

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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### THE MORAL VACUUM

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Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

—*The Gospel According to St. Mark*, VIII, 34-36

IT has become a commonplace of life in this transition period to observe a steady deterioration of moral values. Not only do present-day concepts of morality differ widely from the strict code of conduct laid down in the various religious scriptures which man still pretends to venerate, but, further, the deterioration in standards of behaviour is regarded as normal, and people try to excuse their lapses on the ground that "everybody is doing it."

In the world of today, in the name of liberty we find licence and selfishness in almost every walk of life. Self-interest has become of paramount importance. Honesty, justice and virtue are considered impractical if they impede one's personal welfare. Character becomes of secondary importance if it stands in the way of career. Scruples against back-stabbing are not entertained in the race for power and precedence in business or profession, in political or social life. Sanctity of agreements is readily ignored and violence resorted to in the pursuit of selfish national or ideological

ambitions. In the field of international relationships, "Might is Right" has become a cardinal doctrine. The code of convenience and convention that is accepted today has one application for the rich and another for the poor; one for one's own clique or country and another for the opposite camp.

We are being driven to ask if there be any standards of conduct whose acceptance and application would result in a less hypocritical and savage world. Where shall we turn for guidance as to the path we must follow in our search for ethical foundations? Must we be content to build our house upon the shifting sands of scientific and theological opinion? Sectarian creeds have failed to provide a rational basis for morality, and their irreligious principles are as bad an influence as scientific knowledge without the soul of ethics.

The world of today, if it is to have a living conviction of the values of morality, must find new sources of inspiration. The moral vacuum must be filled. Many years ago a great Indian Sage wrote to his English correspondent:

We, who have studied a little Kant's moral teachings, analysed them somewhat carefully, have come to the conclusion that even this great thinker's view on that form of duty (*das Sollen*) which defines the methods of moral action—notwithstanding his one-sided affirmation to the contrary—falls short of a full definition of an unconditional absolute principle of morality—as we understand it....The philanthropy you Western thinkers boast of, having no character of universality; *i.e.*, never having been established on the firm footing of a moral, universal principle; never having risen higher than theoretical talk; and that chiefly among the ubiquitous Protestant preachers, it is but a mere accidental manifestation but no recognized LAW. The most superficial analysis will show that, no more than any other empirical phenomenon in human nature, can it be taken as an absolute standard of moral activity; *i.e.*, one productive of efficient action. Since in its empirical nature this kind of philanthropy is like love, but something accidental, exceptional, and like that has its selfish preferences and affinities, it necessarily is unable to warm all mankind with its beneficent rays. This, I think, is the secret of the spiritual

failure and unconscious egotism of this age.

The only scientific basis of morality is to be sought for in the appreciation of the fundamental unity of the human family. Interdependence is a fact in Nature; what is lacking is conscious perception of this fact. As in a great living organism no unit can either suffer or profit alone, so disease in one portion of society is certain to affect the whole. It is as useless to expect general well-being in the world with one ill-treated or suppressed nation, race, tribe, or individual left in it, as it would be to expect abounding health in a body one of whose members is being destroyed by cancer. Furthermore, the world is so constituted that no nation or race or individual can achieve his own highest self-expression without the co-operation of all the rest. Our interests and aspirations are the interests and aspirations of all, while our soul's integrity and moral rectitude can be maintained only in proportion to the altruistic interest we take in the Great Orphan Humanity of which we are a part.

If we long for a "Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour," we must do some hard thinking about the basis of our conduct. Is Universal Brotherhood to be apprehended by a mind filled with thoughts of distrust and hate for others? Is it to be practised by one whose every feeling is for comfort and security for himself? Or have we (as Madame Blavatsky once said was imperative for the would-be student of *Gupta-Vidya*) to learn a new alphabet on the lap of Mother Nature?

If Universal Brotherhood is a fact in Nature, we must pay heed to Those who are the embodiments of that Brotherhood. In a letter from the Mahatma K.H. to Mr. A. P. Sinnett we find the following words:

Look around you, my friend: see the "three poisons" raging within the heart of man—anger, greed, delusion, and the five obscurities—envy, passion, vacillation, sloth, and unbelief—ever preventing them seeing truth.

Are we trying to get rid of these poisons and obscurities? If not, what hope is there of perceiving the truth of Brotherhood or the

need for a higher morality? Under the cloak of "enlightened self-interest," nations and individuals still pursue their selfish aims and adopt what they call a "realistic" and "practical" policy, even though history proves that it has never worked in the long run! Misery and suffering are the bitter fruit of such an attitude. "Selfishness," wrote Madame Blavatsky, "whether it breeds desire for aggrandizement of territory, or competition in commerce at the expense of one's neighbour, can never be regarded as a virtue."

The work before us, in a world given over to greed and violence, is to gain an intelligent acceptance of the true worth of goodness and integrity. Knowledge and morality must go hand in hand; the growth of the one depends upon the growth of the other. To those bent upon gaining knowledge without any serious consideration of pure and unselfish motives, the preaching of virtue may sound platitudinous; but study and experience confirm the conviction that real progress is rooted in moral, and not only in intellectual, principles. Man is not to be saved by intellectual "isms" or beliefs of any kind except as those beliefs get into action, become embodied in actual living.

In our age, many are the men and women who have sacrificed the heart to the head, with the result that they have become "top-heavy" and have lost their balance. Many even among those who consider themselves virtuous and honest and straightforward care little for such moral qualities as kindness and mercy. Thus, for instance, we find judges in our courts of law pronouncing on their fellows the death sentence. We find high statesmen agreeing to the wholesale murder of their fellow men in other countries, in times of warfare. We find gentlemen and gentlewomen of noble birth amusing themselves at hunting and other cruel "sports." We find scientists torturing animals in vivisection laboratories. Doubtless many other examples could be found which spell moral degradation, though men and women do not recognize it as such.

One cannot but be struck by the changing roles of science and religion in this our transition age. On the one hand, the divorce between science and morality is no longer as marked as it was but a few decades ago, and we find some of the foremost scientists

talking of their moral responsibility and of the need to evolve and enforce a professional code of ethics to prevent their discoveries from being used for destructive purposes. On the other hand, we find religion, which has been so much identified in men's minds with so-called morality, conniving at debasing practices and trends which threaten humanity's well-being by undermining moral standards. Birth control by artificial means is one such practice. Few dangers at the present time more justly merit denunciation than the birth-control movement, with its condoning, if not open encouragement, of sensuality in the marital relation. But rarely today do we hear a voice raised against the dangers of family planning on any other basis than the self-control urged by Theosophy and by Gandhiji. The religions of the day, instead of giving a clear lead in the matter and inculcating the duty of self-control, talk of "renewal" and "reform" and "moving with the times." Even in her day, Madame Blavatsky expressed herself strongly against impurity and laxity in sex relations. In her article "Diagnoses and Palliatives" (reprinted from *Lucifer* for July 1890 in THE THEOSOPHICAL MOVEMENT for April 1944) she quotes the following from Tolstoy's *Kreutzer Sonata*:

For morality to exist between men and women in their daily life, *they must make perfect chastity their law*. In progressing towards this end, man subdues himself. When he has arrived at the last degree of subjection we shall have moral marriages. But if a man as in our Society advances only towards physical love, even though he surrounds it with deception and with the shallow formality of marriage, *he obtains nothing but licensed vice*.

Moral corruption spells spiritual death as surely as physical corruption brings about the death of the body. But corruption is not always easily discernible. Ignorance or intentional dissimulation too often clouds our vision, and the disease passes unnoticed till the consequent disintegration of character brings a man face to face with that society of which he is an integral part, and which, because he spreads his foul disease, cuts him off and throws him out.

In a strict sense, the morality of a society or of a nation is but

the sum of the moralities of the individuals that compose it. In the ultimate analysis there is only the individual problem. The upliftment of humanity *en masse* cannot be brought about save and except through the regeneration of the individual, especially of the educated, the intellectual, the relatively high-placed and influential, who but all too often are found following the gospel of self-indulgence and self-aggrandizement. It is "the 'Upper Ten' of social circles," as Madame Blavatsky wrote, who have to turn "from the broad and easy highway of wealth, vanity, and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing."

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. (H.P.B. in "The Tidal Wave": *She Being Dead Yet Speaketh*, pp. 20-21)

What, then, will help? The great task, the mighty challenge, for Theosophists today is in showing how soul-knowledge is a *necessity*. Teachings such as those of Karma and Reincarnation and the Unity of the whole human family will help in dissipating the force of wrongdoing and moral corruption. What the world needs today are doctrines that will transform human conduct, improve the relations between man and man, and are most likely to help in the formation of a true Universal Brotherhood. The duty of Theosophists is to supply the world with a sure and logical basis for ethics by pointing to "the primitive soul-satisfying philosophy of the Aryans."

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GOODNESS is the only investment that never fails.

—THOREAU

## LEVELS OF ACTION

THAT which ever was, is and will be is an abstraction; and if at all an abstraction can be said to have attributes, IT is omnipresent, omnipotent and omniscient. In the ancient wisdom, it is symbolized by the two concepts of absolute abstract Space and absolute abstract Motion. This latter aspect of the One Reality is known in the Wisdom-Religion as "The Great Breath."

As manifestation dawns upon the deep of night, the systolic and diastolic throb of this Breath causes a transformation. From the transcendent abstract Deity there drops a ray which then becomes the manifested aspect of that Deity. It is this manifested aspect that is called Logos—the collective "Creator" of the Universe with its Hosts of intelligent Powers and Forces known in philosophy as the *Dhyan Chohans* and the *Elohim*. From this manifested Deity proceed emanations that thrill through space like rays from the rising sun. They constitute an almost endless series of Hierarchies of sentient beings, each of whom has a mission to perform and who serve as the agents of Karmic and cosmic laws. With each degree of the primary emanations there emerge intelligence, action, sacrifice. Even at this early stage are discernible the act and the actors, though not in the sense that the world understands these terms.

*The Secret Doctrine* teaches that while the Monad or Ray is cycling downward into matter, the *Elohim* or the lower *Dhyan Chohans* are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter but on their own plane of consciousness. After these *Elohim* have reached a certain point in this evolutionary process, they meet the incarnating senseless Monad, encased in the lowest matter. The two potencies of Spirit and Matter thus become blended and their union produces the terrestrial symbol of the "Heavenly Man." It will thus be seen that three streams of evolution are made to unite in man. First, there is the Monad or *Jiva*, a Ray or Breath of the Absolute. It can have no relationship to conditioned finiteness and must at all times remain unconscious on our earthly plane of existence. The second

stream of evolution is that of a spiritual model or prototype on which the matter of the human form is moulded. The third stream represents an intelligent consciousness that will guide the individual's evolution and progress. The consciousness of this third stream of evolution is necessary because it is neither available in the Monad nor yet in the senseless though living matter which this consciousness is destined to ensoul. Such in the rough is the pedigree of man, a combination and a focal point for three distinct streams of evolution that must mix and mingle in him. All his actions must necessarily pivot round the plan of advancing and not retarding this evolution. His inaction or failure of participation in the grand scheme is a refusal to consider himself a part of the whole, is an attempt at going against the universal stream of effort.

The movement of the monadic force as well as that of the *Dhyan Chohans* is analogous to that of the impersonal force perceptible in the undeviating emanations, intelligent and sacrificial, of the Sun. They know neither wrath nor favour and are of the essence of impersonality. But once we pass from a consideration of this highest, we come across planes of action of the incarnating consciousness as also of the capsule of matter that we call the body. Both may on occasions be sympathetic or antipathetic to each other and produce vast and almost infinite variations of human conduct and behaviour.

The lower perishable part of the person can and does act on its own. It has instinct, memory and will which it shares with the animals. It has, for instance, the deceit, the ferocity and the cunning of the jungle denizen. It has also the beauty of the peacock, the grace of the gazelle, the gentleness of the dove, the loyal attachment of the dog, and the obedience of the horse and the elephant. But that is all. It has not, nor will ever have, the nobler emotion of the missionary, the sacrifice culminating in the self-imposed torture of a Father Damien, nor the dauntless courage of one who throws away his life so that others may live. Such action has its roots in the nature of the reincarnating Soul which has the power to reach up to and come in close union with the Supreme.

The human being thus presents a paradox. He can be a god

turned savage lending his higher force and powers to the wild and brutal instinct of the animal. He can also be an animal turned god—a being of light that through his animal counterpart can touch the denizens of the lower worlds to divine flames. As one or the other aspect gains control, the actions of the person reflect their ascendancy and become vile or virtuous, decrepit or divine, animal or godly.

With birth, the human consciousness does not start to function immediately. The animal intelligence of the child takes time to familiarize itself with the functions of the senses and organs of action. The incarnating Ego enters the body only at a certain stage of the evolving child; and when it does, it brings with it the faculty of discrimination. As this discriminating faculty grows and advances, the child is able to differentiate the right from the wrong and later the puerile from the sagacious. It is as this discriminating faculty blossoms that the consciousness of duties—actions which the person is expected to do—arises. Action can no longer be by instinct and impulse, reaction and reflection. It has to carry out the wishes, the plans and the aspirations of that high portion of the individual that can know neither sleep nor death. The animal man must at all stations of life await the divine behest, the higher guidance.

The Higher has a Voice and it is audible. This is no figure of speech. That Voice speaks where there is none to speak. It is the Voice of the Most High. It comes through service and questioning, strong search and humility. But ere the first sound can fall upon the eager ear, the aspirant can still mould and shape his actions under the guidance of holy writ and profit by its teachings.

To each individual, certain acts become obligatory. For instance, the healthy functioning of the body is to be ensured so that a disciplined body lies ready to the master's hand. It is a living, vibrating instrument that the Soul will need to contact the world outside and turn it to its own uses. A spoilt instrument but curtails its own usefulness and frustrates the soul. The contribution of the lower kingdoms that went into the formation of the earthly tabernacle has to be recognized in gratitude and trust by suitable

actions. The same meed of gratitude becomes due to mother, father, teacher and friend. They go to make the human animal social. They each, according to their lights, raise him above the animal and above the petty considerations that seek to divide the earth and things of the earth into the exclusive possessions of men and nations.

It is a readily admitted fact that actions bind the person and though the bonds be decorative and at times pleasing, they have the disconcerting ability of assuming at any moment the hardened and cruel characteristics of fetters that bind and chains that restrain. Those who have come to realize this thralldom through action have sometimes mistakenly sought their freedom by the expediency of paralysing all action. They argue that if pain and bondage are the fruits of action, freedom from these must automatically emerge on the stoppage of action—as though evolution can be freezed in time and halted in space! Such arguments are erroneous for the reason that so long as one is encased in matter (there are sheaths of the soul that are made up of matter that is invisible), just so long must there be action; for action, movement and vibration are the properties of matter. It were therefore futile to think of abandoning action. The living person must perforce act, and in the very impulse to action must he inject that which will make the action and its fruits powerless to affect his innate serenity.

Action too often springs not of itself but of desire. The lust and thirst for things find their outlet in sense-indulgence which, producing actions, earns new deceits and deeper ignorance. Knowing that the senses are able to snatch away the heart even of the wise man, there are those who seek a solution by restraining the senses while they in thought indulge in their delight. The *Gita* calls them false pietists of bewildered soul. Their pondering over forbidden delights, though denied a physical outlet, is itself action and but hoards force till the pressure can no longer be contained and deeds are then catapulted on the physical plane till the accumulated force gets exhausted. What is wrong in this case where the mind broods evil but restrains its outside manifestation is the motive for the imposition of the restraint—a hope that by so doing nemesis can be warded off.

Action must thus be esteemed a part of life, an adjunct to existence. The journey of the mortal frame cannot be performed save through action, which thus becomes always superior to inaction. How then must the act be initiated and carried through so that it no longer binds but leaves the soul unfettered, the desires free? The Yoga school of thought which the *Bhagavad-Gita* advocates favours the path of devotion in the performance of action. According to it, all action, any action, becomes possible because the force that is used or misused comes from the Supreme Spirit. If by design the person can use this force without tainting it with the colour of his motive, he would invite no reaction because he would but move along with the universal will and so partake of its *yagna* (sacrifice). The scriptures say that at all times the Supreme Spirit is present in the sacrifice. He who forgets it lays no store by *yagna* and acts only for the gratification of his sins and failings. According to the Yoga school, action has to be performed for the fulfilment of a duty (a word with ever-widening connotations) and as an act of offering to the Supreme.

The path of progress is an integral part of the process of emanations and evolutions. Human consciousness has the task to multiply and to lift the whole mass of matter that it uses so that in future evolutionary periods that mass becomes ready to be raised to man's estate. Its other important duty is to reach up to universal self-consciousness where it can partake of the divine with the added characteristic of self-awareness retained at all levels. In such a scheme, action becomes the act of nourishing and carries with each motion and turn the act and essence of sacrifice. "Know that action comes from the Supreme Spirit who is one; wherefore the all-pervading Spirit is at all times present in the sacrifice." The wheel of sacrifice that has thus been set in motion will last through the *manvantaras* of manifestation. He who aids not in helping its onward revolutions contributes not to the universal effort, and so strays away from the planned endeavour of manifested life. He reaches not the Supreme, but revolving in rebirths eats the bread of sin.

The aspirant is too far removed from the universal urge that

propels worlds and systems of worlds. Yet, for him too the possibility of touching the Supreme remains. If he at all times performs that which he has to, and in so doing dissociates himself from all anxiety as to the outcome of his efforts, then is he on the highroads of success. To be able to attain this condition of divine indifference, he must learn to seek his delight in the Self within, so that in all circumstances, results and events, he remains content with that and that alone. When he is thus firmly fixed he will realize that the earth never held nor could it possibly hold any other power or person on whom he could place dependence. His refuge and haven of peace is in the Supreme, and once he is established there he loses all interest in things done or yet to be done.

The necessity for action does not cease even for him who has touched the Supreme. He then acts because it becomes his duty to set the example. Whatever the most excellent among men practise, the same is practised and copied by others. Therefore, as the ignorant perform the duties of life with the hope of attaining favourable results, so the wise man performs his selfless actions from the wish to bring the world to duty and benefit mankind. In him, the personal bias, the attachment to individuals, the groping for results, have ceased. He sees humanity as a vast stream of lives moving towards their enlightenment and he can but guide the whole to greater efforts, towards a flowing with and not against the stream of the universal effort. He helps nature and works on with her and sets the pattern for those who have the eyes to see and the desire to follow.

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WHEN the people rule over the sovereign, the times are upside down, and it cannot be but that both sovereign and people go to ruin: and even so, if the body rules over the soul, both must needs go to ruin.

—HERMES

## SHIVA—DESTROYER AND CREATOR

H.P.B. says in *Isis Unveiled* (II, 453): "Death is but a new birth, and spirit is immortal; thus humanity can never die, for the *Destroyer* has become the *Creator*." And in *The Secret Doctrine* we find this:

Shiva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does. "To live is to die and to die is to live," has been too little understood in the West. Siva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man. (I, 459 fn.)

This gives us an indication of the regenerative aspect of Shiva, the "auspicious." But what is the power that brings about this effect? A clue is found in the following passage from one of the minor Upanishads, the *Skandopanishad*:

Verily the *Jiva* (the individual soul) is Shiva. Verily Shiva is the *Jiva*. That *Jiva* is verily none but Shiva. What when bound by husk is paddy, becomes rice when freed from the husk. In the selfsame way, the *Jiva* bound by the effect of past actions is, when freed from it, always Shiva. The *Jiva* is *Jiva* so long as it is fettered by desire. When freed from desire, it is Shiva.

In *The Ocean of Theosophy* (p. 38) Mr. Judge writes that the explanation of active existence and physical death lies in the action of the "lives" forced forward by *Prana* or *Jiva*. The work of the two classes of lives, the "preservers" and the "destroyers," mentioned by Mr. Judge, is explained in greater detail in *The Secret Doctrine* (I, 262 fn.), where we are told of the "builders" "sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes," and their action as "destroyers" when that restraint is removed.

We learn also of the complete change in the structure of the physical body every seven years, and of the commencement of the process of retrogression after the first five periods of seven years each (*i.e.*, at the age of 35), ending finally in the death of the physical body. The regenerative aspect that is noticeable is the result of the Buddhi-Manas coming into its own. The decrease in the power of the material forces making up the physical body results in a loosening of the trammels of matter on the Manasic principle, which can thereafter gather together, as it were, all the spiritual energies, giving them scope to rise up on their own plane. This will be possible only if the right conditions are provided for gathering these energies.

Shiva is called "the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others, black and ferocious" (*S.D.*, II, 548). These are evidently the balanced forces of the "builders" and the "destroyers," which are included in the 33 crores of deities of the Hindu Pantheon, and are "within the macrocosm (the Universe)" and "inside the microcosm (man)."

The *Brihad Aranyaka Upanishad* calls the progeny of Rudra "the 'ten vital breaths' (*prana*, life) with *manas*, as eleventh" (*S.D.*, II, 548). This is significant when we note that these progeny are "the *passions* that storm and rage within every candidate's breast, when preparing for an ascetic life—this *mystically*." (*S.D.*, II, 615)

The "Eye of Shiva" (the "deva Eye" or spiritual insight) reduces to ashes the enmeshing trammels of Kama, the desires and passions of the lower nature; and by this baptism of fire is released, nay, regenerated, the real Kamadeva, "the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE." (*The Theosophical Glossary*)

Hence, instead of being fearful of Rudra, the "terrible," let us be glad of the presence of Shiva, the regenerator, who transmutes the lower forms of life into the higher.

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## THE LIMITS OF INTELLECT

THE terms Head Doctrine and Heart Doctrine are familiar to all students of Theosophy; how they are understood and applied is, however, another matter. The terms really synthesize the whole philosophy of Theosophy, especially its practical application aspect. One does not learn to live as a soul in one life. But, for those who recognize the importance of such living, there has to be a beginning, and that beginning may have been made in the case of some in lives gone by, and in the case of others in this life. Reincarnation would explain why it is that the facts as put forth in Theosophy are found to be much more difficult of understanding by certain minds than by others; it is because of the prior preparation that souls have made or have not made.

If anyone desires to be directed to any definite treatise on the Head Doctrine, he will not find one. The Heart Doctrine is outlined in the devotional book, *The Voice of the Silence*; but, unless one can read between the lines, it will require study and application even to gather the purport of what is set down therein. The underlying principle of these two doctrines can be found throughout the recorded teachings of the philosophy of Theosophy. To the casual student or the merely intellectual, however, the subject-matter will present difficulties, for it is not set down in consecutive order. There is a reason for this.

It stands to reason that knowledge concerning man and evolution is not for those who want an easily intelligible exposition; it is not meant for the mentally lazy. Search, study, reflection and practice are the four ways needed to reach to this wisdom. The ancient philosophies made frequent use of symbols and allegories to disguise the truths that they gave out. Today that is not so necessary, and so the renaissance of the ancient wisdom that we know as Theosophy is more clearly recorded for our era than could have been possible in earlier times. Even so any student of Theosophy, in making the effort to assist other students and inquirers to a further understanding of the Philosophy, is only offering suggestions, with the hope that these will assist in stimulating and urging them to

pursue more keenly the life of the soul.

The Head Doctrine, or Head-learning, is the result, largely, of the use of the intellect. We may say that it is a by-product of the mind, for the intellect is one of the faculties of the mind. Theosophy posits that the mind has two aspects—higher and lower. The lower, intellectual aspect is concerned with factual, material knowledge; the sciences we know of today are outgrowths of this aspect of the mind. The higher mind has its roots in the spiritual realm, and it is from this aspect of the mind that spring religious and philosophical systems.

The mind is like a two-edged sword which cuts both ways. The duller edge represents the lower aspect of the mind, and that has been used for surface scraping, for uncovering the surface or the material aspect of man and of Nature. The other, the fine edge, representing self-knowledge or the finer spiritual perceptions, can cut through the grosser forms of matter and arrive at their core.

The Head Doctrine, therefore, uses the intellect, and the intellect is the ability to reason from premises to conclusions. Deductive reasoning proceeds from the general to the particular. Inductive reasoning, on the other hand, infers the general principles from the observation of particular instances. This is the method science is mainly concerned with. Man finds it easier to use the intellect, rather than the higher aspect of the mind, and this, combined with the great pull of man's animal nature, has resulted in the trend toward materialistic thought. It should not be understood, however, that Theosophy discountenances the use of the intellect; what it teaches is that mere intellect will not bring one to the higher knowledge.

There is an old myth concerning a handsome youth, Narcissus, who fell in love with his own reflection in a spring and pined to death. The difficulties we find ourselves in today are analogous to the story of Narcissus. Most people have become enamoured of the intellect, of the psychic mind, and go no further. They use the intellect as guide, friend and philosopher. As a guide, it has its value to a certain extent; as a friend, let us be careful that we do not become too familiar with it; and as for being a philosopher—the

intellect in itself is not wise enough to be that!

Theosophy is self-knowledge. The use of the Head Doctrine, of the intellect, will take us part of the way in the process of gaining self-knowledge. The Head Doctrine is a means and not an end. The intellect is a limited instrument, generally in bondage to sense and matter. But it would be foolish to say: "I shall dispense with the intellect; I shall become intuitive, and then I shall not need the intellect." True intuition is above reason and is the result of our knowledge from the past. The intuitive man knows whether or not such-and-such a thing is true, not by the use of reason, but independently of reason. But let us not forget that before intuition develops fully, the use of the intellect, of the reasoning faculty, is needed.

There are many ways of approaching knowledge and of acquiring it, and also there are many kinds of knowledge. There is relative knowledge and there is absolute knowledge. Relative knowledge is partly true and partly false; it deals largely with effects and appearances and surface data. Absolute knowledge is the complete truth about any one idea or fact, involving perfect understanding of both the cause and the effect. The understanding of any knowledge requires the use of the intellect.

In the external world of form, on account of the materialistic trend of our mind, influenced by the intellect, forms have been of more interest. The external, material world has its place, but, because of the wrong use of the intellect and of the other faculties, we have become unduly involved, and therefore retarded in our evolution to the seat of knowledge. Instead of self-reliant men and women of power and intelligence we have today men who do not think for themselves, whose minds are unduly swayed by so-called leaders. Men of little foresight have messed up the affairs of the world, and we often hear it said that the world is on the verge of being destroyed.

But there is another world, the inner, psychic world, which is still the world of sense and form. In this world man dreams, has visions, sees strange sights, hears strange sounds, but he does not understand these. From this great world of psychic impressions he returns every time he wakes up. Here we see the great need of the intellect,

for these experiences have to be checked and understood. We should sound a warning and urge that students of Theosophy bring together the outer and the inner worlds in a synthetic whole, otherwise there is the danger of drifting into the great uncharted sea of mediumship or worse; and any one of us who does not pursue the line of clear reasoning with the intellect, in trying to understand the supersensuous world, runs that great danger. Who is a medium? One who has temporarily lost control over the power to reason, and who therefore cannot perceive or understand clearly what he sees.

As said above, the intellect divorced from other higher faculties cannot give us fully the knowledge concerning the truth of existence, but when it is used with a pure motive, without a personal or selfish interest, then it will find its allies in the world of mind—the allies of compassion, of altruism, of brotherhood. When the intellect is used in conjunction with these, the higher mind comes into function. For most of us our minds are to a greater or lesser extent at the mercy of our sense nature. We use our senses to make contacts with the external world, and then we reason and think; we draw conclusions, wrongly or rightly, from the impressions we receive; and so the purification of the senses themselves has to go on *pari passu* with the development and evolution of the intellect.

Many students of the intellectual type attain, as a result of the study of Theosophy, remarkable levels of knowledge; and yet it remains mere relative, factual knowledge. Theosophy is not only a philosophy of life but also a great occult science of living. Its study reveals to the intellectual student many facts which would never be noticed by others. But many proceed no further; they are content with what the intellect brings them, and they foolishly think that they know Theosophy because they can with clarity and accuracy discourse upon the laws of evolution, the doctrines of Reincarnation and Karma, the sevenfold nature of man, the after-death states, the various planes and states of consciousness. To the true student of Theosophy, however, all this is mere information or head-learning, not real wisdom. Mere intellectuals will never assist in serving the Cause of the Theosophical Movement and its Founders, in bringing about the amelioration of mankind on the

broad universal principle of the Unity of Life, of true brotherhood, for this requires that which is beyond the intellect.

It is stated in our philosophy that the great knowers of wisdom are Seers, those who see all things clearly and understand what they see. A true Seer is not a mere psychic who has developed a certain form of clairvoyance, clairaudience, and so on; such powers are involved in seership, but in quite a different way. Then there are other types of students—for instance, the *emotionally* devoted. The *Bhagavad-Gita* is called the Book of Devotion, but it is not the book of emotion; it is not sentimentality. True devotion will in time bring us back the knowledge that was ours in previous lives. The truly devoted, who have attained to knowledge, who are able to unravel the mysteries of the vast storehouse of wisdom, are a type who in the past had used the intellect along with devotion, and have come again into incarnation with the faculty of intuition, another word for devotion conjoined with right perception or the power to understand.

Let us say that the Head Doctrine is the theory of the philosophy; the Heart Doctrine is the practice. One will discover the truth of the theoretical teachings only by *practising* them. Many students, unfortunately, seem unable to pass beyond the theoretical stage; for them, the philosophy remains unproved.

Study, application and dissemination will in time dissipate the fogs; the intellect will become keener and sharper and easier of manipulation when used by one who is not only studying the Head Doctrine but also imbibing the Heart Doctrine. Such an one is no longer deluded into thinking that the material world and the psychic world are worlds of reality. He will seek in the eternal which knows no change, for it is the real.

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THE cause of evil is our desire to be superior to others, and our selfishness.

—SWAMI VIVEKANANDA

## "BEHOLD THE HOSTS OF SOULS"

IN *The Voice of the Silence* we find the following words:

Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims.

This is at once encouraging and illuminating. The idea that we are indeed "Pilgrims" on a Mystical Journey, and that we have the freedom to find our own "self-induced and self-devised methods" to reach the goal, is inspiring. But we also have the very important injunction to "prepare" ourselves as well as to realize that "the Path is one for all." It is not some legendary quest as portrayed in many books throughout the world, where the hero makes conquests for the sake of his beloved or embarks on a perilous journey to do some heroic deed for the good of others. Symbolically this has a meaning, but practically it is the hardest task that one can undertake, and it is important to see the "Journey" in its true sense. This is not to say that there are not moments of fulfilment and joy on this Path, for indeed if there were not then we might become disconsolate and disillusioned, but we must be aware of the difficulties and obstacles that we are likely to encounter.

*The Voice of the Silence* points these out, but it also describes the beauty and rewards of the Spiritual Path (though reward should not be our motive). In reality there is but One Path that we all follow, but, because every single person on this Earth is unique, we all have to discover our own way. If we inflict our views on others and extol the merits of our own way over theirs, then we are not ready for the "Republic of Conscience" that we as students of Theosophy should participate in. We need to put ourselves "in another's shoes" and thereby see all the conditions that led him to the state of mind that he is now in. This is the reason why we should never pass judgement on others. People are condemned for performing acts that are regarded as wrong in the eyes of society. Most of us are children of our times and cannot help being influenced by the general views that prevail, even though we may not be aware of it or be prepared

to admit it.

It is easy to join the character assassination of someone who does not conform to the commonly accepted ideas on morality. This is not to say that we should condone immorality, but it does mean that we should condemn the sin and *never* the sinner. This is because it would be patently uncharitable to castigate someone for falling victim to the general trend of society, particularly if that person had no reason to swim against the flow of the current of life. If we are to be followers of the Masters of Wisdom, and to try consciously to aid the building of the Guardian Wall that protects Humanity, we need to learn the instructions in *The Voice of the Silence* and other works that would help us to develop Compassion.

Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

Indeed we do have to become aware that we are all divine beings in our innermost nature. Our task should be to encourage everyone to follow the Spiritual Path and to try not to feel repulsion toward a certain mode of action or way of thought. H.P.B. pointed out, in the article "Occultism versus the Occult Arts," that a true aspirant has to become "a mere beneficent force in nature" and not allow personal feeling to interfere with his actions. Indeed we have to forget our personalities if we are to proceed on the journey and become channels through which the light of the Spirit can shine. To do this, we must purify ourselves on all levels and strive to live for others. We must try to put into practice these superb words from *The Voice of the Silence*:

Let thy Soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But 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.

These words need to be meditated upon and indeed it is helpful to repeat them aloud as a sort of *mantra*. In fact it has been observed that the reading aloud of certain spiritual works opens up a whole new dimension to the understanding of these works. But it should also be noted that silent repetition of sacred texts, meditation on them, followed by practice, can reveal to the student their deeper meaning. It is certainly beneficial to take certain verses from *The Voice of the Silence*, to read them aloud, and then meditate upon them, as there is such a depth of meaning in the words. They are concerned with something that we often neglect in ourselves—the development of Compassion. It is easy to read about this and to give lip-service to it, but do we really know what it means? In essence Compassion is the "Law of LAWS—eternal Harmony," but what is it in practice? It is easy to gloss over the words and think of them as very attractive writing, but as an ideal to aim for they encompass the strivings of perhaps many lifetimes.

In the Preface to *The Voice of the Silence*, H.P.B. writes:

The *Book of the Golden Precepts*—some of which are pre-Buddhistic while others belong to a later date—contains about ninety distinct little treatises. Of these I learnt thirty-nine by heart, years ago. To translate the rest, I should have to resort to notes scattered among a too large number of papers and memoranda collected for the last twenty years and never put in order, to make of it by any means an easy task. Nor could they be all translated and given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit. For, unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature.

This tends to emphasize the extreme seriousness of the instructions given and brings to the fore the fact that the few Precepts that are given out are a "judicious selection" intended to appeal to "the few real mystics" among students of Theosophy. So if we think that the information given in *The Voice of the Silence* is difficult to put

into practice, we should try to remember that what we have is but a small portion of the original Precepts, specially selected for the mystically-minded student of our times. It is not wise to gloss over the verses in the book and the lofty ethics enshrined therein. *The Voice of the Silence* remains unique in its exposition of the Bodhisattva Path. Since its publication, many more works have been translated from the Sanskrit, Chinese, Japanese and other languages, concerning the development of Compassion, and many of them are profound and beautiful; but *The Voice of the Silence* has a solemn dimension to it that is superbly expressed in the poetic rhythm of its exposition. This has a beneficent effect on the mind.

To the serious student of Theosophy, *The Voice of the Silence* expresses that same Spirit of Freedom to be found in all other genuine Theosophical writings. This precious little book gives us the signposts that will help us to tread the Path and bring some light, however dim, into the darkness that threatens to engulf Humanity. And who will deny that this altruistic attitude is the one that we should adopt as students of Theosophy?

The evidence to support this statement is scattered throughout our literature. For example, in the article mentioned above, "Occultism versus the Occult Arts," H.P.B. writes:

...he who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism*, not *ego-ism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain *theo-sophy*, divine Wisdom and Knowledge.

It would be possible to fill pages with similar quotations from H.P.B., the Masters, W. Q. Judge, Damodar Mavalankar and many more Theosophical writers from the early days, but the point made above is the essence of them all. Just one more quotation from H.P.B. will help to drive the point home:

Now it is the fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world

of living beings around us is an illusion, not a reality. In every deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call "self" is but the illusionary reflection of the ONE SELF in the heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite "selves" with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy—for the individual is an inseparable part of the Whole. (*Theosophical Articles and Notes*, p. 203)

So it seems more and more important to "behold the Hosts of Souls" and be aware of their sufferings. To think only of our own progress and to concern ourselves with our own personal studies is not in line with the Original Programme of the Theosophical Movement which has as its motive the Spiritual Regeneration of Mankind. This was expressed very clearly in the early days of the Theosophical Movement by one of the Masters who said: "The *Chiefs* want a 'brotherhood of Humanity,' a real Universal Fraternity started." Do present-day students of Theosophy take the words seriously?

The Theosophical Movement still has a lot of work to do in the world. We have to keep the original Teachings of H.P.B. and of the Masters alive, while avoiding falling into dogmatism. This is not easy and demands constant vigilance on the part of each one of us individually. We need to be familiar with the teachings and attempt to live up to them, not only for our own benefit, but to help on the progress of Humanity. Slackness of effort at this time, when so many conflicting forces are at work, can undo what has already been attained. H.P.B. and the Masters had a definite Message to get across to the world, and preserving and promulgating it in its undiluted form is our mission. Certainly it is difficult to understand

these teachings fully, and it is the work of years or lifetimes to get rid of the mental conditioning that holds us back from a direct perception of the Truth and from dissolving all the feelings of separateness that wean us from the rest. The Message that is given to us is most profound, inspiring and unique in its presentation. It behoves us to give out these teachings in all their integrity, so that those whose minds are "lost in a labyrinth of words" may at least have a slender thread of Ariadne to lead them towards the Light. These words from *The Voice of the Silence* are worth meditating upon:

Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him "who in the stream would enter," thrill in response to every sigh and thought of all that lives and breathes.

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EACH of us can relatively reach the Sun of Truth even on this earth, and assimilate its warmest and most direct rays, however differentiated they may become after their long journey through the physical particles in space. To achieve this, there are two methods. On the physical plane we may use our mental polariscope; and, analysing the properties of each ray, choose the purest. On the plane of spirituality, to reach the Sun of Truth we must work in dead earnest for the development of our higher nature. We know that by paralysing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind—that mind which depends upon, and is inseparable from, its medium or *vehicle*, the organic brain—the animal in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions grow in us in proportion, and develop *pari passu* with the "divine man." This is what the great adepts, the Yogis in the East and the Mystics in the West, have always done and are still doing.

—H. P. BLAVATSKY

## WILLIAM QUAN JUDGE—TWO TRIBUTES

[Reprinted from *Universal Brotherhood Path*, August 1900.]

I SHALL never forget the last day I spent with dear W. Q. Judge. It was soon after the eventful Boston '95 Convention. He was in New York and, not expecting to see me again before he went away, had left a message. But I came down from Boston May 8th [1895], and spent the greater part of the morning with him in his office at 144 Madison Avenue, New York. Many things were talked over, and he was in good spirits because of the great results achieved at the Convention, by which the Theosophical Movement had received an immense impetus, and leaped forward. His election to the Presidency for life he regarded as evidence of triumph over opposing forces which threatened the destruction of the work, and not in any way as a personal matter. He was possessed of a great joy and hope, but containing it all was a greater calm and peace and reliance on the Law.

A decided change had come over him. There was a dignity and majesty of bearing about him that, at first, was rather overawing. But I soon realized that his heart remained unchanged and that his outward bearing was due to the heavier responsibilities—for underneath it all, he was still the Great Soul who daily gave his life for his comrades and for the Cause that had indeed become his own very life.

He spoke of many things and persons, sometimes in a reminiscent way, and again in the way of counsel and warning. I remember these words: "I have to go away for a time, now," and, although they were spoken cheerfully enough, there came upon me the feeling that there was more in them than the outside meaning, and I realized that he was really saying, "Good-bye!"

It was true, for I never saw him again. But there was the great Power in him—the Power of Heart and Soul that lifts the world! As we shook hands, his face took on a beaming radiance. I seemed for the first time to fully realize the infinite sacrifice of "The Exile," as he has been called. In the glory of that Compassionate Presence, the

heart beat with a greater joy and was again laid upon the altar of Service and Renunciation.

—ALLEN GRIFFITHS

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A hearty handshake, fifteen minutes of private conversation, and three or four letters of the kindest and wisest advice—such is my humble share of the brotherly help constantly irradiating, far and near, from our late chief, William Q. Judge. Insignificant as it appears when so briefly summarized, the help thus received was of immense value to me; of more value than years of teaching from purely intellectual professors, because such help contained, as a germ, a marvellous substratum of selfless good-will and impersonal brotherliness that was positively invigorating and almost catching.

What was there in this man to attract so much attention from the world at large? Modest, unaffected, he never courted fame nor sought publicity; he never made Theosophy a pedestal on which to stand aloof from his fellow-creatures, nor a sign to attract attention to himself. On the contrary he devoted himself constantly, incessantly, with all his energy and with all his capabilities, as writer, teacher and organizer, to the mighty effort of keeping the attention of the masses on his one life-ambition—THEOSOPHY and BROTHERHOOD.

Underneath a calm, passionless, unpretentious outward appearance there was such intensity of devotion, such firmness of conviction, that no unprejudiced thinker could come in contact with him without feeling an irresistible attraction.

He was a constant embodiment of Theosophy, steadfast to its principle throughout. In the remarkable make-up of his character, this unity of purpose, this rare consistency with himself at all times, this unswerving faith, this absence of mental fluctuations, is one of the most wonderful traits; wonderful indeed in this age of ours, in which the lack of attunement between brain and heart keeps our mind swinging like a demented pendulum from doubt to belief.

from uncertainty to conviction. Another notable trait of his character was his marvellous activity. Few of the members realized the enormous amount of actual work that he performed.

The crowning attribute of his character, the keynote of his very being, was, however, kindness—he was the "friend of all creatures."

If I wanted to synthesize his character in a word, I would select "Selflessness" as his verbal symbol—Selflessness in the sense of active devotion to all other creatures and absolute forgetfulness of the personal self.

—C. J. LOPEZ, M.D.

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IN his recognition of the presence of the Divine in all things, and in his patient acceptance of existing conditions, lay the strength of William Q. Judge. Memories of the ancient glories of mankind were his, and visions still more glorious of man's distant future; yet he worked contentedly with the homely materials at hand, told the old truths in a new way adapted to the times, simply, unpretentiously, and neither offending against the spirit of the age nor making those truths appear commonplace and ignoble. He knew the workings of the human heart and mind apart from all the changing conditions of civilizations; and he reconciled the dreamy mysticism of the East with the surging activity of the West. Ignoring the external phases of life, he strove, not to bring about a return to the ancient order of things, but to restore the essential principles of religion which had become obscured in this age of transition, so that out of the confused elements of the mighty West a nobler system might be formed, and a loftier temple to Truth be built, than ever Antiquity knew.

—JAMES M. PRYSE

## IN THE LIGHT OF THEOSOPHY

Increasing inequalities between those whose lives are improving and the constantly growing body of the underprivileged for whom life is a steady descent into hell, is today posing serious threats to "a culture of peace and development" to which all aspire. A special issue of *Unesco Sources*, that for September 1995, focuses on mustering the solidarity and resource-sharing needed to bridge the widening gap between the world's rich and poor. We cannot afford not to, explains UNESCO's Director-General, Federico Mayor, if we want to move ahead with building world security in the coming years.

The Director-General states that now more than ever he is convinced that "a state of extreme emergency has been declared," and the war against poverty, exclusion and intolerance towards "others" is at hand. He also believes that in this decisive combat it is the weapons of sharing and solidarity that will bring victory. The alternative will be far from pleasant: "Differences, even just otherness, turn too often into a hostility which may lead first to exclusion and in the end to extermination." Recent incidents of genocide carried out in some countries in full view of us all, are symptomatic of "the most serious evil," writes the UNESCO chief:

A mental fracture being grafted on a social and economic one is making it easier to tolerate the intolerable. The poor, the unemployed, the excluded of all kinds, and worse, refugees, deportees, the dead, have come to people our daily lives without really disturbing us. It is as if we see them as strangers who don't merit a passing glance. We have succumbed to passivity—a type of fatalism steering many citizens to cut themselves off from the larger world and relinquish their responsibilities to "decision-makers" who seem distant and almost impalpable. This feeling of resignation demands constant affirmation whereby we exalt the "unessential." We become obsessed with acquiring more material goods at the expense of our spiritual lives and the quest to think critically and freely.

The idea that "the 21st century will be one of sharing" might

seem utopian; yet, in the words of Wole Soyinka of Nigeria, winner of the 1986 Nobel Prize for Literature, "It's the notion of utopia that keeps humanity alive and progressive. Whatever advances are made in the sciences, in political engineering, even in philosophy, are made only because at the back of everybody's mind there is a notion of utopia." A notion which constantly tells us to replace the use of force by the force of reason and love.

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On the occasion of the 50th anniversary of the end of World War II—history's bloodiest war—commemorative events were held in cities around the world and peace efforts received a fresh impetus. It is widely felt that the time has come for a new era, one forever free from the shadow of nuclear war and based on human, not national, sovereignty. As Dr. Lachlan Forrow, chairman of the Board of Directors of the International Physicians for the Prevention of Nuclear War, pointed out: "The danger to the world is not just one country or two countries aiming weapons at each other; it is our addiction to violence as the solution to human problems." *SGI Quarterly*, October 1995, comments:

This dangerous compulsion is what casts a pall over the fate of humankind today, instilling not just a sense of fear and anxiety in people, but robbing them of the will and energy to overcome what ails the world. Never before has there been such a dire need for a beacon to provide humanity with direction. This is why many of the world's thinkers are now calling for the adoption of a greater system of thought or philosophy capable of empowering the global community to construct the foundation for a truly benevolent future.

Rabbi Marvin Hier, dean of the Simon Wiesenthal Center, recently summed up humanity's dilemma: "Ultimately, Man himself...must decide whether he will master technology or technology will master him. For it was men who made the decisions at Hiroshima and Nagasaki as it was men who made the decisions at Pearl Harbor."

Declarations for disarmament have usually had limited

efficacy at best. In order to attain an enduring peace free of war and nuclear arms, we must effect a paradigm shift in the concept and application of sovereignty, from one that centres on individual nations to one that centres on humanity itself. A giant step toward achieving such a shift would be grassroots education designed to foster true "world citizens" who are committed to the welfare of all humankind and who are capable of fostering solidarity among people of diverse cultures and ethnic backgrounds...

Dr. Forrow commented [in his address given on July 6]: "The real danger, the real problem is not the nuclear weapons themselves—it is the fear and the hatred in our hearts that make us build nuclear weapons and be willing to use them."...

Thus, it is left up to each individual to do something about it. There are evils that men and women must rise up against... That is the lesson of history of the last half-century. Humanity must bear the responsibility for the evil inflicted in its name, just as it must "leave this planet a little better than we found it, for our children and grandchildren."

Ushering in "a century of peace after a century of war" is therefore a collective responsibility of all the peoples of the world. Every single individual has the ability and the responsibility to make an important contribution for peace.

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That everything in nature has its own intelligence is an old, old concept that modern science is rediscovering, thus opening up for itself new vistas of investigation.

Questions about animal language and cognition have been raised in recent decades and are still hotly debated. Some years ago, bees were at the centre of the debate and the German biologist Karl von Frisch succeeded in proving that they rely on chemical signals as well as body movements to communicate with one another in an intelligent manner. And now the debate has spilled over into the realm of the bacteria. Douglas Kell, a microbiologist at the University of Wales in Aberystwyth, holds that even microbes send each

other messages through the chemicals they secrete.

Elizabeth Pennisi writes on "The Secret Language of Bacteria" in *New Scientist* for September 16, 1995:

In soil, in the spaces between our teeth, along the stinky edges of hot springs, bacteria are using chemical signals to network with relatives, negotiate with allies and deter enemies—and why shouldn't they? After all, birds, mammals and insects emit pheromones to guide mating, aggression and other social behaviours. The difference is that bacterial communication is so subtle it has succumbed to scientific investigation only in the past few years, with the advent of better methods for growing and studying bacteria....

What makes such discoveries all the more newsworthy is the burgeoning problem of drug-resistant infections. As supposedly thwarted microbial pathogens return with a vengeance, producing virulent cholera epidemics and a resurgence of tuberculosis, research into the genetic flexibility which underlies drug resistance has taken on new importance.... Now researchers are taking their questions beyond genetic crosstalk. Could bacterial versatility also be caused by their ability to converse using chemicals?....

Other bacteria are constantly on the lookout for a get-together...by turning into highly social colonies akin to multicellular organisms. Here individual bacteria give up their ability to act independently and take on specialized roles within the colony....When food runs low, they gather in millions, rearranging themselves into fruiting bodies once there are enough of them....The point of the exercise is to acquire collective bulk. Unlike small, undifferentiated colonies, myxobacterial clumps are liable to be wafted by air, or washed by water, to new food sources....

Far from being dismayed by the complexity of bacterial chatter, microbiologists are profoundly excited by it. What they believe they are discovering is a chemical and genetic language reminiscent of the one that guides the embryonic development of multicellular organisms...."Social interactions, multicellularity, it's more the rule than the exception with bacteria," says James Shapiro, from the University of Chicago. "Everywhere

we look for it, we see it going on." Shapiro even uses the term "sentient" to describe the way some bacteria mutate in an apparently nonrandom manner....

The idea of microbial emotions is probably not one whose time has yet come. The same, though, may not be true of microbial memories and learning.

The findings raise a profound question about the evolution of consciousness. If the simplest forms of life are sensate beings, capable of purposive activity, can they be devoid of consciousness? Life is everywhere in the Universe—there is nothing that is inorganic, not even an atom—and where there is life there is intelligence and consciousness.

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*Isis Unveiled* (I, 103) quotes the statement of the Chevalier des Mousseaux that "*the Devil is the chief pillar of Faith....* if it was not for him, the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense." These "interesting and profoundly philosophical thoughts on Satan," as H.P.B. calls them, were echoed by the Rev. Father Ventura (*Isis*, II, 479), who declared that "*to the Devil and his angels we are absolutely indebted for our Saviour; and...but for them we would have no Redeemer, no Christianity.*"

In today's post-Enlightenment, post-modern culture, "Do We Need Satan?" This is the question discussed by Kenneth L. Woodward in *Newsweek*, November 13, 1995. According to a recent *Newsweek* poll, many people do believe that the Devil exists, but for some among them he is merely "a symbol of man's inhumanity to man." Evil exists today as it has existed in the past, but "our culture has lost the power to explain it."

It may be hard to be good without God, but evil, it seems, has no need of Satan as an explanation. The evidence of persistent evil is manifest everywhere: in the mass graves in Bosnia, in the broken bodies in Oklahoma City and—as the world recently paused to remind itself—in the twisted wasteland images of Hiroshima and Nagasaki 50 years ago. Europe, Asia, Africa—

wherever we turn, the century now drawing to a close has witnessed evil on a scale unmatched by any other. In an earlier America, evidence such as this would have immediately evoked a name, a face and an explanation: Satan's powerful dominion over a sinful, fallen humanity. Today, evil is experienced as random and ordinary, devoid of cosmic significance. "Shit happens," we say with a shrug....

Although evil remains "an inescapable experience for all of us," Andrew Delbanco argues [in a new book, *The Death of Satan*], "we have no language for connecting our inner lives with the horrors that pass before our eyes." Faced with serial killers, maniacal despots and ruthless genocide, we first look for psychological, sociological or even genetic explanations.... "We feel something," Delbanco writes, "that our culture no longer gives us the vocabulary to express."...

In short, human beings experience evil as primordial, something that exists outside as well as inside themselves. It is something so persistent and pervasive that only myths like that of Satan can capture it for the human imagination. Delbanco is not arguing for a return to a literal belief in Satan. What he does suggest is that secular society lacks a profound and coherent sense of evil such as our forefathers experienced when they took the Devil seriously.... Outside secular intellectual circles, there are many pockets of society where the Devil is still an invasive presence.

Without a transcendent God, the Devil has no meaning and evil is just a metaphor for very bad luck. Like God, the Devil cannot be seen, only imagined. In Milton and Melville, Dante and Dostoevsky, the Devil found writers worthy of his stature. In these classics of the religious imagination, evil disturbs us because it is both repellent and alluring. If the Devil has died... perhaps it is because we no longer see in his myth the image of our own worst inclinations. But evil, if the Devil is to be believed, is more than personal sin. At times, evil so thoroughly triumphs in an individual, a society or a culture that it assumes a personality of its own. In moments like these, we can truly speak of the Devil.

The problem of good and evil intimately touches the life of every

human being. It seems a pity, though, that the human race should have attributed its shortcomings to an exterior influence, in the form of the Devil, for the only real tempter is human nature made blind by selfishness. In an editorial note in *Lucifer* for October 1888, H.P.B. stated that "no one from the beginning of Christianity has ever been more reviled and falsely persecuted than was that scapegoat for the sins of man"—the Devil regarded as a *personality!*

All beings other than human merely follow the law of their own order and *cannot* go against Nature's impersonal movements. In kingdoms other than the human, there can be no evil in the sense of deliberate wrongdoing, for there is no possibility of disobeying Nature.

The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, "*Demon est Deus inversus*," finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone. (*The Secret Doctrine*, II, 274)

Evil will ever predominate unto the day when Humanity is redeemed by the true divine Enlightenment which gives the correct perception of things. (*Ibid.*, II, 515)

Those desirous of delving deeper into the problem of the Devil, as personifying the "antagonizing blind force in nature" and also temptation through human vices, and therefore involving the whole problem of evil, will do well to read the section "Demon Est Deus Inversus" in *The Secret Doctrine* (I, 411 *et seq.*), and H.P.B.'s articles "The Origin of Evil" and "The Fall of Ideals" (*U.L.T. Pamphlet Nos. 26 and 27*)

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Stress is a messenger that tells us there is something we need to change in ourselves, says Mike George of London, writing in the

December 1995 issue of *Purity*. Stress-free living is only possible when we learn to manage our environment in terms of our innate qualities, instead of the environment managing us. It is we who have created our negative thought and feeling patterns, and by harnessing our innate qualities we can now create positive patterns, which in turn give us the strength to build a positive fear-free response to outer circumstances. In the words of the author:

The mental signs and symptoms of stress are always prior to the physical symptoms. They are forms of mental or emotional pain and include anger, tension, anxiety, frustration, etc. Pain is simply a messenger which comes to tell you there is something you need to change....

Only you create your thoughts, therefore no one else is responsible for how you feel, for your attitude, and how you respond to other people and events. This is the most important principle in stress management....To transform the experience of stress you need to change the way you think....

Your values are the most powerful influence on your thinking, so that according to your values will be your feelings and actions. Your acquired values are derived from outer circumstances and conditions and must therefore be subject to instability and change. Acquired values tend to be material values. On the other hand, we each have innate values, *i.e.*, the inner qualities of peace, love, happiness, confidence, freedom and many others. We have learned to try to seek the experience of these qualities from external sources, when in fact they are already present within us. When they are accessed from within your own consciousness they provide the positive energy (spiritual power) which you can then use to create positive responses to outer circumstances and conditions.

The method to access these qualities is meditation....In a world of constant, frenetic change, meditation is not a submissive or even passive activity. It is the most important action of effective self-management.

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