

# 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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### BROTHERHOOD

[Reprinted from THE THEOSOPHICAL MOVEMENT, July 1956.]

BROTHERHOOD is not the undiscerning amiability of people at a party.

Brotherhood is not the lip affection that freely uses terms of endearment or that pays diplomatic compliments in return for the same currency.

Brotherhood is not the indiscriminating gregariousness that loves to get people collected together; that expects an acquaintance (too timid or too polite to refuse) to do a troublesome job for us. "You're going to such-and-such a place? You *must* go out and visit my dear friends so-and-so. They'll be so pleased to see you!" On a larger scale, there are the well-meaning "get-together" movements, national and international, that appear to consider social contacts the only thing necessary for world understanding. Even living in and adopting the customs of another nation does not necessarily lead to brotherhood. The greatest feuds are often found in family groups.

Brotherhood is not the affectionate demonstrativeness that has in it an element of possessiveness; the fierceness of *kama*, desire, being satiated, produces the revulsion of dislike.

Brotherhood is not the sentimental outlook of the "sweetness and light" school that can see no blemishes in anyone. A person "in love" tends to project a glamour from himself on to the beloved, a totally unrealistic and romanticized picture that, for the time being, obscures for the adorer the real features and character of the one adored. Winged Cupid is rightly painted with bandaged eyes. There are those

who in the same way bandage their mental eyes and so do not really see and understand their fellow beings. They wrap themselves in a self-projected illusion of "goodness," a kind of waking *Devachan*, a day-dream that may very likely lead to a prolonged post-mortem heaven.

Yet again, Brotherhood is not that keen, critical interest in other people that wants to know all the details of their personal lives; that prides itself on not being blind to their faults and idiosyncrasies; that enjoys finding out "what makes them tick," and that gets a vicarious thrill from "looking in" on their most intimate emotions.

Nor is Brotherhood the reform spirit that, appalled and revolted by fellow beings in conditions that violate its sense of rightness, tries to change them according to its own ideas of good, yet does not recognize that reforms should be adjusted to the human beings. These, having free-will, cannot be moved around like toy soldiers to fit another person's plan, however well-intentioned.

Brotherhood is not even that goodness which is at peace with all beings, but which lives so much in its own rarefied world of harmony and abstract ideation that it is out of touch with the rank and file still involved in struggles in the world; which is itself so pure that it has no point of understanding, no power to reach them.

Brotherhood is the power to get inside the skin of others and see life from their viewpoint, while still, in oneself, holding to the position of the True. It is the power to be one with the One Abiding Self, and at the same time to be able to feel with the agony of an outcast. It is a practical and intimate knowledge, *i.e.*, a knowledge from within, of the consciousness of the sub-human and superhuman kingdoms, of every element in Nature—not as a dramatized projection of oneself, but by a well-defined scientific or, rather, occult process. It is the ability to contact and to vibrate with all sorts and conditions of men, without being immersed in their state. It starts, here and now, with our capacity to adapt ourselves to the small circle of family, friends, fellow workers, etc., in which we move. A recent questionnaire sent to employers brought out the discouraging fact that nearly all dismissals of employees were due to one thing only—"They couldn't get on with other people." Adaptability is one expression of the universal spiritual power of Buddhi.

Brotherhood is the power to follow with deliberate will and

consciousness the plan of harmony, the law and order outlined in great Nature itself. It is the power to see and to make the adjustments needed to find—and to help others to find—the proper place and *dharma*, duty, that each one has in the grand scheme. This is quite different from the forcing of things and people into an arbitrary framework prescribed by immature notions of reform. It is the intelligent choosing of action along the lines of law, following the plan in the Universal Mind, and, with that, the power to indicate the way to others.

Brotherhood is the capacity to evaluate the qualities displayed by all beings, without trying to judge individuals and without partisanship or bias. It is a love that does not shut its eyes to faults, but does not find fault; that weighs and balances what is just to all, in terms of their particular needs.

Brotherhood is that warmth that lifts all relationships, even those often purely automatic and mechanical, up to living partnerships. The superficial, mundane relationship between the shop assistant and the customer, for example, is transformed when there is in the one a real and spontaneous desire to assist and in the other a real appreciation of the service given. This relationship has nothing to do with personal feeling for, or knowledge of, the other person. It is more akin to "the divine desire of creating happiness and love" for all without distinction.

Brotherhood is the recognition that, since mass aggregation is not unity, there must be a design, a pattern and a common purpose for which all the components of an organism or a group function, each in its own place and manner. This makes for real unity of action. For, though all men (and indeed all beings) are fundamentally one in essence, they do not, and they cannot, all function in a uniform way; nor are they equal in their present positions. Brotherhood signifies that each does his own duties, without demanding privileges that do not belong to his position or evading responsibilities that do. The efficiency of a business depends on the managing director being the managing director, the workman being the workman, each respecting the other in his own position. The pupil should reverence the teacher as the child should look up to the parent. Failure to see the true pattern of such relationships impedes the expression of brotherhood.

Brotherhood is the sincerity that makes for harmony between the inner feeling and the outer action; that makes a person say what he

means and mean what he says. It comes naturally with the endeavour to work out, on the everyday level where we are now, the implications of the definitions of Brotherhood as given above.

Finally, Brotherhood is that exhaustless spirit of life which wells up in greater and greater measure from the SELF, the One Life of all beings, as we begin to act for and as that SELF.

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MANY MEN have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by anyone who can find the way; *the pure in heart see God....*

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearnings of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and offshoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection. The worship of the Vedic *pitris* is fast becoming the worship of the spiritual portion of mankind. It but needs the right perception of things objective to finally discover that the only world of reality is the subjective.

—*Isis Unveiled*, II, 635, 639

## "GIVE LIGHT AND COMFORT TO THE TOILING PILGRIM"

THE disciple who ventures out on the path of service is too often dejected at his own limited qualifications, for when these are examined in the light of cold reason they are found to be hardly sufficient to stand the strain of a continuing endeavour. He knows that if ordinary mundane service requires initiative and efficiency and an undaunted enthusiasm, spiritual service demands an additional qualification—that he find his own moorings in the True. This is the chief prerequisite of his service; for, unless the Soul be anchored to the stable ground of its own divinity, it will be swayed hither and thither and the initial altruistic urge may deteriorate into the selfish craving for personal progress. The resulting despondency is unworthy of any disciple. In his hour of dejection he too often forgets that he does not stand alone and that his faltering steps are watched, his inner strength replenished by those who have passed his stage and whose code of service requires that they help the aspirant to serve by thought, word and deed. The faith that moves mountains must be his. The enthusiasm of the martyr and the keen desire of the soldier favoured by fortune must be his also. The power to acquire these is in his philosophy and its instructions; the strength of these is in the band of eager students who are his co-disciples—"disciples of one Teacher, the sons of one sweet mother."

The disciple is not called upon at the initial stage to serve the whole of humanity or to undertake a task too heavy for him. He is asked, as a first step, to serve those who as a class have the first right to draw upon his strength. The right of the "toiling pilgrim" to the disciple's help is paramount. It cannot be denied nor delayed. It cannot be withheld lest in the very act of withholding the disciple find himself drifting away from the Path of Compassion.

The pilgrim has to be recognized, has to be honoured. Next to the Great Ones who are the individual stones of the "Guardian Wall," next to his own Guru and his co-disciples, come the pilgrims. He who honours the pilgrim honours his Guru. For it is to be remembered that help is essential to the pilgrim. This is all the more so since throughout his self-imposed pilgrimage the pilgrim remains in a critical state. He has drawn himself away from the mass of mankind

from whom he can expect no assistance in treading the perilous path to the holy Shrine. The disciple is his only mainstay in his hour of need.

This service of the pilgrim is peculiar to the disciple. Its reflections can be found in the urge which made ancient Indian monarchs build caravansaries and roads, resthouses and asylums for the footsore pilgrims who yearly wended their way over hundreds of miles towards the holy shrines and cities that dotted India and which in those days were reservoirs of spiritual strength. The service the disciple should render, however, is not merely of an external nature. His duty is not only to provide comfort but to give light. He is the caravansary and the resting-place; he is the asylum and the refuge—an impersonal source of help to the "toiling pilgrim." Can he say, "I know this pilgrim; he deserves not my sympathy, for there is every chance that he will either misinterpret or misuse my service"? He can, if the wayfarer is no real pilgrim; but as long as he remains a *toiling* pilgrim, so long is his call for help to be respected. *The Voice of the Silence* lays down the inexorable rule: "...let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed." This injunction becomes all the more imperative when it is the pilgrim who weeps.

The "comfort" to be provided to the pilgrim must remain unqualified. It is to be provided on all the planes of life and of being. And yet, the disciple is not expected to overreach himself. He is asked to help in such manner and to such extent as his own Karmic stamina will permit. The real test is whether the disciple has given of his best, whether he has gone all out to render help. A genial smile, a friendly pat on the back, the readiness to lend a willing ear to the pilgrim's tale of woe, the procuring of help from outside if the disciple has not the wherewithal himself—these are as important as the actual providing of physical comforts. Service such as this is an important contribution to Brotherhood. This kind of service, as Brotherhood itself, can have a lesser or a higher source, can emanate from the "Eye" or from the "Heart" doctrine; for what counts is not only the motive but also the strength or the weakness of the Soul force that lies behind it.

This service demands a clear vision, and the disciple is called upon to use his discriminating faculty at every turn. He has to be certain that the force he uses for service will not defeat its own ends and

hinder rather than help the pilgrimage of a soul to the holy Shrine. The comfort to be given to the pilgrim in his hour of darkness should be so directed as to strengthen his resolve to push on with his pilgrimage and to resume the burden of his toil. Too much comfort, if it removes the "toil" of the pilgrimage, removes the beneficent pressure from the pilgrim soul and leads to a state of inactivity. The use of discretion as to the method of service to be employed is important. The disciple cannot differentiate between one pilgrim and another; cannot complacently select such pilgrims as he likes for the favour of his bounty. H.P.B. is known to have helped pilgrims who she foresaw would turn round later and do their utmost to wreck the Movement. The Path of Compassion and the Path of Service are not different paths. Each is an aspect of the other; each is an onerous responsibility.

But the giving of "comfort" is only one step on the Path of Service. The giving of "light" to the toiling pilgrim is the more arduous discipline. This "light" cannot be less than the divine light; it cannot be personal or equivocal or intermittent. The giving of that light is not the pouring of vast knowledge into the pilgrim; it is not confounding him with learned dissertations. The light is to be so shed that it casts no harsh shadows, blinds not the unaccustomed eye. The light which is required is that which will give heart to the pilgrim to continue the journey, that which lightens his burden and quickens his step. It must show to him that existence is to be clung to and that despite the waves of despondency and failures he has to distil from the experiences of his pilgrimage the essence of patience and of submission to the Law. Says *The Voice of the Silence*:

Tell him, O Candidate, that he who makes of pride and self-regard bond-maidens to devotion; that he, who cleaving to existence, still lays his patience and submission to the Law, as a sweet flower at the feet of Shakya-Thubpa [Buddha] becomes a Srotapatti in this birth.

But the disciple's service is not yet over. He has now to work with the pilgrim in yet another manner. Says the same Book of Rules: "No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom...." The pilgrim's thoughts have to be given a new bent, a different orientation. He has to be shown that the pilgrimage which started for the purpose of gaining

soul-merit has now to be continued for its own sake. This is a very perilous stage in the pilgrim's journey, strewn with temptation, frustration and doubt. Here many a proud heart grows humble; here many a brave heart almost breaks. It is on this stretch of the path that service requires vitality and strength. One cannot afford to be despondent at the sight of brilliant promises ending in failures, of noble efforts lying trampled and besmirched. The work must go on; for our care must always be more for the living than for the dead. On the battlefield the soldier does not weep for his son mown down, nor does he abandon the fight if a dear friend falls wounded. He must go on fighting where the danger is thickest, where his strength may incline the balance toward victory. He dare not forget in the rigours of service or in the circumstances of war that he himself is being used by higher forces to the extent that his personality permits.

Brothers in arms, soldiers of the True Generals, let us renew our Pledge to Serve, to Honour and Obey.

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Most of us believe in the survival of the Spiritual Ego, in Planetary Spirits and *Nirmanakayas*, those great Adepts of the past ages who, renouncing their right to Nirvana, remain in our spheres of being, not as "spirits" but as complete spiritual human Beings. Save their corporeal, visible envelope, which they leave behind, they remain as they were, in order to help poor humanity, as far as can be done without sinning against Karmic law. This is the "Great Renunciation," indeed; an incessant, conscious self-sacrifice throughout aeons and ages till that day when the eyes of blind mankind will open and, instead of the few, *all* will see the universal truth. These Beings may well be regarded as God and Gods—if they would but allow the fire in our hearts, at the thought of that purest of all sacrifices, to be fanned into the flame of adoration, or the smallest altar in their honour. But they will not. Verily, "the secret heart is fair Devotion's (only) temple," and any other, in this case, would be no better than profane ostentation.

—H. P. BLAVATSKY

# THE THEOSOPHICAL CONGRESS

## AND THE PARLIAMENT OF RELIGIONS

[This article by W. Q. Judge, reprinted from *The Path* for November 1893, is of historical interest at this juncture when preparations are on for a centennial celebration of the 1893 World's Parliament of Religions. Readers are referred to our April issue for a retrospect of the 1893 Parliament and of the Theosophical Congress which formed part of it.—Eds.]

THE Congress of the Theosophical Society in September as a part of the Great Parliament of Religions was a significant as well as successful event. In another article<sup>1</sup> the Chicago Chairman shows how we had but little hope at first of having any place whatever in either the merely intellectual or the religious side of the World's Fair; how we found the old yet senseless opposition to Theosophy obstructing the path for so long as to cause us to cease efforts; and how suddenly the scene changed and the managers of the Parliament of Religions became our friends and helpers. This change will never be explained by those who do not know the forces working behind the acts and thoughts of men. It not only took us into the Parliament, but gave us the best date of all sittings and made our Congress the real Parliament itself.

Not at any time but now during eighteen centuries could such a meeting have been possible, and it was distinctly a Theosophical step because, being an effort to get on one platform representatives of all religions, it was just what our Society has been accomplishing steadily during the past eighteen years, and what our objects and constitution have always expressed.

It marked a cycle in the development of religious thought. For centuries until the American Republic was founded men's minds in western civilizations were chained to bigotry and dogma. Then, as expressed on the seal of the United States, "a new order of ages" began. Steadily creeds and churches, religious ideas and religious interpretations altered, the freedom of America making it a possibility that men should here think more boldly and act upon their thoughts,

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<sup>1</sup>"Incidents of the Theosophical Congress," reprinted in *THE THEOSOPHICAL MOVEMENT*, April 1993.

should not be afraid of their opinions but be more willing to proclaim them unchecked by state interference, until at last among the hosts of the dissenters from Roman Catholicism the idea of a Religious Parliament was born. And that the presiding officer of the Parliament should be a Presbyterian was still more significant, as that cult is surely the fatalistic iron-bound one of all the different stripes of Christianity. The cycle being almost complete, its ending and the beginning of another were fitly marked by the calling of the gathering at Chicago. In ending his opening speech, Dr. Barrows, the president, said the whole world is bound by chains of gold about the feet of God.

Our part in the Parliament was not merely to prove that the Society had grown strong enough and sufficiently respectable to compel a place therein, but chiefly to show, as an integral portion of the whole body, that the true attitude for all religious bodies to take is to seek for and disclose the truths in each, and not confine themselves merely to their own pet theories. And as we exemplified this in truth, the other bodies confining themselves to explications of particular creeds or views of salvation—and one, the Roman Catholic, declaring that only in that sort of Christianity were truth, ethics, and salvation—it follows that the Theosophical Congress was in actuality, though not in form, *the Parliament of Religions*.

The occasion enabled us to present a great object-lesson illustrating what we had been saying for years, that the Oriental is no heathen, that he should not be treated as such, and that an examination of his religions will show them to be the real source of those professed by the Occident. And when all those Greeks, Chinamen, Japanese, Buddhists, Shintos, Hindus, and Confucians appeared on the platform, beyond doubt the Brahmin we brought towered above them all by virtue of the ancient system he represented as prime source of all religions. Our Buddhist Dharmapala, with Annie Besant an old agnostic, combined with all others, proved that the Theosophical movement, though small by comparison with the world's great set systems of religion, voices the great underlying note of the mental, moral, and religious evolution of the human race. This note is changed, distorted, and coloured by any and every form of religion, but in Theosophy it sounds forth without fault. No one religion gives it clearly, no single system will present it to the perception; only by

the combination and from the examination of all can it be discovered for the delight and benefit of humanity.

And that the minds of Western people are beginning to hear the first faint vibrations of this great sound was evident, at our Congress. All our meetings were crowded to overflowing, every shade of opinion was on our platform as well as in our audiences, and, recognizing the effect produced by such an epoch-making Congress as ours, the newspapers of the city, which only attend to that which forces itself to the surface, gave us in their reports the greatest prominence, saying one day, "The Theosophical Congress is a competitor of the whole Parliament."

But remembering the words of our old Teacher, the Master's Messenger, H.P.B., that it may be dangerous for the T.S. to grow too fast, out of proportion to its strength, let us one and all try to make ourselves centres for Theosophical influence, so as to constitute a body of power from the power of each element duly fostered and educated. This we shall do only by personal effort, by attention and by service to others; and thus, and in no other way, we may reap for the Theosophical Society all the benefits that such a congress and such success should justly lead us to expect.

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WE live in this world when we love it.

Let the dead have the immortality of fame, but the living the immortality of love.

That love can ever lose is a fact that we cannot accept as truth.

When all the strings of my life will be tuned, my Master, then at every touch of thine will come out the music of love.

We shall know some day that death can never rob us of that which our soul has gained, for her gains are one with herself.

I have scaled the peak and found no shelter in fame's bleak and barren height. Lead me, my Guide, before the light fades, into the valley of quiet where life's harvest mellows into golden wisdom.

—RABINDRANATH TAGORE

## IN THE WONDERLAND OF SLEEP

TO the earnest seeker after Truth, simple words and homely phrases often become avenues to majestic thought-structures. If we ponder over common phrases which are in everyday use, we find a good starting point to get at our subject. But we must think. It is the bane of our civilization and the curse of modern education that the method and technique of concentration have disappeared from use. We need to take ourselves in hand and make ourselves learn to think. For example, let us think out for ourselves what is implied in such common phrases as "sleep of death," "sleep of anaesthesia," "sleep of intoxication," "trance sleep," "hypnotic sleep" and so on. All these represent different conditions, though all have some common features. Thus, a dead person *looks* like a sleeping person till we examine him and find that he breathes not, that his heart and pulse do not beat, and so on. Similarly, how many know the difference between one who "sleeps heavily" and another who "sleeps lightly," as the expressions go, when both conditions look alike? The trance state and the hypnotic state seem the same to an observer. A drunkard who is working off his alcohol does not look very different from the one who is wearing off the effects of anaesthetics. Further, two persons sleep through the same long night and wake up, one refreshed, the other tired. Nay more, the same person sleeps one full night and awakes well and happy; and the next day, fatigued. And who has not experienced a short nap during the day which brings refreshment and peace that hours of sleep do not?

When we examine different kinds of sleep, and especially when we learn of the explanations given by Theosophy about trance sleep which is self-induced and hypnotic sleep under which a subject is put; also when we compare and contrast a fainting fit with effects of anaesthetics; and above all when we learn what somnambulism or sleep-walking means—we see at once the wisdom of the ancient classification.

Our soul-intelligence, or self-consciousness, or that which is loosely called "mind," passes through a variety of stages differently classified, two of which classifications are most practical: (1) the fourfold one of *Jagrat-Svapna-Sushupti-Turiya Avasthas*—waking, dreaming, contemplating and realizing conditions of the soul; and (2) the

sevenfold one which not only explains what soul is doing during sleep, but also the different states of the health of the body and especially of the brain when the body functions, without the soul, in sleep.

All know the striking difference between waking and sleeping; when brain and senses work, we say the body is awake; when these do not function, we say the person is sleeping.

The preliminary thing to learn is that the soul—mind-consciousness or self-consciousness—is the cause of waking and sleeping of the body. Leaving aside the physiology of the subject, *i.e.*, what happens to the body in sleep and why it sleeps, we shall confine ourselves to the psychological aspect and see what happens to the soul or self-conscious intelligence when the body sleeps.

Whatever the state of the soul, it always *is*: incarnate or discarnate, in one condition or another, it exists and functions. During the waking condition, *i.e.*, during the day, the soul is in a variety of states. While reading this article, the person is attentive—that is one state; but suppose he is dreaming of a friend far away while the eyes are rivetted upon the page; the person is not sleeping, but he certainly is not awake to what is stated in the article. He is in a dream condition—day-dreaming. But a third condition is possible: catching an idea, he begins to meditate on it; he stops reading further and is absorbed in the idea that he caught and on which, perhaps against his will, he is contemplating. Where is he? He is not awake any more to what he set out to read; nor is he in the realm of some unrelated fancy or imagination; his body has not moved, but his mind is withdrawn within himself and fixed on an idea.

So our human consciousness in the waking state of the body undergoes a variety of changes. These changes and states are scientifically classified and tabulated, and the fourfold classification mentioned above gives us the starting point. It is but a general outline, however, and could be extended for further subdivision.

Our *Jagrat Avastha* or waking state gives a clue to the condition and contents of our soul. What will be the state of our consciousness when the body is asleep depends on the state of the soul in the waking body: (1) Is it attentive? (2) Is it fanciful? (3) Is it meditative? or, (4) Is it in the high spiritual state of realization?

Normal human consciousness experiences three of these four

states in waking and sleeping. The fourth state—*Turiya Avastha*—in the waking brain or without the body, is an experience which the self-knowing sage, a *Mukta*, alone goes through. High chelas, spiritual disciples of the Great Ones, touch it in *Samadhi*, in their meditations, temporarily; and full-blown Adepts have the capacity to live in and by it continuously. For the study of our subject, let us confine ourselves to the three other states which all of us experience, for they deal with our life problems directly and intimately.

The first, *Jagrat* or waking state, is purely objective; the other two, *Svapna* and *Sushupti*, are purely subjective in sleep and after death, and comparatively so in the sub-states of waking life. As was pointed out earlier, when we indulge in fancy, as also when we think and reason with the mind, we are turned within.

Every human being has a threefold basis for doing deeds: (1) with and through his body, (2) with and through his feelings, (3) with and through his thoughts. Each of us is an acting being, a desiring being and a thinking being. At our present state of evolution, we have evolved organs and an organized vehicle, namely, the physical body, to do our deeds so that we can perceive them objectively. We are able to perceive a letter, which once written has become a separate object; a craftsman sees the fruit of his craft and is able to sell the object he has made. This is the objective world, a world we can perceive as an object, and it is composed of many objects.

So, when we speak of *Jagrat* or waking consciousness, we refer to our capacity to perceive objects outside of our consciousness, through the instrumentality of an organized vehicle—the body of senses and sense-organs.

The remaining two states of *Svapna* and *Sushupti*, or dreaming and contemplating, are called subjective. Our feelings and thoughts are subjects and we have not the power to objectivize them, to transform them into objects. A person may desire a hundred-rupee note, but the desire itself will not become a hundred-rupee note. Same with thought; one may think for years of painting a beautiful landscape, but without canvas and paints it will remain in the subjective state; it will not become an objective painting. Thus the desire for a hundred-rupee note and the thought of a painting are subjective; nobody else save the desirer and the thinker knows about his or her own subjective desires and thoughts. They remain subjects in the consciousness of

the person. And though they may become real and vivid to that person within his own mind, they are not real in this objective world, nor are they real to others.

So, each one of us lives in and by a triple condition of consciousness, two of which are subjective and one objective. It is sometimes allegorized as living in three worlds or *lokas*, which they really are not. We live in three states of consciousness; in one of them we contact objectively a world without us, a world of objects, and in the other two we are within ourselves, in a subjective world of our own.

The subdivisions perceived in waking consciousness give a clue to the main divisions experienced in sleep. Most people live without a plan and muddle through the day because they are not taught anything better. Theosophy says: treat the day consciousness as a preliminary to "High Night Life." What a shameful degradation we have come to, for nowadays the expression "night life" implies sense-indulgence, which poisons the soul! Let us use our daily life as a preparation for High Spiritual Night Life. For, as soon as the body sleeps, the soul continues its activity of thought-feeling introspectively. Imagination and reasoning continue in terms of our feelings and our thoughts during the day. As we feel, think, imagine and will during the waking hours, so we continue at night during the hours of sleep.

Our sleep is known to us in two ways: through recollections of some dreams, or as a blank. But we must clearly understand that those large chunks of blanks do not imply no feeling or thought-introspection on the part of our mind or self-consciousness during sleeping hours. Remembrance simply refers to the condition of the physical brain; if we do not remember anything, it is because of the insensitive state of the brain.

The moment the body is asleep, the consciousness continues its function of feeling and fancying, of desiring and imagining, of thinking and cogitating. Our fancies and thoughts appear real to us just exactly as our thought of a faraway friend would appear real to us if we closed our eyes and concentrated on his image within our own consciousness. All our feelings, hidden and suppressed as well as openly expressed, are subjects of desire and thought. That is why in dreams sometimes we do and say horrible things which we would not dream (note the word) of doing or saying while awake. Our hidden passions as also our silent aspirations catch us in their nets; and

because we think piffling and muddled thoughts during the day, we have a petty and jumbled dream-life during the night. Sometimes we remember it, but mostly we do not, and it is just as well that we do not! Such dreams are but idle visions and bring no real nourishment to the soul.

What shall we do to make our sleeping hours profitable to the life we have to live here?

First, we must learn to overcome the diffused and dispersive state of our waking consciousness. If we observe carefully, we shall find that our consciousness drifts aimlessly. This is because our life is without a definite objective. Not bothering to inquire about the purpose of our existence, we drift and muddle through life, and the same condition of consciousness continues when the body goes to sleep. As continuous concentration is not possible for all, some time should be set apart to practise putting a check on this diffusive, dispersive quality of consciousness. The very best subject to concentrate upon is the divine nature of our soul. Let us think of the soul as a divinity within us, which divinity uses the mind to think and to control it, the feelings to imagine and to control them, and finally the body to act and to control those actions. Then, let us try to develop the quality of attentiveness in all we do; bathing or dressing, eating or talking, let us be attentive to the task in hand. People are caught up every night in an aimless drifting which is dangerous.

Second, we must make it our business to practise one or another of the soul-virtues: (1) kindness which implies patience, (2) unselfishness which implies dispassion, (3) devotion which implies impersonal affection. These are purifiers. If practised during waking life, they spring up naturally and spontaneously in our *Svapna Avastha* and act as stepping-stones to the next higher state of *Sushupti*. Those who are caught up in their Kama-feelings fail to get benefit from the vitalizing influence of *Sushupti*, the contemplative state of the soul. *Bhakti* or devotion with her two arms of impersonal affection and universal kindness enables us to rise to the state of contemplation of the Wisdom-Truths.

Third, let us set apart at least half an hour, if we cannot manage a full hour, to the study of books which will show us the Path to Blessedness, books which will make us think, which will enable us to use our mind. Only high thoughts about Soul, Deity, Evolution,

Masters, act as purifiers. Mind needs food and exercise; if we give it only food and no exercise, we shall have an obese mind which cannot jump over an argument, which cannot quickly cross a lane, which cannot swim in the Waters of Wisdom. Those who have taken to theosophical study can tell that such study is a powerful tonic for health and happiness in daily life. Such study compels us to be alone with our own mind and soul. As a result of such study, we are able to go to the higher state of *Sushupti* or contemplation. Theosophy says, "Be wise, use your opportunities, and have through proper study fructifying ideas, worthy subjects of creative meditation for the *Sushupti* condition."

Finally, let us learn in daily life the fact that real soul-help comes from the Great Gurus, Perfected Men, Living Mahatmas. In the *Sushupti* state which is named the "Hall of Wisdom"—and there alone—Guru-Gnyanis can be contacted; first, indirectly through their beneficent influence, and then directly by a process that ordinary men and women may find difficult to understand. These Mahatmas and Nirmanakayas make vibrant with Their Wisdom-Teachings this Hall of Wisdom, the world of the Soundless Sound, and each of us during deep sleep, contemplating on the subject of his or her sacred study, catches Their Influence and finds peace and power for daily striving.

When we return from the world of fancy, the realm of dreams, our sleep, even though it be of eight hours, is not quite satisfying. It is when we touch *Sushupti* that we get real refreshment. But if we gain benefit from that state because of our theosophical study, we become creative Theosophists, helpers of other souls, comrades and brothers to all. How grand and beautiful life becomes when properly understood! How full of purpose, zest and happiness is daily living when we know that the Great Ones teach if we become true learners! Let us prepare ourselves to enter that Hall of Wisdom, that state of contemplation, where ideas purify and elevate. As we go to sleep every night, let us charge our soul with the earnest desire to free itself from passion and pelf, give it some noble Theosophic truth to think about when the body sleeps, and thus may we all secure the benediction of even that touch of life which comes from the "Soundless Sound," from the Vibrant Silence of the Compassionate Ones in the Land of Deep Sleep, the world of Contemplation, which is hidden in the innermost recesses of the Heart.

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## SERVE THE CAUSE!

AS a student studies, earnestly and sincerely, the ancient and immemorial record of Truth which we call Theosophy, as our teachings reach his heart, as he attains to greater heights of wisdom and of understanding, one supreme fact is revealed to him—the imperative need for the service of Theosophy. Having himself benefited by the teachings, he feels an urge to pass them on to others.

Students of Theosophy are asked to prepare themselves, by study and otherwise, to serve the Cause of Theosophy—to serve humanity, in other words. They should seriously endeavour to fit themselves to be the better able to elevate men and women, to enlighten human souls and lead them on to peace and wisdom. They do not confer any benefit on the Philosophy or on the Movement by their voluntary service, but by helping the Cause they are helping themselves. That helping is imperative for the student-aspirant's own growth and progress, for without sacrifice wisdom cannot be obtained and life loses its meaning.

Students and Associates of the United Lodge of Theosophists, when they are asked to spread broadcast the fundamental principles of Theosophy, often mention the difficulty that there is not a sufficient public demand for the teachings of the Wisdom-Religion. While this is true to some extent, it is not the whole truth. There is a growing body of men and women all over the world who have begun to question life, who are dissatisfied with the explanations given by their religion, or by modern science, or by contemporary philosophy, and who seek a rational answer to their queries, a correct solution to their problems. Among these, there are many who are ready for Theosophy. It is the task of all those who are in sympathy with the purposes of the U.L.T. to introduce them to Theosophy, not only physically, by bringing them into the hall of the U.L.T., though this has its peculiar importance, but also metaphysically, by attuning them to the current of the Great Theosophical Movement. This has to be done, not in the spirit of proselytism—Theosophy discourages that, advocating instead the inner conversion of each one by himself—but by sowing the seeds of great ideas in whatever soil is ready and letting them fructify of their own accord. And if the soil is not ready, we need not despair. By patient effort it is possible to till the most difficult of soils and to

prepare it for receiving future seeds.

But where are the tillers and the sowers? The work is growing but the workers are deficient, not only in numbers but also in quality. It has been said that with a handful of sincere, devoted, unselfish men and women, who are Theosophists by nature and not only in name, one could move the world. There is such a power in Theosophy that its wider promulgation can change the face of the entire earth. H.P.B. was making no idle boast when she called Theosophy the most serious movement of the age, for it is a philosophy so grand, so consistent, so logical and so all-embracing that it can succeed where other systems of thought have failed and can accomplish what may be thought most difficult of accomplishment. Such is the firm conviction of those who have taken the trouble to study and apply it.

Why, then, have we not succeeded in this mighty task? What we lack is enthusiasm and "without it," as Bulwer-Lytton puts it, "truth accomplishes no victories"; while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." The trouble with many students of Theosophy is that they are somewhat lethargic and apathetic. At one time in their Theosophical career they may have had high ambitions and the desire to do big things. But settling down practically to Theosophical effort, they encountered innumerable difficulties and these damped their spirits and made them say to themselves, "Let it all go; leading my own life is of primary importance to me; I shall take from Theosophy what I can and give occasionally of time, money and work to prove my desire for service. More than this I cannot do."

The cause of the failure, then, lies within ourselves. Individual students need to energize themselves and, giving up their lethargy, to come together to form a united body. Having as their common aim the Spiritual Service of Humanity, their brotherly feeling and constant exertion will become a power that in course of time will make its influence felt in every sphere of life.

An oft-heard question is, "What can I do? I have the necessary desire to serve the Cause, but what actual work can I undertake, limited as my capacity is?" So vast is the Theosophical Movement that the lines of work it presents are innumerable. W. Q. Judge once wrote in answer to a question (*The Vahan*, August 1891):

Service is rendered in many different ways...by spreading literature, by explaining the doctrines and doing away with misconceptions, by contributing money to be used in the work, by constituting oneself a loyal unit if ability and time be lacking; and chiefly always by acquiring a knowledge of Theosophical doctrines so as to be able to give a clear answer to inquiry. One could also procure some inquiring correspondent and by means of letters answer questions as to Theosophical literature and doctrines. These are all general answers, while the question requires almost a personal examination. Any work that is sincerely done...with good motive and to the best of one's ability is good Theosophical work.

In the service of Theosophy, the triple sacrifice of time, money and work can be performed. All three are necessary, for good and beneficial results require the power of this trinity. If someone desires to know what Theosophy really means to him, he has only to ask himself how much of his time is given to the study and promulgation of Theosophy; how much of his money he spends on himself and how much he devotes to Theosophy; what he actually *does* for the cause of Theosophy—does he give part of what he possesses; and, if so, what part?

Students often plead lack of time, or lack of means, or lack of knowledge and capacity as an excuse for not doing anything. But it is more often the will or desire to help and to serve that is absent. If the will is there and the spirit of sacrifice energizes the student, then he will always find new avenues of service opening before him. There is none so poor that he cannot give even a humble coin, and it is not the amount that really matters but the feeling and the thought back of it. There is none so ignorant that he cannot seek out one who knows still less than himself and promulgate even one simple wise word. There is none so busy that he cannot find time to attend at least one meeting a week, or to study Theosophy even for a little while.

And there are other ways of helping which are within the capacity of anyone: by listening attentively and intelligently to what is being said from the platform, thereby helping those who volunteer for platform work and raising the general tone of the meeting to a higher plane; by following the proceedings at the study class by preparing the lesson beforehand; by speaking of the Lodge and its work to our friends and acquaintances; by sending them programmes and leaflets; by distributing Theosophical literature; by thinking of the Lodge as

our spiritual home and throughout our life carrying its influence, energy and inspiration wherever we go; and above all, in Mr. Judge's words, by "our own work, in and on ourselves, each one," which "has for its object the enlightenment of oneself for the good of others." In these and similar ways we realize the truth of Mr. Judge's mantram phrase, "Each Member a Centre," "from which, in our measure, may flow out the potentialities for good that from the adept come in large and affluent streams."

All students of Theosophy will do well to keep in mind what H.P.B. has said in her *Key to Theosophy* about the future of the present Theosophical Movement:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work. (p. 302)

Each Associate should examine himself and find out to what extent he possesses these qualifications, and then determine for himself what will be *his* contribution to the Cause of Theosophy and to the work that is being done. In all Theosophical work the emphasis is always on self-energization and self-determination. But we need to remind ourselves that we exist to serve the Cause and are responsible for keeping it going as the visible incarnation of the Invisible Movement.

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THE soul is the assemblage of the Gods. The universe rests in the Supreme Soul. It is the soul that accomplishes the series of acts emanating from animate beings. So the man who recognizes the Supreme Soul as present in his own soul, understands that it is his duty to be kind and true to all, and the most fortunate destiny that he could have desired is that of being finally absorbed in Brahma.

—*Manu*, V, 12

## ON BECOMING A HUMAN BEING

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

—First Message from H. P. Blavatsky to the American Theosophists

IT is difficult for us to accept that the world we live in is predominantly animalistic in nature. Of course there is a difference between being animalistic and bestial. If thoroughly investigated, modern society reveals itself to be shallow and hypocritical, and the vast strides that have been made in technology are mainly for the benefit of the physical man. To avoid misunderstanding, it must also be said that a great deal of good work is being done by various scientists devoted to the welfare of humanity. But even this is almost exclusively aimed at *physical* benefits. The spiritual realm is *terra incognita* for most of the contemporary "bright lights" of the scientific world. Matters are not much better in the field of psychological research. There is a great deal of emphasis on the individual and on self-awareness. Man is treated as a separative entity and urged to assert himself in the world—often against others.

This is not the way of the *true* Psychologists throughout history. Gautama Buddha, Jesus, Plato and countless others have revealed to man a way of living based on the essential Oneness of all things, but society has chosen to reject this therapeutic viewpoint and to listen to the interpretations of lesser lights. The reason for this is that these so-called experts give us theories that satisfy the physical man and, to a greater or lesser degree, abrogate our responsibility to others. Some readers may think that this is a little too harsh and that much positive work is being done to alleviate the sufferings of mankind. Well, this is very true and we, as students of Theosophy, should try constantly to maintain an optimistic outlook on life and to draw sustenance from the Higher Self which is the fountain-source of all that is constructive and regenerative. We have the means to purify our minds so that an unbroken stream of consciousness is developed, which is the same in

"life" as in "death." In reality, life and death are illusions and there is only being (or "Be-ness," as H.P.B. says). It is encouraging to see that certain psychologists and scientists are turning towards the teachings of the ancient Sages for guidance, but these are still in the minority. What is generally accepted is extremely "dry" and does not do justice to human nature as it really is.

Many of us may believe that life is terrible, and we look outside of ourselves to fix the blame for the agonies that we go through. But do we really know what life is? It is an energizing force that is present in all things at all levels. It certainly cannot be regarded as "good" or "bad," as it is an impersonal force that is not aware of any human conceptions such as right and wrong. So life itself cannot be "terrible"; it is our own perceptions that lead us to believe such things. We look around us, instead of inside, and the things that we see pull us to and fro like helpless leaves in the wind. The truth is that we are *not* helpless, and if we can evoke the aid of the Self within, then even the strongest "hurricane" will lack the power to shake us. A Master of Wisdom wrote to a correspondent: "Shall you help us teach mankind that the soul-sick must heal themselves?" This shows clearly that to function as real human beings we need to develop spiritual self-reliance and we must try to free ourselves from the idea that intermediaries are needed to further our progress.

It is also worth considering what it actually means to be a human being. Most people would feel very indignant if told that they were not fully human as yet. In the dictionary, the word "human" is defined as "belonging to man or mankind; having the qualities of a man." In that case, we have to decide what *are* are qualities of a man and in what way these differ from animal qualities. If we have made a study of genuine Theosophy as put forward by H.P.B. and the Masters, we will be aware that although an animal is conscious it is not really self-conscious. This is the step up the ladder reached by mankind. It is an evolutionary process that can be retarded or speeded up by our actions individually and collectively. The great World Teachers are examples of those who have quickened their spiritual progress by "self-induced and self-devised efforts" and therefore made themselves the guides of Humanity. It is easy for the student of Theosophy to work out what are the qualities of a real human being by perusing the lives of these Illumined Ones and therefore, by analogy, reaching an awareness of

what can be achieved and what *will* be achieved if the progress of humanity goes on aright. This reasoning, however, will not be satisfactory to the man in the street who has little faith in the teachings of the Holy Ones. For him the human being may be just an advanced animal with the same basic drives and desires and nothing higher to impel him "upwards and onwards" towards a real understanding of his own nature.

What is it then that gives one the qualities mentioned in the quotation at the head of this article? Charity, justice and generosity are not virtues that flourish easily in this day and age, although we must be aware of an increase of interest in global issues and attempts by many to bring an end to exploitation of various kinds. This is certainly a great step forward from the days of H.P.B. But in some other respects humanity has taken a step backwards. One of these is that it has almost totally ignored the moral and spiritual issues that affect us all. This moral laxity taints the efforts of some people to improve the quality of life on this planet. It is a serious failing at the moment, and even some of the most philanthropic individuals are affected by it. In many cases it comes from an illogical view of life.

There are those who believe in a return to nature and in sparing no efforts to preserve rain-forests and to prevent some species of wildlife from becoming extinct because of the thoughtlessness and greed of mankind in general. Yet, these same people who work so selflessly for the good of the planet Earth regard the sex act as a mere source of pleasure and would jeer at anyone who recommended morality. The spread of some terrible diseases over the last few decades has proved the futility of going against the processes of nature and misusing a sacred act for mere bestial gratification. Unfortunately it is nowhere near being a clear-cut matter. It is not that those who indulge their sexual appetites are depraved monsters. Indeed many of these people are gentle and caring individuals who would share their last morsel with a starving person. Even as recently as a few decades ago, a woman who had a child out of wedlock was looked upon as an outcast. On the other hand, the opponents of marriage would argue, and not without reason, that the marriage ceremony is just a worn-out ritual attached to orthodox religion and that real human relationships have their roots much deeper.

The fundamental question is, What constitutes a human being? He

certainly is not the individual moulded by a consumer society; nor is he the obedient servant of church and state; nor can he be the creature governed by animal instincts. Man has his being on many levels and derives his sustenance from the Spiritual Sun. The part of him that comes under the influence of the physical sun is merely the outer shell which lasts but a few years and is then returned to dust. The Real Man has nothing to do with the transitory reproductive methods that deal with the production of physical bodies. Certainly sexual intercourse is a necessity for the common run of humanity at this particular point in our evolution, but it should certainly be kept under the strictest control, with a mind to the responsibility that bringing a soul into incarnation imposes upon the parents.

In essence, the human being is a reflection of the order that holds sway throughout the universe and such qualities as "charity, justice and generosity" are the worldly equivalents of characteristics that exist on a cosmic scale. It is an old saying that "Man is the Microcosm of the Macrocosm," and it is by attuning himself to the Universal Self that he can at last discover his real Being. Once he has got over the idea that he lives for himself alone and that he has to challenge others in the fight for the "survival of the fittest," then he may learn that the doors that lead to peace and bliss are always ready to open to "the one who knocks" in the right way.

Another problem is that present-day society is very much taken up with dealing with the *effects* of actions and not so much with their causes. Humanity has not reached that stage of its development where it of necessity looks at the soul of things rather than at the outer shell. Organizations dedicated to the mitigation of the effects of immoral or unlawful acts are mushrooming all over the world, but hardly any get to the root of the problem. It is as if we condone these actions and then provide refuge where people can heal their wounds and then go out into the world to continue with their follies. What we need are individuals, groups and movements devoted to providing a spiritual dimension to the lives of their fellow creatures. As H.P.B. wrote: "The *infusion* of a little practical Theosophy would help a hundred times more in life the poor suffering masses than all this infusion of (useless) intelligence." (*The Key to Theosophy*, p. 262)

This task is of vital importance nowadays. Help may be needed for people who have been guilty of some social or moral misdemeanour,

but providing them with assistance on the physical level only is not enough. They need to be taught the importance of "charity, justice and generosity" in their lives and to be shown the means to free themselves. They ought to be made aware of the true dignity of human nature and of the fact that man is far above the animal on the evolutionary scale. The Theosophical Movement has much work to do along these lines and it is one of the very few movements in the world that has the means to provide the real spiritual sustenance that Humanity needs. It is a tragedy that the vast majority of people on this earth live as animals and are not encouraged to think beyond the lowest levels of intellectual thought. It is time that we all became aware of our divine potential and put it to use. Then we will *know* what it is to function as true *human* beings.

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WE have come up through the cyclic law from the lowest kingdoms of nature. That is, we are connected in an enormous brotherhood, which includes not only the white people of the earth and the black people of the earth and the yellow people, but the animal kingdom, the vegetable kingdom, the mineral kingdom and the unseen elemental kingdom. You must not be so selfish as to suppose that it includes only men and women. It includes everything, every atom in this solar system. And we come up from lower forms, and are learning how to so mould and fashion, use and abuse, or impress the matter that comes into our charge, into our bodies, our brains and our psychic nature, so that that matter shall be an improvement to be used by the younger brothers who are still below us, perhaps in the stone beneath our feet. I do not mean by that that there is a human being in that stone. I mean that every atom in the stone is not dead matter. There is no dead matter anywhere, but every atom in that stone contains a life, unintelligent, formless, but potential, and at some period in time far beyond our comprehension, all of those atoms in that stone will have been released. The matter itself will have been refined, and at last all in this great cycle of progress will have been brought up the steps of the ladder, in order to let some others lower still in a state we cannot understand come up to them.

—W. Q. JUDGE

## THE INNER CALM

Where can man find a calmer, more restful haven than in his own soul? Most of all he whose inner state is so ordered that he has only to penetrate thither to find himself in the midst of a great peace—a peace that, to my mind, is synonymous with orderliness.

—MARCUS AURELIUS

MEN of spiritual inclinations, feeling the need for quiet to seek communion with the Divine in Nature and in their own soul, sometimes flee the society of men, retiring to forest, cave or mountain top to gain enlightenment. But always with each goes—himself. If his personality has been prepared by aspiration and devotion, as also by sacrifice to the higher nature, if his motive is to learn so that he may lighten, by however little, the darkness of the world, and if his going does not leave dependants unprovided for—then only can he offer with a quiet heart "the silent worship of abstract or *noumenal* Nature, the only divine manifestation." This worship H.P.B. has called "the one ennobling religion of Humanity." (*The Secret Doctrine*, I, 381 fn.)

Otherwise, though he remain inert, restraining the senses and organs, he will be pondering on the objects of the senses; and the voices of desire for these, of old resentments or perchance of new ambitions, or an accusing conscience will make a tumult in his wilderness which must drown out the still, small voice of the spiritual consciousness. THE VOICE OF THE SILENCE cannot reach the ear of the "false pietist of bewildered soul."

On the other hand, the devoted aspirant can in his daily duties establish an inner rhythm, fulfilling every duty punctually, accurately and composedly, because it is there to be done and it is his to perform as his contribution to the order of the whole. Such an one lives in and spreads around himself an atmosphere of peace. Rest, repose, calmness, silence, softness and sweetness—these are the marks of spirituality, but these are to proceed from within to any thing and to all people, not to some things and some particular people.

Calm in thought, calm in speech, calm in actions is he who has obtained freedom through true knowledge. He has become tranquil. He is full of repose. (*The Dhammapada*, verse 96)

Again, in the *Digha Nikaya* the Buddha is quoted as asking: "And how, brethren, is a brother self-possessed?" And He answers the

question thus: "Herein, brethren, a brother, both in his going forth and in his home-returning, acts composedly."

Music of an elevated type, the rhythmic and harmonious combination and modulation of sounds, has its correspondence with the tranquil and well-ordered mind and heart. Is it surprising that in Mr. Judge's occult story, "The Tell-Tale Picture Gallery," the brightening of an image of a student or disciple, in that wonderful secret gallery, was accompanied by correspondingly gentle or stronger musical tones, "the vibration of the disciple's thoughts and spiritual life...the music of his good deeds and his brotherly love"?

"Every sound," H.P.B. tells us, "awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect." (*Isis Unveiled*, II, 411)

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; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses.

She mentioned that "from the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class." Some 20 centuries ago, she wrote, Asclepiades knew how to relieve pain in the sciatic nerve by a prolonged note upon a trumpet; and modern experimenters have confirmed the value of music in therapeutics. Much of the knowledge of the ancients is veiled from us in modern times, but we are told in an unsigned article on "Aryan Music" in *The Theosophist* for November 1879 (Vol. I, p. 39) that in ancient Sanskrit literature "the germs of musical science have been preserved, like flies in amber, to surprise and instruct us."

Madame Blavatsky writes that "sound may be produced of such a nature that...a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour." She adds that she herself had thrice been saved from death by that power (*The Secret Doctrine*, I, 555). She also refers in that work (I, 464) to sound as "*the most potent and effectual magic agent*" and "a tremendous Occult power...a stupendous force." It is interesting in this connection to recall the experiments with air vibrations too high-pitched for the human ear to catch which were described in our pages in September

1936. In the report cited there, it was stated that a jet of intense high-pitched sound directed at a pail of water made "tiny holes in the water" which, when they closed up, did so with such a crash that a steel bar in the water near them received pockmarks. (Vol. VI, p. 172)

It is not surprising, therefore, that a mass of evidence exists for the harmful effect of noise upon the human body. Professor E. Grandjean, M.D., of the Swiss Federal Institute of Technology at Zurich, once asserted that not only lasting injury to the auditory apparatus but also heart trouble, stomach ulcers and other physiological disturbances may result from prolonged exposure to noises of great physical intensity. High notes, he says, are more difficult to stand than low ones, and who does not know by experience that intermittent noises, apparently spasmodic and irregularly recurring, are much more trying than rhythmically recurring ones?

Professor Grandjean also reported that the power of concentration is reduced and the reaction time prolonged by noise, and that the strain of noise is felt more by those doing delicate work than by others performing simple tasks.

Interestingly he remarks, however, that "the psychological effects of noise depend on the individual's disposition towards noise or its causes." We can conceive of the possible need of ear plugs to avoid damage to the hearing apparatus from noises unbearably intense, as the naked eye cannot safely, without smoked glasses, bear the brilliance of the sun. It is, however, possible—and necessary, before the soul can hear—"to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden firefly," as far as their power to disturb the consciousness is concerned.

Professor Grandjean is convinced that "the demand for a general and systematic effort to suppress superfluous noise is fully justified." It may be worth the responsible student's while to ask himself what contribution he himself makes to the volume of "superfluous noise." Does he apply the law of necessity consistently to speech? Or does he sometimes, as Victor Hugo put it, "stun with clatter a mind that wishes to think"?

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WHAT is defeat? Nothing but education, nothing but the first step to something better.

—WENDELL PHILLIPS

## IN THE LIGHT OF THEOSOPHY

Till lately, scientists had looked upon the universe as an intricate but precise clockwork machine whose cogwheels move according to tidy mathematical "laws of nature." Nature's patterns—the hexagonal crystal of a snowflake, the spiral swirl of a galaxy—were seen as consequences of the mathematical regularities of these laws. The first serious challenge to the view that simple laws produce simple patterns came in the early 1980s with the discovery that simple nonrandom laws may lead to complicated, unpredictable behaviour. Yet there *is* order in the universe and in nature. If nature's patterns do not follow from simple laws, where does all this order come from? Scientists today are searching for the answers. The emerging new science of complexity is attempting to look for and understand the underlying order in the most complex systems that are found in nature, and to codify their behaviour in a set of basic principles. Ian Stewart writes in *New Scientist Supplement* for February 6:

Scientists are faced with many equally baffling questions. How does the brain work and how did it arise? Why are there big patterns in human history, such as revolutions? Why do stock markets crash unexpectedly? A new area of research is attempting to address such important questions—though it is not yet clear how helpful it will be in answering them. This emerging field is called complexity.

Complexity used in this sense means something more subtle than complicated and messy. It means "complicated but organized." ...Complexity is in many ways the opposite of chaos. Chaos theory shows that simple rules can sometimes produce disorganized behaviour; complexity describes how complicated rules can sometimes produce organized behaviour. Both are part of one grand picture—the relation between laws of nature and patterns of behaviour....

Biologists have long been puzzled by the ability of living systems to become ever more organized....The traditional scientific approach to any system—simple, complicated or complex—is reductionism. Take the system to pieces, try to understand all the bits, and work out how they fit together and influence one another. But for complex systems, this leaves many questions unanswered. In particular, it misses many of the most interesting large-scale patterns.

Complexity theory takes a different view. It describes the system as a network of interacting pieces, while ignoring nearly all their fine detail....Regularities are consequences of the collective behaviour....Complexity theorists believe not only that such regularities often arise, but also that there are common patterns to them which are valid across many different systems....

Complex systems generally possess a large number of similar, interacting subunits, and some kind of adaptation, learning or competitive selection takes place. They are, in the broadest sense, evolutionary systems. Just as rain-forests evolve, so too do economies. In terms of complexity theory they are similar—self-organizing behaviour is an important feature of both.

Everything in the universe makes us sense that beneath disorder lurks law and order. This recognition, it is hoped, will provide better insights to scientists into nature's secrets and change their attitudes about how the world works. But scientists, by their own admission, still have a long way to go.

The Theosophical view was tersely stated by H.P.B. in a footnote in the Correspondence columns of *Lucifer* for February 1888: "We Theosophists, who do not *limit* nature, do not see the 'cause of causes' or the *unknowable* deity *behind* that which is limitless, but identify that abstract Nature with the deity itself, and explain its visible laws as secondary effects on the plane of Universal Illusion."

Theosophy further says:

(a) that there are few secrets in nature absolutely inaccessible to man's endeavours to snatch them from her bosom; and (b) that Nature's workshop is one vast clockwork guided by immutable laws in which there is no room for the caprices of *special providence*. Yet, he who has fathomed the ultimate secrets of the Proteus-nature—which changes but is ever the same—can, without disturbing the LAW, avail himself of the yet unknown correlations of natural Force to produce *effects* which would seem miraculous and impossible, but to those who are unacquainted with their *causes*. "The law which moulds the tear also rounds the planet." There exists a wealth of chemical force—in heat, light, electricity, and magnetism—the possibilities of whose mechanical motions are far from being *all* understood. Why then should the theosophist who believes in *natural* (though occult) *law* be regarded as either a charlatan or a credulous fool in his endeavours to fathom its

secrets? Is it only because following the traditions of ancient men of science the methods he has chosen differ from those of modern learning? (*The Theosophist*, May 1881, p. 184)

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What the future holds in store for mankind and for life on earth is of late the subject of much forecasting and conjecture and there is growing interest in the new "science" of futurology. Frederik Pohl, science-fiction writer, is among those who conjecture what diverse sorts of things *may* happen in the future. In the March-April *Futurist*, he writes of "The Uses of the Future."

How useful is prediction? The late Isaac Asimov believed that one "use" of the future is to avert potential problems. For Pohl, too, the future has its uses:

There is something that we can usefully do about the future, even if we can't precisely decide just what that future will be. In fact, the most useful things we can do about the future are only possible when we *don't* know exactly what it will be. There is a fundamental rule of forecasting...which says, "The more complete and accurate a prediction is, the less use it is."...

In fact, the only time a forecast has any real utility is when it is *not* totally reliable; that's why de Jouvenel prefers to deal in *futuribles* [a range of *possible* future phenomena or events], so that we have a chance, here and now, to take actions in the present that will encourage the good futures and help to avert the bad ones.

Another fine futurist, physicist Dennis Gabor, once put it, in what I think of as the First Law of Futures Studies: "We can't really predict the future at all. All we can do is invent it."...Space travel is an excellent illustration of how the future gets invented. Over a period of many years, thousands of science-fiction stories were written about travelling to other planets...But when the Apollo project landed two Americans on the moon a quarter of a century ago, the reason it happened then, and in that way, was that it was made to happen—was invented....

In fact, we all play a part in inventing the future with every action we take....What is really at issue is what we should be doing *now* to avert some truly unpleasant problems for the future.

Environmental predictions have had little effect on the measures that governments are willing to take....It is our nature—and it is

especially the *government's* nature—to put off taking any unpleasant medicine until we can see clearly that we have no other choice left. But that is where futurists should be a little different from politicians and the population at large. The future is our *business*. If we don't do our best to try to understand where we are going—and how we can change our course to go in some better direction—then who will?...

Let's all be unafraid to be wrong in our forecasts of what lies ahead for all of us. After all, it is only if we risk what is wrong now and then—if we look at *all* the consequences of present actions, even the ones we would hope to avoid and prefer to ignore—that we have any hope of learning to do what is *right*; for that is the true use of the future.

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Just as fast as diseases disappear, new diseases spring up, or there is a resurgence of diseases that most doctors thought they had seen the last of. "The danger posed by infectious diseases has not gone away; it is worsening," says Robert Shope of Yale University, joint chairman of the committee that prepared a report for the U.S. National Academy of Sciences. "If we don't gear up again to bring matters under control, we could face new crises similar to the HIV pandemic or the 1918-1919 influenza pandemic."

Among the reasons for the rise in infectious diseases, the report mentions the greater mobility of the world's population, denser population centres, and above all suppression of the immune system caused by medication. And in many cases infectious agents have grown resistant to drugs, or the insects that transmit the disease have adapted to tolerate pesticides used against them. *New Scientist* reports:

The committee criticized both doctors and patients for misusing antibiotics, so contributing to the development of drug-resistant strains. They also criticized researchers for focusing almost exclusively on molecular studies of the organisms that cause disease while ignoring clinical and public health aspects of infectious disease.

Keeping up with the continuous evolution of infectious micro-organisms will require a total change of direction by the medical system towards prevention....But education in preventing disease is

still grossly deficient.

We have already within ourselves germs of all kinds which may or may not develop into diseases. From birth, the stomach and intestines are the habitat of many kinds of microbes. According to the make-up and general condition of each individual these germs will live and develop, or else remain in a more or less dormant condition.

As far as medical science is concerned, it can never conquer disease *per se*. As soon as one set of diseases is conquered, new ones "appear seemingly out of nowhere, causing much misery and death." This fact may seem disheartening, but it can be comprehended if one grasps that physical diseases are but the outer manifestations of inner disturbances, that ailments are the results of causes set in motion, for the most part in the mental or moral planes of being. These causes are merely working their way out from within, and when they reach the physical plane they manifest themselves as diseases. This final manifestation may be made to disappear for a time. But unless the cause which is *not* physical has been removed it is bound to come forth again under another form.

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"How are we to help the individual man and woman find the path of wisdom, meaning the path of personal responsibility and self-control? How can we give people the ability to know themselves and to behave in a way that is both self-reliant and mindful of others, at a time when various types of intolerance are on the increase? How are we to give people the means to play a part in the collective adventure in which, willy nilly, they are involved in the historical process of which they are part? How can we make everyone the agents of a more humanely co-operative form of social and economic development?" The answer, according to Jacques Delors, Chairman of UNESCO's new International Commission on Education and Learning for the 21st Century, is: by changing education, even if "education cannot do everything." He considers that the "utilitarian" function of education—*i.e.*, education as preparation for joining the work force—is not its primary role, and figures as only one among many "lines of inquiry" that he would like the Commission to pursue. The humanistic role of education in his view is far more important than economic

considerations. (*Unesco Sources*, December 1992)

The three main crises in today's world, according to Delors, are: the economic crisis, more importantly the crisis in the ideology of progress, and, above all, the moral crisis, marked by "a sort of awareness that we do not understand the world and that we are all retreating into our separate corners." Hence he attaches importance to the relationship between education and culture, or "how to progress towards self-control and an understanding of the world." Then comes education and citizenship, or "how education can lead to free and responsible participation in the life of society," followed by education and social cohesion, which is "under threat in the rich countries where 20% to 30% of the population is marginalized," as well as in the developing countries where the contradictions between the elite and the mass of people, or between tradition and modernity, have been acute.

The Commission will present its findings and recommendations in the beginning of 1995, having, as UNESCO Director-General Federico Mayor put it, "globally and pragmatically rethought education, the ferment of continuity and renewal of human society," in all its variations.

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Even in play, toy preferences are a reflection of the society we live in. Toy-shop owners report that the perennial bestseller for boys under 12 is the toy gun.

However, some schools seem to be concerned about curbing this tendency. Ann-Mary School in Dehra Dun has had an anti-war-toys campaign going for the past several years. It began on a low key with posters appearing on the school walls bearing slogans such as "Peace begins in the playground: don't buy war toys." Parents were encouraged to restrict their children's television viewing and buy only creative, co-operative toys. (*Sunday Review, The Times of India*, March 7)

Research conducted worldwide supports this. According to Dr. Thomas Radecki, chairman of the US-based National Coalition on Television Violence, studies show that violent cartoons and toys "cause children to hit, kick, choke, push and hold down other children." There is an "increase in selfishness, anxiety and hurting of

animals" as well. The spirit of sharing and school performance have been found to decrease. In a long-range study conducted over 22 years, Leonard Eron of the University of Chicago found that children who watched a great deal of violent television were most likely to commit crimes as juveniles and adults.

Ann-Mary School's anti-war-toys campaign included discussions in classes on violence in the playground and how it is connected with the escalating levels of violence in society. The children were asked to think whether the guns and other war toys they played with really helped them have fun. Slowly, some children began to consider the idea of giving up such toys altogether. The school made the children an offer: anyone who brought in a gun would be given the choice of a ball, a book or a flute in exchange. Each day more and more children responded; enormous sacks were filled with discarded guns and other toy weapons and the school spent a small fortune on replacement toys. In some cases it was the parents rather than the children who were not interested in the school's exchange offer; the guns and other war toys, they argued, had cost them much more than the substitutes offered. Most of the children, however, no longer cared to play with the guns anyway.

The guns thus collected—sacks full of them—will be presented to the Prime Minister in Delhi by a delegation of Class IV Ann-Mary students, with the message that the next generation looks forward to a future free of wars and violence.

This is a matter that agitated H.P.B. a hundred yeras ago as much as it does some of the progressive schools of today. In an editorial note on "Children Allowed to Train Themselves for Murder," she wrote in *Lucifer* for December 1888:

The child is father to the man. It is the first impressions, visual or mental, which the young senses take in the quickest, to store them indelibly in the virgin memory. It is the imagery and scenes which happen to us during our childhood, and the spirit in which they are viewed by our elders and received by us, that determine the manner in which we accept such like scenes or look upon good or evil in subsequent years. For, it is most of that early intellectual capital so accumulated day by day during our boyhood and girlhood that we trade with and speculate upon throughout later life.

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# 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  
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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  
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VERNAL BLOOMS  
THE HEART DOCTRINE  
ECHOES FROM THE ORIENT  
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## By Robert Crosbie:

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THE BUILDING OF THE HOME  
"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  
U.L.T. PAMPHLET SERIES, NOS. 1-36  
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

# The United Lodge of Theosophists

## DECLARATION

**T**HE 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."*

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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.