

The New Humanity

As in all great critical periods of human history, humanity is now going through the agonizing travail of spiritual rebirth. Great forces of destruction are afoot and seem to be dominant at the moment, but constructive and creative forces which will redeem humanity are also being released through several channels. Although the working of these forces of light is chiefly silent, they are eventually bound to bring about those transformations which will make the further spiritual advance of humanity safe and steady. *It is all a part of the divine plan, which is to give to the hungry and weary world a fresh dispensation of the eternal and only Truth.*

At present the urgent problem facing humanity is to devise ways and means of eliminating competition, conflict and rivalry in all the subtle and gross forms which they assume in the various spheres of life. Military wars are, of course, the most obvious sources of chaos and destruction. However, *wars in themselves do not constitute the central problem for humanity, but are rather the external symptoms of something graver at their root.* Wars and the suffering they bring cannot be completely avoided by mere propaganda against war; if they are to disappear from human

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history it will be necessary to tackle their root-cause. Even when military wars are not being waged, individuals or groups of individuals are constantly engaged in *economic or some other subtle form of warfare*. Military wars, with all the cruelty which they involve, arise only when these underground causes are aggravated.

The root-cause of the chaos which precipitates itself in wars is that most persons are in the grip of egoism and selfish considerations, and they express their *egoism and self-interest* individually as well as collectively. *This is the life of illusory values in which men are caught. To face the Truth is to realise that life is one, in and through its manifold manifestations. To have this understanding is to forget the limiting self in the realisation of the unity of life.*

With the dawn of true understanding the problem of wars would immediately disappear. *Wars have to be so clearly seen as both unnecessary and unreasonable that the immediate problem would not be how to stop wars but to wage them spiritually against the attitude of mind responsible for such a cruel and painful state of things.* In the light of the Truth of the unity of all life, cooperative and harmonious action becomes natural and inevitable. Hence, the chief task before those who are deeply concerned with the rebuilding of humanity, is to do their utmost to dispel the spiritual ignorance which envelops humanity.

Wars do not arise merely to secure material adjustment; they are often the product of uncritical identification with narrow interests which through association come to be included in that part of the world which is regarded

Self-interest must be eliminated from all spheres of life

as "mine." *Material adjustment is only part of the wider problem of establishing spiritual adjustment, but spiritual adjustment requires the elimination of self not only from the material aspects of life but also from those spheres which affect the intellectual, emotional and cultural life of man.*

To understand the problem of humanity as merely a problem of bread is to reduce humanity to the level of animality. But even when man sets himself to the limited task of securing purely material adjustment, he can only succeed in this attempt if he has spiritual understanding. Economic adjustment is impossible unless people realise that there can be no planned and co-operative action in economic matters until self-interest gives place to self-giving love. Otherwise, with the best of equipment and efficiency in the material spheres, humanity cannot avoid conflict and insufficiency.

The NEW HUMANITY, which emerges from the travail of present struggle and suffering, will not ignore science or its practical attainments. It is a mistake to look upon science as anti-

Rightful place of science

spiritual. *Science is a help or hindrance to spirituality according to the use to which it is put.* Just as true art expresses spirituality, so science, when properly handled, can be the expression and fulfillment of the spirit. Scientific truths concerning the physical body and its life in the gross world can become a medium for the soul to know itself; but to serve this purpose they must be properly fitted into the larger spiritual understanding. This includes a steady perception of true and lasting values. In the absence of such spiritual understanding, scientific truths and attainments are liable to be used for mutual destruction and for a life which will tend to strengthen the chains which

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bind the spirit. All-sided progress of humanity can be assured only if science and religion proceed hand in hand.

The coming civilisation of the New Humanity shall be ensouled not by dry intellectual doctrines, but by living spiritual experience. Spiritual experience has a hold on the deeper truths

Need for spiritual experience which are inaccessible to mere intellect; it cannot be born of unaided intellect. Spiritual truth can often be stated and expressed

through the intellect, and the intellect surely is of some help for the communication of spiritual experience. But by itself, the intellect is insufficient to enable man to have spiritual experience or to communicate it to others. If two persons have had headaches they can co-operatively examine their experience of headache and make it explicit to themselves through the work of the intellect. If a person has never experienced a headache, no amount of intellectual explanation will suffice for making him understand what a headache is. Intellectual explanation can never be a substitute for spiritual experience; it can at best prepare the ground for it.

Spiritual experience involves more than can be grasped by mere intellect. This is often emphasised by calling it a mystical experience. Mysticism is often regarded as something anti-intellectual, obscure and confused, or impractical

Nature and place of spiritual experience and unconnected with experience. In fact, true mysticism is none of these. *There is*

nothing irrational in true mysticism when it is, as it should be, a vision of Reality. It is a form of perception which is absolutely unclouded, and so practical that it can be lived every moment of life and expressed in every-day duties. Its connection with experience is so deep that, in one

sense, it is the final understanding of all experience. When spiritual experience is described as mystical one should not assume that it is something supernatural or entirely beyond the grasp of human consciousness. All that is meant is that it is not accessible to limited human intellect until it transcends its limits and is illumined by direct realisation of the Infinite. Christ pointed out the way to spiritual experience when he said, "Leave all and follow me." This means that man must leave limitations and establish himself in the infinite life of God. Real spiritual experience involves not only realisation of the soul on higher planes, but also a right attitude towards worldly duties. If it loses its connection with the different phases of life, what we have is a neurotic reaction that is far from being a spiritual experience.

The spiritual experience that is to enliven and energise the New Humanity cannot be a reaction to the stern and uncompromising demands made by the realities of life. Those without the capacity for adjustment to the flow of life have a tendency to recoil from the realities of life and to seek shelter and protection in a self-created fortress of illusions. Such reaction is an attempt to perpetuate one's separate existence by protecting it from the demands made by life. It can only give a pseudo-solution to the problems of life by providing a false sense of security and self-completeness. It is not even an advance towards the real and lasting solution; on the contrary, it is a sidetracking from the true Path. *Man will be dislodged again and again from his illusory shelters by fresh and irresistible waves of life, and will invite upon himself fresh forms of suffering by seeking to protect his separative existence through escape.*

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Just as a person may seek to hold onto his separative experience through escape, he may also seek to hold it through uncritical identification with forms, ceremonies and rituals or with traditions and conventions. Forms, ceremonies and rituals, traditions and conventions are in most cases fetters to the release of infinite life. If they were a pliant medium for the expression of unlimited life,

New Humanity will not be attached to external forms

they would be an asset rather than a handicap for securing the fulfillment of divine life on earth; but they mostly have a tendency to gather prestige and claims in their own right, independently of the life which they might express. When this happens, any attachment to them must eventually lead to a drastic curtailment and restriction of life. *The New Humanity will be freed from a life of limitations, allowing unhampered scope for the creative life of the spirit; and it will break the attachment to external forms and learn to subordinate them to the claims of the spirit.* The limited life of illusions and false values will then be replaced by unlimited life in the Truth, and the limitations, through which the separative self lives, will wither away at the touch of true understanding.

Just as a person may seek to hold onto his separative existence through escape or identification with external forms, he may seek to hold it through identification with some narrow class,

Identification with narrow group is a form of limited self

creed, sect or religion, or with the divisions based upon sex. Here the individual may seem to have lost his separative existence through identification with a larger whole.

But, in fact, he is often *expressing* his separative existence through such an identification, which enables him to delight in his feeling of

being separate from others who belong to another class, nationality, creed, sect, religion or sex.

Separative existence derives its being and strength by identifying itself with one opposite and contrasting itself with the other. A man may seek to protect his separate existence through

Limited self lives through opposites identification with one ideology rather than another or with his conception of good as contrasted with his idea of evil. *What results from identification with narrow groups or limited ideals is not a real merging of the separative self, but only a semblance of it. A real merging of the limited self in the ocean of universal life involves complete surrender of separative existence in all its forms.*

The large mass of humanity is caught up in the clutches of separative and assertive tendencies. For one who is overpowered by the spectacle of these fetters of humanity, there is bound to be nothing but unrelieved despair about its future.

Hope for the future One must look deeper into the realities of the day if one is to get a correct perspective on the present distress of humanity. The real possibilities of the New Humanity are hidden to those who look only at the surface of the world-situation, but they exist and only need the spark of spiritual understanding to come into full play and effect. The forces of lust, hate and greed produce incalculable suffering and chaos, but *the one redeeming feature about human nature is that even in the midst of disruptive forces there invariably exists some form of love.*

Even wars require co-operative functioning, but the scope of this co-operative functioning is artificially restricted by identification with a limited group or ideal. *Wars often are carried on*

by a

form of love, but it is a love which has not been understood properly. In order that love should come into its own, it must be untrammelled and unlimited. Love does exist in all phases of human life, but it is latent or is limited and poisoned by personal ambition, racial pride, narrow loyalties and rivalries, and attachment to sex, nationality, sect, caste or religion. If there is to be a resurrection of humanity, the heart of man will have to be unlocked so that a new love is born into it—*a love which knows no corruption and is entirely free from individual or collective greed.*

The New Humanity will come into existence through a release of love in measureless abundance, and this release of love can come through spiritual awakening brought about by the Masters. *Love cannot be born of mere determination; through the exercise of will one can at best be dutiful.* Through

Love self-communicative

struggle and effort, one may succeed in assuring that one's external action is in conformity with one's concept of what is right; but such action is spiritually barren because it lacks the inward beauty of spontaneous love. Love has to spring spontaneously from within; it is in no way amenable to any form of inner or outer force. Love and coercion can never go together, but while love cannot be forced upon anyone, it can be awakened through love itself. *Love is essentially self-communicative; those who do not have it catch it from those who have it.* Those who receive love from others cannot be its recipients without giving a response which, in itself, is the nature of love. True love is unconquerable and irresistible. It goes on gathering power and spreading itself until eventually it transforms everyone it touches. *Humanity will attain to a new mode of being and life through the free and unhampered interplay of pure love from heart to heart.*

When it is recognised that there are no claims greater than

the claims of the universal divine life which, without exception, includes everyone and everything, love will not only establish peace, harmony and happiness in social, national and international

**Redemption of
humanity through
divine love**

spheres, but it will shine in its own purity and beauty. Divine love is unassailable to the onslaughts of duality and is an expression of divinity itself. It is through divine love that the New Humanity will tune in with the divine plan. Divine love will not only introduce imperishable sweetness and infinite bliss into personal life, but it will also make possible an era of New Humanity. *Through divine love the New Humanity will learn the art of co-operative and harmonious life; it will free itself from the tyranny of dead forms and release the creative life of spiritual wisdom; it will shed all illusions and get established in the Truth; it will enjoy peace and abiding happiness; it will be initiated in the life of Eternity.*