

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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### THE TEACHER OF SACRIFICE

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She who accepts the pains of the rack in the torments of a body sapped of its life force by superb torrents of energy lavished on her high Cause; she who has braved the laughter and anger of two continents, and all the hosts of darkness seen and unseen; she who now lives on, only that she may take to herself the Karma of the Society and so ensure its well-being, has no need of any man's praise; but even she has need of justice, because, without that impulse in our hearts and souls toward her, she knows that we must fail for this incarnation. As the babe to the mother, as harvest to the earth, so are all those bound to her who enjoy the fruit of her life. May we try, then, to understand these occult connections brought about by the workings of Karma, and bring them to bear upon our diurnal, as well as our theosophical, life. Madame Blavatsky is for us the next higher link in that great chain, of which no link can be passed over or missed.

—W. Q. JUDGE

It is rather difficult to express what one really feels of devotion and of gratitude towards one who for this cycle is a continuous giver of life and light from behind the veil of that darkness which men call death. When students of Theosophy the world over gather together on May 8, year after year, they do so for the purpose of commemorating the anniversary not merely of the passing of Helena Petrovna

Blavatsky but more so of the birth of a new era opened by her on that day in 1891 when she left behind her, for the benefit of posterity, the record of her unremitting labour of love in the Cause of Human Service, which will be better appreciated perhaps in ages to come. H.P.B., as her students call her, is not dead; she lives in a twofold manner: first, as a powerful individuality which only her peers and her superiors could truly gauge, and the like of which appears in the world only at rare intervals; and secondly, in her message, her inspiration, the energy of her life and work, which she left behind her to instruct, energize and inspire us.

The life that H.P.B. lived, the teaching she gave out, the efforts she made for the amelioration of the individual and the masses of mankind, all convey to us the important lesson of sacrifice. That is perhaps the most striking message she has left for us—the message of sacrifice born of compassion, of understanding, and of the realization of that law of laws, the Universal Brotherhood of Humanity, without distinctions of any kind whatever, because the same Self energizes the hearts of all.

H.P.B.'s mission it was not only to deliver her message by precept but also to show forth in her life what true sacrifice meant. Born in a noble family, she sacrificed a life of ease and comfort to tread the "Path of Woe." At the bidding of Him whom she called her Master, for 20 years she lived a life of wandering and hardship, travelling up and down several continents at a time when travel was by no means an easy task. These were years spent in searching for the bread of life, not for herself but for hungry, starving humanity; in learning at the feet of those Great Ones whose age-old Philosophy she was to give out to a world that had forgotten it; and in preparing for the life of service she was to live—and for that service the world slashed her mercilessly. She was misunderstood, misinterpreted, criticized, vilified; and this continues to this day, showing that she and her message are very much alive at the present time. Such was her lot because her teachings, her actions, her sacrifices, were extraordinary; her modes and methods were not the conventional modes and methods of the 19th-century civilization to which she came. That was her crime!

Of her trials she wrote:

...my Karma is heavier than that of any other Theosophist. *It is*—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the *trial* cheerfully....From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the Ashrum of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—FAILS....Therefore, I do His work and bidding, and this is what has given me the lion's strength to support shocks—physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. (*Raja-Yoga or Occultism*, second edition, pp. 14-15)

She gave up her all and laid herself, soul, mind and body, in the world's mire so that men and women walking over her might enter the realm of the Masters with which she was so familiar and from which she had come to the world of men as an exile, bringing the priceless message of the truth that inspires and instructs by the language of love which is strength.

Of herself and of the Theosophical Society that she founded she said:

I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree...can serve as a lightning-conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell....It is true about the Kali Yuga. Once that I have

offered myself as the goat of atonement, the Kali Yuga recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart-load of heavy rocks. (*She Being Dead Yet Speaketh*, p. 8)

Underlying all that H.P.B. taught is this principle of compassionate sacrifice, sacrificial compassion. The central idea of her message lies in these two words—compassion and sacrifice. To those who have knowledge, strength, power, her message is—give freely to those who do not possess, lest out of that higher selfishness which springs from the non-use of spiritual possessions the world remain plunged in darkness. She taught that only when those who have, sacrifice for the sake of those who have not, can there be ushered in a new society, a new order of life, a new kingdom of righteousness, where the spiritual socialism of brotherhood would reign supreme and the law of love operate. Hers was a message of the brotherhood of all at the highest level, to be realized not through mass movements or through mass proselytism, but through the self-reform of individuals who come out one by one from among the herd of men by the power of inner conversion, the power of sacrifice.

Making a rent in the Veil of Isis, H.P.B. showed what was wrong with the knowledge and beliefs of the day and revealed what was right. Not only through her books but also through many a contribution to the periodicals of her day she kept on fighting the forces of prejudice. The real sacrificer needs the courage that is unique, before which the courage of great world conquerors fades into insignificance. It was that heroic courage that H.P.B. showed in teaching the constructive philosophy which would enable men and women to purify their own reasoning faculties, to cleanse their own minds, to gain truth for themselves, to stand up and fight the forces of darkness within and outside of them.

And so she worked on, inspiring individual after individual, and some caught a glimmer of the light that was H.P.B. and were grateful to her for what it enabled them to see. Others, finding it too bright for them, instead of humbly recognizing their own weakness turned round and rejected and derided her. But the few who have

profited by her sacrifice have been helped to understand their own nature and thereby also to understand the natures of their fellow men; to study their environment and remove the obstacles in it so that they might be able to help others remove their own obstacles. H.P.B.'s message of sacrifice helps one to work selflessly for all and not only for those one loves, and to remove from the heart the idea of separation which makes one feel: "I am better than my brother man; my opinion is the only opinion worth having; my creed is superior to other creeds; my knowledge more profound than others'."

That is what the message of H.P.B. enables one to do. She taught the lofty metaphysics of *Isis Unveiled* and *The Secret Doctrine* because it is not possible to be truly compassionate and self-sacrificing when our minds are clouded with the lower knowledge that begets egotism, when our hearts are full of petty loves that shut out the greater love for the human race as a whole. To purify our minds and hearts it is necessary to see the One Self in all beings. As we go about, let us hear the music of Krishna's flute in every voice, every sound that is heard; see the power of the Divine in the activities of every man, woman and child; behold the mighty magic of *Prakriti*, the wonderful panorama of life, dispassionately, from where each of us stands as the immortal Self. Let us pour out the blessing of loving sacrifice in every action of our life, in every word spoken, in every thought sent out, in every emotion expressed. That is not possible unless a life of purity is lived in our everyday affairs. Through the study of H.P.B.'s Philosophy we gain for ourselves a little of those waters of life which cleanse and purify, and are helped to kindle, in the chamber of our own heart, that light belonging to the world of the Masters whom H.P.B. represented.

That is the great inspiration of H.P.B.'s life. The mighty sacrifice of love that she poured out all her life speaks to us through every book, nay, every line, that she ever wrote. Her voice is audible and potent today for ears that are ready and willing to hear. To see that life, to hear that voice, we must do what H.P.B. did—sacrifice all that we have and all that we are on the Altar of Human Service.

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# INTUITION—THE INSTINCT OF THE SOUL

## I

[Collated from the writings of H. P. Blavatsky]

AS well as those who lived in the days of the Psammetics, our present-day philosophers "lift the Veil of Isis"—for Isis is but the symbol of nature. But, they see only her physical forms. The soul within escapes their view; and the Divine Mother has no answer for them. There are anatomists, who, uncovering to sight no indwelling spirit under the layers of muscles, the network of nerves, or the cineritious matter, which they lift with the point of the scalpel, assert that man has no soul. Such are as purblind in sophistry as the student, who, confining his research to the cold letter of the Kabala, dares say it has no vivifying spirit. To see the true man who once inhabited the subject which lies before him, on the dissecting table, the surgeon must use other eyes than those of his body. So, the glorious truth covered up in the hieratic writings of the ancient papyri can be revealed only to him who possesses the faculty of intuition—which, if we call reason the eye of the mind, may be defined as the eye of the soul. (*Isis Unveiled*, I, 16)

The latent mentality which, in the lower kingdoms is recognized as semi-consciousness, consciousness, and instinct, is largely subdued in man. Reason, the outgrowth of the physical brain, develops at the expense of instinct—the flickering reminiscence of a once divine omniscience—spirit. Reason, the badge of the sovereignty of physical man over all other physical organisms, is often put to shame by the instinct of an animal. As his brain is more perfect than that of any other creature, its emanations must naturally produce the highest results of mental action; but reason avails only for the consideration of material things; it is incapable of helping its possessor to a knowledge of spirit. In losing instinct, man loses his intuitional powers, which are the crown and ultimum of instinct. Reason is the clumsy weapon of the scientists—intuition the unerring guide of the seer. Instinct teaches plant and animal their seasons for the procreation of their species, and guides the dumb brute to find his appropriate remedy in the hour of sickness.

Reason—the pride of man—fails to check the propensities of his matter, and brooks no restraint upon the unlimited gratification of his senses. Far from leading him to be his *own* physician, its subtle sophistries lead him too often to his own destruction. (*I.U.*, I, 433)

Instantaneous and unerring cognition of an omniscient mind, instinct is in everything unlike the finite reason; and in the tentative progress of the latter, the godlike nature of man is often utterly engulfed, whenever he shuts out from himself the divine light of intuition. The one crawls, the other flies; reason is the power of the man, intuition the prescience of the woman!

Plotinus, the pupil of the great Ammonius Saccas, the chief founder of the Neo-Platonic school, taught that human knowledge had three ascending steps: opinion, science, and *illumination*. He explained it by saying that "the means or instrument of opinion is sense, or perception; of science, dialectics; of illumination, *intuition* (or divine instinct). To the last, *reason is subordinate*; it is absolute knowledge founded on the identification of the mind with the object known." (*I.U.*, I, 434)

Every human being is born with the rudiment of the inner sense called *intuition*, which may be developed into what the Scotch know as "second sight." All the great philosophers, who, like Plotinus, Porphyry and Iamblichus employed this faculty, taught the doctrine. "There is a faculty of the human mind," writes Iamblichus, "which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, to being transported beyond the scenes of this world, and to partaking the higher life and peculiar powers of the heavenly ones." (*I.U.*, I, 434-35)

Were there no *inner sight* or intuition, the Jews would never have had their *Bible*, nor the Christians Jesus. What both Moses and Jesus gave to the world was the fruit of their intuition or illumination. What their subsequent elders and teachers allowed the world to understand was—dogmatic misrepresentations, too often blasphemy....

If we had to judge of the Deity, and the world of spirits, by its human interpreters, now that philology proceeds with giant strides

on the fields of comparative religions, belief in God and the soul's immortality could not withstand the attacks of *reason* for one century more. That which supports the faith of man in God and a spiritual life to come is *intuition*; that divine outcome of our inner-self, which defies the mummeries of the Roman Catholic priest, and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the Jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end. Were it not for intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of someone *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship, can destroy in humanity, let scientists and clergy do what they may. (*I.U.*, I. 435)

Intuition existed in man before the ultimate development of his reason....Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses....Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premises, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter *knows*—hence, all reasoning which implies discussion and argument would be useless....The man who has conquered matter sufficiently to relieve the direct light from his shining *Augoeides*, feels truth intuitionally; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit. (*I.U.*, I, 305-6)

Xenocrates expounded many of the unwritten theories and teachings of his master [Plato]. He too held the Pythagorean doctrine, and his system of numerals and mathematics in the highest estimation. Recognizing but three degrees of knowledge—*Thought*, *Perception*, and *Envisagement* (or knowledge by *Intuition*), he made the former busy itself with all that which is *beyond* the

heavens; Perception with things in the heavens; Intuition with the heavens themselves. (*I.U.*, I, xviii-xix)

It is hardly necessary to remind the reader once more that the term "Divine Thought," like that of "Universal Mind," must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man. The "Unconscious," according to von Hartmann, arrived at the vast creative, or rather Evolutionary Plan, "by a clairvoyant wisdom superior to all consciousness," which in the Vedantic language would mean absolute Wisdom. Only those who realize how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. (*The Secret Doctrine*, I, 1-2 fn.)

Dangma means a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so-called. His "opened eye" is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the "third eye," which mythological tradition ascribes to certain races of men. (*S.D.*, I, 46 fn.)

People have laughed at everything and scouted every unpopular idea at first, and then ended by accepting it. Materialism and scepticism are evils that must remain in the world as long as man has not quitted his present gross form to don the one he had during the first and second races of this Round. Unless scepticism and our present natural ignorance are equilibrated by intuition and a natural spirituality, every being afflicted with such feelings will see in himself no better than a bundle of flesh, bones, and muscles, with an empty garret inside him which serves the purpose of storing his sensations and feelings. (*S.D.*, I, 480)

If one breaks the laws of Harmony, or, as a theosophical writer expresses it, "the laws of life," one must be prepared to fall into the chaos one has oneself produced....This state will last till man's spiritual intuitions are fully opened, which will not happen before

we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. (*S.D.*, I, 644)

The whole essence of truth *cannot be transmitted from mouth to ear*. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions....The killing materialism of the age, that peculiar twist in the modern mind,...like a Northern blast, bends all on its way, and freezes every intuition. (*S.D.*, II, 516, 520)

We hold *faith*, such as you advocate, to be a mental disease, and real faith, *i.e.*, the *pistis* of the Greeks, as "*belief based on knowledge*," whether supplied by the evidence of physical or *spiritual* senses....between *faith on authority* and *faith on one's spiritual intuition*, there is a very great difference....One is human credulity and *superstition*, the other human belief and *intuition*. As Professor Alexander Wilder says in his "Introduction to the *Eleusinian Mysteries*," "It is ignorance which leads to profanation. Men ridicule what they do not properly understand....The undercurrent of this world is set towards one goal; and inside of human credulity...is a power almost infinite, a holy faith capable of apprehending the supremest truths of all existence." Those who limit that "credulity" to human authoritative dogmas alone, will never fathom that power nor even perceive it in their natures. (*The Key to Theosophy*, pp. 217-18, Indian ed.)

You forget one thing, which is that your much-boasted modern education is precisely that which makes it difficult for you to understand Theosophy. Your mind is so full of intellectual subtleties and preconceptions that your natural intuition and perception of the truth cannot act. It does not require metaphysics or education to make a man understand the broad truths of Karma and Reincarnation. (*Key*, p. 243)

In occultism it is always best to proceed from universals to particulars....Apparently, then, the whole basis of occultism lies in this, that there is latent within every man a power which can give

him true knowledge, a power of perception of truth, which enables him to deal first hand with universals if he will be strictly logical and face the facts. Thus we can proceed from universals to particulars by this innate spiritual force which is in every man...this power is inherent in all, but paralyzed by our methods of education, and especially by the Aristotelian and Baconian methods. Hypothesis now reigns triumphant....

Schopenhauer acknowledges himself that the idea came to him like a flash; having thus got his fundamental idea he set to work to arrange his facts, so that the reader imagines that what was in reality an intuitive idea, is a logical deduction drawn from the facts....This is not only true of the Schopenhauerian philosophy, but also of all the great discoveries of modern times. How, for instance, did Newton discover the law of gravity? Was it not by the simple fall of an apple, and not by an elaborate series of experiments? The time will come when the Platonic method will not be so entirely ignored and men will look with favour on methods of education which will enable them to develop this most spiritual faculty. (*Transactions of the Blavatsky Lodge*, pp. 57-58)

(*To be concluded*)

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It matters little, after all, what surrounds us, how few are the things in which we feel a property and to which we attach ourselves, if the mind have wherewith to feed and the heart to comfort itself. Man can live on his own faith, if his faith be fastened on Love and Wisdom. 'Tis not necessary that external goods should enter largely into the supply. Wiser is he who, in the absence of these, retreats into his own spirit and, in the abstractions of contemplation and the practice of theories, lives out the delights of the inner life, triumphing over space and time by the activity of his own thought!

—BRONSON ALCOTT

## MENTAL EXERCISES

WHAT makes a person act in a particular manner? What is it that motivates his behaviour? For the average person, it is really the social rules, morals and laws of the land; his likes and dislikes, his family and racial environment; the natural aggressiveness of the animal in him; his biological urges, aspirations, religious leanings; his faith or the lack of it in the unknown and the intangible; his bigotry, fanaticism and vanity. The other motives are as varied as are his desires. It is these tendencies which, because of their various permutations and combinations, make the person's actions unpredictable, sometimes even to himself. At best, unless he takes himself in hand, he remains a focus for a vast conglomeration of varied and opposing forces which he has generated and which he carries about with him in his own make-up. These lie dormant till, on the proper circumstance arising, their stored-up force gets released.

When a person with an average load of sin contacts Theosophy, he brings with him a mixture of opposing forces having varying degrees of intensity. It is these which make his mind sharp or dull, altruistic or intensely personal. In large measure, he displays a mixture where sometimes good prevails and sometimes evil. His intake of knowledge—even of the worldly kind—is therefore conditioned by the prevailing colour of his mind. The bucket of an average individual's life is filled with water of more or less turbidity. Into this, he pours drop by drop the waters he distils from an application of the philosophy. When this happens in the early beginnings, the drop is immediately absorbed and lost in the surrounding turbidity. The purity of the drop is thus lost on the instant; but even so, the single drop modifies the turbidness in the measure of its force for purity.

For such as are conscious of this turbid state and desire to remedy it, the philosophy offers to resolve their problems of sex, pride, anger, covetousness and desires. The cure for these ills exists, is in fact given in such books as *The Yoga Aphorisms of Patanjali*, *The Voice of the Silence* and *Light on the Path*. The method consists in

the deliberate and planned removing of the mind from the earthly (the bad, the indifferent and even the good), and using it for the discovery of the Real and the True. A dwelling upon principles which in their nature are eternal and not subject to change helps the aspirant along the path of progress. All too often, the beginner wonders why a study of cosmogenesis is necessary during the initial stages of his endeavour. The answer is that for the time that the mind is made to concentrate on metaphysical realities, a conjunction is induced between the student's Buddhi and his Manas. A little of such effort produces good and beneficent results.

However, the taking up of life at low levels and beautifying it does not come easily to men and women during the present cycle. Mere attendance at lectures and study classes, the reading of the Scriptures and the companionship of like-minded persons are not the only criteria for effecting a cure. Each of these is necessary, yet thoroughly useless if it stands alone. These are valuable aids, but are supplementary to the real work which each student has to carry out on himself in the silence and secrecy of his own inner consciousness. To have an inkling of the true meaning of God, Law and Being, to understand theoretically the doctrines of Cycles, Karma and Reincarnation, is not over-difficult. But to translate this knowledge into one's life-activities is one of the most difficult tasks that anyone can set himself.

How should the student start to plan his life over the days and years? Some inkling of the difficulty can be had from the experience of New Year's resolutions which are easily made and as easily broken. How often has not the person struggled to free himself from a vice, only to succumb to it after some time, saying to himself that it was impossible to withstand its force? And yet, there must be within him an inner conviction that he must some day succeed, for he struggles on, nursing the hope of a final emancipation. There must surely be a reason for the persistent failures in keeping promises made to oneself. A glib answer would attribute them to weakness of will power, the lure of distractions, the changing of environment and all the apparent reasons usually put forward by way of excuse. Of the struggling souls, there are only very few who

have the moral courage to admit that what ails them is a weakness of character, a maladjustment, a defect or lacuna in their own thinking, reasoning apparatus. Indiscipline, unashamed indulgence in sense-life, perversion, a refusal to recognize the elementary laws of ethics and good behaviour, the practice and encouragement of unbrotherliness and injustice—all stem from a warped character. It therefore follows that if by some means within our reach we can reform and remould our character, we may be able to wash away impurities and plant wholesome seedlings in clean places. The seemingly impossible could thus be achieved, granted the willingness and the effort.

If we try to analyse how we make or unmake character, we must come to the conclusion that it is formed by habits; that is, by frequent repetition of the same or similar reactions to the same or similar stimuli, whether they be external or wholly internal. By frequent indulgence in wrong-doing, the good man ends up as a devotee of evil. He has formed the habit of doing wrong. Conversely, by constantly leaning towards the good, the bad man embraces virtue. It is a working knowledge of this that is the basis of the rule: Eschew the evil; embrace the good. This is of course sooner said than done. St. Paul when faced with the difficulty of the task exclaimed: "The good that I would I do not; but the evil which I would not, that I do." (*Romans*, VII, 19)

The greatest obstacles to the formation of good habits are memory and the conjuring up of scenes and images of past misdeeds. Memory depends on several factors for its arousal. The atmosphere of places where elementals of a particular nature or colour throng, and the beneficent or vile exhalations constantly emitted by all those who touch our lives, are two of the several hidden arousers of memory. The haunting effects of certain dreams; the chance striking of a familiar chord which finds its entry into the person through sight, sound, touch, taste or smell; the getting involved in a phantasy of one's own creation; the touching to action, consciously or unconsciously, of the picture-gallery of the astral light; physical and mental irritants which arouse the locked-up memory of the organs—any of these may by association of ideas

conjure up memories of scenes enacted recently or long ago. These in turn create a chain of images in the brooding over of which the soul may lose control over its trembling mind. Because of these two actions—the arousing of memory and then the weaving of images round the vortex created by memory—some become by habit the direct brooders of evil. They deliberately arouse the wrong type of memory and, unleashing their image-making faculty, indulge their pet desire mentally. This in turn generates a force that is bound to find its momentary exhaustion in a physical wrong.

These arousers of undesirable memories, and the germs of moral contagion that throng the terrain atmosphere and incidiously attack the person's weak spots, bring on a mild or a virulent attack. Once caught in the meshes of memory, the mind ceases to dominate the situation and its grasp on the soul is loosened. Memory pictures then make it captive and fill it to such an extent that no other thought can find entry. Desire now lashed into activity by memory uses the mind for the creation of fanciful situations, scenes and events which heighten the sense of indulgence. When drop by drop the poison is added to its cup by repetition of wrongs, the mind loses its sanity, and if removed for any length of time from the soul-numbing effects of sense-pleasures, yearns and schemes to get back to them like the drunkard to his flagon of wine.

To sum up, the return of the mind to the pleasure-grounds of senses takes place through (1) recalling of the images of past misdeeds; (2) prolongation of sense-pleasures by anticipation and retrospection; (3) wasting away through disuse of the higher knowledge; (4) dabbling with elements and elementals without proper safeguards; (5) placing of attention for prolonged periods on a consideration of the perishable things of life—a study of the sciences which deal with matter is but one example; (6) the refusal to see and reach to the imperishable in all things; (7) the sudden reversal of polarity of the atoms, shifting them away from the spiritual pole.

When for the first time the individual yearns to break away from the chain of desires that binds him, he has to remember that memories that have not precipitated for a long time are not necessarily erased. They may lie fallow for years and flare up when circum-

stances permit their egress. Undesirable memories of a long impress are not killed by the practice of a few months or even years. Self-complacency has been the ruin of many.

How does one worsted in life's battles redeem oneself? With what force may the persistent tenacity of bad or undesirable habits be broken? How does one break up a whirlpool? The answer is—by breaking up the centre and core of its whirl. This breaking up can be effected only by a force that is stronger and that is applied to the whirl vortex at its most vulnerable point. Of all the weapons in the aspirant's armoury, the strongest is that of Devotion, which when translated in the language of action means the surrender of the lower to the Higher Self. The man of evil can, by a continuity of good actions, become virtuous. When that goodness is imposed on oneself in the name and for the glory of the Highest, it has the power and the strength of giants. Theoretically, this becomes easily demonstrable. In practice, it is the hardest task anyone can assume. This must always be so because in the ordinary person desire dies hard. If driven from one stronghold, it seeks refuge in another, and may lie low to reappear once again with added virulence.

In such a set-up, the only plank of salvation is the deliberate forming of mind-painted images, of deeds well done, of days passed in holy striving. In fact, the student is required on his own plane and according to his lights to exercise the power of *Kriya Shakti*.

What should be the nature of these images, scenarios, sequences? What should be the central, the basic theme? What the action? Since the images have to be pictures of the individual in action, the exercise precludes rumination on the abstract. It is of the essence of the exercise that the image drawn in the mind is made to percolate through on to the physical plane. It therefore follows that the images have to be woven round the student's immediate environment and circumstances. Can he envisage the injection of holiness in the discharge of his cumbersome duties? The power of imagination has to be used for constructive and imperishable ends. It is a matter of experience that such images do not come easily to the person even though he be sincere. Long years spent in quenching one appetite after another erase from the mind all images of that

which is intrinsically good. To search for that which is durable is difficult to minds that gravitate towards the evanescent.

It is therefore futile, at least during the initial stages, to strive for results that come only as the ultimate culmination of holy living. The initial steps have perforce to be cautious and have to be guided towards the avoiding of that which militates against the True. The craving for perishable things; the desire to appropriate power and position to oneself; the succumbing to bouts of anger—these corrode the soul. It therefore follows that when the foreseeable events of the next day are conjured up and moulded before the mind's eye, the sequences of action (thought-will-feeling) must be fashioned in such a way that these three ambassadors of hell are kept at bay. Shall my eyes pour forth love or hatred; shall my ears react to abuse; shall my mouth send forth its thunderbolts of wrath? If not, what will they send and how? Questions such as these are neither difficult to propound nor yet to answer. But the exercise becomes futile if the preparatory work is left undone.

A conscious and cautious arousing of the faculty of imagination preserves one from great harm. The play of impulsive action is to a large extent eliminated even at the early stages of the endeavour.

Suppose that on the morrow an act of injustice is likely to be visited upon the aspirant. How will he meet it? Will the soul suffer it in silence and yet harbour recrimination? Will the tremor be allowed to set up soul-oscillations at the moment the wrong is imposed, or will it be allowed to pass over—as weather storms are allowed to pass over—with the soul calm and secure in its own citadel, safe from the storms and established in its own serenity? When abuses and ridicule, false charges and insinuations are heaped upon the disciple's devoted head, shall he follow the law of the jungle and scratch and tear and maim; or, shall he, closing the doors and windows of his soul, allow the torrents to exhaust their fury, leaving the soul dry and undrenched? Good images can thus be evoked and centred round events that are likely to impinge upon the consciousness. When initiating an action, the disciple can ask himself: Does the act exalt both the doer and the deed? Will it portray harmlessness? Will it evoke a spontaneous spiritual reac-

tion in the person who will be affected by the deed? Images thus woven by the imagination do not fade away, and when the time ripens, they spontaneously move the person to action. For such an exercise, there are certain rules that are axiomatic. They are:

Truthfulness shall prevail, whatever the cost.

Purity shall be maintained, however great the temptation.

Brotherhood shall be preserved, though strife and war surround the aspirant.

The secret of the link between the incarnated soul and its divine counterpart is discovered by remaining pure among the impurities of the world. There can be no recrimination, no fighting to avoid circumstances, for the awakened soul realizes that his life's chariot is guided by immortal hands, and he may yet find in the bitter fruit the elixir that gives strength, and in the stinging adversities the balm that will soothe his aches. Can he in his glad imaginings weave the rules of correct conduct into the fabric of his being? Can he discover in his eyes the instruments to sense the boundless Omnipresence of what the Egyptians called the God One? Can he tune his ears to the Soundless Sound? Can he raise his voice in song to chant the praises of the Most High? Can he through his sensitive skin feel the zephyr touch of the Divine Breath? Can he see his mouth as the organ of the Divine Voice and in his creative organs the procreative aspect of the Godhead? If he made images in conformity with the True, he would have transferred his attachments from the unreal to the real, from the transitory to the permanent. In this exercise alone will he be able to hear the whisperings of the Buddhi to his Manas.

By undertaking this exercise, what is it that the soul seeks to achieve? What possessions does it aspire to own through its practice? Says *Light on the Path*:

Desire possessions above all.

But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.

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## AN INCLUSIVE FELLOWSHIP

Be charitable. Do not let people be asked to step out, no matter what they do; when they want to go they may go, but don't have threats nor discipline, it does no good but a lot of harm.

Forgive, forgive and largely forget. Come along, then, and with me get up as fast as possible the feeling of brotherhood.

—W. Q. JUDGE

WORK, study and companionship among students of Theosophy are three gates to the inner life. The inner life involves a proper attitude of mind towards one's own work and one's efforts for the Cause, towards one's opportunity to study and learn, and towards all friends and brothers. It is an *inclusive* fellowship, charitable, tolerant and strong in the exercise of patience. It is a silent bond between us, hidden in each heart.

The making of Theosophy a living power in our lives is a matter of practice, inspired by one-pointedness. He who seeks to know the secret working of his heart observes more deeply the hearts of others, and in humility and friendliness withholds all judgments, allowing Time, the great purifier, to act upon events and people.

This does not imply a negative or lazy attitude. "Unity—Study—Work" should be our watchwords, positive and active, utilizing the power of words to convey the *practice* of Ideal Theosophy. If there is unity, no one can be cast out of one's heart. If there is to be study, no one can be sent out of the "Hall of Learning." If we are all to work together, none may be denied the opportunity—nay, each should be encouraged—to pull his weight.

H.P.B.'s last moving and powerful plea to all of us, her pupils—"Keep the Link unbroken! Do not let my last incarnation be a failure"—ought to find a shrine in our inner consciousness, and serve as a constant focal point from which to direct our attitude of mind towards others.

The *Work* first! But we shall not know or be able to do the *Work* without study. Nor shall we be able to study or to serve the masses, as H.P.B. enjoined, unless we know how to unite with one another.

This is not always easy. We see the world reflected in the

"U.L.T." as it is reflected in each one of us. "The fight is in the mind"—between the perception of justice and righteousness on the one hand and our desires and inclinations on the other. *The Voice of the Silence* offers a key to the problem of harmonious relations with all our brothers in the words: "Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered." Who of us can judge the heart of another? The claim to do so is a negation of U.L.T. principles.

Whatever the situation, we have the last words of W.Q.J. to steady us: "There should be calmness. Hold fast. Go slow." This is the one safe method all can apply in handling people and situations. Many situations, however created, must be given *time*, for great Karma will resolve them. We need not precipitate events, far less assume to act as "karmic agents." Principles must be firmly stated and the duty of defending a brother against unjust attack may not be evaded, but for the rest shall we not allow Theosophy to fight our battles for us, turning for light and comfort to the writings of W.Q.J. and H.P.B.? Let us not hurry events. As we are eternal souls, there is an eternity of time and there will be many incarnations in which to resolve all differences and to mend all breaches. But let there be no talk about others even if they appear to us to be breaking Theosophical principles and violating the principle of unity. Let us instead turn for guidance to the Section "What Is Practical Theosophy?" in *The Key to Theosophy*, to *The Voice of the Silence* and to *Letters That Have Helped Me*. There we shall find the following practical injunctions, obeying which will leave us little time or concern for how others are applying or neglecting them:

LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight.

Never do a thing by halves; *i.e.*, if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all.

No Theosophist should be silent when he hears evil reports or slanders spread....You must demand good proofs of the assertion, and hear both sides impartially....You have no right to believe in evil, until you get undeniable proof of the correctness

of the statement.

Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err....never allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked.

...true or false, no accusation against another person should ever be spread abroad....keep silent about such things with every one not directly concerned. But if your discretion and silence are likely to hurt or endanger others, then I add: *Speak the truth at all costs.*

Let each one also "be ever prepared to recognize and confess one's faults....rather sin through exaggerated praise than through too little appreciation of one's neighbour's efforts."

Let thy Soul lend its ear to every cry of pain....Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Shun praise, O Devotee. Praise leads to self-delusion.

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

Step out from sunlight into shade, to make more room for others.

Harmony demands tolerance. We can learn from all; we may exclude none. In the words of Mr. Judge :

Troubles are ahead, of course, but...do your best to make and keep good thought and feeling of solidarity.

The way gets clearer as we go on, but as *we* get clearer we get less anxious as to the way ahead.

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AFTER all there is but one race—humanity.

—GEORGE MOORE

## JUDGE NOT

IT is a common habit with many human beings to find fault constantly with their own lot in life and with any and every thing around, from the "God in heaven" to the earth beneath their feet, from food and clothing to the conduct of friends or strangers. This is an attitude of the lower mind, called by Madame Blavatsky in *The Key to Theosophy* the "Kama-tending Manas." As *The Voice of the Silence* teaches, "The Mind is the great Slayer of the Real"; and the aspirant is asked to slay this Slayer. Each individual judges, criticizes and condemns others according to his own idea of life and his own understanding of the laws of life. The lower mind is fully engaged in sense life and in the affairs of material existence, and evaluates things only from that point of view. Even Arjuna at his own level of advancement was not free from this weakness and complained to Krishna about his turbulent mind, and again about the desire nature and sense life, and wanted to know what it was that made people go wrong! And Krishna pointed out how that mind could be controlled by detachment and practice, and how every time it went astray it could be brought back and placed upon the Spirit. So it is only with the higher mind that we can cultivate the habit of not finding fault with everyone and everything, including our own environment and circumstances. It was only when Arjuna had made some progress on the spiritual path that he earned for himself the privilege of being addressed by Krishna as "thee who findeth no fault." Then only was he ready to be instructed in the Kingly Knowledge and the Kingly Mystery.

The desire nature and the passions always pull the lower mind so that in our civilization the two cannot be separated; both together victimize the higher mind, the "heaven-aspiring" Manas, and therefore we find that man is ever going wrong. *The Voice of the Silence* compares the mind to a mirror covered with the dust and dirt of our illusions, which can be cleansed by the pure breezes of Soul-Wisdom. The lower mind cannot see things clearly in their right perspective and hence it finds fault on all planes. So the first exercise, regular and deliberate, is to change the direction of the

mind and blend it with the soul. Thus, the quality of thinking will change gradually and the mind will begin to appreciate the good, the true and the beautiful that exists around us and in other human beings, and will become contented.

Gandhiji always kept before him the model of the three monkeys who see no evil, hear no evil, speak no evil, as a constant reminder to abstain from the triple evil. Jesus advised the removal of the beam from one's own eye before speaking about the mote in another's eye.

There is so much good in the worst of us,  
And so much bad in the best of us,  
That it ill behoves any of us  
To find fault with the rest of us.

If this is properly understood, much of the faultfinding would slowly disappear. Madame Blavatsky states: "One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through" (*She Being Dead Yet Speaketh*, p. 2). If the mind is occupied in finding fault with others, that weakness gradually gains strength, such is the power of thought. The power of the mind is thus used on the lower plane, and the spiritual energy is dissipated.

What should be done with all the existing wrong traits and tendencies, not only in individuals, but also in civic and national life, in social and communal affairs? Is it right to observe silence and do nothing about these wrongs? As responsible human beings, it is necessary to point out the evils in any sphere of life in a detached way. It is speaking about them in an irresponsible manner that breaks unity and harmony and creates no end of troubles. Adelaide Procter in her poem "Judge Not" gives us this advice:

Judge not; the workings of his brain  
And of his heart thou canst not see;  
What looks to thy dim eyes a stain,  
In God's pure light may only be  
A scar, brought from some well-won field,  
Where thou wouldst only faint and yield.

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## THE CONTINUING FALL OF IDEALS

H.P.B. wrote many articles concerned with the moral state of society in her time. She was quick to criticize materialistic views and the general trend towards money-making. It is clear that since she wrote these articles, conditions have not improved, but have actually deteriorated. Morals are certainly at their lowest, and the cult of money is well and truly established. This is a result of the continuing isolation of men and women in general from Nature and from the spiritual aspects of their being. Nowadays even the most abominable of acts are covered with the cloak of false respectability. It is a matter of regret that men and women in general are being misled into lines of thought and action that take them farther and farther away from a realization of their true natures. Some of these dubious practices are actually included under the general heading of "Spiritual," although anyone who has the faintest idea of what constitutes *real* Spirituality will know that this is a calumny of the worst kind. Modern psychological systems encourage us to express our anger, our sexuality, etc., under the erroneous belief that to suppress them is dangerous! The mistake that they make is to leave out any reference to Soul in their advice, and those that do mention it have peculiar ideas as to what it actually is!

It is a sad fact that the world is getting more and more enmeshed in delusion as the Age of Kali progresses. Theosophy has a more important mission to fulfil in the world than it ever had, and it is a mistake to think that things are improving all round. It is true that there are great strides being made in the realms of Science and Religion towards a more comprehensive understanding of life and its "mysteries," and that the concept of the Brotherhood of Humanity is being accepted and practised more and more worldwide. Also, the doctrines of Karma and Reincarnation are becoming integrated into the thought-processes of the day. Theosophy has very likely played a large part in this transformation and, taking all this into account, we have every right to be optimistic. But what is the state of society nowadays? In general, are people less selfish? Has the craving after material goods been curbed? Is violence becoming a

thing of the past? Has immorality decreased?

If we were to answer all these questions honestly, we would be forced to admit that these vices have in fact increased. The next step is to try to ascertain *why* the general trend has deteriorated and what, if anything, we should do about it. The role played by the media in helping a growing understanding between peoples and nations should be acknowledged. Through our TV screens we are able to see exactly what is going on in the world, and so be prompted to do what we can to help the needy, whether that be in the form of sending money, or goods, or physically travelling to the troubled areas to see what can be done, or perhaps just sending out healing thoughts through our ideation and imagination. We read in newspapers and magazines, or watch TV programmes, about different countries and their inhabitants, and all this is beamed directly into our own living-rooms. So far, so good, we may say. But the fact is that the media convey a lot of trash as well.

It is easy to see that what the media cater to through the TV screen are mainly the lowest emotions and desires of the populace. We are exposed to a lot of violence, revenge, lust and greed. The average family is said to watch about three hours of TV a day, and many watch it for a much longer time, especially at weekends. How can we wonder, then, that society is becoming more and more violent, when the "eye for an eye" doctrine is promoted daily and the "love your enemies" attitude is almost totally ignored? When extra-marital relationships are the subject of comedies and are not only tolerated but actually considered the norm? If looked at seriously, it will be discovered that the media in general have a tremendous effect on the consciousness of Humanity.

In *Lucifer* for December 1890, H.P.B. asks, "Are we cruel as a nation?", and answers:

YES: physically, psychically and mentally we *are* cruel. We are selfish and unjust right through and therefore must in the nature of things be cruel. Now how can this be changed? Educate! Educate! The children are our salvation. Just as the student of occult nature can imbue the new atoms of his body, which momentarily replace the old ones, with less vicious tendencies and thus regenerate himself by moral Alchemy and attain the

"Elixir of Life," so can a nation work its own regeneration by educating the new atoms of its national body, its children.

Herein lies the key to the progress of Humanity. It may be that darker forces may wish to prevent our children from becoming aware of their divine nature, and it is therefore the duty of all those who have, even in the slightest degree, an inkling of their Higher Self, to try to awaken in our youth an appreciation of moral beauty. It is said that, as a result of the fall of ideals, we are surrounded by immorality, violence, despair and lack of sensitivity. And how can we expect any other kind of reaction from a society steeped in materialism! It is certainly the time referred to in the *Manjunatha Sutra* (quoted in H.P.B.'s article "Civilization, the Death of Art and Beauty"), when "Justice will have died, leaving as its successor blind Law, and as its Guru and guide—*Selfishness*; when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness." She also mentions in another article ("The Fall of Ideals") that more and more "everything under the Sun and Moon is for sale and bought." In the Bible it is said that we "cannot serve God and Mammon," and it seems that at least this rule is being adhered to, for nowadays society serves "Mammon" and ignores "God" completely!

In the above-mentioned article, H.P.B. also writes:

Of all the beautiful ideals of the Past, the truly religious feeling that manifests in the worship of the spiritually beautiful alone, and the love of plain truth, are those that have been the most roughly handled in this age of obligatory dissembling.

These lines were written well over a hundred years ago, and many would argue that society has progressed since then. It has certainly done so technologically and so far as the many charitable organizations that have sprung up like mushrooms over the earth are concerned. It is also true that we are much more conscious of and sensitive to what is going on around us; but there is also a kind of reaction against this. Perhaps the scientific axiom "Action and reaction are equal and opposite" holds good here as well. William Kingsland, in his book *The Gnosis or Ancient Wisdom in the*

*Christian Scriptures*, writes:

Does not any increase in our effort to spiritualize our nature call up from the depths of the subconscious a corresponding opposition, bringing to the surface slumbering and unsuspected atavisms of our lower animal nature and attachments? This is a well-known law in occultism, and surely applies to the Race as well as to the individual.

So our collective efforts to raise ourselves bring about this reaction as our lower elements fight for their survival and resist our attempts. This is why treading the Spiritual Path is such a struggle. Much is being brought to the surface at last and many issues are being resolved. Our main concern is to carry on regardless and do what we feel is our duty after due study and consideration of Theosophical teachings. This is all we can do in the final analysis. The teaching of non-separateness should be our guide in this context. We should heed the words of H.P.B. in *The Key to Theosophy*:

It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive. (p. 201, Indian ed.)

The effects that our way of life and our thoughts have on others should be our inspiration to try to awaken a knowledge of the Divinity in us, and a realization of our non-separateness from all else should enable us to understand the importance of helping others to realize their own Spirituality. Faced with the many problems of society, we can only do our best, based upon what little knowledge we have accumulated. The safest way is to "popularize" basic Theosophical teachings, so that our Brothers and Sisters on this planet Earth have something to guide them through the labyrinth of human experience.

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## THE PETTY-MINDED FOLK

THE petty-minded folk, who hinder humanity's advance, have existed in the past as they exist today. They do not in our day cry "Heresy!" like their congeners who, in darker centuries than ours, helped pile the faggots for the free thinker and the non-conformist. But in politics and ways of life, as in exclusiveness in caste or creed, the assumption that our views are the right views and all others wrong seems little if at all less strong than the convictions of the heresy hunters.

The petty-minded in this sense are very many and the broad-minded and the tolerant are all too few. Let us not as individuals feel too confident that we are of this nobler minority. The fact of our being students of the broad and tolerant teachings of Theosophy does not, alas, insure our own freedom from prejudice, though it ought to help us towards that freedom.

"There are," as Mr. Crosbie wrote, "Theosophists in name and Theosophists by nature. They are different." A nominal Theosophist may be as narrowly intolerant of any whose line of conduct he does not approve and whose motives he does not know, or whose understanding of a teaching in our philosophy differs from his own, as is any bigot in the separative creeds. Such a nominal Theosophist may quite overlook the objective pointed out by H.P.B. as essential for humanity to achieve if it is to be better than a superior genus of animals, namely, that it become a brotherhood intellectually as it is one spiritually and physically.

To be broad-minded, understanding, tolerant, should surely be the goal of all who call themselves Theosophists. To the extent that any fall short of that goal, are they not among the little-minded? Are we not sometimes of their number and do we not invite thereby harsh judgments on Theosophy itself and on those to whom we owe it?

For, inevitably, the philosophy is judged by its exponents. It was said by a fellow-worker of one student of our philosophy, when told by a third person of that student's interest in Theosophy: "Well, I know nothing about Theosophy; but if that is what he believes in,

I respect it."

Could such a spontaneous tribute be paid to all of us who are students and even exponents, according to our ability, zeal and understanding, of the Teachings that mean so much to us? If it could not, should we not ask ourselves, "Are we, perhaps, some of the 'small people'?" And, if the answer has to be in the affirmative, must we not make an earnest effort to widen our sympathies, to deepen our understanding, and to become living exemplars of the philosophy we study and try to promulgate?

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THERE are the doubts, difficulties and motives, about the solution whereof I have said enough in our dialogues to expose the intimate and radicated errors of the common philosophy, and to show the weight and worth of our own. Here you will meet with the reasons why we should not fear that any part of this Universe should fall or fly off, that the least particle should be lost in empty space, or be truly annihilated. Here you will perceive the reason of that vicissitude which may be observed in the constant change of all things, whereby it happens, that there is nothing so ill but may befall us or be prevented, nor anything so good but may be lost or obtained by us; since in this infinite field the parts and modes do perpetually vary, though the substance and the whole do eternally persevere the same.

From this contemplation (if we do but rightly consider), it will follow that we ought never to be dispirited by any strange accidents through excess of fear or pain, nor ever be elated by any prosperous event through excess of hope or pleasure; whence we have the way to true morality, and, following it, we would become the magnanimous despisers of what men of childish thoughts do fondly esteem, and the wise judges of the history of nature which is written in our minds, and the strict executioners of those divine laws which are engraven in the centre of our hearts.

—GIORDANO BRUNO

## IN THE LIGHT OF THEOSOPHY

Recently, two American astronomers announced the discovery of a couple of new planets orbiting stars similar to the sun. The discovery is hailed as "extraordinarily important," because these new worlds, much bigger than Earth, are temperate enough to sustain liquid water and complex molecules, the stuff of physical life. Astronomers are so excited that several teams around the world have started looking for other life-bearing planets beyond our solar system. It is admitted, however, that the creatures that live on these planets would be very different from anything on Earth. (*Time*, January 29)

Another recent astronomical discovery, too, is of profound significance. For 10 days in December, the orbiting Hubble Space Telescope was made to point its camera at a single slice of the sky near the handle of the Big Dipper, a group of stars in the constellation Ursa Major (Big Bear). The telescope transmitted 342 separate images of over 1,500 galaxies. According to Robert Williams, director of the Space Telescope Science Institute, if a part of the sky equivalent to a grain of sand viewed at arm's length contains so many galaxies, then the entire universe must be teeming with some 50 billion of them and not just 10 billion as astronomers previously believed. *Newsweek* (January 29) speaks of the significance of the discovery:

The photographs from Hubble show splotches and spirals, dwarfs and giants, footballs and drips. Some galaxies are close by, others are unimaginably distant in space and therefore in time: even travelling at 186,000 miles per second, the light arriving at Hubble must have begun its journey from these deepest galaxies eons ago, bearing information about what the galaxy was like when the light began its journey. "We are clearly seeing some of the galaxies as they were more than 10 billion years ago," says Williams. "We might somehow be seeing our own origins in all of this." By "our," he means not merely the Milky Way galaxy, in whose exurbs our solar system spins, but the entire cosmos. Some galaxies in the wedge appear to have formed when the universe was a mere 1 billion years old (its age

today is estimated at between 8 billion and 15 billion years). Astronomers won't know for sure until another telescope actually measures distances to the new worlds....

No astronomer can look at the photo, though, without the embarrassing thought that what it *doesn't* show swamps what it does. Based on how galaxies rotate, astronomers infer that there is something like 10 times more matter in them than can be seen. They call it dark matter.... Many cosmologists remain convinced that most of the invisible matter in the cosmos consists of exotic particles.... If this reasoning is right, "then most of the matter in the universe is not the same stuff that we are," explains physicist Michael Turner at the Fermi National Accelerator Laboratory.

That continues in the fine tradition of Copernicus. Not only are we not at the centre of the universe, we aren't even made of the same material. But nothing would more profoundly shake man's sense of unique destiny than the news that we are not alone.

Astronomers around the world are now searching for evidence of extraterrestrial life, perhaps even intelligent life. As stated by Lance Morrow in *Time* magazine for February 5:

Why are human beings fascinated by alien life? The primary answer (human curiosity in the face of mystery) is obvious enough. "All men by nature desire knowledge," Aristotle said.

Speculation titillates the mind but usually ends by subtly demeaning the human place in the cosmic scheme. The Earth that the ancients took to be the centre of the drama becomes ever more marginal, a receding speck. Astronomers' searches tend to assume that the aliens would be superior to earthlings, perhaps evolved beyond Earth's ability to comprehend them....

The fascination with extraterrestrials may reflect an exhaustion of the secrets and novelties of Earth and of earthly behaviour, which, on the whole, we have come to think, is nothing to write home about. We know one another too well. Perhaps a master system of intergalactic ethics dictates that no planet may have contact with another until it has subdued its own self-destructive violence. Maybe the Earth is under a sort of quarantine.

If that should prove to be true, the actual encounter with alien life might mark a higher stage in earthly progress, a liberation. Then theology, history, astronomy—all the strands of human thought and striving—would converge in a fusing shock of understanding that would also be a planetary self-transcendence.

"The whole of antiquity believed in the Universality of life," says *The Secret Doctrine* (II, 703). But life on other worlds can hardly be judged by the standard of life on our planet. The fundamental plan of life-forms must necessarily vary with each globe.

How...can we hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here?...Still the fact remains that most of the planets, as the stars beyond our system, are inhabited. (*S.D.*, II, 701)

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Scientists are beginning to suspect that life may exist deep underground in Mars' hot interior. International exploration of the red planet is scheduled to be under way later this year, and in the next decade or so the United States, Europe, Russia and Japan hope to send missions to Mars. The main objective is to find life and water. (*The Times of India*, February 24)

On Earth, the foundations of biology were shaken in recent years as scientists found microbes thriving at temperatures up to 235 degrees Fahrenheit (112 degrees centigrade), in terrestrial hot springs, in volcanic vents beneath the sea, in deep hot oil reservoirs and in solid rocks miles down. Carl R. Woese of the University of Illinois, U.S.A., announced that these heat-loving microbes were part of the "superfamily of life." In 1992, Thomas Gold of Cornell University wrote that microbial life may be widely disseminated in the universe. And, recently, Norman H. Sleep of Stanford University proposed that originally Mars was probably more hospitable to life than Earth.

Scientists say that finding life on another planet would shed light

on the mystery of how it started on Earth, especially if, as some of them believe is the case with Martian life, it evolved earlier. "We're in a different world," says Michael H. Carr, a scientist with the U.S. Geological Survey. "Our understanding of biology has advanced so much in the past 20 years."

The probes, as they go into orbit around Mars or land on its surface, might reveal more about the planet, but even a clear evidence of life there will not come as a surprise to those who have always held that life is a cosmic principle. The metaphysical implications of the ubiquitous nature of life are even more important than the physical. It is highly significant, and in a way comforting, to know that the universe is not just a cold, disorganized conglomeration of matter in random motion, but a living, vibrant, ever-evolving organism. This knowledge will perhaps bring present-day investigators closer to the grander cosmology of which the ancients knew, and probably yield a sounder, profounder theology as well.

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Primatologist Jane Goodall has spent 35 years studying the ways of chimpanzees in the wild and revolutionizing our view of these "closest living relatives" of humanity. A feature in *National Geographic* for December 1995 focuses on her globe-spanning crusade to promote environmental awareness, create sanctuaries for chimp orphans, improve conditions for captive chimps, and slow human encroachment on their homeland.

During her days as a field researcher in Tanzania's Gombe National Park, her patient, unobtrusive approach brought her close to the chimpanzees. She found that, contrary to popular belief, chimps, like people, may be "kind or cruel, caring or cold, thoughtful or stupid." "Chimpanzees are so inventive," says Goodall. They use twigs or trimmed grass blades to probe termite nests—the first recorded instance of tool manufacture among non-humans. "In different parts of Africa, chimps have been observed cracking open nuts with rocks, using twigs for 'sandals' to protect their feet from thorns, consuming bitter plants apparently as medicine for stom-

adhaches, and hunting in organized groups." They are capable of deliberate planning and intelligence, and invent various tactics to have their way. Genetically, chimpanzees have been found to be closer to humans than any other animal: more than 98 percent of their genetic material, scientists say, is identical to ours. They are also very political, says Goodall. Male chimps engage in much handshaking, backslapping and hugging as they form shifting alliances.

In recent years, Goodall has been lecturing, writing, speaking out relentlessly on issues such as loss of chimpanzees' habitat across Africa, illegal trade in chimp babies, and abuse of chimps locked away in medical-research laboratories. In her 1993 book, *Visions of Caliban*, she denounces what she calls the "nightmare world" of medical research. The programme "Roots and Shoots" started by her has over 250 groups all over the world, its aim being to teach children to care for animals, for the earth, and for each other. This is "our hope for the future," she says.

Jane Goodall's message to the world is:

We love to point fingers when we try to deal with difficult problems such as the environment, to lay the blame on industry or science or politicians. And there is no question that industrialization has polluted our surroundings. But who buys the products? We do, you and I, the vast, amorphous general public. Each of our actions has a global impact. That is why each of us must do our part, no matter where we live, in city or countryside, in Africa, America, or elsewhere....

Children are quick to see the value of individual action. All around the world, when I talk to them, I find them aware that they are part of the problem, convinced they can make a difference, and eager to help.... Therein lies our hope—more and more people are opening their hearts to the desperation they see around them and springing to action. For this is how we can attain our human potential for compassion. And for love.

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There is much concern today, especially in the West, about what

is happening to families, to children in particular. In *The World and I* for December 1995, an entire section is devoted to "The Future of the Family." In her introductory comments, Jean Bethke Elshtain, Professor of Social and Political Ethics at the University of Chicago, deploras radical feminists' ideology that the family must be trashed as an authoritarian, "patriarchal" institution and replaced with more "progressive" institutions managed by experts paid for the purpose. Such a proposal can be dismissed as "silly talk," says Elshtain:

The children's need for a foundation of love and learning in an intimate space that favours and provides long-term particular attachments was denied. In other words, their developmental needs and requirements were never taken into account....

We have mountains of evidence about the harm done to children when families, neighbourhoods, and schools break apart. And we have learned that there is an intimate link between these phenomena....

With teenage violence, out-of-wedlock birth, suicide, and drug and alcohol abuse at record levels, what are we to do? To build those decent habits of the heart that nourish and sustain neighbourhoods and relationships and democratic polities, we need *spaces* for the heart, *homes* for the heart. A decent, loving two-parent home is that ideal space—all evidence points in this direction....

Family reconstruction, as I call it, begins with the recognition that familial ties are essential to attain the minimal bedrock of human social existence....But the truth of the matter is that unless decent men and women alike are committed to the task of child rearing and familial solace and solidarity, family reconstruction cannot work.

We all depend on decent, competent people in our society. If such people no longer arise among us—because the family continues to be torn apart, because the schools no longer really educate—*everyone* pays the price....If we abandon the family, we will find, one terrible morning, that we no longer have a society worth saving.

In the essays that follow, the authors express the urgency of the

question of the future of the family. Patricia Lanca says that the factor that gives us most ground for believing in the family's future is "the combining of the values of equity-feminism with old-fashioned family values, and these are what should be taught in schools to young people, together with a proper appreciation of human history and the long, hard struggle it has been to evolve toward the ideal of marriage as a partnership of equals, a partnership that gender-feminism seems bent on destroying."

In another essay, Jøn Davis and Norman Dennis express the hope that just as the 20th century conferred upon women full individual freedoms, the 21st century might confer fundamental rights on children.

Theosophy considers home-building a very necessary and beneficent mode of growth—beneficent not only for the individual. The institution of the family provides the pattern for the building of the State—the city-state or nation-state or world-state. The rearing of a new world-order is directly connected with the task of home-building.

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THE sick person who says he doesn't feel quite himself today has it exactly right. Sickness is like a hostile takeover in which the part of your mind that hurts manages completely to dominate and silence the rest of you. And recovery might be defined for the present purposes as the triumphant return of the rest of the self and the demotion of pain to its usual place, sulking in the corner.

—WILFRID SHEED: *In Love with Daylight*