

# MAN EVOLVING

## TABLE OF CONTENTS

Preface .....	2
I. Before Evolution .....	4
II. Life and Consciousness ...	13
III. Direction .....	16
IV. Indicators of Level .....	22
V. The End of Evolution .....	32
VI. The Means to the End: The Vehicles of Evolution ....	36
VII. An Interpretation of the Divine Plan .....	49
VIII. Beyond Man: Cosmic Consciousness .....	62

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H A N E V O L V I N G

Gertrude Adams

## PREFACE

The common notion that man has reached the upper limits of his evolution is a fallacy. He has only just begun to evolve. Within every individual are latent powers which when tapped will reveal to him worlds yet undreamed of, where disease and suffering will be almost unknown and men will live for hundreds of years. The limits of man's mental development are at present nowhere in sight, but he will in time attain to absolute knowledge; he will have resolved all his problems and mastered every department of life. Wars will be past history and the only kind of government necessary will be that of each individual over himself. Shangri-la is a reality and is accessible to all who want it badly enough to make the effort.

It is hoped this writing will help individuals in a confused world to know where they stand in the Great Scheme of things, and their relation to all things. In the light of evolution perhaps this work can point a direction for the Wandering Soul, enable him to see how far he has travelled and how far he has to go.

Evolution points beyond the comprehension of man, the goal being mainly perfection, not at all a state of boredom as some are led to believe, because boredom in itself is an imperfection, a state of immaturity. Those who have come closest to perfection are the first

to sing its praises, calling it the greatest Bliss and Blessing, and insisting it is worth any sacrifice anyone could ever make for it. But being unable to apprehend absolute perfection, we can only designate a distant milestone as a goal sufficient for now, with suggestions for gaining this goal and inferences as to its worth.

The writing is meant to be a philosophical rather than a scientific one, yet the contents should be entirely compatible with the findings of science. There is a logical approach to those ideas which may be foreign to general thought and opinion. The historical aspect is only touched upon as an auxiliary to the main theme.

When once man understands his reason for being, the direction in which he is going, the wonderful, unbelievable things that lie ahead for him, and sees the means within his grasp for attaining them, even in this life, then life takes on new meaning and new hope.

Gertrude Adams

HUMAN EVOLVINGI.  
BEFORE EVOLUTION

For many thousands of years the fastest man has been able to travel is at the speed at which a horse could carry him. Then in the course of a century his speed has been accelerated far beyond the speed of sound. Proportionally, the strides which have been made in science in such short time are staggering. The late nineteenth century began to see the harnessing of new powers which have led to new patterns of living, radical changes in home life, industries, communications, even governments and wars. In a single century have appeared such miracles as radio and television, air travel, skyscrapers, labor-saving devices, refrigeration, vaccines and antibiotics.

Unfortunately there is an unevenness in the acceleration, for each new scientific advance has brought new problems and necessity for change in other departments of life and in the individual and his habits, and changing man's habits is seldom an easy task. Travel and communications have brought the entire world within his reach, yet his understanding and treatment of his fellow man has improved little, almost none, it would seem, in comparison to scientific progress. Generally he sees no reason for changing his emotional nature, even believing that it cannot, or

or should not, be changed. His physical body is still an enigma to him and with all his now-found comforts he still suffers. For wisdom he has substituted an accumulation of relatively unimportant, mostly unrelated facts; his religions are largely superficial and his philosophies are empty.

The result of this imbalance of acceleration has catapulted man into an era of confusion, neuroses and instability. Mental diseases have increased at an alarming rate and psychiatry is a booming business. Nations are equally sick, confused in their direction, fearful of the future and suspicious of their neighbors, fluctuating within between booms and depressions, eruptions and stagnation. Modern man may no longer be the victim of wild animals but he is just as mercilessly cut down by the vehicles and mechanical devices he has invented. His concern is not so much with keeping warm as finding a place to park his car. He has mastered climate and food production to a great extent but is helpless in a power failure and worried by income tax. As he takes on responsibility his problems increase.

Man's ways of life have changed radically but at times it seems doubtful if change is necessarily improvement, and he often appears not to have evolved at all, only changed. Yet there are sufficient findings that tip the scales in favor of evolution. It is often hard to say whether man is evolving or merely changing until we are able to say from whence man springs and what is his ultimate

goal, and it is also necessary to understand exactly what is meant by evolution.

Evolution is development, a growing out of, an unfolding or unrolling, whether applying to the human race or some other aspect of nature. A full-blown rose has evolved from a bud, a tree from a seed, the mature man from the tiny baby; the plot of a story evolves, or unfolds, as does an architect's plan for a building. Four simple notes of music grow, or evolved, into a great celebrated symphony, (Beethoven's Fifth). We see growth, or expansion, on all sides of us, not only in individuals but races as well, with civilizations welling up to great peaks, declining and rising again to greater and greater heights. The universe itself is expanding, say the scientists.

Actually evolution implies an unfolding of what is already there, growth to full capacity, but modern man has not reached full capacity by any means. His possibilities of expansion beyond where he now stands are unlimited, not only mentally, but physically and in every way. Man grows in consciousness, or awareness, from the small babe who is unable to analyse his own discomforts and can only express them by crying, to the completely evolved, or mature being who has mastered all the great problems of life that are set before him.

Collectively mankind evolves from primitive tribes to high civilizations.

Close observation may reveal another pattern in nature, that of cycles. We are quite cognizant of the cycles of day and night, the seasons, the rise and fall of nations and civilizations, life and death, even the stars. Our ordered life of daily activities alternating with periods of rest, is not entirely arbitrary, but the result of the earth's revolving on its axis. There are many cycles so commonplace we are not aware that they are cycles, like the pulsation of the heart, the ticking of a clock, the rhythm of music, the seven-day week. Some cycles seem to be of our own making.

Our calendar has been set up to fit the cycles of the seasons and the years, the result of the earth's journey around the sun, in itself the result of a much grander cycle. A concentrated study of cycles would disclose the fact that they are the causes or results of other cycles, or contain or are contained within greater ones. The food we eat depends on the seasons, which depend on the earth's rotation around the sun, which cycle is contained in our solar system's orbit through the universe, etc. The Constellation Aquarius is beginning to be seen rising over the North Pole and will disappear over the South Pole in about 2000 years. 2000 years ago Pisces was just appearing over the North Pole and today is disappearing over the South Pole, and it is safe to say many events in our 2000 year history will be seen to fit into a rather fixed pattern. Our solar system passes through twelve of these constellations before it



returns to its present position, making a cycle of about 25,000 years. Even so, the position when it returns will not be exactly the same, for there is a spiral motion to each of the cycles. Neither is this the ultimate cycle. They extend far beyond man's ability to comprehend.

Civilizations have been known to reach great peaks and then fall into oblivion, with the next civilization always rising a little higher. There are lesser cycles of civilization within greater, mountains and valleys of nations and races within a 2000 - year climb and 2000 - year mountains and valleys within a 25,000 - year upward climb, or evolution.

All our civilizations, then, suggest smaller cycles within a greater, and so our entire evolutionary movement, by analogy, may be simply the upward swing of a great cycle that is billions or trillions of years in length, and of which the downward swing would have been not evolution, but involution. A thing cannot evolve from something it is not already involved in. Consequently before evolution could begin there must have been a process of involution. Old as the universe is, its physically manifested state was obviously not the beginning of the cycle, or rather, not the crest of the wave, but the low point.

Time was when all matter and energy were in perfect balance, when they were one, inseparable, existing in each other in a fluidic state which for convenience we may term Ether. There was

no motion; time stood still. There were no heavenly bodies and no beings to witness that there were not, yet consciousness existed everywhere, even if not consciousness as we recognize it. Then there was an initial vibratory motion in that which we call void, or Space, upsetting the equilibrium of the Cosmos and setting up a chain reaction resulting ultimately in the physically manifested universe as we recognize it today.

Perhaps the great error of the scientific world has been the tendency to start all research at the point of gross matter and proclaim energy, or spirit, a product of this matter. But to see gross matter as having progressed from an invisible, sub-atomic state, more akin to energy, spirit or pure consciousness, would be a closer approach to the truth. Consciousness, as has been pointed out, existed prior to the physically manifested universe.

So it was that there was a separation in this Etheric state into Essence, or substance, and Spirit, or the birth of substance from Spirit. Like a chain reaction the initial vibration, seeking to right itself and gain equilibrium once more, toppled other balances, which vibrations grew gradually larger and slower, producing as they grew the various manifestations of intelligence down through magnetism, electricity, light, heat, sound, and finally producing grosser and grosser substances until, to our senses matter does not appear to have any degree of vibration at all. Motion, indicative of life, appears to have stopped and matter in its grossest states appears like a

thing dead. (See "Pathways Through to Space", by Dr. Franklin Merrell-Wolff, especially chapter 61, "The Nature of Ponderable Matter".)

It has been said that there is but One Substance, of which every object, energy or thought is but a difference in rate of vibration. Actually, substance itself is derived from pure Spirit. There is a strata of wave frequencies which are familiar to us which can be examined for an example of change in manifestation. The tone of Middle C on a piano has 256 vibrations per second. The C one octave below has only half as many vibrations per second, or 128, and the wave is twice as long. The lower the tone the longer the wave length and slower the frequency, until we reach a point where our ears can no longer hear any sound, and the "substance", or energy, is manifested to us in another form.

Proceeding up from Middle C the vibrations become faster and shorter until the pitch reaches a point beyond our sensitivity to hear; yet we know that sound exists beyond our ability to hear as can be illustrated by a dog whistle to which dogs respond but which humans can seldom hear. ~~These~~ Higher vibrations manifest to us as subtler energies such as heat, and higher, as light, the length and rapidity of vibration determining the particular color. Red, for instance, has the longest wave length of the colors of the spectrum, violet the shortest, with infra-red

waves too long to be seen and manifesting as heat, and ultra-violet waves too short to be seen, yet having a potency that will produce sun burn.

If, then, Earth has reached its grossest point of manifestation, the cycle of involution - evolution must be half over and man is starting back toward the crest of the great wave, toward equilibrium, infinity, perfection, where all merges in the Absolute, or Pure Spirit. How far man has travelled on the upward path can be partly determined by a comparison of the two extreme states of being. Involution may have ceased in a larger sense, but on a smaller scale we are face to face with it every day, becoming involved in difficulties from which we strive to free ourselves, for instance. The crest of the wave suggests infinity, harmony, balance, perfection, unity, consciousness; its subtlety eludes the senses; it is utter Bliss, the highest heaven of any religion, Divinity, All-Knowledge and All-Love, matter diffused in Spirit, At-One-ment.

The polar opposite of this condition is indicative of denseness, fear, inertia, ignorance, suffering, strife, separateness, selfishness, hatred, unconsciousness, darkness, cold and death.

Remembering again the strides of science it would appear that progress has been tremendous, and in some respects it has been; but in relation to the complete cycle man has only just begun the ascent. He is far from All-Knowledge, hundreds of billions of years away from complete harmony or balance,

or Absolute Perfection, ever suffering, primitive in many ways, close to gross physical matter with almost no knowledge or understanding of subtler forces. The Fundamentalists who insist there is no evolution is ~~all~~ <sup>not quite</sup> right, because for one thing his 6000 years is but a fleeting second in Eternity and the climb is so slow as to be in some ways, as in the actual change in man's fundamental nature, almost imperceptible. For another thing we have so recently reversed our direction from involution to evolution, (probably there is no sharp line, but much overlapping,) and are still so close to the bottom of the curve that the difference is hard to see. Calculations based on cycles of the stars such as the precession of the equinoxes, determine the length of a certain cycle which has been set at 4,320,000,000 years, followed by a long period of rest for the physical universe. There are greater cycles, one in 15 figures,\* at the end of which time, according to certain teachings, the universe is completely dissolved in the Absolute for perhaps the same length of time, and then in another Day of Time the cycle begins again.

\* ("The Secret Doctrine" - Mme. H. P. Blavatsky)

## II.

## LIFE AND CONSCIOUSNESS

It may be difficult to conceive of minerals as having any consciousness, yet that consciousness which existed everywhere in the Timeless Age persists in every atom. (See "Aphorisms on Consciousness-Without-an-Object", by Dr. F. Herrell-Wolff.) One atom may have a strong affinity for another, which affinity we term attraction, yet is there any difference basically between attraction and love? From the book, "Man Visible and Invisible", by C. W. Leadbeater (ch. 8, p. 53,) we quote:

"One element has so strong a desire for the company of another that it will instantly forsake, in order to join it, any other substance with which it may happen to be in association....For example, oxygen and hydrogen are combined in water, but if we throw sodium into the water we shall find that oxygen likes sodium better than hydrogen, and promptly deserts the latter to combine with the former; so we have a compound called sodium hydroxide instead of water, and the released hydrogen escapes....."

If life as we generally define it did not exist in the involutionary stage of the planet, consciousness did. If scientists tell us that life could not have existed in this formative period when the earth was a gaseous or nebulous substance and there

was nothing solid, they refer to life on the physical plane, embodied in matter. There must certainly be a strong kinship between consciousness and life even when it is not manifested to the physical senses. There have also been strong hints of a close relationship between electricity and intelligence. As we take our bodies today from the gross substance that is the earth, so when it was of a cloud-like substance, life may have been clothed in the available vestments.

It is difficult, but <sup>perhaps</sup> not impossible, to fathom the beginnings of life or those conditions of consciousness at the beginning of evolution, but the concern of this writing is primarily with the present and the future rather than the past. From the purely physical standpoint much has already been written on the findings of early life even if some of it is in error and factual knowledge is limited.

If man evolved from the animal as scientists claim, is it not possible that the animal evolved from a still lower form of life, progressing from the plant world? There are substances which are something of a link also between plants and minerals, as rust, <sup>radio-active</sup> lichen, and possibly virus. The mineral state suggests the deepest involvement of Spirit, at least on our planet, and the starting point of evolution, assuming of course that the life principle existed prior to the existence of gross matter. Even in the mineral, as we have noted, there is consciousness, perhaps a striving for something, a longing for home, or substance.

the Original State, an instinctual urge,  
and so through the millions or billions  
of years that which has become so in-  
volved strives to free itself.



### III. DIRECTION

In a world of contradictions and confusions, when in such demonstrations as war man sinks lower than the animal, or on occasion rises to sublime heights as a world server, where genius invents remarkable machinery to do his work and thinking and which machinery in turn slays the genius, where man's life-long hopes are dashed to pieces in a minute, man sometimes pauses in his routine living to probe the reasons for his being. "Why was I born?" he asks. "What am I supposed to do with my life? Why must I suffer? Am I a plaything of destiny and chance or do I mold my own destiny? Is there any purpose to life? Does man have a soul? Is there a God? If so, where is his justice? Why are some born into untold suffering and others into the happiest conditions? What is life's goal, if any?

Sometimes indeed there seems to be only emptiness ahead. In the rush of modern living man has been shaken out of staid patterns and made to look on tradition with new thought, and to question and challenge all that had previously been accepted without question. Even today, as long as man is comfortable he is apt not to give too much thought to the more profound, the farther reaching questions, and for his answers to right and wrong he may be satisfied to pattern the actions of his neighbors, not realizing that his neighbor is doing exactly the same thing. The grave danger in being too comfortable is that one may cease to

grow, and begin to stagnate, being satisfied, while his more restless brother will continue to struggle and grow and may soon outdistance former, thus insuring for himself a better future.

Man generally seems to have lost his sense of direction. As long as he does not see a deeper purpose to life his outlook, if he think at all, is apt to be a gloomy, hopeless one, and neither religion, psychoanalysis, nor any of the escape mechanisms are of any aid. It is possible that this collective loss of direction has been mainly responsible for the serious moral breakdown in America which at the time of this writing is a threat to modern civilization. There is a <sup>an individual</sup> similar condition on a ~~smaller~~ scale, that of youth sensing that he is growing up between two wars, making his future especially uncertain and giving him the feeling of "What's the use?". It is true that the criteria of morals have changed with other changes and much that was stuffy and meaningless and actually harmful ~~have~~ <sup>has</sup> almost disappeared, but with them have disappeared attitudes of a vitally important nature, and teen-age gangsterism and crimes of violence have risen at an alarming rate.

Disillusionment has done much to warp the individual. Typical of many, one begins life in a so-called religious home atmosphere as a "good boy", never questioning his early training. Then one day he is challenged, perhaps by companions or by events, perhaps by science and higher

learning which appears to him to be incompatible with religion. For a while he wavers, uncertain, disillusioned, and then, science being the more convincing, he chooses that side. Unfortunately his knowledge of science is still so limited that he can only see a small portion of the entire truth and so overlooks the larger pattern in his preoccupation with smaller ones, and arrives at fallacies. He is like one who has read a book or two on medicine and sets himself up as a practitioner, knowing just enough about his subject to be dangerous. Thus does our individual recognize evolution, but perhaps on the physical plane only, and extends the past from the Biblical few thousand years to millions or billions, yet thinks we are done with evolution, that man has reached the zenith and can go no higher. Also, Heaven is uncertain or the product of man's imagination and nothing exists beyond the grave.

His chief disillusionment may be the appearance of justice. Religion may tell him there is absolute justice but through long experience he comes to look on justice as a myth. He sees the innocent suffer and the undeserving reap rich harvests. The trouble is that he does not see the complete picture, does not know the complete story behind each happening, or how innocent the innocent really are, or how undeserving. He is unable to see his own defects that prevent him from rising as he thinks he should; what he knows of another's motives may be nil, and intense feeling

may cloud his reason. Most especially, he is not aware of certain laws of nature, as the immutable law of cause and effect. Nothing happens by chance, even the throwing of dice. Here, gravity and other natural laws enter in, and as has been recently proved in controlled experiments in parapsychology, even thought waves can to an extent exercise an effect on them. An angry word, in itself an effect or result of something previous, whether obvious or obscure, can become the cause of an action to follow, which action in turn becomes the cause of further action, and so on.

Some effects are delayed. The chain smoker may see no serious effects after years of the habit, but suddenly the medical profession points to the habit as the chief cause of lung cancer in later life. Common pain killers appear to have no bad effects, yet it has been said that heavy usage of them ~~are~~ apt to result in time in loss of memory. It is only fair to say that there can be other causes besides pain killers, that the whole affair can be quite complex and isolation of a particular factor very difficult for observation. Yet every action, no matter how small or how large, has its reaction, whether immediately or centuries later. All nature seeks a balance, and ultimately each is rewarded exactly as he deserves to be. One may exert every effort toward a thing and see no visible results over a period of years. He may never accomplish that which he originally set out to do.

or lead  
to  
leukemia.

but one day, perhaps many years later, he suddenly realizes that his efforts were not wasted. Success comes often in a different and happier way than originally planned, certainly not by chance but as direct result of those early efforts. If success does not come with so much effort, then perhaps the results were tempered with certain perhaps overlooked weaknesses that were never overcome. Justice is absolute.

So it is that for one who does not see results immediately and does not see justice, all life is apt to be futile and seem purposeless, and one may as well seek happiness while life holds. One's particular brand of happiness may vary, as personal comfort, love, fame, satisfaction of the senses or of the ego.

So reasons the man who has lost his direction. His futility may be reflected in his actions and he may resign himself to his fate, but his most profound happiness, whether consciously or subconsciously, can perhaps only be found by an adjustment of his philosophy which will bring genuine conviction of absolute justice with its incentive to forge ahead, and some guarantee of immortality. It may or may not be through any religion that he finds himself, for indeed in many instances religion, depending partly on how it is presented to him, may only serve to drive him farther from the right direction. Conviction may come only after many years of soul searching, many and deep experiences, much study and meditation.

Consciously or unconsciously man searches for something which to him is usually is something he knows not what, or is vague and undefined, and in his search turns to various paths of action without finding that which he seeks. Yet all these activities may stem from a longing for immortality, or life everlasting, however it may be masked, because the longing is innate.

If man feels he cannot hope beyond the grave he may still be prevailed upon to help make this a better world for his children and his children's children. He may even work for a better world for his own old age, and probably does so. Once he sees clearly his place in the scheme of evolution, his true relation to past and future and to the rest of mankind, the world and the universe, then life is apt to take on new meaning and point him in the right direction - toward perfection. Absolute perfection may not be attainable in this earth life but the approach to it represents all that may be desired, freedom from suffering and death, unending Bliss, All-Knowledge, All-Power, immortality and the resolution to all problems. These conditions are attainable, and if man feels he cannot hope for them in this lifetime he can aspire to head society in that direction for the benefit of future humanity, and in the process may be surprised to find many of these possibilities unfolding for himself.

#### IV. INDICATORS OF LEVEL

Looking back over past civilizations we are sometimes tempted to question whether man has actually evolved at all. Man's inhumanity to man, war, lust, selfishness and ignorance, to name a few negative qualities, cast a shadow on the entire concept of evolution. Looking back, ancient Greece produced men seemingly comparable to our great men of today; China used electricity two or three thousand years ago; The Great Pyramid of Gizeh, built possibly 25,000 or even 75,000 years ago, could not be duplicated today, so great were the knowledge and techniques that went into it. (This pyramid is far superior to the others and dates back much earlier. Contrary to popular opinion it was never meant to be a tomb, but a ceremonial chamber. No civilization existed at the time of Cheops capable of building so perfect a structure, whose measurements coincide with astronomical measurements. The entrance shaft was built in direct line with the ray of light from the Polar Star, which position has now considerably shifted, not to return to this original position for a cycle of about 25,000 years from the original position.)

But progress is not in a straight line with never a slip-back. It is much like a child who, after he has learned a new thing may revert to his old way for a little while longer. Evolution progresses in cycles, spiraling ever upwards, often falling back

but not so far as before, and rising each time just a little higher. Even so, it has been said that civilization is about 145,000 years behind where it is supposed to be, this calculation based on a group of astronomical cycles which precipitate periodic cataclysms and other phenomena which are milestones in Cosmic evolution. Human evolution has to make a deadline; humanity must have attained to a certain point in evolution in proportion to the ~~distance~~ total distance it must travel to the crest of the wave, within a given time. Otherwise a cataclysm may hurl it back almost to the beginning again.

By taking the long perspective of evolution from gross matter back to pure Spirit it is possible to gain some idea of where one stands in the various departments of life. As was seen in the process of involution there became greater and greater separation of matter and energy with consciousness becoming more and more embalmed in gross matter. In evolution there is a complete reversal. Man gradually grows in awareness, or consciousness, acting first from instinct, developing reason later, and finally pure intuition; that instant knowledge which transcends reason and is dependent on a sixth sense not yet developed in the race generally. (See "Cosmic Consciousness" by Dr. R. M. Bucke.)

Each civilization has contributed a certain facet of growth. That which built the Great Pyramid obviously



developed astronomy and geometry to an amazing degree, whereas our own has made a beginning in abstract thinking by such avenues as algebra and the sciences generally, and progressing to such as nuclear physics. One early civilization developed through feeling, or emotion; ours is being termed the Age of Reason. The Greeks developed their sense of beauty; Egyptians and Hindus were philosophers. Modern civilization has built on these foundations and the trend now is toward development of mastery over the material world. Future civilizations will bring mastery of the self, of the emotions and the mind, and growth in subtler realms not well understood in this age.

In communities, races and nations as well as in individuals there is a decided unevenness of development, giving to each unit its own particular personality traits, some good, some bad, or mature and immature, some just different. One hemisphere is materialistic, the other philosophical; one race produces a large percentage of artists and scientists, one is big-hearted and foolish; Australian Bushmen are incapable of learning the simplest things, generally speaking. Usually an individual is highly developed along one line with a decided lack in other directions, or is about equally developed in many or most fields, but reaching only an all-round mediocrity. There are notable exceptions, like Benjamin Franklin, inventor, statesman, printer, philosopher, musician, etc., well rounded at a high level. Albert Schweitzer, best known

as a great missionary, is one of the world's greatest authorities on Bach, is one of the greatest organists, is a music editor and a practicing physician. Leonardo da Vinci, best known as a great painter, is credited with inventions that were only put into use some 200 years later, so far ahead of his generation was he. He was a musician and engineer, excelling in a multitude of things.

Differences in religions, politics, cultures and personalities generally has brought the cry: "Who is better than who?" By what manner of yardstick do you measure a man? They are healthy, legitimate cries and the answers are not always easy, so complex is life. Said Sri Aurobindo: "I measure a man by what he becomes." \* It takes much discrimination to know the value of any man's achievements, and they are best measured perhaps by sighting toward perfection, Infinity, the Absolute. A sportsman who has perfected his physical body and excelled in physical activities deserves considerable merit, yet not as much as one who has developed on a higher plane than the physical, as the mental, more especially at the level of abstractions. Some may measure one's worth by his service to mankind.

Besides the gross physical body man develops an emotional body and then later a mental one, and still later more subtle ones, each of a finer atomic substance than the one before, each at a higher vibratory rate, all permeating the gross physical

There are both harm and benefit

\* Letters of Sri Aurobindo

in developing in only one direction, and both harm and benefit in spreading growth in all directions. There is the danger of too much specialization leading to one-sidedness, and indeed genius is often close to insanity. Here however, it is not the overdevelopment of a particular talent which would cause the individual to cross the line of sanity but the underdevelopment of other virtues usually, which lead or contribute to this state. A wide experience in fields which may on the surface appear to have no bearing on one's life and work can be the most beneficial and may serve to integrate the smaller details for a better understanding of the whole. One may practice a piece of music for a long time without seeming to get anywhere with it. He may drop it and learn several others of an entirely different nature, and coming back to the original at a later date, discovers that now it is quite clear and simple as a result of the added experience with the others. A housewife who has had the experience of a factory assembly line discovers she can apply much of the methods and theories of factory production to her own housework, simplifying the work and saving time. In the words of a great philosopher, "A physician is a better physician for having studied music."

There is also danger of a superficial sampling of everything with no profound experience in any one field. Through specialization comes self mastery and accomplishment, and through deep penetration one can benefit from not only the sought-for ends, but also

such by-products as the acquisition of powers of concentration, analytical ability, development of imagination, discrimination to the point of infinity. A certain philosopher compares a man who has investigated all the religions superficially without probing any one too deeply, to a man who digs many wells but none of them deep enough to bring up any water.

The level of human unfoldment can be partially indicated by observing and comparing growth in the different avenues of life with reference to the ultimate goal. The socially evolved being is a highly responsible one who understands humanity and gives help where help is needed, but with wisdom. He knows each is dependent on the others, that each is a unit of the entire piece, that all are bound together and are parts of the whole as the fingers are a part of the hand. Being aware of this oneness of all humanity his actions are designed to bring about the greatest good for all, of which he is a part. He is completely unselfish, and although he retains his individuality he has lost his sense of separateness.

One of the conflicts of man today is his sense of separateness as against his desire for unity. His sense of separateness has led to selfishness, and clinging to it has retarded not only his own progress but that of all mankind. A result has been man against man, nation against nation and race against race. In time these conditions will disappear and the next two thousand years should see a marked change

in this direction - provided man is not so successful with his newly found atomic power as to blow us prematurely into Infinity.

In spite of his sense of separateness the feeling for unity is innate in man, and while growing in understanding and sympathy for others, he begins to lose his sense of separateness. Even as mineral has an attraction for other minerals, so beings are attracted to each other, most especially their polar opposites, thus fulfilling a universal law that all nature seeks a balance. Physical, or sexual love, is the primitive manifestation of an instinct for unity, a feeling of at-onement with the universe. But physical love is apt to be a mixture including selfishness and lust, and possibly admiration, understanding and sympathy, or compassion - a "suffering together", and devotion. Gradually love changes from the physical to the more subtle types, a meeting of the minds or souls, and extends over a circle ever growing in circumference as one evolves, embracing first members of the family or clan, then community, nation and world, including all lesser life and all inanimate things, and in time even the vast universe will be beneficiary of man's all-embracing love, for in the last analysis all are one.

Unevolved man acts instinctively rather than through reason and his emotions may be generally of a violent nature giving way readily to any and all feelings. Average modern man has added reason to his emotions but is

still mainly dominated by feeling and permits such feelings as anger, jealousy, selfishness and prejudice to color his reason, prevent clarity of thought and block inspiration. Man generally has not soon the need of transcending hate, lust or anger, for instance, to their polar opposites or tempering them with understanding, kindness or perhaps humor, because the principal reasons for the need of these controls are of a subtler order, the dangers not readily recognizable. Witness for instance the psychological development of hatreds, how hate breeds hate and can cause some triviality to grow into a fierce war. Likewise we see that lust is never satisfied by indulgence but rather with indulgence the desire only grows stronger. The more thought one gives to it the more one feels the need of it.

The highly evolved man emotionally does not let emotion sap his energy, cloud his reason, pull him down in any way or lead him into error. He is serene at all times; he does not poison his associates with negative thought. As he learns the finer things the desire for the less-or drops away automatically. "When I was a child I spoke as a child; when I was a man I put away childish things."

The mature man generally has learned to discriminate to a fine point, sifting the important from the unimportant, the enduring quality from the temporal; the powers that come with knowledge and purity

he uses wisely; knowing that nothing ever happens by chance he is able to build for the future and to a degree can even predict the future. This does not mean that he is infallible at this level, but because of his high state of maturity, understanding and far-sightedness has far greater chances of success. He is morally responsible; he has transcended such negative qualities as ignorance, egotism, sensuality, sluggishness, hatred, crudity; he is healthy and happy and useful, and seeks to understand and help his fellow man. He has taken time for contemplation on the purpose of life; he sees himself as one with all things and seeks to improve all things as he improves himself. He is master over the forces of nature, in command of knowledge and techniques and of any kind of situation that arises; his attitudes are in alignment with higher truths and he acts always with wisdom and for the greatest good. His emotions are stable and he does not nurse grudges and slights and personal grievances. He is calm at all times, not because he bottles up his feelings which is dangerous to himself, but because he has patience and understanding and love.

Recapitulating, the lesser details can be brought under a few major laws: man's selfishness or unselfishness, his hates or loves, correlate with the trend from separateness to final complete unity. His art and culture, his struggle for perfection, mirror his growth in sensitivity and discernment, or the trend from the finite to the

infinite. His power of mastery over all problems, or lack of mastery, is a measure of his mental growth from the inconscient, incoherent state to that of all-consciousness, Absolute Knowledge wherein all things are known instantly. Man's ability or inability to detach himself from materiality and worldliness which keep him in perpetual bondage and suffering measure his growth from matter to Spirit. As all nature seeks a balance, so man seeks equality and equilibrium, tempering nature to avoid extremes whether on the physical, emotional, mental or spiritual planes. Strife and cacophony ultimately give way to peace, harmony and euphony.



## V

## THE END OF EVOLUTION

That state of being into which all men and all things are ultimately drawn is a state of complete harmony, complete balance, perfection, unity, bliss. As man becomes more evolved perfection takes on a deeper significance and becomes a goal, a thing akin to God, or the Absolute. Absolute perfection does not exist on this earth plane however, and one can only approach it as one approaches infinity. Yet it is the end of evolution, if there can be an end, perfection in every phase of existence - physical, or absolute balance of matter and energy; emotional, recognizing emotions for what they are, maintaining emotional balance and attaining to a profound, absolute peace. When the mind is united with all minds, has transcended all ignorance and is all-knowledge, then it will be perfect. There will be complete harmony within the being and between all beings. All will be united in the One, literally.

Perfection is not merely desirable, it is inescapable, inevitable. It is possible to postpone it if one is determined to hold back, but the faster one climbs toward it the sooner he unshackles himself from ignorance and suffering, and the higher he climbs the greater will be his own happiness. When analysed down to a fine point it will be discovered that practically all suffering in the world is the result of ignorance.

Neither is the state of absolute perfection anything immediate, but may come in a few million or billion years, which seems much too far away for present man to bother about. Yet there are good reasons why he should give thought to it and aim for the perfect life as will be explained and made clearer later. Even in his present lifetime man can rise to unbelievable heights if he but only knew and had the will to do so. But not knowing, it is not likely that he would have much incentive, especially if he considers his present set-up as being reasonably comfortable. His lethargy is analogous to a situation recalled in a Hindu legend which tells of a God who, curious to know what life was like on the planet Earth, decided to incarnate there, choosing for his vehicle not the human form but something a little lower, that of a pig. Gradually he grew to enjoy his state of Pighood so much that he decided to remain a pig permanently, and the other Gods, alarmed, found that it was necessary to resort to the most drastic means to restore him finally to his Godhood. We might conclude that "pigs like being pigs".

It may be impossible to appreciate these higher planes of consciousness until we have experienced them for ourselves, or at least have had some adukbrations of them. The mere telling of them is not sufficient. For illustration of this point there is the student who wished to study only piano in college, but was told he must also study harmony in order to obtain credit. "But what good will that do me?" he demanded to know. His only answer was: "Wait and

see." Only afterwards could he know the worth of this added study and recognize the growth he had made that would have, so limited otherwise been, but any attempt at explanation in the beginning would have been difficult and unsatisfactory. Only through personal experience could he know.

Similarly, a minister was talking with a young woman who lived plushly and wanted for nothing that money could buy. He suggested that hers was not as rich and full a life as that of Jane Addams, for instance, who gave of herself so completely. Indignantly she said, "Prove it!" "I can't prove it," he told her. "You would have to prove it for yourself and the only way you can do it is to go out and live the same kind of life for yourself."

Someone once asked how he could prove God. "Try living for three months as if there were a God." came the answer.

Such perfection, peace and unity, etc., which represent the ultimate goal, may sound very unattractive to average man who is attached to the life he knows here to the extent that death appears to be the supreme tragedy. Such state of perfection and apparent cancellation of everything he knows may sound completely boring, yet wise men, knowing, seek it. There is a state of consciousness more within our reach of which more will be said later, wherein man may attain in this life an absolute knowledge which transcends the relative and may gain great, unbelievable powers. It is said that the difference between

men who have gained this level of consciousness and the savage is greater than the difference between average man and the vegetable, and according to the word, of those who have attained, (and there are a few,) this attainment is entirely worth any sacrifice anyone can ever make for it. (See "Pathways Through to Space" by Dr. Franklin Merrell-Wolff, especially chapter 53, "The Evidence for the Higher Consciousness".)

Wolff

## VI. THE MEANS TO THE END

Although there is no set formula for attaining perfection there are certain stimuli suitable for the average civilized being that may hasten the process.

*at the human stage*

Evolution is mainly dependent on learning, and the chief vehicle of learning is experience. With the exception of that knowledge we may best describe as intuition, and with which we will deal in further detail later on, all of man's accumulated knowledge, his way of life and every action is the result of experience (or inexperience). Primitive man had no handy reference books or radios or organized schools to teach him, and for him it was necessary to learn everything by trial and error, a slow process. It was also necessary to learn directly from nature, still man's greatest teacher. In our own time there has been a tremendous acceleration of learning, mainly because of our easy access to the recorded accumulation of experiences down through the ages, not in books alone. The automobile, for instance, is a record of the invention of the wheel and the gear, the moulding of metal, the harnessing and storage of power, development of skills and materials, division of labor, imagination, ingenuity and cooperation, to mention a few items, and without these previous experiences the modern auto could never have come into being, to say nothing of all manner of aircraft. The life and habits of a community represent the wisdom distilled from the experiences of the combined

inhabitants and all who were an influence on them down through the ages.

We might consider theoretical training, or formal schooling, to be learning through the experiences of others, and without its help learning would progress so slowly that we would still be back in the Stone Age. Formal education represents a distillation of the more important facts of the world's experiences presented in orderly, organized arrangement for the seeker after education, or learning. The material is arranged to fit the different levels of understanding, and in the main those subjects are presented which are felt by the monitors to be of most importance to the welfare of the people. Left to himself the student should pick not what he needed but what he wanted, and so it is felt necessary to guide him, even if it requires force. Hence, right or wrong, the public school system which in our era is compulsory to a certain age.

But the word "educate" is derived from the Latin "educare", which means to draw out, or draw from, and in this respect much of modern education has fallen short. Mostly the student is stuffed with data which he is forced to memorize whether or not he understands it and whether or not he can integrate it. He is not always taught to think. Facts are important, but most important the student ought to learn to observe, to reason and to develop his imagination. Much of formal education is completely erroneous, some mistakes having their origin centuries back, perhaps most of them

being the fault of the present instructors who are after all human. Yet formal education represents the accumulation of the best efforts and brains and high ideals.

Generally speaking, a formal education has tremendous value and one can go infinitely farther with it than without it. But certain things can seldom be learned through "second-hand" experience and often it takes many repetitions before the proper lessons are distilled from experience. Books and theoretical knowledge from allied sources are valuable, but one does not become a pianist simply by hearing a great pianist play, even though much may be gained from the process, nor is listening to lectures on the subject sufficient. Mostly by doing does he learn. Nor does one develop muscle by talking about chopping wood, nor become a swimming champion without ever getting into the water.

Often, after years of experience, the individual appears not to have learned any lesson, yet, say the Sages, nothing is ever lost. When one does not appear to profit by repeated experience, then experience of a different nature may be in order, as for instance when one meets with constant disappointment and still repeats the error, if suddenly he is made to do just the opposite, perhaps seemingly by chance, the result may be that he experiences great joy and success, his eyes may suddenly be opened, his lesson learned.

By the same token a word of praise may accomplish what a volume of criticism could never do.

Learning through experience can at times be very bitter, but often it do.

seems to be the only way. If one can learn otherwise there is no reason why he should be shackled to suffering, unless his suffering is the result of past actions for which he must pay a price. Suffering is only necessary to learning when all else fails. One whose experiences are many and who learns from them is likely to make fast progress, while one whose life is fairly easy and uneventful is in danger of stagnation. At the same time, some whose life is one crisis after another, being unobserving and unquestioning, never learn from these many experiences, and perhaps, because they do not learn, precipitate them. Certain others make it a point to learn something from every experience, thus have less need for quantity. The latter type, deliberately choosing experience in order to learn and improve himself, can live three or four ordinary lives in a single lifetime.

In the past and still mostly in the present experience is forced upon one by circumstances, or Nature, life's sternest and most effective teacher, and is not of the individual's own choosing. One can quicken the learning process by seeking experience voluntarily. But from those experiences which are thrust upon us should come some lesson, and if the lesson is not learned the problem recurs over and over again, with variations perhaps. Once a problem is mastered it is no longer a problem.

In the quest for perfection through the vehicle of learning, meditation can be a valuable instrument and one which



in our age is very apt to be overlooked. Meditation often nullifies the tendency <sup>in medi-</sup> to jump to conclusions. ~~It~~ must be done <sup>tation</sup> when the mind is quieted and receptive, and there is time to think a thing through. Deliberate concentration on a subject leads to exhaustive analysis from every conceivable base of reference, is impersonal, uncolored by emotion or prejudice, and leads to understanding and truth. To contemplate nature, often referred to as "God's other textbook", becomes an inner experience rich in the fruits of knowledge. One who studies the heavens gains some inkling of the microcosm, matter and energy; observing animal and plant life may open one's eyes to human life and habits; the rivers, mountains and breezes can reveal many secrets and teach many lessons, and we can learn much through analogy.

So, too, <sup>we</sup> ~~one~~ can meditate on <sup>our</sup> ~~one's~~ past actions so long as the meditation is not merely regretting wrong action and reliving what is better forgotten or from which nothing constructive can come. We can learn to search our motives without bias; we can reflect on conditions or theories or the thoughts of others, perhaps on some piece of literature. For greatest growth through meditation, abstract thought is perhaps best, and for the discipline one can choose such subjects as Light, or Love, or Unity. "To read an hour and meditate ten minutes is good," writes H. P. Blavatsky, "but to read ten minutes and meditate an hour is better."

There are other means of attaining to perfection along with experience

and meditation. One must develop the heart as well as the head, love and understanding as well as mental mastery. Often one meets with adverse conditions in spite of all his trying, and these repetitions of apparently bad luck pursue him perhaps for years, yet all he need do is to reverse his attitudes and doors fly open, his life can be changed almost over night. The individual who sincerely loves his fellow men has that love automatically returned. Not so the hateful one; his reward is hate and even a skillfully concealed hate will sooner or later come to roost on the dispatcher himself. The reaction may be of a psychological nature and it may go deeper, but whether the workings of the forces are obvious or of a highly subtle nature, every cause ever set in motion must have its effect. With right attitudes clarity of thought and important realizations can come.

As ~~for~~ for knowing right from wrong, any individual can reach a point of utter confusion somewhere along the way, and even meditation and observation and reasoning fail him. But he cannot go too far wrong if he looks for guidance from the sacred writings and teachings of all the great religions. There are of course some deviations and many interpretations, but properly understood they represent the nearest approach to Truth. These teachings are based on Higher Law, or fundamental laws of the universe, whether seen or unseen. They should be studied with intelligence and an open mind rather than in blind obedience, yet it should be kept in mind that lacking material proof, some things have to be taken on faith just as we have faith that the

train on which we travel will deliver us safely where it is intended. Faith depends too on the integrity, or soundness of the Lawgiver or the source of the teachings. Also, it has been suggested, faith is memory.

As has been suggested, the aspirant will have to put these teachings into practice for himself before he can have real proof. Unfortunately most are too impatient, for in some cases it may take years for results to become evident, and all results must be checked against outside or contrary influences which might tend to nullify them. In any case a solitary, half-hearted try cannot be productive of conclusive evidence.

As one approaches perfection he becomes more discriminating ~~in every way~~ generally. Discrimination, or discernment is, in fact, vital to perfection, at least in this Earth life, and should be cultivated in every department of life possible. Discrimination cultivated for itself is meaningless; it is not meant to be an end in itself but a tool for the ultimate attainment of perfection. As in the development of consciousness, one learns the simple things first. He may see them as separate items, each unrelated to the others, but as these items accumulate he may suddenly realize that there is a relationship and that all may be combined into a general rule or a larger unit. At a higher level he accumulates the larger units in the same way and learns to gather them into a still higher unit. In the same way little points of discrimination are learned in various departments of life, each independent of the others, and then are gathered together into a greater

unit. Recognition of this unity leads to better integration in all walks of life, but it is still for average civilized man to learn discrimination first in the separate fields, or at least at the simpler levels, beginning by learning the extremes first.

Growth in discrimination may bring with it a danger, a more or less damaging hypercritical attitude and tendency to look with contempt on those who have not evolved so fast or so far. The damage may be far greater than the critic realizes, both to his victim and to himself. With greater maturity however, comes deeper understanding and tolerance, and the ability to see things in a wider perspective and in relation to more universal principles.

In order to understand better the relationship of discrimination and perfection it may help to know that all nature has a dual aspect, as positive and negative, masculine and feminine, north and south, restful and restless, matter and energy (or Spirit), subjective and objective, life and death, etc. Perfection represents an absolute balance between these extremes, and to attain the balance one must become discriminating to an infinite degree. On first appearances a balancing of some of the extremes here listed seems an impossibility and an inanity, and at our level not a necessity, yet they will in the future be possible, reasonable and necessary.

One of the best mediums for learning discrimination is in the field of the arts, some of which will be examined

here. One is usually not so much aware of a striving for perfection in the ordinary routines of living, for he does a thing either because he has to or because he likes to, and consciousness of discrimination only begins to appear in the field of higher learning. Every step in learning has its importance, but those subjects wherein learning has a finite end are of no special value in learning discrimination, and that is why the arts are so important. To the unlettered any mediocrity may appear to be perfection, but as he approaches perfection it moves constantly toward infinity and there is no end to the learning process.

Here  
learning  
is  
endless.

Some sciences share this value, particularly mathematics where infinities are contained in infinities and is a field that can be pursued throughout a lifetime. Even a game of chess which can be learned and played more or less superficially on one's lunch hour, can become an infinite thing taking a good portion of a lifetime to learn. In the process of learning this game the player finds many important analogies to the game of life.

The finished painter, having learned the rudiments of his art, integrates the separate technicalities into a great painting, knowing how to create the intended mood, giving color and line and mass the correct balance and proportion. He knows what should be prominent, what subdued and why. He may not stop at the frame of his picture but go beyond, employing the same fundamentals of art to make his surroundings a masterpiece, integrating beauty and practicality.

As the artist evolves so does his art. The trend in general is away from drab and dark colors to lighter, brighter as is witnessed by the multicolored automobile finishes, and neon lighting that is replacing the dead earth colors with luminescence. Architecture is changing from the massive stone structures that represent inertia and heaviness to light, airy, aluminum and glass buildings reaching high into the sky. There is a search for truth in art, elimination of the meaningless, holding to reason and beauty. Still, much or most that we see is imitation of the outer shell, soulless, imitations used indiscriminately without regard to place or purpose. The fundamentals of great art have been ignored, as is apt to be the case with fads which are not necessarily indicative of evolution, but are rather a point in a lesser cycle and apt to be the low point of the cycle.

As with the painter, the advancing musician learns to discriminate <sup>this</sup> <sup>time</sup> between infinitely small differences in pitch or intensity or tone quality, between good melody and banal, between a correct performance and an inspired one. He discovers an overlapping of fundamental laws such as he found in painting; coloring can be applied to music as well as painting; for dramatic effect the painter can use sharp contrasts of color or shape, the composer uses contrasts of rhythm, dynamics, mood, etc. Rhythm is essential to good architecture, "frozen music", and in liquid form in ballet where it is an expression of beauty of motion. Almost any mood, whether humor, tragedy, love, violence,

hopelessness, exaltation, can be expressed through music, painting, the dance, and of course literature. All the arts call for balance and proportion. Many of the same laws apply to literature, whether poetry, the novel, essay, journalism. The composition of a novel has its analogy in the sonata form, beginning with the setting of the stage, or mood, and the introduction of the characters, or themes, one by one; the plot thickens, the characters or themes becoming more involved and rising to a climax, then the denouement, or unwinding. The gentle beauty of a poem may find its counterpart in a pastel painting, or perhaps a lullaby, which soothes but does not excite.

Even in the arrangement of flowers a mood can be effected, and indeed, flower arranging is a fine art in the Orient, perhaps just beginning to catch on in the Western hemisphere. The Occidental in general has not learned a high discrimination in this field. Window decorating appears to have become a fine art, and to an extent so is advertising, these latter two being prompted mainly by business competition.

Ultimately the artist should come to ask himself how and why rules for good art are established, whether these rules are arbitrary or are firmly grounded in the laws of nature. Art itself is a means to an end, although some say it should be enjoyed for itself and need serve no other purpose. These views should offer a fit subject for meditation, as also the following questions: for what should one strive in art? Expression? Beauty? Understanding?

Truth? Mastery? Unity? Is art governed by universal principles? What is beauty? (See "The Beautiful Necessity," by Claude Bragdon). Is art a thing beyond evolution? However it may be regarded it is still an instrument of evolution. With its pinnacle in the clouds it has caused the aspirant after it to develop some valuable by-products in his long climb, often of more value than the knowledge and ability ~~it~~ for that which was intended. The concert pianist, ~~for~~ <sup>among other things</sup> one, should have attained great powers of concentration, self-discipline, high sensitivity, courage, analytical thinking, gracefulness, patience, awareness and alertness, and ability to relax.   
*Sense of judgement and balance,*

One unskilled in the arts may wish to challenge the worth of them, but one who has pursued them to a relatively high degree can hardly fail to see their worth. They are something of a window to discrimination generally, which quality must be developed if one is to approach perfection. There is a high correlation between the arts and the art of living. As in music so in daily living a person first learns the extremes of good and bad, or right or wrong action, or the opposite poles of any manifestation. Later he is able to discern the slightly wrong from the slightly right, or the good from the better, the unimportant from the important, <sup>the true from the false.</sup> the important from the more important. He learns to put his time and energies and talents more and more on permanent values and less and less on the temporal. Through certain fields man is able to learn discrimination to an infinite degree, and through discrimination he arrives at mastery and understanding.



From mastery of one skill or phase of learning the way becomes clearer to mastery in other fields, mastery of the self, the health, the body, the emotions, mind, and mastery over the forces of nature and over one's future. Gradually through mastery he lifts himself from suffering and misery to a plane of continuous ecstasy and usefulness.

A push-button civilization doubtless will add to man's comfort, but the time may come when he either cannot or need not depend on the machine. When the machine fails him after he has learned to lean upon it he is lost. But the truly evolved being will be resourceful enough to have many of these machine powers contained within himself, or to have no need of them, or will have the wisdom to invent or manufacture quite readily whatever suits his needs. He will be master of any situation.

## VII.

## AN INTERPRETATION OF THE DIVINE PLAN

In comparison to the tremendous length of time that represents one complete cycle, which cycle may in turn be only one phase of a greater cycle, our little earth life is but a fleeting second. In that scant second we, atoms compared to the planet on which we dwell, are engaged in constant struggle, suffering, hoping, each of us seemingly the center of the universe. Billions of people have lived and died on this planet through the ages, and so have billions of lesser life forms.

For what?

The materialist says, "When you're dead you're very dead". If there is a soul, he argues, it is only a product of the physical and dies with the physical, and thus he reduces the individual to nothing more than a piece of very intricate machinery. So this machinery has been running for billions of years with each of its countless billions of component parts worrying, struggling, grasping perhaps for immortality in one form or another, trying to satisfy ~~the~~ a yearning for eternal life by endeavoring to prolong its present life, or by projecting something of itself through its descendants, either in quality or in quantity, or perhaps by seeking immortality through fame or greatness, living on in the hearts and minds of other machines.

But why should machinery care?  
 'Though death be painless why should

we look on it as such a tragedy if we are nothing but machinery? The idea that machinery should seek immortality is slightly ridiculous unless we are after all something more than that. True, the physical body is an intricate machine, a highly sensitive instrument, but could there not be some kind of soul body independent of the physical being?

The answer may partly be in the theory expounded here of origin, that Spirit has always been, or rather, that Spirit and matter were one, inseparable, but the physically manifested, objective universe was not always. If there is consciousness in every atom then consciousness must surely persist even after the destruction of the form. And what do we mean by destruction? The form or shape can be destroyed, the substance chemically changed, but annihilation of matter or energy, that is, reducing it to nothingness, is an impossibility. An explosion could blast the physical body to dust, but the atomic substance would still exist, even when dispersed as dust.

Since energy and substance are indestructible, and since we are fashioned of them, then we must be automatically immortal. And since consciousness persists in every atom there is a chance that the seeming concentration of consciousness which we recognize as ourselves, may persist after death in its concentrated form. We are familiar with the law of attraction. So if this consciousness continues to exist after the state we call death, then it must likewise have existed before birth

into our present life. If matter and energy cannot be destroyed neither can they be created. They have always been.

Are we, then, to believe that the end of all one's struggles and aspirations is only death and complete annihilation? If we are just so much machinery, is this machinery running purposelessly through the ages with no other purpose than to continue running purposelessly? Or could there be a plan behind all this activity? Man, being hardly as an atom in this vast universe, being in it and of it, could scarcely be expected to comprehend a thing so vast any more than an atom of the body can comprehend the entire body, its function and purpose and its ruling power and intelligence. Man understands his own body only in the most limited capacity. The finite cannot comprehend the infinite.

The physical, or gross material body, is evident to all, as is also evident its inheritance of physical characteristics from its parents. Less obvious is the existence of an energy body manifesting in various ways as heat, electrical impulses, sound, the senses, emotions, thought, and perhaps other, more subtle ways beyond the ken of mass mind. Is it not possible that after the state we call death these subtler energies might still persist, even if dissipated? As we have seen, they cannot be destroyed. And is it not possible that like atoms with an affinity for each other they may not be dissipated, but continue in a fixed condition for perhaps eternities?

or close  
association

Through the ages the great sages of the world have inferred a Divine plan, with growth, or evolution, being a means to the end and the end being perfection, or absolute balance. Perfection is the original state of matter and energy dissolved into each other, the unity of all, the Absolute. But it is obvious that perfection cannot be reached in a single lifetime. Even if one may accelerate the learning from the accumulated experiences of others through such mediums as text books, schools and all manner of communication, there is still much too much to learn. And if perfection means absolute unity of all things, then all things must of necessity attain to it.

If we are to reach perfection through the medium of experience, then learning from experience may be the reason for our sojourn on this planet and in this phase of life. And since perfection cannot be attained in a single lifetime, and since we have seen that we are automatically immortal, it may be logical to believe that we have lived before and will live again as we know life. According to the great sages we have already lived dozens or hundreds of lives as human beings. (See "The Mahatma Letters to A. P. Sinnett", also "Reincarnation" by Manley Hall, or "Reincarnation, Fact or Fallacy?" by Jeoffrey Hodson, or "Reincarnation, Hope of the World", by Cooper. There is also other excellent literature on the subject.)

The persistence of the entity may account for certain character differences in children, or may explain why

one becomes a prodigy and another cannot learn the simplest things, yet both may be equally sound in body. It may serve to explain such a case as the celebrated Negro slave known as Blind Tom who, as a small child suddenly startled everyone by reproducing perfectly upon the piano music he had just heard without ever having touched the instrument before, and his remarkable career as a concert artist, playing entirely by ear the most difficult music after hearing it but once. (A detailed account of him is given in "From Cretin to Genius", by Voronoff.) Brothers and sisters may have dispositions and characteristics at polar opposites and also differ from their parents.

follow — The majority of people are not conscious of any memory of past lives, but claims of those who say they do remember cannot be completely ignored even if these claims cannot be proved to the satisfaction of every skeptic. It does not ~~mean~~ that we must accept all as authentic, for it is readily admitted that much is the product of wishful thinking, illusion and emotion, mistaken impressions and often pure fraud. But even if 999 out of every thousand claims were fraudulent or erratic, what are we to do with the one that is genuine? Shrug it off? Some cases have been proved to be genuine. Too numerous are the claims ~~and the number of persons~~ of persons who are otherwise generally recognized as being highly responsible citizens, and very numerous among the great are those who at least be-

believe in reincarnation. Thomas A. Edison and Henry Ford both believed in it. (See "We Never Called Him Henry", by H. Bennett.) There has been a tendency to point a finger at great men's belief in rebirth with the remark that they were undeniably great except that they had a peculiar quirk in their philosophy. Could it not be that this peculiar quirk is precisely what led to their greatness? They cannot all be liars or fools.

It is evident that physical characteristics are inherited, but it is possible that the temperament or personality may resemble that of the parents simply because the entity was drawn to those parents whom he most resembled, or most desired, or most deserved, depending on certain conditions. But the laws of nature are not arbitrary. Nothing happens by chance. (See "Human Destiny", by LeComte de Nuoy.) As for experience gained in a single lifetime, to consider it lost or destroyed at death is again to reduce man to machinery. It is possible that man may have stored the memory of past lives in his subconscious mind, the distilled wisdom of which determines much of his thoughts, personality and the course of his life. Consciously we do not even remember the early years of our present life, or even most of the happenings of last week, yet it has been shown time after time through the medium of hypnosis that these memories are actually still present in the subconscious. The store of knowledge in the subconscious mind should cause one to learn more easily by building

either  
on the  
gross  
or  
subtle  
planes.

on what is already there, which store we might feel as instinct, or intuition. One cannot very well grasp calculus until he has at least learned simple arithmetic, and hardly then. If an individual has mastered certain lessons in previous lives, then that particular department of learning should be no problem to him after an initial refresher course.

More than half the population of the world embraces the doctrine of reincarnation and it was accepted by the early Christian Fathers. It has been said that there is little allusion to it in the Bible because for one thing it was simply taken for granted in Jesus' time.

This difference in belief between East and West may have much bearing on the vast difference in culture. Perhaps the Western materialistic view that there is this life and this only, has been in a way beneficial, for Western man, if he have only one life to live, seeks to accomplish all in this one lifetime. Time is short and so he must strive harder to meet the deadline, and in consequence has speeded up his own progress, coming that much nearer to freedom from tribulation and suffering. The Eastern man in comparison is not in any special hurry, knowing that he has all eternity and that he can resume any unfinished business in another life. But reincarnation without evolution would revert to the perpetual machine again, which aimlessness may be responsible for the seeming apathy which has dominated the East. Belief in reincarnation



without evolution might be almost as hopeless and despairing as the materialist's point of view, if in a little different way, the materialist who thinks, "What's the use of doing anything? You're only going to die." But reincarnation based on the theory of evolution can bring new hope to all of mankind.

Similarly, Christianity has suffered through want of a belief in evolution, not through any fault of its great Founder, but through misinterpretations, distortions, omissions and the general human weaknesses of its followers. Seen through the eyes of the multitudes, their religion for life on this plane offers little hope, only resignation to suffering which they see as inevitable. Release comes only at death, bringing eternal rewards or punishments out of all proportion to one's just desert, admitting that it is hard for us to judge accurately any man's worth. The entire philosophy seems to belie justice all the time it preaches justice. Yet a deeper look into the teaching of the Master in the light of evolution reveals a pretty complete alignment of His teachings with the theory of evolution, as in His admonishment: "Be ye therefore perfect even as your Father which is in Heaven is perfect." (It is understood here that by "Heaven" is meant an Illumined State of Consciousness rather than a location.)

For a complete understanding of himself it is necessary for man to find himself in Time as well as in space. Without the knowledge of this

relationship he may grope his way through, learning by trial and error over long eons identified with suffering. There is a shorter path to release, not through death but still in this life, release to a higher strata of consciousness which brings with it undreamed of powers and absolute, not merely relative, knowledge, these powers and knowledge already possessed by a handful of people living today but unknown to the masses.

There are rules for attaining to this state, but rules not generally easy to follow. In the light of the greater perspective of evolution there is an alchemy of the soul, a transformation of the base metal to pure gold, or from gross matter to pure Spirit.

We have first to recognize this grossness and all that it implies - heaviness, inertia, ignorance, separateness, animalism. To identify ourselves with their opposites is to take a great step forward. Of prime importance is the equal development of heart and head, or love and wisdom, and either one without the other is not sufficient. A great intellect who knows no compassion for his fellow man or or brute is blinded by his sense of separateness to certain truths and consequently is lacking in certain powers.

The sense of unity is beginning to manifest in the popular notion that all men are created equal. Subconsciously, perhaps, it is a factor in politics with one party insisting

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 that no one person is any better than another, hence all should have equal rights and status. The opposing party just as strongly insists that all men are not equal, that one may be a harder worker, or more intelligent, or a person with much higher integrity or more capable than another, and so all are not equally deserving and should be rewarded accordingly. And in a sense both are right. Men as beings on this planet are not all equally evolved, which is excusable if all did not come into human incarnation at the same time, but some are many lifetimes ahead of others. In the longer perspective all are of the same primordial substance and will be eventually gathered into the Godhead when once more the Cosmos is in that state of perfect equilibrium, or rest. Hence all are equal, all are one, and where we now stand in the scheme of things lesser ones will eventually stand, and greater ones have stood. And since all are one, the hurt or good done to one is to an extent felt by all, and the person who holds back his own progress by the same token holds back the progress of all, while one who continues to improve himself improves all. Each is an essential part of the Great Machinery of the universe.

It does not necessarily follow that because in the longer perspective all are equal and all are one, that in any given period all should be treated equally, indiscriminately, at least not in any civilization comprehensible to modern man. Nature herself has established the law of survival of the fittest. Complete equality may deprive

men of necessary experiences and lessons, if it could work at all, which is doubtful, as long as differences exist among men and all are less than perfect. Absolute equality belongs only to a state where all are equal and all are perfect. Striving for equality can also offer some dangers to progress. To raise the lower element is very noble, but to pull down or hold back the higher element to a common level would be disastrous and would retard evolution for all. (See "Pathways Through to Space" by Dr. F. Merrell-Wolff, ch. 26, "The Sea of Consciousness.") To one highly evolved a first meeting with those on the lower rungs of the evolutionary ladder may be jarring, yet with constant mingling over a period of time he may gradually lose his powers of discernment and let himself be pulled down to their level. A typical example is the fine, discriminating musician of concert, or artist calibre, <sup>in a</sup> ~~where~~ <sup>field</sup> talent is abundant and suitable jobs are almost nonexistent. He turns reluctantly to the more commercial field where nuance and delicacy are unknown, and gradually his senses are dulled until he is no longer able to discriminate as he once could. He becomes satisfied with that which once he dismissed as banal.

The school child who is advanced beyond his years should not have to hold back because of his age and thus lose precious time in his evolution. There are those who hold back in their work with the slowest and weakest in order not to hurt anyone's feelings, but their good deed is very dubious.

Organized labor that holds back its workers in the name of equality is holding back evolution. As for the higher intellects that guide a nation, we have seen throughout the ages the liquidation of such "dangerous" individuals by tyrants, leaving the nation ultimately poverty-stricken mentally, and tending toward degeneration. Mankind needs its great leaders and thinkers for a long time to come.

As wisdom without love is blinding, so is love without wisdom. The ability to love and have sympathy or compassion seems to be a characteristic identified with the feminine side more so than the masculine, while reasoning seems to be more a characteristic of the male. One in whom there is a good balance of love and wisdom may possibly have lived in previous lives about an equal number of lives of each sex, thus gaining the experiences and intuitions that are peculiar to each.

Animalism is the servant of involution rather than evolution, being basically the greatest single cause of suffering in the world today. Once that energy which serves lust and all the pleasures of the lower nature is turned into different, constructive channels, one begins to have a sense of well-being and may begin to hope for the higher life with all its wondrous benefits, which cannot come until there is a considerable degree of self discipline and purification. Now, constructive interests can be instrumental in diverting that energy

which otherwise, for want of proper direction will revert to its lusty habits, never satisfying, only strengthening its desire with each weakening to it. Such is the quicksand which has held man back for so many thousands of years.

If the trend towards perfection is inevitable, then it may appear that one need not make any effort, but may be permitted to continue in his comfortable rut and indulge in sensual or earthly pleasures for the remainder of his life. So he may, but he pays a price. He is in bondage in proportion to his desire for the lower life, not usually realizing what he is missing because he has deadened the higher mind and warped his longer vision. By making a conscious effort to pull himself out of the mire of the world of desire and sensuality, he raises not only himself but his fellow man, since in a sense each is a part of every other being, each interdependent on all the others, few perhaps realizing the vast influence each has on the rest. If, as has been said, the movement of a single finger can be felt on the farthest star, then our influence on those close to us must be very great. It is to our benefit to emanate a beneficial influence on others, those beings with whom we are primarily one. As we lift ourselves we lift others, and as we lift others we lift ourselves.

VIII.  
BEYOND MAN: COSMIC CONSCIOUSNESS

It is highly probable that our present civilization, following the pattern of past ones, will rise to a high peak and decline, sinking into another Dark Ages, but let us hope not quite so dark and of much shorter duration, after which a still greater civilization will rise. The peak of our present one may still be very far in the future as might be indicated by the great strides which science is taking, and by new humanitarian and social attitudes that are now being awakened. At the same time there are already indications, or threats, of decline, noticeable for example in the great crushing machinery of pressure groups, and also through what appears to be a threat of general mental degeneration, the result of too plush living that scarcely taxes the brain enough to keep it from atrophying. Whether with an individual or with a civilization the downward trend begins with the Spiritual decline, then comes moral breakdown advancing to the mental level, the emotional, and finally the physical. (This ~~does~~ <sup>may</sup> not mean that disease strikes only the evil and the ignorant, still, knowledge is power and if we knew all we could prevent or cure all illnesses. If we knew infinitely the proper care of our instruments there is no reason that they should not run for hundreds of years. If they fail, there is a reason.) It is only fair to say, however, that much which appears to be either advance or degeneracy is only temporary change in a period of adjustment,

the ultimate results of which are not yet certain.

For the time being civilization should forge ahead so long as the great minds of the world are allowed to function. Once they are curtailed doom is not far off.

There have been prophecies of a Great Age to come wherein men will experience wonderful, unbelievable things and possess powers almost beyond our imagination, and considering the present evidence for their possibility we need have no doubts that this Age will actually come. Throughout this writing there have been copious allusions to a state of consciousness beyond the ken of ordinary man, which consciousness is responsible for most of these wonderful things which are prophesied. Speaking collectively, there have been various names for this state, the most common name perhaps being "Cosmic Consciousness". "Illumination" is another. It is also called "Christ Consciousness", "Liberation", "Realization", these latter not in the ordinary sense; there is "Moksha", "Knowledge Through Identity". "Nirvana" is but a particular level of this state, described by some as but the polar opposite of our own Objective world of form, or objects. It is usually a state of indescribable Bliss which is the goal of many wise men especially of the East. There exists a consciousness that transcends both the objective and subjective poles, or our worlds of form and of Nirvana, and includes both, and is usually referred to as



Transcendental. To the ordinary individual reason transcends all, yet there is abundant evidence that ordinary reasoning processes are in their turn transcended, and an attempt is here made to indicate some of this evidence and present a somewhat better understanding of it.

It is this higher state of consciousness that has been attained by a small handful of men throughout history. According to some it is attained by about two or three individuals in a lifetime from a world population of over two billion. At the level of the lesser Cosmic Consciousness those who attain are more numerous. Their ranks have increased as the age wears on, and later history records more considerably who have attained at least to Nirvana, and still they are only one in millions (according to Dr. Bucke in his book "Cosmic Consciousness"). Some thousands of years hence, it is predicted, this level of consciousness will be the possession of the majority.

Some who have attained to the highest Illumination are Gautama Buddha, (Buddha means "The Enlightened One"), Shankaracharya, Jesus, St. Paul, Plato, Pythagoras. They are at least the most prominent, and probably it is only men of their own stature who are able to say that some others have equaled them or surpassed them, or have come close to them, as Jacob Boehme, Plotinus, Lao-Tze, Ramakrishna, Francis and Roger Bacon, Emerson, Walt Whitman, Balzac, Dante, Swedenborg, Gandhi, Hegel, Kant, Socrates, Mohammed, Moses. They have been the greatest forces in the world

although many have been sworn to secrecy and are comparatively unknown. More recent are Sri Aurobindo in India, <sup>in</sup> America and Dr. Franklin Merrell-Wolff, whose "pathways Through to Space" offers a personal record of this transition and all that it infers for analysis and study by the aspirant. The approach is as psychological and logical as it is possible, communicating everything that has a bearing on the subject, the necessary steps for its attainment, its value, and a description of it in so far as it can be at all described, there being no language adequate.

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There are many individuals who have experienced a slight degree of the Cosmic Consciousness, some well known, others unknown, some who are suspected of having been so touched, others doubtful, and sometimes, at least for the unilluminated, it is almost impossible to distinguish between Illumination and a very high development on the "subject-object" plane. Although there are different levels of Cosmic Consciousness as there are differences on our own level ranging from idiot to genius and referred to by Dr. Bucke as "self-consciousness", the gulf between the two types is wide. To judge the level of the Higher Consciousness is beyond the ability of average man, although we are able to some extent to recognize inspired work, and (according to Dr. Wolff), two clear-cut examples exist of work produced before and after the Transition, that of Balzac and Walt Whitman. Up to the time of their Transitions their work was rather mediocre but that which

followed was inspired, yet it is said that these two did not attain to the higher levels of the Cosmic Consciousness.

It has been said that this Transition in consciousness comes by Divine Grace and represents the actual meaning of being born again. (See Letters of Sri Aurobindo, second series, section 9 - "Divine Grace"). To the limited reasoning mind that feels some have attained who are not as deserving as others who did not attain, it appears to be Divine Grace, bestowing the gift indiscriminately. But supposedly things are seen by the higher Intelligence that are not seen by ordinary man, and one who may appear to be so ready may still have a certain serious weakness which may prevent him throughout his lifetime from this attainment. This Grace does not fall haphazardly on just any being without reason. As has been said before, nothing happens by chance. It may be safe to say that those who attain are highly evolved beings - far from perfect still, and even Those who are Illumined are still evolving. They are infinitely closer to perfection than the unilluminated, but with still a long way to go. ✓

The phenomenon may come with or without warning, comes suddenly according to Dr. Bucke in "Cosmic Consciousness", and lasts from a few seconds to a few minutes, leaving the subject a changed person. Usually it occurs around the age of 35. The subject may experience a feeling of great ecstasy, especially if he has attained

through the path of feeling, or love. Through the path of knowledge, or wisdom, the ecstasy may be less pronounced and some other quality more so. There is as a result an awakening to great truths heretofore incomprehensible, and knowledge and understanding of all things. The Awakened One understands a thing because He is able to identify Himself with that thing, becomes one with it, as He is one with all things. Hence the meaning of "I AM THAT". The phenomenon is usually accompanied by an emanation from the subject of some brilliance, as was witnessed by those who saw Moses coming down from the mountain, his face alight. Perhaps the most striking example in history was that of Saint Paul, or Saul, who was struck temporarily blind and was at first baffled by what had happened to him, then emerged not a persecutor but an ardent follower of the Christ, (the Mystic Christ rather than the personal man). <sup>a</sup>

The powers accompanying this state are well represented by the so-called miracles of Jesus, more accurately termed simply phenomena, entirely reasonable and not at all contrary to the laws of nature. These men are Masters over matter and forces and even when they do not consciously control the forces, or elements, or know precisely the nature of the phenomena that take place, nothing ever happened for which there could be no scientific explanation, even if there is no man living capable of explaining the process. Jesus, in speaking of his "miracles", remarked, "These things I do ye can do also, and more". He did not exhibit

these feats to amuse the public or to bolster His ego, but to teach, to show mankind what could be done and that these things were within the reach of all who cared to make the effort, and that the effort was worth making. It is no secret that most or all of these phenomena have been duplicated many times. Apollonius of Tyana raised a dead girl to life who was being carried to the funeral pyre. (See "Apollonius of Tyana" by D. M. Tredwell, "Isis Unveiled", by H. P. Blavatsky, Vol. 1, P. 481. According to Philostratus, however, she had seemed to die.) During his trial before the court of a Roman emperor he wrapped his cloak around him and vanished before the eyes of all. (See "Apollonius" from "The Phoenix" by Manley Hall, also "Isis Unveiled".)

The great Brahmin teacher and one of the most highly developed persons who ever lived, Sankaracharya, (or Shankara,) carefully laid aside his own physical body and entered into that of a dying king, reigning in it so wisely that his court became suspicious of his real identity and made a search for his own body which was kept in a cataleptic state. They wished to destroy it and thus force him to remain in the body of the king, and they almost succeeded. Shankara was alerted just in time and the king dropped dead as the soul stepped from the body and re-entered his own, which was already burning on the funeral pyre. Yet he raised it unharmed to life. (See "How to Know God - Isherwood and Prabhananda; also appendix to Charles Johnston's translation of "The Crest-Jewel of Wisdom" by Sankaracharya.)

Jesus walked on the waves. There is a type of phenomena called levitation, or aethrobacy, to which two pages are devoted in "Isis Unveiled" by H. P. Blavatsky, ("Before the Veil"), giving much insight into the nature of it. It is not unusual for the Yogis of India to suspend their bodies in mid-air minus physical or mechanical aids. Time Magazine, Feb. 16, 1953, reports the claim that a Hindu flew three miles through a Nepalese jungle. The magazine "Tomorrow", Winter 1952-'53, carries an enlightening article on levitation and cites several examples from history.

Mrs. Blavatsky herself acted and amused her friends with countless types of phenomena, as recorded by scores of people, perhaps in most detail by her co-worker, Col. Harry S. Olcott, who helped to edit "Isis" and who helped her to launch a new movement in thought. He writes (in "Old Diary Leaves") that while helping with "Isis" he remarked casually that he wished he had some grapes. "Well let's have some," she said, but he protested that it was not only late at night and all the stores were closed, but it was the dead of winter and they were just not to be had. She insisted, bading him turn down the gas light. He inadvertantly turned it off, and when finally it was relit she pointed to a shelf on which was a large basket of grapes, which they both ate and enjoyed.

There are men in India today who can make an ordinary plant sprout and grow several feet in an hour or an less.

although the use of these sacred powers for idle display or anything less than extreme emergency is frowned upon. Healers are numerous around the world and can lay legitimate claims to cures beyond the power of medicine, including such diseases as cancer, so diagnosed by competent doctors and abandoned by them as hopeless. Such a case has been recounted by no less an authority than Dr. Alexis Carroll, who witnessed such a healing at Lourdes and followed the case history through in the regular medical manner. Col. Olcott himself toured India for over a year healing the sick, and shares with us much of his formulae. ("Old Diary Leaves", vol. 2.) Sensitivity is an important factor; the healer must keep a positive attitude, for the slightest doubt in his mind may mean failure; he must know how to concentrate and direct the etheric forces; any selfish, ego-centric or impure thoughts entering in may lead only to failure; psychology itself is not without some potency in healing.

There are several grades of ether, some of it of a fine sub-atomic quality, some more coarse. The finest, vibrating at the highest and fastest level, is most penetrating and most effective in healing, as are the rays of light, with white light, the synthesis of all the rays, the best. In an ordinary bar of steel all the molecules are in disorder, pointing in every direction, pulling against themselves and exhibiting no power. Once we magnetize this bar all those molecules line up in the same direction and can manifest great power. So it

is with the ether. When these atoms are in alignment, or concentrated in a single direction, great power manifests, hence one of the secrets of healing.

There are other powers, some which come only to the highest beings, some within our present reach, not given us just for the asking but they must be earned through effort and disciplines and great sacrifices, but they amount to sacrifices of a few small things for one "Pearl of great value". Telepathy and clairvoyance are within our reach, but such powers, when misused, can destroy themselves and their pervertor, but rightly used can and in time will benefit all of mankind. In time health will be improved to the point of no disease, and there are men living today who are known to be over two hundred years old. They did not arrive there by accident.

The Golden Age will see self mastery, complete command of the elements, refinement of the physical body even to the point of being able to pass through gross matter as if it were not there; man will understand the language of animals; he may live or maintain consciousness without a break for a thousand years. He will project his consciousness anywhere in space and will receive messages without having to rely on mechanical means such as radio and television. These powers are now present, but latent, within each individual, only waiting to be developed.

Such are the powers that accompany Illumination or may even fall short of



true Illumination. As individuals differ in their types of skill, so Adepts will vary in their types and degrees of power. Illumination brings far more than power. The knowledge gained is absolute, rather than relative. The Illumined have reached that point of balance that is for them Liberation, where they no longer need to return to the realm of Earth-man, but may go on to higher and happier planes, and indeed to return to this Earth-life would be tremendous punishment. Some do return voluntarily. Being One with their fellow creatures and being compassionate beings, They make the supreme sacrifice to lead mankind out of the darkness into the light. These are our World Savors.

If these men are unable to give adequate description of this state of consciousness it is because it is of such quality as transcends the five physical senses and consequently would be unintelligible at the level of ordinary mind. The great religions of the world have been built on this knowledge of "Other-Worldliness", or Cosmic Consciousness, although in attempting to translate it into the language of the senses it has been distorted and usually completely misunderstood.

Realization in this highest sense is like breaking through a ceiling of the mind into a new dimension undreamed of before, and the knowledge and power place these Superman in a position where the modern scientist appears

to them as "a child dipping out the ocean with a spoon". (From "How to Know God" - Yoga Aphorisms of Patanjali, by Isherwood and Prabhavananda.)

Yet if these beings are so all-knowing and so all-powerful, and know of a better way of doing things, why, one may ask, do they not reveal this knowledge to mankind and utilize these superior ways? There may be several answers. It is reasonable to assume that they do, in so far as they can. They would gladly alleviate man's suffering, yet every individual must do his own growing and learning, and often it is only through suffering that he learns. Others may show him the way and help where help is needed and wise, but to do his thinking and his work for him is not, in the longer perspective, helping him. Too much such well intended help may only serve to make a weakling of one and retard his own evolution. There is the classical example of the compassionate man who endeavored to help the struggling butterfly emerge from its cocoon, and tore away the covering. That butterfly never learned to fly.

It may be too, that having once reached these heights where men who are ordinarily important to us seem as children to them, those things which these "children" seek may appear to be equally childish. The Superman may have no need for these intricate inventions, having risen beyond such desire or need.

As for revealing the great secrets

to mankind, that is to a great extent up to the individual's ability to understand and assimilate these things. A secret remains a secret as long as one is unable to comprehend it. At the same time it is good to withhold certain knowledge until one is ready for it, wise enough to use it properly and pure enough in his motives to use it only for the good of humanity. Witness the release of knowledge leading to the harnessing of atomic power, a thing that could be a great boon to mankind but instead found its way into the hands of the military to become the greatest threat of destructive force the world has yet known.

Conditions and rules preparatory for the attainment of Cosmic Consciousness are stringent. Intelligence alone is not enough; piety and goodness are not sufficient, nor is love alone. According to some who have attained, one cannot hope to arrive and keep one hand in the flesh-pots. There must be complete surrender of pride and selfishness, egoism, greed, ignorance, and all that is negative. Any prejudice or other emotion that prohibits one from examining himself and his motives dispassionately will hold him back. He must see all things clearly and honestly. He must also desire to attain such a state more than he desires anything.

There are other conditions of which the true aspirant will learn when he is ready for them, and cannot and need not be detailed here. Such information is available elsewhere.

Cosmic Consciousness transcends causality, or the law of cause and effect, according to authoritative sources, and is that changeless state which remains unaffected by any change of the physical universe. It is said to be the Fifth Dimension, the Dimension of Timelessness, wherein evolution on this plane is transcended. Being One with all things, the God-Realized Man has instant knowledge of an intuitional nature of whatever he wishes, through identity with that which He wishes, making evolution appear to be somewhat a waste of time. Yet it is the scaffolding on which we build, and the highly evolved man on the self-conscious level who has not attained to the Cosmic will be better able to apprehend and utilize the Divine Teachings and consequently should be more capable of great service to humanity. When once he achieves the break-through to the Cosmic ~~State~~ Consciousness he will attain to a higher level of it than the lesser evolved, and will be more articulate and better able to make the cross-translation for others.

The soul is hidden in a world of illusion like the flame of a lamp unable to shine through its sooty chimney. When the illusion is rubbed away the light of the soul stands bare and shines brightly. The light was there all the time, yet hidden.

It is said that we sometimes experience this high state of consciousness in the very deepest sleep but are not

able to carry it across the border and retain it in our waking state. When one is able to retain consciousness of both states at once, then the Transition may come, the Realization, the Knowledge-Through-Identity. One may have to wait many lifetimes for this single great moment, but when It comes He is from that time on a changed and vastly superior Being. The experience is not to be confused with various psychic experiences of many persons, which leave no lasting effects or very dubious ones at most, many apt to be purely of an emotional nature. Psychism is not illumination. The Great Experience may come again, and by Those at the highest levels it may be invoked at will, each time revealing more of the Light that is One with the Universal Spirit, in all its power and glory.

These Beings, then, are the forerunners of the race of the future. They are what we ourselves some day will be, each a government unto himself with no necessity for national rule, no need or thought of war. Each will be completely self-contained, all-powerful, all-knowing, still evolving perhaps but on a higher plane. For man at the present stage the goal of Cosmic Consciousness is perhaps sufficient, but there appear to be higher levels, ad Infinitum, perhaps even within our present Grand Cycle in which man has so recently begun his climb back towards the top, with many billions of years yet to go.

able to see far into the future or deep into the past, into his own past lives,

Suffering humanity can look for a gleam of light ahead and take hope for the future, the future which we ourselves will make, are already building.

Gertrude Adams

*Gertrude Adams*

*March 13, 1958*

## REACTIONAIRE

1. Do you find the book convincing?  
If not, where?
2. Are any parts confusing?
3. Where would the reader be apt to  
desire more elaboration, clarification  
or examples?
4. Where might interest lag and why?
5. Where are mistakes of any nature?
6. Is your general reaction one of  
shock, repulsion, relief, inspiration,  
astonishment, boredom, doubt, revelation,  
a mixture, or what?
7. Other comments?

## SUGGESTED READING

## I. PREPARATORY

Human Destiny - Le Comte du Nouy  
 Cosmic Consciousness - Dr. Richard M. Bucke  
 Reach of the Mind - Dr. J. B. Rhine  
 Evolution and the Orthodox Church - Manley Palmer Hall  
 The Noble Eight-Fold Path - Manley Hall  
 At the Feet of the Master - Krishnamurti

## II. INTERMEDIATE

Isis Unveiled - Mme. H. P. Blavatsky  
 Path of the Masters - Julian Johnson  
 How to Know God: Aphorisms of Patanjali - Isherwood & Prabhavananda  
 Reincarnation: The Hope of the World - Cooper  
 Reincarnation: Fact or Fallacy? - Jeoffrey Hodson  
 Reincarnation - Manley Hall  
 Re-embodiment - Yogagnani  
 Yoga, Its Problems, Its Philosophy, Its Technique - Yogagnani  
 Man Visible and Invisible - C. W. Leadbeater  
 Man and His Bodies - Annie Besant  
 Thought Forms - Leadbeater & Besant

## III. INSPIRATIONAL

Reappearance of the Christ - Alice Bailey  
 Voice of the Silence - H. P. Blavatsky  
 Light on the Path - Mabel Collins  
 When the Sun Moves Northward - M. Collins  
 Beacon Fires - Hilarion  
 Bhagavad Gita  
 Words of the Mother - Sri Aurobindo Lib.  
 Crest-Jewel of Wisdom - Sankaracharya  
 Thus Have I Heard - Jeoffrey Hodson  
 A Message from Arunachala - Paul Brunton



## ADDITIONAL GOOD READING

### IV. ~~ADVANCED OR TECHNICAL~~

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- The Phoenix - Manley Hall  
A Search in Secret India - Paul Brunton  
A Search in Secret Egypt - Paul Brunton  
The Seven Rays - Earnest Wood  
The Other Side of Death - C. W. Leadbeater  
The Soul's Growth through Incarnation -  
C. W. Leadbeater  
Among the Great - Dilip Kumar Roy  
Letters of Sri Aurobindo  
Theosophy - Kuhn  
Old Diary Leaves - Col. Henry S. Olcott  
Invisible Helpers - C. W. Leadbeater  
The Beautiful Necessity - Claude Bragdon  
Vedanta for Modern Man - Isherwood  
A Study in Consciousness - Annie Besant  
There is a River (The Story of Edgar  
Cayce) - Thomas Sugrue  
The Guru (a story) - Manley Hall  
A Dweller on Two Planets (a novel)-Phylos  
Gnosticism - Mary W. Barrie  
How to Understand Your Bible - Manley Hall

### V. ADVANCED OR TECHNICAL

- Initiation and Its Consequences -  
Rudolph Steiner  
The Mahatma Letters to A. P. Sinnett  
Aphorisms on Consciousness-Without-an-  
Object - Dr. Franklin Merrell-Wolff  
The Secret Doctrine - H. P. Blavatsky  
A Synthesis of Yoga - Sri Aurobindo  
The Life Divine - Sri Aurobindo  
Pathways Through to Space - Dr. F. M.  
Wolff  
Initiation: Human and Solar - Alice  
Bailey