.*, I, 604)

It is on the acceptance or rejection of the teaching of the Unity of all, in its ultimate Essence, that a real comprehension of the Cosmogogenesis and Anthropogenesis of *The Secret Doctrine* depends. "How could man epitomize Cosmos," Mr. Judge asks in "The Synthesis of Occult Science," if he did not touch it at every point and involve it in every principle?" There is no qualitative difference between Macro- and Micro-Cosmos. Atoms, Monads, Gods, are but the reflected images of and in the One Life. The difference is one of degree but not of kind—the same One Life reflects itself in and with varied strength, thus producing differentiation, the endless variety of Nature.

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spritual nature, it is indebted to a group of divine Beings....Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us....(*S.D.*, I, 224)

The evolution of man was directed and furthered by superior Intelligences, whose agency is a necessary factor in the universal scheme. These Intelligences were all men in preceding Manvantaras, and they are the first to come to life after a period of non-manifestation. 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"; but at the dawn of Manvantara, the "Primordial Seven, the first seven Breaths of the Dragon of Wisdom," take their place in manifestation. The Commentary on this Stanza V of the *Book of Dzyan* explains:

The hosts of these Builders, Sons of Light and "Mind-born Sons" of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man.... The Doctrine teaches that, in order to become a divine, fully conscious god—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Puranic phrase about Brahma being constantly "moved by the desire to create." This explains also the hidden Kabalistic meaning of the saying: "The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god." The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras.

This subject, being so very mystical, is therefore the most difficult to explain in all its details and bearings; since the whole mystery of evolutionary creation is contained in it.
(*S.D.*, I, 106-7)

Spiritual, divine beings are the first produced, before the visible, manifested Universe comes into existence. They are the "Self-asserting and (intellectually) active Principle—the *positive poles of creation*" (*S.D.*, II, 59). "From the highest Archangel (Dhyan

Chohan) down to the last conscious 'Builder' (the inferior class of Spiritual Entities), all such are *men*, having lived aeons ago, in other Manvantaras, on this or other Spheres" (I, 277). It is said in the *Rig Veda* that "Desire first arose in It (the creative One Force), which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity." The directing thought of the Creative Forces has endowed every atom in the Universe with the potentiality of self-consciousness; it is a Universe in itself, and for itself. The whole process of evolution evinces a progressive march towards a higher life, the ultimate goal being to reach the stature, nature and dignity of conscious godhood. The never-ending stream of conditioned existence is conscious. That stream is composed of beings, each of whom either was or prepares to become a man; therefore there are three basic types of beings: incipient men, men, and perfected men. The plane of balance is the human kingdom.

Mr. Judge puts it succinctly when he states in the *Ocean*: "Just as the ancients taught, so does Theosophy, that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience."

As soon as we identify ourselves with the work we do, we feel miserable.

Attachment comes only when we expect a return.

Everything that you do under compulsion goes to build up attachment.

If you can get rid of your attachment to a single thing, you are on the way to liberation.

—SWAMI VIVEKANANDA

THE METAPHYSICAL BASIS OF ETHICS

ETHICS without metaphysics are said to be fruitless for they have no foundation or basis. Morality is the practice of ethics. It is likely that what seems "moral" to one civilization may appear "immoral" to another civilization; what seems moral to one person may seem immoral to another person. But we must always remember that ethics remain true and consistent for all time.

The understanding of the difference between divine ethics and moral laws designed by human beings marks a stage in the evolution of man, for he begins to differentiate between material, worldly things and the things of the soul, immortal and unchanging. That is to say, he begins to see that ethics are statements of universal law and therefore that they are based on metaphysical realities, the underlying "soul" of things, universal harmony and progression.

The individual who practises the moral and ethical code of his time, without thought, gets only a negative result; he does not commit evil unless the moral and ethical code is evil. Like Tomlinson in Kipling's poem, he does things because he has read or heard of them, not by his own self-induced and self-devised thought and action. He who thus practises the moral code of his time, or the ethics he has heard of, will be a good man only. He who practises what he *knows* through his own study and thought, will become a spiritual man and is not likely to be led away by what others term ethical or moral.

It is well for us as students of Theosophy to differentiate between the changing standards of morality and unvarying divine ethics. The one who follows the laws of ethics is a moral person, but the one who follows man-made laws does not necessarily follow ethical laws. Therefore it would seem that to be free from the taint of "moralizing" in Theosophy we have to be careful to point to the spiritual laws which become ethics on the plane of thought-feeling-action and not to ethics as right morals! To conform merely to the accepted standard of morality smacks of Uriah Heep, and that we have to be careful to avoid. Let us seek the metaphysical basis of ethics, seek the law underlying all things, and not speak of our

actions in terms of "good" or "bad." We do not say we are good when we use the laws of nature to feed ourselves or to warm ourselves. We say a worker is a good worker when he follows the rules of his work, but we do not mean that he is a morally good person. So a person who obeys the law "hatred ceaseth not by hatred but by love" is a good workman in life's journey.

Therefore we have to teach the law, moral and ethical, the one of mind and the other of heart, the one of ideas and the other of practice. Both are rooted in metaphysics; they are only reflections of the harmony that gets disturbed while humanity is trying to learn the laws.

WE make daily great improvement in *natural* philosophy, but there is one I wish to see in *moral* philosophy; the discovery of a plan, that would induce and oblige nations to settle their disputes without first cutting one another's throats. When will human reason be sufficiently improved to see the advantage of this! When will we be convinced that even successful wars at length become misfortunes to those who unjustly commenced them and who triumphed blindly in their success, not seeing all its consequences!

I think with you, that nothing is of more importance for the public weal, than to form and train up youth in wisdom and virtue. Wise and good men are, in my opinion, the strength of a state far more so than riches or arms, which, under the management of ignorance and wickedness, often draw on destruction, instead of providing for the safety of a people. Though the culture bestowed on *many* should be successful only with a *few*, yet the influence of those few and the service in their power may be very great...General virtue is more probably to be expected and obtained from the *education* of youth, than from the *exhortation* of adult persons; bad habits and vices of the mind being, like diseases of the body, more easily prevented than cured.

—BENJAMIN FRANKLIN

ARJUNA ON THE ANTASKARANA BRIDGE

THERE are as many avenues of approach to the *Gita* as there are "children of men," and at different times and under different circumstances that avenue is the best which meets the need of the student at that point of time.

One such avenue is that which leads to a greater understanding of *Antaskarana*, the bridge between the Higher Self and the lower self.

We know from the *Mahabharata* that before the *Gita* begins, before even the preparations for war commence, Arjuna and Duryodhana had approached Krishna, the Higher Self, and asked for his aid. Duryodhana, representing the lower self, naturally chose the aid of Krishna's armies, the wholly material part of the Universe, while Arjuna, already standing on *Antaskarana*, saw the greater need of the Higher Self's aid, in preference to the armies which were legion. It must be noted that Krishna did not offer his armies *and* himself, but his armies *or* himself. It is, after all, more important to have a good leader than many men without a good leader! As the *Gita* is a book of guidance for spiritual living, it does not deal with Duryodhana, but gives us an insight into Arjuna's consciousness.

Standing on the bridge between the lower and the higher nature of man, firmly established in his faith, Arjuna prepared for battle in full confidence, with Krishna by his side. But, when the flurry of preparation is over, when the moment comes for him actually to engage in the battle, the upliftment resulting from conviction of the righteousness of his cause begins to diminish and his consciousness changes. He has moved to a new environment and begins to look about him. He begins to face the issue for which he has been preparing, and he asks for a nearer view of what is to be. He asks that his chariot be placed in the middle of the battlefield so that he can appraise the enemy. And he gets a big shock. He sees that the goal is to be reached by destroying all those who are dear to him, and he is engulfed in despondency. He cries out that even if he reaches the goal, what of it? He will be bereft of happiness and his

conscience will be full of misery.

All students, throughout the ages, have gone or will go through this stage. All at one stage or another glimpse the goal to be reached and ask for the help of the Higher Self, and then, faced with the actual carrying out of the behests of that Higher Self, on the physical plane, in their own psychological and physical nature, sink down in despair, full of misgivings, doubts and despondency.

Arjuna differs from most of us, however, for he has no doubt of his success in the battle. His concern for the time being is with the feeling that he will be doing wrong in fighting against ancient tradition and faith, personified by Drona and Bhishma, and that he will not be happy when his friends, those so familiar and dear to him, are no more.

Despondency and fear, even of doing what seems to the limited personal consciousness wrong, drag the mind down towards *Kama*, and the vision is lost. Even while standing on the *Antaskarana* bridge, if the mind loses itself in the lower nature, it fails to see the vision given by the Higher—and that is our stage. But with Arjuna, his stand on *Antaskarana* is more firm, and though for a moment he is lost in the lower, he is still able to contact the Higher, and is, in fact, talking to the Higher all the time. Though he wants a definite plan given him by the Higher, he has to learn that no such thing is possible. After 18 Discourses, he is asked to "ponder fully" what he has heard and then to "act as seemeth best" to him, for the free mind, liberated from the dictates of the lower, and not yet able to absorb fully the light of the Higher, has to make its own decisions. It cannot be told directly what to do, for it is confused. It would, therefore, even misunderstand what it was told it had to do; it cannot be said "with certainty" which course is the better, for it must reason things out for itself on the basis of the knowledge gained. Right from the beginning of the attempt to lead a spiritual life, the student must accept responsibility, and this can only be done when he pays attention to what he is taught in terms of principles and, in applying them, learns for himself what is the best course of action. There is no need to fear doing wrong unless it is deliberately done and unless no attempt has been made to put knowledge into practice. Though

each will have to bear the result of his action if it is wrong, the wrong done in ignorance can be turned to his advantage if he learns from its reaction. Cannot one see here how it is that the Guru suffers at the hands of the pupil? For, how often does the pupil upset the plans of the Guru by precipitate action!

Courage is necessary to take knowledge on to the plane of action, for "the flame is surrounded by smoke," but learning the difference between action, renunciation of action, and renunciation of the effects of action will take away fear of action. It is, of course, literally impossible to renounce the fruits of action, *i.e.*, the effects of action, unless the actor acts in accordance with the impersonal law and becomes the agent only. And this he can do only when he is firmly established in *Antaskarana*, with the full light of the Higher shining through him, purging the action of every taint of personal wish or desire or thought.

We find, therefore, that in the very beginning the Higher points to the difference between forms and consciousness; forms perish, tradition perishes, blind faith must give way to enlightened faith. The "tenderly smiling" Compassionate One talks to the sufferer from fear and sentiment in just those terms that throw a ray of light into the darkness of his despondency. The putting on of new garments and the throwing away of old ones is such a familiar idea that it makes of death and rebirth simple, easy-to-understand processes. Death should have no sadness associated with it, for who minds throwing away worn-out clothing? And who does not feel joy when obtaining new ones? We learn that it is the Sovereign Lord who throws away the old garments and picks up new ones, for He is immortal.

There is no such thing as the annihilation of a friend, for both he and we will last for ever. And should we still feel sad, affected by grief at the seeming annihilation, knowledge comes to our aid: all these forms have *already* been slain by the Spirit, by the Law, in the sense that their time of usefulness has ended and they are due for destruction to make way for new ones. It is only the physical carrying out of the process that is now necessary.

Under Law, Arjuna has been placed in the position where he

must carry this out, for, born a prince, his duty is to defend his people against adversity. Psychologically, having sensed the Real and seen the unreal in tradition, faith, friends and foes, he has already killed the unreal, for action begins in the mind. He, and we, must not grieve over the inevitable, that is to say, we must train ourselves to realize that there is no relationship between grief and the inevitable—a truly wonderful idea to dwell upon.

But, if friends and possessions, whether material objects or ideas, prejudices or preconceptions, have to be destroyed, what will take their place? If the Wise Man is not attached to his friends and possessions, to what is he attached? If Arjuna follows the advice coming from the Higher in him, will he be lost? Breaking the "hundred cords of desire," will he stand deserted and alone on the Bridge? He is not yet "at home" there, and so he asks Krishna to give him the description of a wise and devoted man. What does he say? Does he act and move like other men? Where is his dwelling-place?

His eyes, still dark with despondency, fail to realize that he is looking at and talking with a Wise Man, and so he has to be told in detail what the possessions of the Wise Man are—and all will admit that they far surpass the ordinary possessions of mankind. He has also to be shown how to achieve them. He must forsake all desires and he must be content, and then the mind, ordinarily torn by desire and discontent, will be quiet. This can be achieved if he will only *depend* on the Supreme Spirit. Dependence, trust, confidence in the Higher, these can be attained through devotion; these are the safeguards and the vital forces necessary for success. It is a question of all or nothing. The heart must be placed on the Higher, the mind must work until it has *penetrated* the very depth and height of the Higher.

It is a difficult task. In these early stages it is interesting to note how doubt and confusion rage in Arjuna's mind. He is not yet certain that it is the Higher Self in him who is teaching him, and that he is being given knowledge of things as they truly are, for he asks Krishna why, "if according to thy opinion" knowledge is superior to action, he is being asked to act! He still doubts his

Teacher, for he has failed to grasp the implications of immortality and of the casting off of old garments, and, therefore, he does not understand how the Teacher he sees in front of him could have lived before so many ancient Sages mentioned at the beginning of the Fourth Discourse. Such doubts arise in our minds over and over again at different levels, and "How can these things be?" is the cry of all when the "thinking" mind has not yet been illuminated.

Nothing can clear away doubts but knowledge, and therefore the spiritual knowledge or illumination that comes to us in the middle stance on the Bridge must be directed downwards into the lower mind already limited by former insufficient knowledge, hemmed in by time and space, coloured by tradition and by possessions.

What is it that prevents the lower from easily absorbing spiritual truths? The restlessness of the mind, "full of agitation." And Arjuna, like ourselves, faced with the actual battlefield of the everyday life of action, again becomes despondent. "I do not perceive any possibility of steady continuance" in this practice of control of the agitated, restless mind, and if I cannot do this, then what will happen to me? And the old answer comes—constant practice, or patience, and absence of desire; these are the keys to success in the control of the mind.

We learn about Krishna or the Higher Self, and even when granted a glimpse of the wonders of the Spirit, we want to know how It acts. But if It acts, then It must have a form, and though the delusion that has affected Arjuna so far is now gone, he still wants to go a stage further and see with the Divine Eye what the Universe is like. Standing on the Bridge, with his consciousness now focused in the Higher, he sees the Vision of the Cosmic Form and is overwhelmed. He learns that this is not a vision of something apart from the world, apart from the lower, but is bound up with the lower, is the *real* within the lower, and fear strikes him. The littleness of himself is so apparent, the vastness of the ALL so magnificent, the Light illuminating all is so dazzling, that he cannot bear it and seeks refuge in the more familiar, begging to see the ordinary well-loved form of his Teacher again.

He now realizes how mistaken he has been in his attitude to that

Teacher whom, in his pride, he has thought of merely as a friend, and he begs for forgiveness. Who among us are free from this attitude towards our teachers, living or dead, or towards our own higher nature that illuminates our heart while we treat it as on a level with our own experience!

Arjuna's mind is still puzzled, for he asks: Which is it best to do, to worship the unmanifested or the manifested, the glorious greatness of the Higher or the Higher as it expresses itself in and through the lower? The answer shows the dual aspect of *Antaskarana*; both are good, for are not the two aspects ONE?

The lesson is learnt: in the world of forms, action must be performed, for past actions bind us to the path of duty, but if we would not be caught up in the now-to-be-performed actions, then the results which come from them must not be thought of; no gain must be connected with them in our mind, no feelings of like or dislike of them, or of self-gratification, must arise. We must realize, as Krishna does, that actions are inevitable, actors are inevitable, pain and pleasure are inevitable; definite, direct, responsible action is to be done in the name of the Higher.

Why must we so realize? Because if our pride says, "I will not do so," if any part of our nature says that, even then there is no escape, for we are bound by the past. Therefore we are given the knowledge of how to act in any and all circumstances. We have to ponder fully in our heart all the knowledge we can possibly get from penetrating the Higher with our mind, desiring nothing but to become the Higher, and then we must act the best we can.

Finally, established firmly in *Antaskarana*, we must remember again and again the Vision which we have been granted. As *The Voice of the Silence* says, the mind "gathers dust while it reflects," and a cleaner is required to make it clean. The cleaner is "remembering." To remember is a positive action; loss of memory resulting from not remembering over and over again, is the loss of all.

One who is seated in meditation, with heart fixed with love upon the Higher—in any well-loved form—such an one is the "most beloved" of Krishna.

THE POWER TO KNOW

"...that which in thee *knows*, for it is knowledge."

—*The Voice of the Silence*

IT might be asked: How came we by the inner knowledge? Theosophy answers: We never came by it; we *are* it.

We do not realize that, just as it takes a person an appreciable time to wake up and an appreciable time to be born, so it takes him an appreciable time to go to sleep, an appreciable time to die—there is an interval of transit. That is all that "time" means between one state and another. This is in relation to one single being. Apply it to the infinite, measureless numbers of beings that make up the Universe even as now manifested to us, and we ought to realize that it took billions of years for this Universe to wake up even as far as it has—and it is not half awake yet!

Applying the principle of the first form of motion—centripetal and centrifugal—"waking up" to separative existence is concurrent with "going to sleep" to unitary existence. It took us three-and-a-half Rounds to go to sleep, or to "die" to the world of Spirit, and to wake up or become alive to the world of matter. We have been in the world of matter only a few moments, by comparison with the eternities that we spent in Spirit even after this manifested universe began; and, after we are out of it, this manifested universe will go on for billions of years.

We have to learn to think in terms of analogy and correspondence: there is no other way. So, to talk about "acquiring" or "losing" knowledge calls on us to understand, to give ourselves definitions. What is knowledge, and what is manifestation? H.P.B. says that there is a simple formula for all manifestation: it is the gradual coming forth in successive stages from the abstract—that is, the unmanifested, the purely spiritual—to the concrete.

The power that produced the manifestation in the first instance is the power of will. In the second instance, it is the power of memory. In the third instance, it is the power of thought. And in the fourth instance—that is, ourselves—it is the power of all three: will, memory and thought.

There are the three fundamental characteristics of knowledge. Knowledge eternally exists. Within us is that which *knows*, for it is knowledge. We say over and over again that there is no knowledge apart from the Self; that Self is the Knower. Knowledge simply means the impressions stored in Self; whether we are looking at them or not, they are there. Look at the countless stores of impressions we have right here and now, just as related to this life or to today. Where are they when we are not thinking of them, that is, when we are not paying attention to them or putting our attention on them? They are non-existent. They have not ceased to be, but they have ceased to exist, and not until we look at those impressions do they exist, do they become alive to us. Apply that all along the line, and it is the story of evolution.

All the knowledge that there is or ever was, is neither more nor less at any instant or in any being than it ever was or ever will be. The question is, on what is the power to know, the power of perception, focused? In the beings below man it is focused on what we may call sense impressions, and in us it is almost entirely focused upon those ideas we derive by reflection from sense impressions. So far as our will is concerned, it is wholly inactive except in the sphere of the likes and the desires. Knowledge presents itself under three aspects—will, memory and thought—and any one of these may be fully active, wholly latent, or partially aroused.

In man as we know him, the Spiritual Will is never aroused except in supreme moments, like birth or death or great danger or great love or a great emergency of some kind or other. It could be aroused more often, but until our attention is turned on that department of our nature, its stores are to us as if they did not exist.

Theosophy makes an attempt to light up Manas in us. The lighting up of Manas consists simply of turning the attention upon self, upon the origin of self from the evolutionary standpoint, upon the present nature of self, upon the past nature of self, upon the principles of self, upon their combinations, upon how to use those principles. Theosophy is for that purpose.

IN THE LIGHT OF THEOSOPHY

"Who am I and who are we?" was the question tackled by philosophers, historians, writers, scientists and others from the world over at UNESCO's Second Philosophy Forum, held at its Paris headquarters this March. The *I* and the *we* in the question, it is explained, "refer to the individual and the collectivity, to differences and convergences, to that which distinguishes me from the others as well as that which I must or can share with them." *Unesco Sources* for May 1996 presents the views expressed by some of the Forum participants.

Nicole Morgan, Visiting Professor at the Centre for Medicine, Ethics and Law, McGill University (Canada), sees the rescue of our planet Earth, including the human species, as the project which could reunite us:

For centuries humankind has been engaged in the same relentless pursuit of time and space....

Humankind is a separate, thinking entity capable of exploiting anything outside itself by its mastery of science and technology. And through an act of faith—quite irrational when we think about it—it is taken for granted that the march of progress will transform this neutrality into morality.

Admittedly, with the end of the major nineteenth-century explorations which marked the boundary of this supposedly infinite space, this pursuit became tinged with anxiety. But Marx and the English philosopher Herbert Spencer continued to hold out the promise of an even more radical prospect of "*bright tomorrows*" for humankind, whose happiness would depend on economics and on progress based on the scientific and technological exploitation of nature.

More recently came the creation of a technical continent for want of real space. As it was no longer possible to "*conquer new spaces*," the new goal was to "*conquer time*," to use Zaki Laidi's words. Hence the frantic quest for speed, the contraction of space accompanied by the contraction of time.

This is our very last illusion....Humankind could become lost in the game of its unfounded hopes and forget that it

possesses a body. Like immediate time which threatens our more distant future, our real future, Chronos (with an "h"), the word for time in Greek, risks becoming Cronos (without an "h"), the cannibal that devoured his progeny, unless this earth becomes our next major universal project.

It is my belief that the human species is aware for the first time that it possesses a common body, this planet of ours, which we have discovered like a child that sees itself in the mirror and discovers its identity. For the first time, too, it is aware that it is indivisible, that we are indivisible, because it is not possible to separate the body, to draw boundaries that would protect us as an island unto ourselves. For the first time also, threats to other species bring home to us the fragility of our own existence.

I appeal here to daring and to a Copernican philosophical revolution that will restore the body to humankind and rebuild its identity; a revolution which, instead of postulating an infinite space and a glorious distant future, will dismantle the primitive frontiers it has erected between humankind and nature, body and spirit, human being and animal, the individual and the collective, thought and action, scholar and politician.

Writing in *The Times of India* (September 21), Siddharth Varadarajan deplores the prevalent tendency to measure success solely in terms of individual achievement. Too much emphasis on the individual makes people lose sight of their social reality. An undercurrent running through virtually all stages in the development of Indian philosophy, says the author, has been the recognition of the essentially social nature of human existence.

If philosophy does not provide an answer to the problem of how human beings should structure their relations with each other, it will be of little practical use as a tool of individual salvation as well... Today, the same India which once rallied to the intoxicating call of the *bhaktas* and *sufis* seems to have lost its moorings. Some have blamed the corrosiveness of "consumerism" or the excesses of "pseudo-secularism," but the truth is rather more complex. As a nation we remain intensely religious

but we seem to have turned our collective back on philosophy. There are not a few who speak of *bhakti* today, for example, but the philosophical kernel of the *bhakti* movement, its speculations on the social context of our existence, seem to have fallen by the wayside. Modern philosophers can talk endlessly about the relationship between Nagarjuna's *Shunyata* and Heidegger's *Dasein*, or the unity of *Atman* and *Brahman*, but few offer a vision of how society should be organized in order to fulfil the aspirations of its members....

As Indians, we can go on insisting that we are an ancient people with a rich philosophical tradition and that "triumphs" will come only to those that deserve them. But if we do not recognize that a new society must be created which allows human beings to live like humans, we will never achieve anything of substance.

If parents, educators and others are to prepare children to succeed in tomorrow's world, they must provide them with not only the three R's and technical competence, but ethical and interpersonal abilities as well. An article adapted from a special report prepared by a panel of 55 distinguished experts in education and other fields appears in *The Futurist* for July/August 1996. Although the study specifically addresses the needs of U.S. education, many of the skill-needs mentioned and actions prescribed can be applied to preparing all the world's students for the future we will share. Underlying the goal of preparing students to live in the future, is the goal of preparing them also to *build* that future.

Besides academic skills and abilities, says the report, students also need to learn, among other things: critical thinking, reasoning, and problem-solving skills; self-discipline; the ability to act responsibly, apply ethical principles, and set and assess goals; adaptability and flexibility; interpersonal skills, including the ability to be part of a team; respect for the value of effort and understanding the work ethic; being enthusiastic about life and setting goals for lifelong learning. The civic skills and abilities recommended by the experts include: multicultural understanding,

including insights into diversity and the need for an international perspective; conflict resolution and negotiation skills; understanding and practising honesty, integrity, and the "golden rule"; understanding and respect for those not like oneself—an appreciation of diversity; ability to take increased responsibility for one's actions.

All of this points to one thing—that education is a lifelong process and its goal is not just intellectual achievement; the development of social and moral qualities is equally important. Education must appeal to the heart as well as to the head. It must teach students not only all that concerns them *to know*, but all that concerns them *to be*. Such an education prepares them to be altruists instead of seekers after selfish ends. It teaches them to be tolerant towards others, to see the basic unity underlying all.

Instead of viewing the future as a thing to be discovered, a much more realistic approach is to think of it as evolving and to treat it as a learning process, writes British futurist, Graham H. May, in the July/August *Futurist*. The author, who is the principal lecturer for futures research at Leeds Metropolitan University, suggests that to learn from the future we need to cultivate new attitudes both about the future and about learning.

Besides accepting change and being flexible, we need at the same time to have visions of the kind of future we want, as a basis for making decisions. Says the author:

We will need a strategy, but one that is itself structured as a learning process: Plans need to be revised as we go along. Decisions should be seen as conscious experiments rather than set solutions....Regarding the future as dynamic and uncertain can be threatening, but it can also be exciting and liberating. There is always something new to be created or discovered. Learning is less a matter of acquiring a fixed body of knowledge and more a search for the new; it is the development of capabilities to create our future, rather than foresee what is pre-determined.

The past, the present and the future have been called "the ever-

living trinity in one." According to a precept quoted in *The Secret Doctrine* (I, 43), "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is." As H.P.B. puts it in her *Lucifer* editorial, "1890! On the New Year's Morrow":

The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that "the future does not come from before to meet us, but comes streaming up from behind over our heads." For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. (*U.L.T. Pamphlet No. 28*, p. 2)

Because of global warming, there is now growing concern that empty reservoirs, dried-up rivers and eroded soils will become the norm in southern Europe. Climatologists are claiming that the first stages of "desertification" can already be seen in Spain, Portugal, Greece and Italy. In fact, they argue that the process has been under way for three decades. (*New Scientist*, July 6, 1996)

The most detailed warning to date comes in a report completed earlier this year by a research programme called Medalus. Drawing on expertise of more than 40 European scientists, the report concludes that climate change is happening now, in Europe, with potentially devastating consequences for millions of people. Droughts are becoming more frequent, and lasting longer. There has been progressively lower rainfall since about 1963, and this will also have major implications for vegetation and farming. At the same time, there has been a clear increase in the number and duration of both heat waves and violent storms. These changes are just the beginning and the situation could well worsen within the next few years.

There has been much scientific debate around the world about desertification and the processes that cause it. Human abuse of the land is one factor, though some scientists disagree. What few doubt is that permanent climate change will create deserts. And permanent climate change is what some countries, including the highly

vulnerable lands of southern Europe, are facing today.

There is enough evidence that recent global climate changes are not so much a natural phenomenon as the result of increased human activity on Earth, leading to atmospheric pollution, which in turn originates with factories and industries, automobiles, jet airplane emissions high in the atmosphere, sprays, etc. That man plays a role in altering the climate was hinted at by H.P.B. as far back as May 1891, in her *Lucifer* editorial "Civilization, the Death of Art and Beauty" (reprinted in *She Being Dead Yet Speaketh*):

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial.

Does laughter have any beneficial effects? The evidence is mounting that it does. Apart from a psychological sense of well-being, it has physical benefits as well. Researchers have found that laughter enhances respiration and stimulates the endocrine system. It relieves stress and tension and helps the body's immune system to produce more antibodies when invaded by disease-causing organisms. Laughter is such an intrinsic part of our lives that scientists are now trying to study the electrical activity that occurs in the brain when we laugh.

Peter Doskoch's article in *Psychology Today* for July/August focuses on the wide-ranging effects laughter has on us psychologically and physiologically:

Perhaps the most obvious effect of laughter is on our mood. After all, with even the most intellectual brands of humour, laughter is ultimately an expression of emotion—joy, surprise, nervousness, amusement. More than a decade of research has begun unraveling the details of the laughter-mood connection.

Stressed-out folks with a strong sense of humour become less depressed and anxious....Researchers at West Chester University in Pennsylvania found that students who used humour as a coping mechanism were more likely to be in a positive mood....In a study of depressed and suicidal senior citizens, the patients who recovered were the ones who demonstrated a sense of humour....

All of this makes sense in the light of laughter's numerous physiological effects. "After you laugh, you go into a relaxed state," explains John Morreall, Ph.D., president of HUMOURWORKS Seminars in Tampa, Florida. "Your blood pressure and heart rate drop below normal, so you feel profoundly relaxed. Laughter also indirectly stimulates endorphins, the brain's natural painkillers."

In addition to its biological effects, laughter may also improve our mood through social means....By psychologically connecting us to others, laughter counteracts "feelings of alienation, a major factor in depression and suicide."

Some of laughter's other psychological effects are less obvious. For one thing, it helps us think more creatively. Humour loosens up the mental gears. It encourages out-of-the-ordinary ways of looking at things.

As far as laughter's effects on physical health are concerned, not only does it activate our immune system, but studies are now under way to see if it can speed up the process of healing. The benefits of "prophylactic humour"—laughter as preventive medicine—need to be taken more seriously.

Laughter is peculiar to man and is rather an outlook toward life, an attitude of mind—which brings us to the body-mind relationship. The psychological processes involved in laughter and in a sense of humour in general need to be better known and afford a vast scope for research.
