

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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REBIRTH IN SERVICE

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To live to benefit mankind is the first step.

— *The Voice of the Silence*

THE *Guruparampara* chain extends from eternity to eternity. It has its existence wherever self-consciousness exists and the mind and heart of man aspire to a nobler life in Spirit. Each soul is a pupil who derives instruction from Teachers known and unknown. Each soul is a Teacher to those known and unknown who are touched by his knowledge. This chain has no beginning nor can it ever have an end. All reverence, then, to the Teacher and the Teachers; all salutations to the pupil and therefore to each soul, humble or exalted. In this endless chain of Teachers and taught can also be perceived the chain of service; for each Teacher serves his own True Teacher, just as he is also a server or helper of all those who benefit by his service.

He is indeed a poor soul who in any act of philanthropy thinks that he is doing service on his own. In his very act of philanthropy he should see that he is but the channel used by higher forces for the act of bounty he performs. He but discharges a trust, and, in gratefulness at being in the position to do so, must do his duty to the beneficiary in obedience to the behests of him who has appointed him trustee. It is this idea which must be ever to the fore even while performing ordinary acts of mundane service. Thus, the speaker on the platform serves his audience, but that service itself is linked up with his own service to those whose knowledge he has taken it upon himself to impart.

Each soul, if he but knew it, is a ray of and one with his Higher Self, and serves this "Father" from whom he emanates by taking upon himself the toil of earthly existence. He comes upon earth to serve his Father's Will. This Father has been known by different names at different times. At death, the soul renders its account of a lifetime closed, of services discharged, deferred or denied, to his Father, in the same manner as an ambassador reports to his king. The service of the Father brings out from each, the Brahman, the Kshatriya, the Vaishya or the Shudra, his true spiritual colour or *varna* or caste. In such action is seen not only interdependence but also brotherhood.

Looked at in this way, all life is service. It is only when the fuller implications of service are recognized that an aspirant begins to understand the qualifications required of him so that he may live to benefit mankind. To achieve this, he has to be a true Shudra or servant. He has to put himself under the tutelage of his own Higher Self and of the Divine Paramitas. The bond and undertaking of his service shall be that he carry out his Master's behests as he best can, without cavil, without reservations, without any thought as to whether pain or pleasure will result to him from his action.

The entering into such a covenant is the first bond or pledge of service for the sincere devotee. Each such act of service is a step towards the divine. Each such effort undertaken and fearlessly discharged will vitalize the teaching for him and serve the Master because it serves humanity. But the eagerness to serve humanity should at no point eclipse the other aim—to serve the Master, from whom have come the knowledge and the strength and the fortitude to serve. There should be no lesser presiding deity over acts designed for service than the Higher Self, the Master within. Many there are who render altruistic service: doctors and nurses, philosophers and philanthropists, etc., whose chief motive for service is to lessen the burden of human misery. Yet, their works are bereft of that higher grace which might induce the recipients of their acts of sacrifice to be in their turn the transmitters of their well-intentioned efforts. The sweet running waters of sacrificial actions may become stagnant ponds if the philanthropist invokes not the light of the Highest. Sentiment has to be replaced by devotion, not only to those who are being ministered to, but primarily to those whose unseen help has made that service possible.

When the mind is firmly set on establishing this relationship, without vacillation, doubt or vanity, the Great Ones have some basis for entrusting to the disciple that higher service of which mundane service is but a reflection and a shadow. Preparation for this willing subjugation, this unflinching obedience, has to be made intelligently, deliberately, consistently. The first step is to seek guidance from his Higher Self and carry it out. For this, discrimination is necessary. Is it the Higher Self, the true Master, that is being heeded and obeyed? Does the guidance proceed from that impersonal source of life that is overbrooding the beginner's personality? The Voice of the Inner Master is not always heard until years of effort have made the ears deaf to all other sounds.

It is one of the qualifications required of a servant that he know how to await his Master's call. The communion cannot be forced and Mr. Judge has warned us against the folly of rushing prematurely into the circle of Ascetics. It may be that the Inner Ruler chooses deliberately to remain silent in order that the disciple may try, and in so trying build his strength. Once the inner voice is heard, the divine guidance received, the neophyte has to bend the energies of his soul to the task of active obedience. It is this bending of the energy, the giving to it of a new orientation, that is difficult. It may in fact have hardened like iron through the force of the desire nature, which through its astro-chemical reactions has the power to tarnish its purity. What is the nature of pure energy? Krishna describes it in giving his *Vibhutis*. Each excellency is a weapon which is supreme in its own domain. Each has to be forged and tempered like steel, and the only fire which effects the tempering is the fire of discipleship. The power to go on in the service of Krishna or Osiris or Ormazd or Allah or the Christos is a tremendous power, and it transmutes the baser force into a divine power.

Obedience to the Voice of the Inner Ruler or to the Guru is important, but this obedience has to be vigilant, awake, dynamic. This merely means that the disciple purifies and opens up his whole being as a channel for higher powers to work through. Since the same is required of all other co-disciples, the Great Service demands a clear formulation of behaviour between all those who have constituted themselves servants of the same Master. That there should be no backbiting or slander, no carrying of tales or indulging in small talk,

is evident. What is not so evident is that a chance word, a gesture or an attitude of unfriendliness may work havoc on a co-disciple, may in fact, through dejection or otherwise, make his service less effective. Since the Higher Self of one server can in no way be out of unison in advice or instruction with the Higher Self of his co-server, *any feeling of disunion, any sentiment of unbrotherliness, has strong adverse reactions on the brotherhood of co-disciples.* The light of the disciples is a light made up of the collective whole of the individual flames, and the diminishing of light in one flame diminishes the light value of the whole group and hinders the influx of help and instruction. Considering this, the injunction in St. Matthew's Gospel (V, 23-24) becomes all the more binding:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

The Higher Self of each, though he be the vilest among men, is impersonal, altruistic, pure. How then can it use hands that run into mischief, or a mind that leaves the hallowed atmosphere to revel in the slime and mire of sense existence? It is not possible for the mirror of the Soul to reflect at once both heaven and earth; the one must disappear from its surface as soon as the other is reflected. Selfishness as it manifests in its diverse forms of lust and anger and greed severs for the time being the bridge of communication between the higher and the lesser self. How, then, can a personality which is still a prey to selfishness establish communion with the God within and obtain its guidance? Therefore the pleasures of sense-life, the delights of astral visions, the thoughts of progress (which must perforce be classed as selfish) have to be yielded up. This yielding is the first true sacrifice that can be planned, provided it is at no lesser altar than that of the Universal, Impersonal Deity within, to whose bidding alone the ears have to be tuned. This is the first test for service which has to be passed, long before any special order to serve can be given either by the Inner Self or the chosen Guru. It is for this reason that vice must yield to virtue and all longings for personal advancement or favours be relinquished in preference to the one aspiration to serve.

Thus is a Shudra reborn.

THEOSOPHICAL DOCTRINES

A GENERAL PRESENTATION

[Among the prominent speakers at the Theosophical Congress, World's Parliament of Religions, held at Chicago in September 1893, was Dr. J. D. Buck of Cincinnati, Ohio, a close colleague of Mr. Judge. The major portion of one of his addresses is reprinted here from the Report of Proceedings issued by the American Section of the Theosophical Society.]

THE Hall was crowded, about 3,500 persons being present. In consequence of the strained condition of Bro. William Q. Judge's voice, Dr. J. D. Buck was given the chair.

Dr. BUCK—We are here this evening, ladies and gentlemen, to present to the Congress of Religions a general statement of the Theosophical doctrines, of that which the Theosophical Society has undertaken in these latter times. In the announcement that was made in 1875, three objects were given as the motive for the existence of the Society and for its organization. These were, *first*, to found the nucleus of a Universal Brotherhood of humanity, without relation to race, creed, sex, caste, or colour. You will please note that to found the nucleus of a Universal Brotherhood of man was the object. The early Theosophists, the founders of the Theosophical Society, have been accused of a great many things of which they were in no sense guilty. They were not guilty of the folly of supposing that at the present day a Universal Brotherhood of man could be established and fully realized. Humanity will have to travel a very long way over the road of evolution before it will unite as one mass in forming a Universal Brotherhood of man. It was, however, supposed, and, as the very latest developments have demonstrated, with very good reason, that there might be found among the people of the world enough to form the nucleus of a Universal Brotherhood, and therefore in the establishment of this nucleus, it would become just what a nucleus always is: the very life and centre and soul of the Theosophical Society. It is the same in vegetable structures, it is the same in the building of worlds, and the same way we know it will tend in that most complicated of all structures—human society. Around this nucleus, pledged to this one principle of Universal Brotherhood, it was hoped that the peoples of the earth and nations of men might

gather by aggregation, just as the process of organization takes place in living tissue, and just as any formation crystallizes around the nucleus, which sets, you may say, the rhythm or possibility of the organization or structure that is being formed. Around this rhythmic centre, imbued with this one idea, might in time gather others, and others and others again, until the nucleus itself became the structure of the Society.

Now, the objection of this proposition is often made, that there is nothing new under the sun. It is new, however, to the Western world in the form in which it is presented by the Theosophical Society. We don't claim merely that brotherhood is a thing that ought to be accepted; we don't claim that it is a thing simply which is greatly to be desired; we claim that it is a fact in nature, a universal fact in the process of the evolution of Suns, and holds no less in the process of the evolution of humanity. Deny it as we will, we can no more change that which is a fact in nature than we can change the law of gravity or than we can subvert materially the law and processes of evolution. Therefore you see that the initiation of this fact of Universal Brotherhood comes to us with a different force from that with which it is presented by the various religions and philosophies of the world; because in the philosophy that unfolds under such a doctrine, it is demonstrated that this is a fact which cannot be controverted. And as was shown in the meeting this morning, he who resists this law simply puts himself as an individual against the whole trend of the current of evolution. Nature issues her commands; under her invariable laws man may follow the lines of least resistance and work with nature if he will, but if he blindly resists, he takes the line of greatest resistance, and therefore the law of progress, the whole evolutionary scheme of nature, is turned against him, and pain and suffering will result. We have all learned this fact in the processes of our individual life, our individual evolution. We have learned it and seen by experience. But, drawing from the immense resources of antiquity, from the philosophy of the Far East, it has remained for the Theosophical Society to demonstrate this fact upon a scientific basis, to incorporate it into a system of philosophy or knowledge; one in which there are no missing links; one in which every proposition agrees with every other proposition; one in which the whole scheme of philosophy, man, and the universe, agrees with all that modern and

ancient science has discovered with regard to the laws of the universe. And then, passing this philosophy and this science, underneath is the background and the supporter of true religion.

We are endeavouring, therefore, to revive that which at the beginning of the Christian era was called the gnosis, knowledge in its true sense, in its highest sense, in its purest sense; knowledge of that great secret which was the burden and the veil of the alchemists, the secret of the human soul. Those who imagine that those Theosophists of the middle centuries and the dark ages, those philosophers who had a home in Europe and were known to the Western world as alchemists, that the true alchemists were not searching literally for the philosopher's stone or the elixir of life, or something to turn baser metals into gold—those who say so have but read the surface of their writings; they certainly have never read between the lines. For, that process of transmutation to which they referred was simply to convert the baser elements of human nature, of human life, into those spiritual and divine essences from which the very life of man proceeds.

The second object that was announced in the formation of the Theosophical Society was the examination and study of the ancient religions and philosophies and sciences, and the demonstration of the importance of that study. Now, why was this stated as one of the objects for the formation of the Theosophical Society? Because all of our Western world, whether you call it philosophical, religious, or scientific, was grossly wanting in the real knowledge of the soul, knowledge of the higher nature of man; and because this study could lead to but one result, the realization of the first proposition, *viz.*, the formation of the nucleus of a Universal Brotherhood of man; but as it was equally important, it would demonstrate incontrovertibly the brotherhood of all great religions of the world, which had come down in the secret books in glyphics and symbols, the key to which was lost, but was possessed by ancient Initiates in knowlege, preserved by the Rishis and Masters of old India from age to age, and passed on in the doctrines of Pythagoras, Plato, and Zoroaster, and a great many lesser lights since that time. I say the key to this knowledge was to be found in the investigation of those Eastern religions. It was not by any means the purpose of the founders of the Theosophical Society to put any of the other religions that exist in the world today above the Christian religion or above any one of the other religions, but they

hoped to demonstrate a Universal Brotherhood of religions equally with the Universal Brotherhood of man. The admission, the demonstration, of one of these principles verified the other, and therefore they were like the two hands upon the one body. Men who work for the brotherhood of man must necessarily work for the brotherhood of religions, and he who admits the brotherhood of the great religions of the world is doing the best he can in that way to demonstrate the fact and to bring about the return of the Universal Brotherhood of man.

The third principle held out as the object of the Theosophical Society is the investigation of the latent psychical powers in man. Now, here is the point at which knowledge was needed more than at almost any other: the psychical nature of man. With the trend of Western thought, with all that was given out under the name of Western science, with all that came to the West under the name of evolution, men were becoming more and more materialistic, and man was losing the consciousness that he has a human soul. I remember only a very short time ago an individual very interested in these subjects asked me the question: "Do you really believe in the existence of the soul?" The only answer that I could make to him was to say in his own terms: "Do you really doubt or deny it?" It is the consciousness of the soul that will come to everyone who will open his own soul to the higher light of truth, to the light and to the ministrations of his own higher self; it is in this line that will be discovered the existence of the soul. And then when we come to its laws, its processes, its method of evolution, the fashions under which evolution or progress can be most rapidly and most certainly made—this was the knowledge that was needed by the Western world more than almost anything else.

And then there was another reason why it was particularly necessary fifteen years ago, and is necessary still. There came in the process of time a check to this wave of materialism that was rolling over the Western world. I refer to that phenomenal existence or experience known as modern spiritualism. Take it with all of its eccentricities, take it with all of its physical manifestations and all its various phenomena, there are unquestionably a very large number of facts that are incontrovertible as facts; but without any correct knowledge of the nature and processes and operation of the human soul, impractical

knowledge derived along these lines of investigation, pursued ignorantly by spiritualists and their interested aiders, was far more likely to result in evil than in good. The time therefore came when modern spiritualism ran into phenomenalism, and so far as furnishing a motive in life, so far as furnishing correct knowledge of the nature of man was concerned, I can say, I think, in all fairness and in all charity, it was rather the conception than the real. When this movement and this philosophy were furnished, a pretty large proportion of those who entered into the investigation of spiritualism were influenced to make further and deeper efforts. They came as simple truth-seekers to investigate the phenomena themselves. It is admitted by all fair and candid writers upon the subject that a very large proportion of all phenomena are evidently fraudulent, that a strong proportion of what are called professional mediums who pursue their calling for a fee are admitted to be frauds, and bring many unfortunate people into temptation; and so on this account there was greater than ever the need of exact, rational, definite, and satisfactory knowledge as to the nature of the human soul, or the psychical nature of man; and it was therefore the third object of study, to investigate the psychical powers latent in man....

Taking these three objects of this Society, the first one of them was made obligatory upon those who sought membership in the Theosophical Society. The first and foremost, the most important object for which the Society was formed, was this nucleus of Universal Brotherhood; and better by far if all else had been forgotten and left out of the question than that this should be covered up or neglected in our duty; because in the dimness of the future and in basing the life of the individual on the fact of Universal Brotherhood we find the surest way for charity among men, for recognizing the brotherhood of all religions; and furthermore, for the development of these very faculties in man which shall reveal to his own soul its own existence, its immortality, its nature, its destiny, its powers and its possibilities, there is no way by which these investigations can be pursued so certainly as by altruistic or charitable work in the world among our fellow men.

There has been a great deal of misapprehension not only in regard to spiritualism, or the supposed relation existing between Theosophy and spiritualism, but upon certain teachings given out by Theosophy

itself. It was not an uncommon thing in the early days of the Theosophical Movement for one who had got a little scattering knowledge of Theosophy and the possibility of the evolution of these powers in man—it was not uncommon, I say, for one to get a little smattering of this philosophy and these ideas, and then begin to inquire where he could find a jungle or a forest so that he might retire from the world and develop these powers. No greater mistake could possibly have been made. Take an individual in our own civilization here, an intelligent individual, charitable and kind as the world goes; what would he do in a cave? What could he do under a teacher, when he cannot control his fleshly appetites? He was really ready to take this like any other psychic food and make the most of it, and it would have resulted, if he had persisted, in wrecking his life in one way or another. Nothing of the kind was ever admitted or inculcated by the Theosophical Society, by its teachings and its doctrines, nothing except the ordinary evolution of the higher nature of man, wherein man must work out his own salvation with fear and trembling; not fear of an angry God, but of his own lower nature; fear of the temptations of the flesh and the appetites weak and depraved of human nature. When a man has along this line conquered himself, then certainly he should be ready to conquer another world than that of the physical senses, than that of the seen and known.

It is evident from a consideration of these historical facts and these movements of modern times that the greatest aim of the world today is not the organization of men simply to help each other. The greatest end is not the Theosophic amelioration of the condition of man, bad as that condition may be. The great end of the world today is correct knowledge upon the higher nature of man; because correct action never can proceed consistently, logically and persistently except upon the basis of right knowledge. It is not mere faith, blind belief, mere superstition that we need. It is simply a correct knowledge of the nature and possibilities of the human soul.

Now, as individuals you can believe or not as you please, that the Theosophic philosophy is found in the writings of the ancients. The lost creed of humanity, the knowledge of the human soul, is the great secret symbolized on masonry by glyphs of secret meaning, that secret imparted under penalty of death by the Essenes, the Gnostics, by the Ecstatics, by thousands and thousands of societies whose

names have been forgotten throughout the past. I say this is the great secret, the religion of the nature, destiny, possibilities of the soul of man....Organizations that once possessed it lost it through their own degeneration and by falling into matter. Prof. Huxley was right in his book, *The Ancient Religions of the World*. I quote the idea rather than the exact words. On the last but one page of the book, he says that his investigations in these ancient religions have convinced him that they all came from one primeval religion, revealed to man from without. That is exactly the claim put forth by the Theosophical Society and by those higher than the common run of humanity, those very Masters, those Mahatmas, those ancient Rishis, those men who have at different times unveiled all the possibilities of human nature; and it was through them that this revelation was made in the first place, by them it is preserved from age to age. Who are these Masters? They are the Avatars, the Buddhas, the Christs of history, and no greater mistake was ever made by the Western world on any subject than to suppose that the infinite goodness, that the eternal spirit that pervades the universe was so poor or deficient either in power or resources that only 2,000 years ago it would send one of these redeemers to man. What was the infinite goodness doing through millions and millions of ages preceding the Christian era?

My friends, we are living today perhaps in the oldest country on the globe; the new country is nothing but the old world revived after one of these relapses or sleeps that come in the cyclic history of man. We are taught in the secret doctrine that civilization has spread around and around this globe times without number; we are the children, the youngest heirs of all this mighty past, and all the affairs of man, his governments, his civilizations, his religions, his philosophies simply follow the pattern of individual life. They are conceived in the womb of the eternal spirit; they are born in the time of need in the life of the world, they reach their adolescence, their manhood, their old age, and finally they totter and die. That is the history of every civilization the world has ever known; that is the history of every religion that has ever inspired the soul of man and led him to look up to something higher than himself. Can we accept the statement that at this late day our religion, our philosophy, our science is the first and only one that ever gladdened the heart of man, and that we shall escape the universal destiny of old age and decay? Then comes the

rejuvenescence of all these civilizations in another form, for they are under the cyclic law which obtains among the heavenly orbs, with the moving of the planets and the suns; and it is thus also concerning all human activities, civilizations, sciences, religions.

Now the basis of altruism which is put forth by the Theosophical Society is this Universal Brotherhood. I hope that no one present here in this audience tonight will, in speaking of the principle of altruism, ever again make an assertion so inapplicable to the Theosophical Movement as, "That is nothing new; we have that in our religions." That, you see, is pointless as directed against the Theosophical Society or our Movement, because the one strong point we make is that it is not new, and not exclusively the possession of any religion, any philosophy, any civilization the world has ever known. We are told by those who know, that there was never a time when it existed not upon the earth, in different quarters, at the same time with barbarous nations, the half-civilized, the wholly civilized, and finally those who through their altruism imitate the gods in their beneficence towards their fellow men. We don't claim that this is anything new or exclusively Theosophical. And certainly it is not something that belongs exclusively to the religions of the West. The very first sign of progress, I think, that we should make is to be just—not even charitable, but simply just towards the other religions, the brother-religions of the world, giving them their just due, their fair and honourable recognition; and when we do this we shall have found the same truths expressed in different languages to different people at different times, but all with the same great motive. And therefore underlying all those religions of the world, whether past or present, everything that ever deserved the name of religion, you will find this principle of Universal Brotherhood proclaimed by its redeemers, by its teachers, by its Avatars; and you will find that altruism, the preferring of another's good to your own selfish enjoyment, is the best ethics in all of these.

Now, then, put these things together and it seems to me there need be no misapprehension as to the real motive for the organization of the Theosophical Society. It does not stand apart. It welcomes to its membership men and women, black and white, no matter what their creed may be, provided they have gone far enough in the line of human evolution, far enough above the animal plane and the survival

of the fittest and the bare animal struggle for existence, to recognize the principle of Universal Brotherhood and to undertake to carry it out in their daily life in the best possible way they can. That is all that is necessary for the needs of the Theosophical Society, and we therefore invite everyone, no matter what his creed or belief may be, to join us in this movement, whether in the Society or out. The doors of the Society are always wide open, and there is certainly strength in co-operation, and we have kept this so designedly so there can be no difficulty with the members of any church, or of any creed, of any religion on earth joining our ranks; and so far as I know there is none of the religions of the world whose representatives are not also known as members of the Theosophical Society, working along these lines, laying aside everything else and endeavouring to bring about the reign of universal altruism and the Universal Brotherhood of man.

ONE of the sessions of the Theosophical Congress at the Chicago Parliament of Religions, September 1893, commenced with the following remarks by Mr. Judge:

"One or two persons have said since our sessions began that they noticed that other Congresses began either with the Lord's Prayer or with some religious Christian hymn, and ended with the doxology or some other religious function, and they wondered why the Theosophical Congresses were opened in a business manner and closed in the same way. What is the reason for this? The reason is not very far to seek; it is found in the words of Jesus; and if we were in India we could give reasons from their scriptures, but here the words of Jesus are quite enough. Jesus told the Pharisees, who existed in that time as they do now in ours, that they should not make prayers in the streets nor shout prayers, but retire to their closets and pray to the Father who seeth in secret, and he would reward them openly. So we do not begin with prayer, nor end with the doxology. Every individual can pray himself or herself to the God who seeth in secret, and we prefer to follow the words of Jesus and not to make long prayers in the streets nor to be seen of men at our secret devotions, but go at once to our business, which is to endeavour to give men and women a philosophy of life so they will be able to pray sincerely to the Father who seeth in secret."

WHAT IS GOD?

AS we begin to inquire about the subject of God and look around, we find that most people *believe* in a god or in gods whose nature and ways they are not certain about. Such believers do not seem to be making any effort to learn if their belief has a foundation in truth. They believe out of convention, because their fathers and mothers before them believed and taught them to do so.

Another class of people are those who have studied the rudiments of science, who know something about the causal forces of Nature and how things happen. Many of these science-influenced people are materialistic in their belief. From belief in religion they have seesawed to belief in science. They too do not bother to find out whether their belief has a real and lasting foundation in truth. Out of this class of materialists, some have turned atheists.

Blind religious belief, firmly held, cannot change; it remains stationary and becomes stagnant. Scientific materialism on the other hand is changing all the time and in that respect the scientific mode is superior to the religious mould. Because of the religious instinct in human beings, the scientific mind, in the mass, recoiled from atheism, and the human intuitional instinct, the impress of Inherent Ideas, asserted itself. The personal-god idea has been thrown overboard and humanity must thank science for that. The duel between all-assertive personal god and all-denying rank materialism has resulted in the two giants killing each other. In *The Secret Doctrine*, H.P.B. prophesied that in the first decades of this our 20th century materialism would receive a death-blow. The discovery of radium, X-rays, and so forth early in this century compelled science to admit that while an extra-cosmic personal god does not exist, there does exist something in matter that gives to it its power and potency.

During the last several decades, science has been learning; it has even grown humble. Scientists' arrogance of "we know it all" is now a pricked bubble, and though proud of their achievements (and they have reason to be proud) they are humble before the mighty magic of *Prakriti* or Matter. Having discarded a personal god, they have come up with two concepts: (1) Creative Evolution or Emergent Evolution and (2) Mechanistic Evolution.

A growing class of scientific thinkers hold that there is a creative power or force which is the cause of evolution, but it is not creative

in the sense of a god creating a world or a soul for a new baby. Forms evolve or emanate one from the other, because inherent in the form there is something that is creative. "Emanation" is a better word; it includes both evolution and involution; science only sees one side.

There is the other class who hold to the view of mechanistic evolution: two parts of hydrogen contacting one of oxygen *mechanically* produce water; one proton attracting to itself *mechanically* one electron produces the hydrogen atom; a particular type of sperm *mechanically* attracted to the female ovum results in conception.

Theosophy and science agree on one point: there is no personal, extra-cosmic god residing high above in "heaven." There is no anthropomorphic creator and ruler of the universe. Therefore there is no Great God to whom prayers need be offered and who has to be propitiated by gifts of food or hymn. This false notion is so strongly entrenched in human nature that it dies hard. India suffers from this mistaken belief: Parsis and Muslims and Jews suffer from a grotesque caricature of the sublime concepts of Ahura Mazda, of Allah, of Jehovah; Hindus suffer from an equally grotesque caricature of the Trimurti, from a carnalization of the doctrine of the Avatars of Vishnu, and from evil practices of a *tantric* nature, selfishly indulged in. It would not serve our purpose to go into details; it will suffice to warn against the dangers and to give the correct doctrine to be found in every religion, but to understand which the light of Theosophy is essential.

In the *Purusha-Sukta* Hymn of the *Rig Veda*, in the great *Upanishads*, and above all in the *Gita*, the explanations about Deity reach the apex of sublimity. The *Gathas* of the Zoroastrians, the Sufi poems and other religious texts give partial but important information on the subject; but complete or partial, they all need a key, the key of study and reflection, of meditation and true worship, and that can only be found in Theosophy—because modern Theosophy is but the ancient Brahma-Vidya, Gnosis, and presents the truth in a language and by a method which modern men and women can understand.

Theosophy does not deny Deity; it is not atheistic nor materialistic. It teaches that Deity is a fact. But Deity is neither He nor She, but It, *i.e.*, impersonal. Deity is a force, a power—the only force, the only power—and it is omnipresent. It exists in the mud and scum; in the dust and ashes; in the waters of the ocean and the pearls and fishes

of the sea; underground, in coal and diamond and crystal and metal; above ground, in seed and tree, in bird and beast, in man and woman, in black and white, in Brahmana and Mlechchha, in the Muslim and the Infidel, in the Christian and the Heathen, in the Jew and the Gentile; in the air, in the infinitudes of space, in the stars and the planets, in meteors and cosmic dust. Not a point in space but It is.

These two words give us the primary truth about Deity—impersonal and omnipresent. Many are the symbols used to describe and define this stage. We shall consider two; in modern science both of them are being discussed and both are symbols used in ancient religious philosophies—Space and Time. Space and Time are everywhere and eternal and they have two aspects. There is the Space we perceive, and that which is beyond. When we have reached the furthestmost boundary of the Universe, there is still Space beyond. So with Time: after aeons and millennia of *Kalpas*, there will be Time, as there was Time ere this universe began. Space is boundless, Time as Duration is infinite, and that is why they are used as symbols of Deity, for It too is boundless and infinite. Look at its two aspects—known space and not known space; known time and that which is beyond. In the Zoroastrian scriptures, two aspects of Time are referred to—*Zervane-Akarne* and *Zervane-Durego-Khodate*—Boundless Time and bounded time. Herein lies the mystery of Transcendent and Immanent God. Deity is immanent because omnipresent and impersonal; but because It is boundless It has a transcendent aspect. The immanent aspect of Space-Time is one thing; the transcendent aspect is another. In the *Purusha-Sukta* Hymn it is said that only a part of the Spirit or Purusha is manifested and the rest is beyond the universe, is transcendent. It is the same truth that Krishna teaches in the *Gita*: "Having pervaded the whole universe with a portion of myself, I remain separate." So from One, we have passed to Two—Deity in the Absolute and Deity in its manifested aspect.

Besides Space and Time, the next idea too has to be grasped by a symbol—Motion. Deity is "The Great Breath." Exhaling makes a universe; inhaling unmakes it. Why does Space get a boundary, or extent? Why does Time acquire a limit? Because Deity is Motion. It moves, and as a result its moving aspect becomes differentiated from its non-moving one. Just as each one of us has a different pattern of breathing and one can hold his breath longer than another, so also in

Boundless Space and Boundless Time there is motion, movement, and each movement makes a universe. There are numberless universes and cosmoses, some small, some big. We can only conceive of our own cosmos, what we perceive, what has a horizon and a boundary for us, and the rest is beyond, transcendent. These two aspects arising out of the symbol of Motion, "The Great Breath," take us to Number. Deity is Zero, no number; a particular universe is Number One. Zero has no value; with a figure, it assumes a value.

So Deity is Impersonal, Omnipresent, Boundless Motion showing itself in a universe and hiding itself beyond it. Its manifested aspect is Number One, which springs from something which is Zero. It is a line which springs from a point. Each one of us is a number, but we have confused the idea and say that we *have* a number. Ten is the perfect number. Each of us is tenfold because we have a transcendent aspect of Zero and a manifested aspect of the One.

As God or Deity is everywhere, It is in us, and we must now apply to ourselves what we have gathered so far in our study.

We are a number, *i.e.*, we are different from all other beings in manifestation. But all of us have a common basis. Each one of us is a differentiation of the One, which is an aspect of Zero.

We are moving—in thought and feeling, in waking and sleeping, in life and death, in speech and silence. Through motion going to One and to Zero and coming away from these we are learning the nature of manifestation, we are garnering experiences. We should meditate on our own soul nature and find out how as Purusha—Spirit—we have an immanent aspect in this body and an aspect which transcends the body.

In other words, God or Deity is within ourselves in both its immanent and transcendent aspects. In our transcendent aspect we are bound together in one unity. All humanity is a unit. This divine aspect of ours is the Krishna or Christ within us.

There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place.
(*Bhagavad-Gita*, XVIII, 61–62)

What shall be our religion if we listen to and follow that *Ishwara*

or Christ within? That of Brotherhood—Universal Brotherhood. We should recognize that all things and creatures, all men and women are but rays of the one sun, waves in the one ocean, reflections from the one light, leaves, flowers and fruits on the same tree; that behind and beyond all differences whatsoever is the One Self, the One Spirit, the One Purusha. If this be so, and if we accept it as the foundation of our religion, what comes next? Karma and Dharma. We are different from others under Law and for the purpose of giving a special value to the world, proclaiming our own spiritual number, speaking our own message, fulfilling our own mission. There is none so poor that he cannot contribute something for the enrichment of the world. Karma is action—the fulfilling of the Law inherent in us by the performance of Dharma—Duty. There are no rights to be claimed save the right to do our duty. Our birth is spiritual and those who run after material, economic, social and other rights forfeit the claim upon the great Spiritual Right—Dharma—duties to be performed because they are ours under Karma. Our innate sense of Universal Brotherhood must be expressed through actions which are duty. Duty is that which is due from us to others; we have no rights over others; we have only duties. We have a duty to our family, and it has one towards us; we have a duty to our community and country and race; we have no rights over them, nor have they rights over us. Here is the basis of Justice, including Justice to ourselves.

So, in this religion of the God within, the Soul is the Inner Ruler, the only King, the only Law, and it is the Soul who acts and performs duties without a thought of claiming rights. But it does not mean that we can allow ourselves to be doormats so that our family and community, our government and nation may wipe their dirt on us! Sacrifice and Justice are two aspects of the same thing. Karma is *just* action, Dharma is *just* sacrifice, true service. Fire performs its Dharma when it burns. Let us be like the fire. Let us burn the dross of our selfish nature in the bright flame of spiritual discernment.

In this religion of Brotherhood or Theosophy, Universality is demanded—not sameness, but brotherliness and just respect and recognition of all individuals and communities. Hence the need for impersonality. Let us act justly, copying Great Nature, and shine as the light shines, impersonally on all. That requires knowledge of the Law. Conflict of duties arises on the outer plane because between our

soul and mind, our desires and senses, there is conflict. He who knows himself—his real Self—knows God; he who purifies and controls his little self, acts as the Great Self. This Religion of Brotherhood, of Duty, of Justice, begins within ourselves and expands till it encompasses the boundless universe, ever growing, ever moving. The Great Teachers are such Gods—boundless, impersonal, omnipresent, and higher than Them there is nothing.

THE Church enforces belief in a personal god and a personal devil, while Occultism shows the fallacy of such a belief. And though for the Pantheists and Occultists, as much as for the Pessimists, Nature is no better than "a comely mother, but stone cold"—this is true only so far as regards *external* physical nature. They both agree that, to the superficial observer, she is no better than an immense slaughter-house wherein butchers become victims, and victims executioners in their turn. It is quite natural that the pessimistically inclined profane, once convinced of Nature's numerous shortcomings and failures, and especially of her autophagous propensities, should imagine this to be the best evidence that there is no deity *in abscondito* within Nature, nor anything divine in her. Nor is it less natural that the materialist and the physicist should imagine that everything is due to blind force and chance, and to the survival of the *strongest*, even more often than of the *fittest*. But the Occultists, who regard physical nature as a bundle of most varied illusions on the plane of deceptive perceptions; who recognize in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature—the Occultists, we say, view the great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

—*The Secret Doctrine*, II, 475

THE KEY OF KSHANTI

Great man is he who is strongest in the exercise of patience.

—A MASTER OF WISDOM

THE value of patience is recognized by all; all strive to possess it, but few succeed in full measure. It is the "long-suffering" spoken of by St. Paul, the fortitude of *Kshanti*, and the little exercises of emotional control or non-fretting at the slowness of things. Ordinary patience has to do with time—we want things done quickly, to hurry up the course of events. Real patience is rooted in the knowledge of the ultimate divisions of time, *i.e.*, Karma.

Since, in the narrow sense or in the wider sense, all things start in the mind, it is the mind that gets impatient when affected by the emotional nature. Where must we seek for the higher aspect of mind in the turmoil of life?

The mind, higher or lower, gives us awareness, whether it be awareness of the lower, of the turmoil of life, or awareness of the higher, of the bright flame of Atma, which burns with a steady light. Only knowledge, however little, of this steady flame can give us faith to combat the lower and prevent doubt from creeping in. Doubt and the creeping paralysis of fear make the key of *Kshanti* rusty and lead to those words and actions which, because of lack of the *Shila* virtue, cause disharmony and hurt. Fear and doubt kill the will and stay all action. They cut off the light from the higher. True patience, therefore, must be reached through deeper knowledge of the Self. It is the difference between the permanent and the impermanent that the mind must grasp, and it must have enough courage to turn away from the impermanent and to trust the permanent.

Patanjali states that at the time of concentration the Soul is like "a spectator without a spectacle"; when concentration is not practised, "the soul is in the same form as the modification of the mind." These modifications are not conducive to patience. Patience is attained by making the mind soar to the region of full Spiritual Consciousness, or of *Alaya*, the World Soul, for there the relationship of one thing to another is seen. All conflicts cease at that height; everything seems to dovetail, just as the materials making up a building or a ship dovetail and make a harmonious whole. Right perspective cannot be gained when we are immersed in mundane things. What is required is

concentration, *i.e.*, coming to the centre, and then the adjustment of impressions.

At the core of the ruffled mind is the calm centre of peace. By trying to bring that peace to the surface, by becoming patience itself, we shall make ourselves useful agents in the work for mankind.

The hardest task for the aspirant to this virtue is, of course, remaining patient even when obstacles arise in his way—as when he feels he is being prevented from carrying on the job of helping mankind; or when righteous indignation rises in his heart when he hears the great and the pure calumniated. Yet the Buddha told his disciples that there was no need for them to get upset because men spoke evil things of him. So true, yet so hard to remember!

If "times are as nought, tomorrow it will judge, or after many days," why should we be impatient?

Why cannot we be patient even though we know that this virtue *has* to be attained? It is because the mind we use needs purification. *Kshanti* has to be practised if *Shila* and *Dana* are to be cultivated. Through the practice of "Benevolence, Tenderness, Complacency, and Disregard for objects of happiness, grief, virtue, and vice," says Patanjali, the mind becomes purified. It is through the unruffled, tender and compassionate mind that come the gracious word, the perfect action. But one must have reached *Vairagya*, dispassion. Then one is no longer patient *with* this or that; one *is* patience itself.

One who, as St. Paul says, envieth not, vaunteth not, is not puffed up, seeketh not his own, is not easily provoked and thinketh no evil, has laid the foundation of patience, for he has destroyed the vices of the personality and, enduring all things, never faileth.

THE man who recognizes the Supreme Soul in his own soul, as well as in that of all creatures, and who is equally just to all (whether men or animals) obtains the happiest of all fates, that to be finally absorbed in the bosom of Brahma.

—*The Code of Manu*

THE COMMUNION OF SOULS

DEEP within the human heart there is an awareness of Oneness. This is an innate feeling and does not need to be expressed in words. In fact, words mar the purity of the experience and restrain those spontaneous means of communication that we all are desperately seeking. H.P.B. wrote that we could "discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine PRESENCE, to be felt—not seen; sensed—never expressed" ("Fragments": *Lucifer*, August 1896). It is wrong, then, to be hooked on words. In fact, too much reading is likely to give us "mental indigestion." H.P.B. has asked us to "read for ten minutes and think for ten hours," but how many of us are capable of this? We would find it much easier to read for an hour and then think for a lesser period, if we think at all; but does this course of action engender true creativity in our lives?

H.P.B. was always keen to stress the importance of practice, and she followed the Buddha in advising us to think for ourselves. She has asked us to gain clear apprehension of the Three Fundamental Propositions that the Secret Doctrine establishes, even if it takes *years!* The Masters also mentioned that esoteric knowledge cannot come through cramming our heads with information. This is the great mistake made nowadays, because of our indoctrination into the memory-training methods of modern education. What we need to do is to gain some direct understanding of our inner nature by attuning ourselves to the Universal Soul. It is likely that one who thinks and meditates on the Three Fundamental Propositions could achieve this, while one who reads *The Secret Doctrine* from cover to cover might still remain in the dark as regards true knowledge.

In the *Dhammapada*, Gautama Buddha is reputed to have said: "Better than reciting a hundred verses of empty words is the repeating of a single stanza hearing which one feels peace." This is the key to understanding. A lot is dependent upon our state of evolution. One person might be content to stick to one single treatise of spiritual teaching all his life, and he might progress on the path of spiritual attainment by the study and practice of that treatise. In fact, if others were to recommend that he study more, based on their own experiences,

this could lead him into confusion and he might stray from the path. Each must find out for himself the method of study and practice that suits him best. Students of Theosophy cannot condone dogmatism, even as regards Theosophical teachings. Anyone who has any spiritual aspiration is not impressed by mere words. The one thing that touches our heartstrings, if we are honest with ourselves, is innocence. In this complex society, where the survival of the fittest is believed to be the rule, we are touched by the person who has simplicity of heart. Even the innocence of an animal or the purity of a flower can mean more than a wealth of words, but of course we need intellectual and moral training to be able to appreciate such things at their true value.

Yet, despite all this, there are those who have never thought on spiritual matters and who yet appreciate the beauty of a soul that is shining with the light of true understanding. This is because, on higher levels, the whole of humanity communes ceaselessly. It is the cacophony and lure of material sounds, sights and thoughts that prevents us from realizing this fact, and spiritual training consists in learning how to overcome these discursive tendencies and finding ways to focus the attention on the Divine permanently, even while living in the material world. We should always be aware of the communion of souls in our day-to-day life. We should be aware of the way in which people come together at the time of a great disaster, natural or otherwise. We should note the sinking feeling that we feel when we read or hear of the suffering in the world, and the joy that we experience at some good news concerning the progress of individuals, groups or humanity as a whole. If we are normal humans we are profoundly moved by acts of heroism and by the kindness of others.

It is only by becoming simple-souled and by dispensing with the complexities of this confused society that we can begin to appreciate the real beauty and dignity of life as it really is. What we have now is a world modelled after the dictates of the personal self, and therefore geared to the maintenance of the physical being. This is a great waste of the higher powers of the mind and a prostitution of the potentiality of mankind. We are now approaching the 21st century, which will mark the closing of one cycle and the beginning of a new one, and in the interval between the two cycles we should make an attempt to regenerate civilization by uniting in our attempt to awaken

mankind to the true values that distinguish a human being from a merely animal being. Students of Theosophy at least should be attempting to communicate with all those souls worldwide who are striving for world-improvement. We should dwell more and more on the lofty concept of the "Guardian Wall" built by the Masters of Compassion for the protection of humanity; and by study and application we need to find out what it means to enter into communion with those august Beings. These investigations may reveal that they are closer to us than we think, and that they are always keen to encourage those who wish to help them in their work, even if the way is necessarily thorny at times. There is a quality in the human soul, though, that is not overly concerned about the many trials of life, as it is wholly untouched by any physical or mental suffering. It is this quality, which we all share, that has to become our constant guide if we wish to survive the ordeals of chelaship.

OF COURSE, it must be remembered that the unreal knowledge, proceeding from the observation of illusory, because transitory and secondary effects, hangs together satisfactorily as regards the short chain it is able to construct. This it is which leads so many, in many respects powerful, minds, to be blindly contented with it. Some of the laws of matter can be detected (if not understood) by mere observation of matter. But it is obvious that the something out of which matter proceeded, the something into which it will return, cannot be observed by material senses. In what other way can observation be extended beyond the range of material senses? Only if it can be so extended, is any knowledge attainable by Man which has to do with eternal verities and primal causes, which is real as distinguished from the transitory and the unreal. Promptly, in ignorance of the methods by which observation can be extended beyond the range of the senses, the physicist declares—concerning the hypothetical eternal verities you can only dream and indulge in illusory conjecture—all mere brainspun fancy. Thus the world at large, not content with hugging illusions and calling them realities, spurns the reality and denounces it as illusion.

—*The Theosophist*, March 1882

THE INNATE SENSE OF TRUTH

At the very base of your nature you will find faith, hope, and love.

—*Light on the Path*, p. 23

OURS is a civilization without faith; the man of today is a skeptic, a doubter, a prey to ignorance and fear. Lack of faith in the inherent goodness of human nature has led him to fear and hate his brother man; he is afraid of trusting anybody. Because of distrust and mistrust among nations, between one race and another, there is no confidence, no sense of security anywhere in the world. Uncertainty of the present and fear of the future is the curse of the atomic age. Thoughts of "safety" and "security" are uppermost in man's mind; he is constantly engaged in protecting himself by taking out insurances—from the risk of accidents, from the disaster of losing his possessions, from the fear of old age and death. Lack of faith makes him apprehensive of troubles to come; lack of understanding of his true nature and want of trust in its divine potentialities makes him suspect, doubt and fear those about him. Modern man depends too much on authority, upon sense data, theories and cold reason; his intellect has been overdeveloped at the expense of his intuition; his faith has been rendered inactive by the workings of his lower mind. Everything is judged on appearance; to him the physical world is the world of reality; he cannot see beyond the three-dimensional world of matter, or sense conscious existence outside of form; he acts from the basis of one life's existence.

It is because of want of faith that knowledge of things divine eludes modern man; he has closed his mind and heart to the world of the Spirit. His faith has been lost because of false knowledge, because of his selfishness and personal nature. He is all the time centred in the lower self. Doubt and fear belong only to the personal consciousness. The Soul knows no fear or doubt, does not grow old, holds no dread of death. Doubt and fear can be cast out only by faith and love. If a man feels at peace with his fellow men, one with all that lives and breathes, he will require no outside security.

What, then, is true faith or *Shraddha*? As indicated in the above quotation from *Light on the Path*, faith is the very basis of man's nature, inherent in every human being—a power of the Soul. Faith is the intuitional feeling, "That is true," the recollection of that knowledge

which was ours in former births. What is it that makes a person take to Theosophy at once? What makes him feel the teachings to be true, the very first time he hears of them? His faith, the inward sense of truth.

A man of faith knows that the universe is governed by Law, moral as well as physical, that there is fundamental justice in the Cosmos. Says *The Light of Asia*:

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

One of the qualifications expected in a Chela is:

Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies. (*Raja-Yoga or Occultism*, p. 2)

If we have faith in the law of Karma we become fearless. With faith the power of the will is strengthened; we acquire a courage that can face everything, brave everything, to go forward and advance in spite of all obstacles, to overcome all difficulties, override all circumstances. Faith "is a quality endowed with a most potent creative power," an energy or force that urges one towards a better way of life. When, on the other hand, we lose faith we cease to struggle, we give up the fight. If we have faith in the Law of Karma—that whatsoever a man soweth, that shall he also reap—we shall always be cheerful and contented; we could never complain; there would be no place for self-pity, and we would be ready to say at any moment, under whatever circumstances: "It is just what I in fact desired."

If we are at all downhearted and discouraged because of some unpleasant happening, it shows lack of faith in the Law. No matter how depressed and gloomy we may feel at times, trust in the Law enables us to overcome the mood, confident that "even this shall pass away." It enables us to dissipate the dark influences which cannot reach that inner heart-centre—the source of true faith. Mr. Crosbie, speaking of the vicissitudes of fortune, the difficult conditions that

come to all, and answering the question, "How shall we stand the pressure?" says:

...we should strive for calmness, patience, and fortitude, and also have full confidence that the tide is bound to turn, even at the fifty-ninth minute of the eleventh hour. "If the candidate has faith, patience and confidence, verily he will not have to wait too long."
(*The Friendly Philosopher*, p. 10)

The man of faith not only trusts the Good Law but also has an unshakable faith in the Light within, the Light of his own Higher Self, and in its divine potentialities. He sings with the poet Iqbal:

Tho' I am but a mote, the radiant sun is mine:
Within my bosom are a hundred dawns.

Recognizing the Self within his own breast, he recognizes the Divinity in every human being; he looks upon his fellows as brother Souls, perceiving the Light that shines through their eyes. If he has faith in the goodness inherent in all, he can cast no one out of his heart; he will always forgive those who have wronged him, for forgiveness is faith.

However much my friend may betray me, I can have faith that some day, somewhere, he will repair the evil done to me and to all beings, however long ago.

If we have faith and confidence we shall be successful in our quest and reach the goal ahead. Faith keeps us on the right path, preventing us from stumbling and falling down. Vyasa, referring to faith, says: "It sustains the yogi like a kind mother"; and Mr. Judge gives us the advice: "Lean back on the ocean of life; it will support you."

Only if we have trust can we be wholehearted in the performance of our duty. With the right kind of faith we shall discharge our duties in a spirit of worship and sacrifice, showing reverence both in heart and in act to all living things.

If we are not sure, if we have no faith in what we have set out to do, failure will inevitably result; but to one who has faith everything is possible. Jesus is said to have spoken these words:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (*Matthew*, VII, 7)

If faith is innate in all human beings, why does it not manifest

itself? Everyone has the germ of this power, but in all it is not developed to the same degree. In some it is weak and wavering; in others, strong and deep. The depth of the faith depends on past experience. It has been gained through observation and experience during many lives in the past. True faith must have survived great ordeals and trials; it is born of the tests we have gone through and come out of triumphantly. It is when a great catastrophe occurs that our faith is tried. We must have learnt that the Law works; that exertion in the right direction always brings results; that it is possible to overcome defects, no matter how often one has tried and failed; that no effort is ever lost. With the verification of the teachings come assurance and hope. We can have faith only in those teachings which we have assimilated and made part and parcel of our spiritual Self. Hence the necessity for the application of our Philosophy to the affairs of daily life, to prove for ourselves, within our own individual experience, the truth of Theosophy.

If our faith is weak, how can we cultivate and increase it? Faith grows steadily as we depend more and more on the Self within and on the Law that rules the Universe. We must learn to trust and be true to our own Self and to follow the intuition of the heart. We must make a sincere effort to apply the knowledge acquired. It is by living the Life that we shall know the Law. Impersonal aspirations and devotion to the interests of others will help. We must cultivate the habit of seeing the true, the good and the beautiful, of looking at the bright side of things and events. We judge on appearances and fail to look into the hearts of men to see the good that is there. We must endeavour to develop a keener power of observation and of assimilation of events; to see in whatever comes to us in life a lesson to be learned; to gather the occult meaning of every experience we go through. Mr. Judge once wrote: "Some day we will begin to see why not one passing thought may be ignored, not one flitting impression missed." (*U.L.T. Pamphlet No.18*, p. 15)

Thus walking in faith, testing each step as we take it, examining our reactions and keeping our eyes fixed on the distant goal, we shall surely increase our faith and make it a living power in our lives.

The highest expression of faith and trust is that between the Chela and his Guru. Confidence in Masters is the first requisite to success in Occultism. Of all his devotees, he who is full of faith is the most

beloved, says Krishna in the *Bhagavad-Gita*, and in the words of H.P.B.:

...the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. (*Raja-Yoga or Occultism*, p. 11)

She herself had undeviating devotion to her Guru and Master:

Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy. (*Ibid.*, p. 15)

She never doubted for one moment the mighty protection.

...I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him*, not even in thought. (*Ibid.*, p. 14)

Let us, then, follow her example and learn to generate within ourselves an unshaken faith in the nearness of the Master and in His Compassionate protection.

We have to gain, each for himself, the unshakable faith that "the Master's hand *is* over all" sincere Theosophists, the humblest as the most progressed. (*The Friendly Philosopher*, p. 401)

If we have faith in Masters and in the Law, in the presence of the Higher Self in us, we shall remain true to the Philosophy, loyal to our companions and to those who under Karma have assumed the task and responsibility to carry on the Work in this century. To quote Robert Crosbie once again:

...to me it seems that "trust" is the bond that binds, that makes the strength of the Movement, for it is of the heart. (*Vernal Blooms*, p. 1)

DIFFICULTIES are things that show what men are.

—EPICTETUS

IN THE LIGHT OF THEOSOPHY

From August 28 to September 5, there will be a unique gathering of the world's religions "to celebrate their diversity in a spirit of harmony and understanding." This year's Parliament of the World's Religions comes a century after the original Parliament, which was held during the 1893 World's Columbian Exposition in Chicago, U.S.A. The goal this year is "to extend and build on a century of interfaith dialogue; to promote understanding and co-operation among the world's religious communities and institutions; to assess and renew the role of religions in relation to personal spiritual growth and challenges facing the global community; and develop and encourage interfaith groups and programmes which will foster inter-religious co-operation into the 21st century." The year 1993 has been designated "A Year of Inter-religious Understanding and Co-operation."

There are already nearly 150 co-sponsors of the Parliament, representing different faiths and institutions, and the number continues to grow each month. The Parliament will feature numerous presentations, workshops, seminars, exhibitions and performances on a broad range of themes, such as: the inner life; ethics, morality, values; education; environment and ecology; science and technology; religion and spirituality; peace; health, healing and wellness; business, economics, justice; interfaith dialogue; myth, ritual and tradition; the human community; race harmony; the next generation.

Religious leaders and others have been invited to share their views on how humankind should deal with the critical issues it faces. The agenda includes four essential questions:

How has your faith tradition responded to the unfolding of science and technology?

What wisdom does your faith tradition offer concerning the legitimate needs of increasing populations and the easing of poverty and injustice, without jeopardizing the Earth's capacity to support life?

In the face of worldwide tension and violence, much of it religiously influenced, what does your faith teach about relations among those who differ in faith, culture, race, or gender?

What alternative visions can your faith contribute to living peacefully and sustainably with others and with the earth?

The April 1993 issue of the *CPWR Journal*, published by the Council formed in 1988 to prepare for this year's Parliament of the World's Religions (CPWR) quotes its Executive Director, Daniel Gomez-Ibanez, as saying:

We want the world to know about and to promote co-operation and understanding among the world's religions. It's an opportunity to participate in some very crucial discussions....

In our time, the distinctions between community and planet seem to have disappeared. The health of the whole depends more than ever on the strength of communities and their ability to live harmoniously together, conscious of their interdependence. During this summer's Parliament of the World's Religions, we are committed to building ways to live wisely.

Though the main event will be in Chicago, many activities relating to the Parliament will take place all over the world. In India, Bangalore will be the venue for a Sarva-Dharma-Sammelana, from August 18-22, arranged through the International Interfaith Organizations Co-ordinating Committee. A brochure issued by the Committee states:

Many people believe that the survival of life on this planet depends upon our realizing our oneness. We can only tackle the problems of war, poverty, homelessness and the environment, through a change in the values by which we live. A just and peaceful world requires greater co-operation and trust between individuals and nations. In many countries, too, people of different faiths need to learn how to live together in a creative and harmonious society.

India is home to many of the world's religions. Traditionally their adherents have lived together in tolerance and peace. At the World's Parliament of Religions in Chicago in 1893, Swami Vivekananda proclaimed to the world India's message of mutual respect. That message needs once again to be heard clearly in our contemporary world. India, therefore, was the natural choice for an international celebration of the centenary.

At the Chicago event, students of Theosophy of different denominations—including The Theosophical Society in America, The Theosophical Society, Pasadena, and Theosophical Students of the U.L.T.—will participate in seminars and workshops to discuss various topics ranging from Theosophy as the Sacred Wisdom through the

Ages to the contribution it can make to today's critical issues. From August 31 to September 3 there will be in all 12 morning and afternoon sessions to present and discuss Theosophic perspectives on a number of subjects.

That mind can play a role in the treatment of illness is not a new concept. Relaxation, positive thinking and other mind-body approaches have been used in Western medicine for decades by traditional healers. Two things, however, are different today: these approaches are gaining more respect and interest from researchers in major medical institutions; and there is growing evidence that mind-body techniques may actually affect the course of disease itself.

Excerpts from Daniel Goleman and Joel Gurin's *Mind/Body Medicine* are reprinted in the March/April issue of *Psychology Today*. Scientists studying the mind-body relationship, say the authors, have deepened our understanding of the effect of stress on the body, and are accumulating convincing evidence that the immune system, along with other organs and systems, can be influenced by the mind.

Taken together, these research efforts and clinical experiments are suggesting that the split between mind and body, long taken for granted in Western philosophy, is illusory indeed. The studies are also part of a new synthesis in medical science. They are part of mind-body medicine: an approach that sees the mind—our thoughts and emotions—as having a central impact on the body's health.

For patients, this new synthesis has a very practical significance. It means that by paying attention to and exerting some control over emotional and mental states, you may help yourself stay healthy or recover more rapidly from being sick....

One basic tenet of mind-body medicine is that it is best to treat the whole person. Treating emotional distress should be an essential complement to standard medical care. Another is that people can be active participants in their own health care, and may be able to prevent disease or shorten its course by taking steps to manage their own psychological states.

Of course, these principles must be tempered with a realistic view of the many other factors at work in health and illness. No one is promising that people can cure themselves of disease just by thinking happy thoughts. That simplistic idea ignores the

complexities of biology and the wired-in destiny of our genes. Worse, it leaves people feeling guilty about being sick at all. That is not the message of mind-body medicine.

But the evidence *is* growing stronger that states of mind can affect physical health. Psychological factors affect the way people experience medical symptoms, even when the mind does not affect the underlying disease process. Mind-body approaches can greatly improve the quality of life for people with physical illnesses.

With the changing social structure and the ever-increasing pressures to perform in a fast-paced world, depression, which constitutes almost 70 per cent of all mental illness, has taken on alarming proportions in India. According to the National Institute of Mental Health and Neurosciences at Bangalore, one to two per cent of the country's population suffer from severe depression. The most common yet most unrecognized problem, according to psychiatrists at the Ranchi Mental Asylum, is neurotic depression. Increasingly, depression is hitting the 20–30 age group, which also has the highest incidence of suicides.

These facts and figures are given by Antara Dev Sen and Kaveree Bamzai in their article, "On the Edge" (*Indian Express Sunday Magazine*, April 18).

With competition becoming the main driving force in today's world [say the authors], everyone is busy trying to be one-up over the others and striving to keep an image afloat. This can wreak havoc in personal lives, especially now, in an age of eroded trust. With coping skills at a premium, stress, anxiety and depression could be natural outcomes. If not solved in time, the acuteness may be exacerbated.

Especially when adjusting to a new atmosphere. It may be a new home after a marriage, a new city after a transfer, a new status after divorce. It could also be high academic expectations—anything could trigger a breakdown. Not surprisingly, bright young students constitute a high percentage of patients with depression....

Not everybody can understand such depressions though, says psychiatrist Alok Sarin: "Awareness of the problem has certainly increased, although resistance to its cure remains strong." For a whole new generation, the family is no longer the only source of support and emotional succour. With a wider circle of friends and

peers, depression—whether caused by adjustment problems, relationship strains, bereavement or endogenous factors—is no longer an issue to be discussed within the closed confines of the family. And while depression has become a catch-all hold-all phrase for all manner of mental illnesses—including schizoid behaviour—it is also something that people are realizing can no longer be cured by a burst of shopping or spring cleaning.

According to Dr. D. Mohan, head of the department of psychiatry at the All India Institute of Medical Sciences:

Depression, the disease, has been present for ages; the only reason it is more visible now is because the social structure is changing and the nuclear family cannot give the support that the joint family could. Today the social support network is smaller.

In our modern life, almost all are subjected to stresses and strains of one kind or another; almost all pass through phases of depression, mild or acute, yet most people make a spontaneous recovery. It is comparatively the few, though their number is increasing, who sink deeper and deeper into the quagmire of depression from which they cannot pull themselves out though their problems may be no worse than those of the others. So it is not wholly outer circumstances that create such a situation. Whatever one's circumstances in life, intense self-centredness in some form would seem to be at the root of the problem. A suffering individual can help himself, through moral changes; especially if he succeeds in lessening his self-centredness by giving kindly attention to others. In that way he may bring about his own cure. Those who have close human contacts and are more keen about giving rather than taking are better able to cope with stress than those under similar circumstances but without such supports.

UNESCO's new International Commission on Education and Learning for the 21st Century (see "In the Light of Theosophy" for May 1993) has set itself some "over-ambitious" aims. The members of the Commission, drawn from all the world's major cultures, discussed at their first meeting this March the fundamental issue: "Can education claim to have a universal mission?" (*Unesco Sources*, April 1993)

For Federico Mayor, the Director-General of UNESCO, "values

such as non-violence, freedom and equality should be the fundamental building-blocks of education in every country." In his view, the challenge is "to create humanism for the 21st century."

For Karan Singh, former Indian Minister of Education, "We are moving towards a world society and we need a world education"; and he stressed the need to escape from the Western mould. Other members from Asia felt that their culture too could make a vital contribution to the spiritual side of education. The Chinese leader Zhou Nanzhao thought that education should include what he called the "aspiration to harmony."

Despite the hurdles involved in considering education in world terms, and beyond the differences of opinion, the Commission was unanimous in upholding a "common reference to the human being, which would serve as a kind of moral principle for its future work."

The purpose of education was defined under eight headings:

to contribute to the all-round development of the individual in a pluralist society; to form social beings capable of communicating, and of shouldering the responsibilities of citizenship; to combat inequality of opportunity; to respond to the wide-ranging needs of the economy and the labour market, and to the progress of society; to provide opportunities for education throughout life; to assimilate technical progress and scientific innovation; to support intellectual co-operation among all human beings; and to learn to know oneself....

"In any society, education must make it possible to cope with the unexpected," concluded Jacques Delors, who heads the Education Commission. Perhaps that is just where the major challenge facing the Commission lies: to work out a framework that is sufficiently clear and explicit at a time when big upheavals are coming thick and fast and the outlines of a global village are as yet barely visible.

Arthur Harvey, a music therapist from Hawaii, was in New Delhi recently to conduct a four-day workshop on "Creative Approaches to Music," organized by Very Special Arts India, a voluntary body committed to enriching the lives of disabled people through the arts. During the past 20 years, Harvey's research has focused on music psychoneurology, or the effects of music on the brain. He has written

three books on the subject. Currently he is working with schools and hospitals on training teachers and students all over the United States and 20 other countries to use music in education and therapy. (*Span*, May 1993)

"Music helps to open up the mind to gather learning experiences effortlessly," according to Harvey. It has a universal language. During his New Delhi workshop, he worked with a batch of children who could not speak a word of English, nor could he understand any of their languages, yet he demonstrated that he could bridge the language gap by communicating in the language of music with his young charges, all of whom were disabled in one way or another—blind, spastic, orthopedically handicapped, or mentally retarded. The children's response showed the therapeutic benefits of music. "Increased perception and emotional expression are important elements of the educational goal," says Harvey. He has found that rhythm is an important element of music that evokes response from students all over the world, no matter what type of music they are listening to." Kumud Mohan writes in *Span*:

Harvey has used a variety of music to investigate the effect on different parts of the brain. According to him, music affects cerebral processes, stimulating growth. Children who hear music at pre-birth and post-birth stages turn out to be smarter than those who don't....Harvey has developed music programmes for teaching language, arts, culture, social studies, science, reading, writing, and arithmetic up to an elementary level. These programmes can be used by the handicapped as well as by "normal" children with learning difficulties....

"I view music [says Harvey] as a powerful enhancer of the emotional aspect of our being. It is a massager of the brain even as exercise is a massager of the muscles, tendons, and ligaments. Without music our brain is deprived of its full potential."

H.P.B. says positively that "harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as physical natures of every living thing on earth" (*Isis Unveiled*, II, 411). The curative properties of music form a subdivision of the larger subject of the vast potencies of sound, "a tremendous Occult power" of which modern investigators have but a faint conception.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
THE ESOTERIC CHARACTER OF THE GOSPELS
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By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
THE HEART DOCTRINE
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THE ETERNAL VERITIES
THE TELL-TALE PICTURE GALLERY
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"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
IN MEMORY OF HELENA PETROVNA BLAVATSKY, BY SOME OF HER PUPILS
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H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF, a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.