

THEOSOPHY IN ACTION



Quarterly Official Organ of The Theosophical Society in Europe—Federation of National Societies

CHAIRMAN AND EDITOR—Mrs. Claire Wyss, Bruderholz str. 88, 4000 Basle, Switzerland.
ASSISTANT EDITOR—Mrs. Greta Eedle, 35 Stile Hall Gardens, London, W.4, England.

BUSINESS MANAGEMENT—
c/o 50 Gloucester Place, London, W.1, England.

EXTRACTS FROM THE PRESIDENT'S WATCH TOWER NOTES IN THE THEOSOPHIST

Dr. Martin Luther King

The recent Nehru Award for International Understanding to the late Dr. Martin Luther King, which his wife received at New Delhi, is a symbolic recognition, as was also the award of the Nobel Prize to him in 1964, of a greatness of spirit that transcends all petty racial and national divisions; symbolic because it has yet to become a reality for humanity as a whole, although the recognition was genuine on the part of those who so honoured him.

Dr. King regarded the United States as his nation, and the white citizens there as his brothers, in spite of the disabilities suffered by people of his race. His attempts to rally them and make their protests effective gained the admiration, as well as sympathy of President Kennedy and President Johnson, among others in important positions, and were without any touch of anger or ill-will. He looked forward to the day when "the sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood," forgetting the past—thus washed clean of any remnant of the man-made disgrace that attaches to the status of a helpless slave, and the real disgrace or fall from grace, that belongs to slave-owning. He refused to believe "that the bright daybreak of peace and brotherhood can never become a reality," and therefore could abide in the belief—held by all great martyrs for a noble principle or cause—that "right temporarily defeated is stronger than evil triumphant." Here are some words which he spoke when receiving the Nobel Prize:

"We have inherited a big house, a great world house, in which we have to live together as black and white, Easterners and Westerners, Gentiles and Jews, Catholics and Protestants, Moslem and Hindu, a family unduly separated in ideas, culture and interests, who, because we can never again live without each other, must learn, somehow, in this big world, to live with each other. This call for a world-wide fellowship that lifts neighbourly concern beyond one's tribe, race, class and nation is, in reality, a call for an all-embracing and unconditional love for all men.

When I speak of love, I am not speaking of some sentimental and weak response, which is little more than emotional bosh, I am speaking of that force which all of the great religions have seen as the supreme unifying principle of life. Love is somehow the key that unlocks the door which leads to ultimate reality."

There cannot be a profounder truth, stated in terms most practical and relevant to our times.

The Stirrings of a New Spirit

We read a great deal nowadays about "students' unrest" in so many countries, and what is reported about their doings in the newspapers seems, for the most part, to make no sense. Some of the demands which the students in centuries-old universities, such as those in England, France and Italy, and in other well-known universities in the U.S.A. and elsewhere, seem attributable to the rigidity of tradition, lack of communication between the faculties and the students, and in some cases to courses of studies that have not been altered to suit the needs of life in the modern world. But the terms in which the students in general have expressed the

nature of their dissatisfaction have left not only the university authorities, but also other thoughtful and sympathetic observers puzzled and baffled.

A special correspondent, writing in *The Guardian*, the well-known weekly in England, crystallizes their attitude in the words: "The modern student does not want any more of the past. He wants the future." For him "the University is quite simply there to study and even create the future . . . At the very least it must be of the here and now." In other words, he has no use for the university as it stands and as it has come down in some cases through a venerable and awe-inspiring past, for its store of scholarship, its academic training considered during that past as valuable in itself for the culture of the human mind and spirit, apart from any utility. The focus on "the here and now" shuts out also the teacher, who is a transmitter of what has been discovered and recorded or created in the past.

It is obvious that there is something stirring in the minds of these students which may manifest its value as it becomes more defined. If the present is detached from the past for purposes which may be described as creative—it cannot be so detached for everyday activities such as keeping an appointment—the impulse that flowers into action in that present must arise from depths of spirit which have a different quality from what the mind invents on the basis of its past, however wonderful this invention. How does this impulse arise at all? Although conceivably it can arise from within, from those depths, by itself with a quality that cannot be described—that is how it does in the case of some whom we call "mystics"—in most cases it must have relevance to the phenomena of the outer world, the circumstances in which it arises. In other words, it is creative with reference to existing conditions, and capable of altering them. At the bottom of this revolt of the young generation there is the undercurrent of a spirit of humanitarianism, which seeks either to redress or overthrow those conditions which it regards as unnatural and impossible.

Needed Advice

Her Majesty Queen Elizabeth of England, in her message last Christmas, sounded a note that was not only appropriate to the season, but also relevant to present times. She said the words "The Brotherhood of Man" have "a splendid ring" but it must start with individuals and should turn them from reviving ancient quarrels. It is advice that all of us, whether individuals, nations or races, might well take to heart. He is the happy man who puts the past aside as an influence in his life and starts a new chapter with the living present, inscribing it with thoughts and deeds that can make a better and a bright new world.

MRS. V. PRIOR

Readers will see that the address of the *Business Management* has been changed. This is due to the retirement of Mrs. Prior as Business Manager after 14 years of hard, devoted and willing work, under the successive editors of this paper. On their behalf, and also my own, I should like to express warmest thanks to Mrs. Prior for her unremitting efforts, in which I am sure all readers will join me.

CLAIRE WYSS

THEISM AND ATHEISM

EXTRACTS FROM A TALK BY GEORGES TRIPET

II

(Continued from the March issue)

Different conceptions of God

We have just seen that man is incapable of making even an approximately accurate idea of the universe and its creator.

For the benefit of theosophists, I recall the fact that in the letter from the Maha Chohan (see *Letters of the Masters of the Wisdom*, 2 vols.), we read:

"The world in general and Christendom especially, left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure" . . . and

"Once unfettered, delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning."

These sentences show us that one of the beings, whose experience and powers are immeasurably greater than ours, does not believe in a personal God. That is interesting for us, now that we are arriving at the same conclusion by looking through a telescope.

There are two major concepts of God:

Optimism

We have first of all those who start with the axiom of Anaxagoras: "All things have been ordered by Intelligence." Plato, with his axiom that "The true cause of things is the Idea," holds the same view.

In the course of a lecture, Edwin D. Canham, chief editor of the *Christian Science Monitor*, used the words Love, Truth, Life and Spirit as synonyms of God, and he defines the latter in terms that are essentially spiritual, expressing truths that are fundamental and universal and, according to him, undeniable. Nor does he omit to recall the words of John 4, 24: "God is a Spirit, and they that worship him must worship him in spirit and in truth."

Let us allow that these words are synonyms of God; but let us also recognize that in our minds God is more than Love alone, more than Truth alone, more than Life alone. For us, he is all those things and a great many more besides.

And then, who ever speaks to or converses with or supplicates or asks questions of an abstraction such as Truth or Life or Love? Nobody, of course. One cannot call upon the Idea to succour us or upon Truth to feed us, unless indeed the food we seek is understanding. Canham declares that these words are synonyms of God, but he speaks to Him as though He were a person and not an abstraction. He tries to reconcile the dissatisfaction that he feels when he wants to define God—a dissatisfaction which obliges him to speak of a principle—with his need to be helped and guided by a personal God.

From abstraction we pass to personification, and this will be almost inevitable whenever we use words such as God, Brahman and Allah. That is why I prefer the sanskrit TAT, translated as THAT; it is impersonal and undefined because it is indefinable.

The axiom that "God has created the best of all possible worlds" and (it was Hume who said this) that the existence of evil is incompatible with the traditional

notion of God, arises from a contemplation of the concrete, the world of living things. According to the same theory, evil cannot exist by the will of God, because he is supremely good. But it is also impossible for evil to exist against the will of God, since he is omnipotent. One cannot escape from the dilemma, for the theory is inadequate. We who are seeking cannot ignore the existence of evil and behave as though it were not there.

The mistake in reasoning arises from the fact that we look upon evil as the opposite of good, of perfection, as though it existed in its own right. We forget that there is no precise line of demarcation between the two. Our notion of lying or of theft, for example, will differ according to our degree of evolution. There are degrees in evil as there are degrees in good, and the passage from one to the other can be very subtle. What one person thinks of as virtue may seem to another as a wicked or neutral action.

The moment it becomes impossible to draw a firm clear line between falsehood and truth, we have to admit that the one is transformable into the other and that such a transformation can take place only between elements that share the same nature.

It would perhaps be correct to say that we ought not to pass judgment on things but simply to observe them, just as they are, where they are, in their 'context,' their setting, recognizing them to be just what they have to be and what it is possible for them to be at that moment of evolution.

Heraclitus, like the Stoics, thinks that opposites are related. Good things cannot exist apart from evil things. What would courage be if there were not such a thing as cowardice? How should we have a sense of justice if it were not for injustice? or self-control, if it were not for self-indulgence?

The Stoics recognize the transcendence of the divine. For them, matter is the principle of evil. "God is nothing other than Universal Nature." Divine law gives rise to the concatenation of causes that is called destiny. It is also called Providence, because it makes of the whole universe a magnificent work of art. But, I would say, a magnificent work of art that has its shadows and imperfections, just for the purpose of showing up its beauty and making it stand out vividly.

Matter is powerless to give itself either movement or form. It cannot of itself give rise to anything, neither good nor evil. Therefore, it is not the cause of evil. But who is it then who makes good or evil move, or accelerates their movement? Naturally enough, we arrive at the notion of Life, the animating force in matter and just as inscrutable as God. I believe this Life to be impersonal, just like electricity, and in an impersonal manner it animates everything else. But this animation will vary according to the starting-point, either driving towards good, which is positive, or towards the negative, evil.

Let us note in passing that the word Life makes us think in terms of pantheism, a philosophy that explains the omnipresence of God. Here, God is a principle, a powerful essence, one whose nature cannot be grasped; it manifests in the soil, in plants, animals, man, and in the superhuman. We cannot imagine an absolute creator outside his own creation,

(Continued on page 4)



THE THEOSOPHICAL SOCIETY
IN EUROPE
FEDERATION OF NATIONAL SOCIETIES
Theosophy in Action

H.P.B.'s VISION

THE publication by T.P.H. of a new edition of *The Key to Theosophy* which, however well used, should last one a lifetime, may serve to remind us of its relevance to our living—and dying. Many points of theosophical doctrine are discussed, not as abstract intellectualities but as matters of high practical import. We have the relation of the member to the Theosophical Society and of the Society to Theosophy, the nature of 'God,' the wholeness of the Universe, the constitution of man and the corporateness of mankind, death and after, reincarnation, karma (a superb exposition) and pertinent remarks on the theosophical way of life.

In the last few pages H. P. Blavatsky deals with matters that needs must occupy the minds of theosophists as we approach the Centenary of the founding of the Society in New York in 1875. The question is put: 'What do you expect for Theosophy in the future?' And the answer given is that as it has existed through past cycles, so will it ever exist throughout future ones, 'because Theosophy is synonymous with Everlasting Truth.' Indeed, if H.P.B.'s claim is true that Theosophy deals with 'eternal verities,' then there can be no doubt that Theosophy belongs to the future.

But what of the Society, whose *raison d'être* can hardly be other than to make available, so far as the limited understanding of its members allows, the principles, ideas and ideals of the ancient esoteric Wisdom now called Theosophy? According to *The Key*, the prospects of the Society depend on two things: first, the degree of selflessness, earnestness and devotion of members available to carry on the work; and secondly, the knowledge and wisdom of those responsible for directing the Society—and in particular the great need of 'unbiased and clear judgement.'

Dogma largely vitiated and frustrated previous efforts to give mankind spiritual enlightenment. What hope, then, that our Society should succeed when its members are inevitably conditioned, limited and prejudiced by their upbringing? None, unless members can come to recognize their inherent bias and free themselves from it so far as possible. If they can't do this, then the Society 'will drift off on to some sandbank of thought' to become a 'stranded carcass.'

And if this danger is averted? Then, said H.P.B., in this twentieth century the Society will permeate the thinking of intelligent people with its noble ideas, burst the fetters of creeds and dogmas, of social prejudices and racial and national barriers.

Although the whole background of world thought has changed radically since 1875, with the challenging of dogmas in every aspect of life, yet racial and national antipathies seem to have become acerbated everywhere. Nevertheless, millions of men and women of goodwill are imbued with notions of unity and tolerance and are now trying to find solutions of these problems, which have come starkly into the open and can now be seen for what they are. Thus there is some chance of dealing with them. The present ferment is therefore a hopeful symptom. The malady is no longer concealed or suppressed. The critical stage of high fever is here. The patient must perish or else turn the corner towards recovery. The next 25 years—possibly many fewer—will decide. Theosophists, who know a little of the scheme of evolution of the human spirit, cannot doubt the outcome and can use all their power of thought and speech and influence to make the vision of H.P.B. come true, that 'earth will be a heaven in the twenty-first century in comparison with what it is now.'

A New Kind of Thinking

By CLAIRE WYSS

"I am not in the least interested in knowing whether or not we shall land on the moon in the near future and whether we shall for instance live in moving houses. Achievements of that kind cannot change man fundamentally. On the other hand, I am deeply interested in all efforts to brighten the darkness in man's nature." It was one of our so often misunderstood young men who spoke these words in connection with a lecture on "The Rebellion of Youth."

It has been said often enough that we are living in a world of revolutionary change and it is not necessary to repeat this here. But we all feel that something must happen on a large scale and one might assume that what is happening now is indicative of what has still to be done. The rebellion of youth against the establishment is a symptom, as is also their inclination to ask questions such as "What is man?" "How should men live together in society?" "What is the material of which the world is made?" Unfortunately, the answers given to their questions are not at all satisfactory. They are not told what man really is and various sociological theories are given. They are given stones instead of bread.

"To brighten the darkness in man's nature"—this phrase provides food for thought. Is it not one of our duties as members of the Theosophical Society to point out ways in which the darkness in man could be brightened? Darkness in itself is not evil, it is the negation of light and brightness, and our task is therefore to strengthen the light so that the darkness does not prevail. If we feel that something must be done on a large scale, something which we ourselves could help to shape, then it is time we began this task.

A NEW KIND OF THINKING is to my mind our most vital task. We are living in the age of the mind. Our intellect is trained and whetted. It is up to us to bring it under control. It is interesting to ask ourselves why we are often mentally and emotionally dissatisfied and upset. The reason lies in the fact that energies are flowing in the wrong channels. Energies or desires are being directed downwards, and this causes mental strain. When we think, we manipulate certain mental energies, and when our thought is based on the higher aspects of life, these energies are concentrated and directed towards the usefulness of higher goals, but when our thought is stimulated by the influences of lower feelings, the mental energy is diverted and flows into the wrong channel. But when it is properly directed by the process of concentration, then there is the possibility of increase and unfoldment of the spiritual energy which is necessary in order for us to find our way in the turbulent life of today. The beneficent outpouring of spiritual energy can work wonders. Could we not in this way have at least a calming influence on others? If our life was permeated by theosophical ideas, if we understood how to direct our thought according to spiritual laws, how to think each thought in a concentrated manner, we could perhaps go ahead as pioneers and help build a new world.

At the recent opening of a Tibetan Buddhist Monastic Institute in Switzerland a tutor of the Dalai Lama made some very interesting and pertinent remarks: "The 20th Century has seen a phenomenal advance in the field of science and technology . . . In spite of the superficial feats of material advancement, human beings still find themselves gripped with fear, agitation, worry and all these elements which deprive them of mental happiness . . . the development of the mental realm—the world within—has been neglected in a tragic manner . . . The search for peace and mental happiness continues unabated . . . But peace will be realised only when there is peace in one's mind. For this, mind has to be controlled and disciplined . . ."

I should like also to quote some sentences from Ernest Wood's *Concentration*: ". . . Concentration is not an end in itself, but a means to develop the will so that it may make the entire life

(Continued in column 3)

Extracts from Answers to Questions

By GEOFFREY HODSON

Question: Would you comment on the use of LSD to attain states of super-normal consciousness?

Answer: I have here a letter from the Vancouver, B.C., Medical Health Officer. He says: "The dangers of LSD are so great that no one should allow it in his or her body. The only exception would be under the highly-skilled control of a medical specialist." There are five major dangers associated with LSD. First to the individual. Persons who use LSD are often young and cannot cope with the overpowering effects. Second, psychological and physical reaction—LSD can result in bodily harm to the users and to others. It can create a panic state of mind by causing distortions of shapes, sizes, colours, distances, sounds and time. A second may seem an hour, or an hour a second. A person on the fourth storey of a building may believe that he is two feet from the ground and jump to his death.

The effects are not temporary, since hallucinations can occur later at the most unexpected times and with great danger to everyone around. The brain damage may be permanent, even after one single experience with LSD. Third, the impurities and the impossibility of controlling the dosage in the commonly obtained form of LSD add to the dangers. The regular medical dosage is so small that one ounce is sufficient to treat 300,000 patients! Four, the legal consequences—it is illegal to give or to transfer LSD to any person. The only exception is for use at approved research centres. Penalties are severe, with three years' imprisonment and a fine of up to \$5,000. Fifth, the social consequences are serious. Case histories show a slipping in achievement in every phase of life. The secrecy that surrounds the use of LSD and all illicit drugs tends to drive young people into groups separated from the rest of society. The overwhelming evidence shows LSD to be an extremely dangerous drug. Every person who is in danger of dabbling with this hallucination-producing drug should be seriously warned.

In regard to the attainment of super-normal states of consciousness, the drug does not produce the effects, but it acts as an inhibitor and a releaser—it is a kind of key which lets the control of con-

purposeful. Polarize your entire life—all your actions, your feelings, your thinking—by establishing a permanent mood towards success in some line of human endeavour . . . Polarization of your life work means that you will have a purpose in your life—I do not say a goal, for there is danger in that. One makes a special and often exhausting effort to that end, reaches it and has not the resilience left to go further, so may then linger at that roadside goal for a very long time. That is perhaps one reason why in the Bhagavad Gita the aspiring Arjuna is told that his business is with the action only, never with the result of action . . ."

Concentrated thought has probably never been as difficult as it is today, when mass media such as radio, television, newspapers, etc., are literally swamping man and preventing him from thinking independently, but for that very reason it is necessary that there should be people who dare to think their own thoughts, clear, one-pointed thoughts, which have their roots in the spiritual realm and are controlled by it.

We are rapidly approaching the last quarter of our technological century. And it has been said that at that time a spiritual outpouring always occurs. How it will come, what form it will take, we do not know. But we must be on the lookout for the signs which are already perceptible and be ready when we are needed. And we shall certainly be needed. Those who have come into contact with the Ancient Wisdom have a duty to fulfil which might consist in doing everything possible to make life happier in this world in the future, to make men realise their own spiritual worth and for each single person to find out by concentrated thought, directed from a spiritual level, how he can approach this task in order "to do what has still to be done" and "to brighten the darkness in man."

sciousness of the user free from the normal limitations of bodily egohood. It sets persons free. Now the level to which they reach will depend on several factors: the person's character, their expectations, their preparations, and finally, the setting. Under the best conditions—if they can be called best—sometimes not only the astral plane is reached, but causal consciousness is attained. There is a freedom from the limitations of egohood; there is a universalisation of consciousness; there is a feeling of oneness with life and with other people. There are other experiences which can be described as appertaining to superconsciousness—this occurs only in very exceptional cases. Very large numbers of LSD users suffer from immediate and overwhelming devastating effects. For example, one young girl of 16, in the course of a "trip," was brought into a medical centre believing that she had been skinned alive. Another man was under the delusion that he was destroying people by devouring their souls.

Under the influence of the drug, the freed consciousness can range from lower astral and even elemental bodily consciousness—all askew and all wrong—right up to a touch of causal consciousness. The successful yogi does precisely the same thing, and, he, too, must and does affect his brain in order to produce the results and to release himself from the limitations of egohood. In full self control and knowledge he then touches his real Self. He not only touches this spiritual Self, but he learns to identify himself therewith and to experience full causal consciousness. When the yogi, in successful meditation, enters into what is called in the East, "Samadhi," he may be in one of three states. In one, he remains awake in his body, in two, he is partially awake and partially gone, and in three, the body is entranced. In each of these states the kundalini fire is brought up from the base of the spine. It divides into three currents—one goes into the pineal gland, one into the pituitary, and one through the third ventricle of the brain and out of the top of the head. The arrival of this powerful electrical fire into the brain itself, into the cerebellum and the pineal gland has an extraordinarily stimulating effect. It causes the brain cells to vibrate more rapidly than is normal, and the same with the frontal brain and the pituitary. This increased and stimulating activity of the brain-mind allows it to respond to signals, conditions and forces at superphysical and supra-mental levels.

When a person is in this exalted state—the brain itself is, as it were, en-fired. Why does the stimulation of the pineal gland contribute to the arousing of a super-normal or exalted state of consciousness? A very interesting discovery was made only last month. It is that the pineal gland is not only the vestigial organ they thought it was, since under certain stimulation and certain conditions it produced a chemical called serotonin. Extraordinarily enough, the action of this chemical on the brain consciousness is closely allied with that of exaltation in meditation and to some of the effects of LSD. For the occultist, this is a very, very interesting discovery. It indicates that the stimulation of the pineal gland by the arousing of the kundalini fire may, and I think, does, cause it to produce, release and secrete an added quantity of its various hormones which contribute to higher states of consciousness.

Finally, it must be stressed that the difference between the yogi and the user of LSD is that the latter is entirely dependent on his drug, needing larger and ever larger doses. He has no will in the matter at all, whereas the successful yogi can achieve these higher states of consciousness at any time he wills. He has full control.

Reprinted from *Theosophy in New Zealand*

THEOSOPHY IN ACTION

Single copies, from Theosophical bookstalls, 1s. 3d. Yearly subscription, including postage, 5s.

The Theosophical Society is not responsible for any statement made in this paper. The European Federation is responsible only for its official notices.

In Perspective

SO NOW DE GAULLE HAS GONE IN FRANCE and—less important but still significant—O'Neill in Ulster. Whose turn next? Another financial crisis has blown up. Fighting or some other form of violence continues everywhere. Vietnam, Biafra and even Czechoslovakia suggest that it may no longer be true that "God is always for the big battalions."

It must be very disturbing to the dictatorship that the voice of popular rebellion is being heard as never before. In the end the people count, though the process may take decades or centuries. The long view is needed to assess history. A simple case is France. De Gaulle, a great man in many ways, tried to put back the clock, laying claim to power and influence that France possessed in former days but no longer has. Artificially and nostalgically the General lived, schemed and worked to preserve an outworn tradition that no longer had a compelling hold on the people. The nation suffered this for some years, but then, as an eminent French writer has put it, "grew weary of a legend" of national greatness that had become historical only and was fictitious in the present.

Has not the same happened in England? A great nation that has lost its power finds it hard at first to adjust to littleness and pretends to itself that it is still great. Slowly but inevitably the people come to recognize their changed status and tire of hanging on to an imaginary prestige. Their rulers will try to preserve the fiction, but finally they will rebel and refuse the cost of keeping up with the international Joneses. Thus realism comes into its own. There is an honesty here that is refreshing in a world where that quality is much at a discount.

Six or Thirteen?

What about our Europe, not so long ago big and all important and now, in its divided state, rather little? The Common Market, which once inspired high hopes of real cooperation among six nations at any rate, has been likened to a train slowly grinding to a halt. The political provisions and aspirations of the Treaty of Rome are dead. Perhaps they were too ambitious for this 20th century. Maybe it is better to set the sights low, to an easier field of possible agreement, hoping to raise them later, than to aim at a target so distant as to present inevitable and great difficulties. But there was always the weakness that the organization did not include all the countries of free Europe; and the Continent got itself at sixes and sevens after EFTA was formed. However well EEC had managed to function, this would have been a perpetual problem.

But now there is time and opportunity—if only it can be seized by the statesmen (as against mere politicians) who do exist in European lands—to think and plan more widely. It should not be beyond their powers to frame some more simple scheme to which thirteen countries can agree, with the hope that later the number may be added to when more liberal ideas prevail in eastern states of the Continent, as they assuredly will in the end. An eye must be kept, too, to the fact that any form of European unity must be capable of expanding and fitting at some date into a world unity, the shape of which cannot yet be imagined and the possibility of which seems to get more remote. Yet it will come—in time. Let us not see present disappointment as leading to despair, but rather in the sense of *reculer pour mieux sauter*.

Dollar, mark, pound, franc, etc.

Financial crises will go on pestering the world so long as they can be precipitated not only by real failure in some country but artificially by international gambling. Tinkering with the system will do no good. It needs thorough reform on a world basis with built-in safeguards. Difficult, but it can and must ultimately be done. There are no economic or financial "laws," but merely man-made arrangements that can be altered and adapted to suit circumstances. All that is needed is the determination to produce a system for the benefit of all the people of the world and not for that of certain ones or of certain financiers. No one nation can begin to tackle such a problem: it can only be done cooperatively. Individual politicians are mere puppets in this matter.

The young generation

The characteristic of honesty before-mentioned surely pervades the young rebels of today. A small section of revolting youth is merely trying to opt out of ordinary human society by rejecting all responsibility and becoming tiresome parasites on the community—often on some poor country not their own. Another small but energetic, noisy and belligerent section wishes not to reform the world—which most young people would hold as an ideal—but to destroy the present form of civilization, with no notion of what could be put in its place. These also have no sense of responsibility. If they succeeded, there would be chaos, utter lawlessness and the breakdown of all organized life, which could only end in thankful acceptance of the dictatorship of some strong man or group of strong men capable of restoring order, no doubt with the modern equivalent of what Napoleon called a "whiff of grapeshot." For law and order are the first requisites for any civilized living.

The majority of young men and women, however, rebel for different reasons. Either they object to a system that seeks to mould them to a shape that is none of their choosing, with outlook and activities their idealism and honesty cannot accept; or they resent a system that is failing to give them what they know they need: an education that satisfies intellectually and psychologically. In too many instances schools and universities do neither. The growth in the number of students has been too rapid and sudden for an adequately trained staff, even if enough of the right calibre could be found, to be provided. Standards were bound to fall, at any rate temporarily. It must take a decade or two to remedy this. Meanwhile, frustration, disappointment, discontent and perhaps worse. Men always fail to foresee the needs of quick development in any sphere of human activity, and this renders trouble and strife almost inevitable until the human organism can adjust itself. This takes time, and the transition period is painful. Moreover, few educational institutions seem now to inculcate the fine old qualities of duty, responsibility and service that, whatever its faults and drawbacks, used to form character under a system that has passed. This great good was thrown out with whatever was not so good. Nor does the average student imbibe these at home, as he used to do, for the general attitude is money-making and status symbols; and these cannot provide the roots that every youngster needs. Again the self-regulating body of mankind will presently correct—possibly over-correct—this imbalance.

L.H.L.-S.

(Continued from column 4)

that C.W.L. thought little of the lives of obnoxious insects. His explanation, as given by Professor Wood, was that these lives were so infinitesimal. This does not make much sense, for life cannot be measured by the yard-stick. Fortunately I happened to hear a more likely explanation. It was passed on to me by my late friend John Cordes, General Secretary of the Austrian Section, a close collaborator of C.W.L.'s when in Adyar. According to him C.W.L. contended that in the case of these low creatures life passed immediately on into another form, so that practically no life was ousted from incarnation. And here is another report: unfortunately I forget its source. It said that somewhere in Africa (Madagascar, I believe) the natives had concluded a peace-treaty with the crocodiles infesting a particular river; or rather with the *devas* ruling them, I presume. The crocodiles would refrain from attacking human beings on condition that no man ever approached the banks of that river with a weapon in his hand!

When dreaming of a future civilization sponsored by the Great Ones, and indeed actually guided by them, might we not suppose that this civilization could be entirely innocent of cruelty to animals just on account of such a covenant between the *Devas* protecting our younger brethren and the Masters presiding over a truly enlightened branch of the human race?

Notes: 1, "Der Pessimismus," p.81; 2, "Kultur und Ethik," p.216; 3, 1.c., p.216; 4, cited Billicsich, "Das Problem des Uebels," III, p.197; 5, "Das Seelenleben des Menschen," p.55; 6, 1.c., p.238; 7, 1.c., p.237; 8, 1.c., p.239; 9, 1.c., p.238.

Ethics and Animals

BY CHARLES SCHMID

Lovers of animals are generally aware of two main causes responsible for cruelty inflicted on our younger brethren, or indifference to their sufferings:

(a) Christian Orthodoxy, relying on the passages in Genesis and Psalm 8, whereby the animal kingdom is left at the mercy of man.

(b) Modern Materialist Science sanctioning the most appalling atrocities of vivisection.

There is, however, a third, less known cause: Western Philosophy, which, with a few notable exceptions, such as Schopenhauer, Wm. James, and Albert Schweitzer, lamentably fails to see the problem.

Says M. Huber: "It seems inexplicable that such a great thinker (Descartes)—and untold others followed this authority—could ever misconceive the animal as an automaton, a soulless mechanism."

Albert Schweitzer writes: "It is as if Descartes had bewitched the whole of European Philosophy by his dictum that animals are mere machines."

"So distinguished a thinker as Wilhelm Wundt could disfigure his Ethics by the following sentences: 'The only object of compassion is man . . .' He finally asserts that at any rate rejoicing with animals is out of the question, as if he had never seen a thirsty ox drink."

Indeed, in this respect the most childish ideas have been uttered by our intellectual giants.

"Kant expressly emphasizes that Ethics has only to do with duties to men. He thinks he has to justify their (viz. the animals') 'humane' treatment by representing it as an exercise in sensitivity conducive to our sympathetic behaviour towards men."

Even Bergson ascribes to animals a dreamlike consciousness only; and my own teacher of philosophy, Professor Lindworsky of Prague University, wrote that "animals experience pain like men in narcosis."

Albert Schweitzer may certainly be regarded as the star champion of the lower kingdoms in European Philosophy. In a certain respect he even outdoes the majority of theosophists when stating that "to the Ethical Man life as such is sacred. He tears no leaf from a tree, he picks no flower . . ." "Let the farmer who has mown a thousand flowers in his meadow in order to feed his cows take care lest he should behold a single flower by the roadside in stupid amusement."

The latter sentence, of course, shows us the rub: Schweitzer agrees that the necessity of destroying life is imposed on him:

"I become the persecutor of the little mouse dwelling in my house, the murderer of the insect that is going to nest therein, the mass murderer of the bacteria that might threaten my life. My food I win by destroying plants and animals."

Indeed, with certain reservations Schweitzer even justifies vivisection: "In every single case they (viz. the vivisectors) must have considered if there is a real necessity to impose on an animal this sacrifice for humanity. And we must anxiously strive to alleviate their suffering as much as possible. How much outrage is done in Scientific Institutes by failing to narcotize in order to save time and trouble! How much is sinned by torturing animals just in order to demonstrate to students phenomena that are only too well known!"

Schweitzer's view on the subject might disappoint theosophists, but perhaps we should realize that what he asks for is the maximum success that even the most ardent anti-vivisectionist can possibly expect at the present time.

On the other hand the man's intellectual honesty is exemplary:

"The Ethics of Reverence for Life does not solve conflicts for man, but forces him to decide in every single case to what extent he can remain ethical, and how far he must submit himself to the necessity of destroying and damaging life, thereby making himself guilty." (The spacing is mine).

Thus, when he feeds an incapacitated sea-eagle with fish, he frankly admits that he is making himself guilty by sacrificing these lives in order to sustain another life.

In this regard theosophists might possibly take a leaf out of his book. C.J. innocently tells us how he bought "cat's meat" for his famous "Ji." But how is it that he could do so? Was it not because some obliging butcher had killed an ox or another animal? Experts tell us that as small a dog as the dachshund eats the equivalent of one calf per year, or, say, twelve calves during his life-time. I take it that to be quite ethical we should have to procure for these pets the meat of animals that died a natural death. A hard job, I guess.

Theoretically, human beings are supposed to be able to live as "vegans," i.e. strictly on a diet of vegetables. The practice seems difficult. A doctor who has some experience of vegetarians only recently explained to me that he found them perfectly all right, if they consumed milk produce and eggs; if not, their organism was invariably impaired; and a leading authority on practical occultism told me that he needed two eggs per day to properly uphold his strength. Let us hope that in the near future the problem can be solved in a truly satisfactory manner. In the meantime we might conceivably fall back on the Indian method of cattle-breeding, and thereby revolutionize our system of agriculture, turning back from the tractor to the ox, and giving the bread of charity to millions of animals. The economic upheaval would be gigantic, dwarfing St. Paul's undermining the existence of the Ephesian silversmiths into absolute insignificance.

Indeed, we had better realize that our meek vegetarian ideals are economic dynamite in many respects, and should use great wisdom and tact in pleading our cause.

Egg-producing today means mass murder. A two-year-old hen is economically useless, nor have superfluous cocks any other prospect but the cooking-pot. It is a fact, however, that one may discern from the form of an egg whether it is a future hen or cock. My mother, an experienced breeder of chickens, could do so unerringly. Thus Theosophists might breed their own chickens, and produce quite ethical eggs at some cost.

To mention some other little problems: Abandoning blood sports would probably mean re-introducing the natural enemies of game, a difficult task in our landscape.

There are untold kinds of vermin. I understand that our Buddhist brethren in Farther India euphemistically speak of "defensive measures to protect the crops," which apparently prevents them from feeling guilty like hell—or Schweitzer.

Shall we cease from protecting humanity from such pests as are the mosquitoes spreading Malaria and the Yellow Jack, or the Tsetse Fly? Let us hope that no theosophist will ever see his child bitten by a poisonous snake or a rabid dog, and thus have the choice of letting his offspring die an excruciating death or applying the only effective remedies—ethically rather objectionable, especially in the case of babies. Of course the authorities might take the decision out of his hands, as they did in the case of a parent refusing his child a blood transfusion on religious grounds. Snake serum, by the way, might be produced in a comparatively harmless way, for moderately applied snake poison has with horses the same effect as an arsenic cure has with men. However, the actual practice is different, as the reports of the Butantan Institute will show. It especially involves the killing of animals to test the serum.

There is also the terrible Bilharzia Worm, an animal no doubt, the scourge of African and Asiatic waters, which sneaks into men's bodies and brings them a miserable death, unless killed off by a trying cure. What about it?

May I tentatively point to the chart published by that great occultist, C. W. Leadbeater, in his *Hidden Side of Things*, a book highly praised by such people as Mr. Cyril Scott, the prominent composer? There he represents the life of trees as passing on at the end of the cycle, not to the lower forms of the animal kingdom, but directly to the lower mammals. Thus we might consider an insect as decidedly behind a mighty tree in evolution—and we have no qualms in felling the latter, if need induces us to do so.

Indeed, Professor Ernest Wood told us in a pamphlet written when he stood for election as the President of our Society,

(Continued in column 2)

THE MIRACLE OF TEILHARD DE CHARDIN

Introduction to his philosophy and to his cosmic vision (II)

(Continued from the March issue)

And then an unexpected decision turns his mind towards the Far East. The head of the Museum, Marcellin Boule, confided to Teilhard the study of the fossiliferous material sent from China by the geologist Father Lincet in order to study *in situ* the fossiliferous strata. On Teilhard's arrival in China, the two priests decided to undertake the expedition which would lead them to Inner Mongolia, and then to the Gobi desert.

It was in this forgotten land of the Chinese continent that the two explorers discovered the unquestionable existence of paleolithic man, which had a definite incidence on the discovery of the *sinanthropus*, and this discovery was the first and essential step in establishing the history of humanity.

In the course of this journey—in the calm of the vast solitudes of the Gobi desert, Father Teilhard de Chardin finished on Easter Day a poem which was both mystical and philosophical, and which was called *Mass for the World*.

When he returned to France, in the autumn of 1924, an ordeal awaited him. A note in which he revealed his new vision of the universe had been misinterpreted, and ecclesiastical authority, already alarmed by the boldness of the Father's philosophy, thought it prudent to withdraw him from all teaching activity. Embittered, but submissive, the Father returned to Peking, a centre of intellectual life and international environment, if ever there was one, in which the Father rapidly made his way for, apart from original ideas and his personal charm, the Father possessed a quality somewhat rare in a man of his attainments: he knew how to listen and to be interested by what other people were saying.

In 1928 the Father took part in two important expeditions—one in Mongolia, the other in the West of China, after which he returned to Paris to prepare the famous "Yellow Cruise."

In 1939, a few weeks before the declaration of war, the Father returned to Peking, where for a long time he had decided to live permanently. Already at this period he suffered from periods of anguish, which gradually became worse, but he hid his suffering and continued his work, if not with joy, at least in the hope that his vocation would bear fruit.

Six years passed in this manner, in an insipid atmosphere. In May, 1946, he returned to France, and in Paris he found again his well-loved library, to which very soon his friends flocked. Then came a violent heart-attack, at the moment of his projected departure for an expedition of exploration in South Africa.

In 1951, after his election to *l'Académie des Sciences*, he was installed in New York as a Member of the Wenner Gren Foundation, dedicated to anthropological studies, of which he became one of the most eminent members.

Thwarted by new disciplinary obstacles, shaken by the anguish which he had difficulty in alleviating, and by ever more frequent heart attacks, in New York he found, nevertheless, a degree of moral alleviation.

In April, 1955, on Easter Day, Father Teilhard de Chardin suddenly succumbed, struck down by cerebral congestion. He passed as he had always wished, in perfect euphoria, in the most cosmopolitan city in the world, he the man of the great desert solitudes.

He left in the spring, on Easter Day, when the sun shed floods of light on all and sundry. The Father had returned to his God, after having aspired throughout his life to spiritual illumination.

The aspirations of Father Teilhard were precise: as priest it was his duty to serve Christ, his God; as priest he had decided to participate in the world, not to cut himself off from it. Priest and scholar, which is not so rare in history, but so near to the earth, so deeply penetrated by the importance of matter, he seemed as surprising as a paradox.

The work of this Father allows us to take part, dazzled, in the projection of a marvellous film, whose earlier portions occurred some three hundred million years ago, a film which discloses, while based upon the most rigorous data of modern science, the first appearance of life, the building-up of matter, and the

appearance of Man and of Consciousness. In the course of thousands of years, one watches Nature following a law of infinite complexity and producing beings whose material energies diminish in ratio to the increase of Spiritual Energy.

Then, suddenly, the first cape to weather: the threshold of Life. But Life is not Consciousness, Teilhard shows us the evolution of Spiritual Energy, and then there comes the progressive development of the nervous system, which is the phenomenon of 'cerebration.'

If human psychism is equally developed among animals, cerebration seems to be arrested among the latter and is confined to the hominoids. It has reached the point of hominisation at which consciousness has appeared—for only Man is aware that he is aware!

Here we are, in the presence of Man, but is this the end of evolution? Surely not, the appearance of Man is only the most extraordinary upsurge, for Man today is promoted to the rank of the collaborator of evolution, which must continue irreversibly on the plane of Consciousness, and the history of Thought is beginning.

This development and the Spiritual Evolution of Man converge, they tend towards a summit, a summit which Father Teilhard calls the Omega point. This terminal point marks the culmination of the entire cosmic process. Here, faith in an Immanent God rejoins the suggestions of the positive sciences. The thought of the Father reaches the true and final destiny of the Universe and of Man.

Such is the grandiose fresco of the cosmic vision of Pierre Teilhard de Chardin; such is the marvellous adventure to participate in which the Father invites us all!

What were the spiritual forces which supported the life of Father Teilhard? By means of science, he knew that the universe has a history, that it to say, that it has a past and that therefore it should reach an issue in the future. The universe, both spiritual and material, has a structure, and this structure is due to a phenomenon of growth.

But whether does this growth lead us? Towards what end is man tending? Teilhard tells us that the geological stem of humanity has constantly reached up towards an ever greater degree of consciousness. In order to overcome the obstacles, and so more closely to unite all beings, an energy of irresistible force pushes humanity 'forwards'—or, rather, pulls it up from above. This Energy is called 'LOVE.'

Let us not forget that the Father was essentially Christian; he knew that the completion of the world can only come to pass via an intellectual and mystical death, a night, a renunciation of all idea of 'being.' But when he attempts to penetrate the 'structure' of renunciation, to understand the mechanism of it, he turns away, perhaps, from ascetic practices hitherto accepted. Indeed he lived as a true Christian, but while remaining the artisan of the Creative Power; to him renunciation, understood as separation from the world, did not appear to be suitable for Humanity.

For Father Teilhard the unity of LIFE was a fact: if he loved his GOD it was via the World, and if he loved the World it was as a function of CHRIST—creator and animator of all things.

The outer and inner life of Father Teilhard stands as witness. His philosophy may appear to some people more or less clever, but it will always remain a fact that the ordinary man of the twentieth century—because he takes part normally in the ideas and preoccupations of his time—can only find the equilibrium of his inner life in a unitary conception of the WORLD and of CHRIST, that therein only can he find peace and an unlimited expansion.

Is that not a faithful expression of the thought of St. Paul — of the Cosmic Christ? The Spirit which animates all the work of Teilhard is certainly the love of Christ forever living, towards whom all creation aspires. It is towards adoration by the whole of Creation that the sciences discover a little more every day!

Today it is necessary more than ever before, as St. Paul required us, "TO

EXAMINE EVERYTHING AND TO RETAIN ONLY WHATEVER IS GOOD."

Here is an appreciation by Father Arupe, General of the Society of Jesus: "Father Teilhard," he says, "is one of the great masters of contemporary thought. He crowns his scientific construction with a spiritual doctrine in which the Person of Christ is found not only at the centre of Life and of the life of every Christian, but at the centre of the evolution of the Universe, as St. Paul wished it, who speaking of Christ said that in Him all things find their substance!"

One day there occurred a most moving conversation between Teilhard and de Monfred, the French writer and explorer:

"One evening we had a discussion which I shall never forget," de Monfred tells us, "one night rather, when we were completely becalmed, one of those dead calms which one has in the tropics, when the sky is reflected in the sea, one would think that one is hanging in space, and in truth one seems to be suspended in infinity.

"Teilhard, lying on deck, let his thoughts have their way, and he started thinking aloud. 'There is the prayer on the Acropolis, is there not, but there is also a prayer in face of Infinity,'—such was the prayer of Teilhard. I listened to him. And when he had finished he said to me: 'Listen, Monfred, I have been speaking face to face with the Infinite, I have been speaking before God, but never tell anyone what you have heard, never speak of it, because men, do you understand, are not yet ripe to hear those things, to share, to participate in my ideas.'

"I have arrived at the top of a Mountain, which I have climbed painfully, and now I see horizons which reveal to me things which others cannot conceive, so far are they still on the slopes, and if now I were to reveal to them what I have seen I would destroy in them the Faith which sustains them, and that, the greatest of crimes, that I shall never commit."

"One must allow Humanity to evolve, to develop itself, leave it to reach the summit of the Mountain so that, having seen it, having before their eyes the spectacle which I have seen, they may participate in my ideas, which today are sometimes a torture to me for I would like to be able to remain in harmony with what was the Faith of my childhood. Besides, I am coming back to it—but by a roundabout path."

The Miracle of Teilhard is that of making the Faith flower again in the hearts in which it was beginning to fade.

THEISM AND ATHEISM

(Continued from page 1)

Pessimism

The Indian, and especially the Buddhist philosophic systems, give prominence to the fact that the universe is the domain of illusion, of desire—the parent of sorrow—and of impermanence, since everything that is of matter: is destined to be born, to live, to die and to be reborn.

All living things have an innate need for expansion, for the metaphysical, for knowledge. That is what Schopenhauer calls the universal will, but a will devoid of reason and intelligence, a condition preceding mind. If we admit that no intelligence exists at the beginning, then it is not surprising to find disorder and contradiction in the world.

According to Schopenhauer, happiness itself is negative. After inviting his listeners to visit the battlefields, the prisons and hospitals, and so on, Schopenhauer arrives at the conclusion that it is impossible to have a universe worse than this one and that, if it were any worse than it is, it could not exist at all! And further, that it is a blasphemy, a senseless mockery, to be an optimist in the face of the inexpressible sufferings of humanity. Consequently our philosopher extols the return, through art, to the world of ideas and external forms, to that liberation which reaches its highest in music, music that lifts us up into the very mysteries of the absolute. Beyond that, he sees virtue, pity, sanctity as a kind of renunciation of desire and will leading to Nirvana.

(To be continued)

THE SCHOOL OF THE WISDOM

The 21st session of the School will open in October, and will include a regular course in *The Secret Doctrine* and a broad study of the principles of Theosophy and their application. Miss Ianthe H. Hoskins will again be the Director of Studies.

Applications for admission should be addressed to: The Recording Secretary, The Theosophical Society, Adyar, Madras 20, accompanied by a letter of recommendation from the General Secretary of the Section. No fee is charged, but full board and lodging at Leadbeater Chambers costs about Rupees 320 (£18 or U.S.\$41) per month.

THE FINNISH CONVENTION

The Annual Convention of the Finnish Theosophical Society was opened by the General Secretary, Mr. Atee Pohjanmaa. The subject was 'The Duty of Theosophists in the Changing World.' The Conference lasted for three days beginning on Good Friday, April 4th, and lectures, discussions and an artistic programme were organized for each day. The annual business meeting was held on Saturday. The General Secretary had been elected for three years at last year's meeting and this meeting had to elect half the members of the board. Mr. Eino Wuorinen (vice chairman), Mrs. Kyllikki Wuorinen (recording secretary), and Miss Mirjam Aho (treasurer) are now members of the board. Mr. Aimo Palomäki was the lecturer at the public meeting on Easter Sunday.

The Summer School of the Finnish Theosophical Society will be at Krevilä, Matku, as every year, at Midsummer, this year from June 22nd to 29th.

THE FRENCH CONVENTION

This was held on April 12th and 13th in Paris and was attended by several members of other Sections: Mrs. Claire Wyss, who was the guest of honour, Mrs. F. Scheffmacher, Mr. and Mrs. Tripet, Mrs. Eedle, etc. The fine national headquarters had been transformed into a Congress Hall with restaurant, which made it unnecessary to go out for meals and enabled friends to get together (270 meals were served).

The Convention lectures were given by Mrs. C. Wyss and Mr. M. G. Tripet, and will be published in *Le Lotus Bleu*. In addition to the lectures, the annual business meeting and two working sessions on the presentation of Theosophy, there were two sessions which provided relaxation in the shape of a welcome artistic contribution "The Sage," a play performed almost entirely by members, followed by a beautiful film on Nepal, and a magnificent introduction to the sacred dances of India by Savitri Nair, a pupil of Rukmini Devi.

BOOK REVIEW

THE KEY TO THEOSOPHY by H. P. Blavatsky. T.P.H. London. 25s.

This is a well-produced reprint of a theosophical 'classic,' which needs no further comment. Older members will find it worth adding to their bookshelves in replacement of older editions, and newer members will find it stimulating in their studies of the profundities explained by our founder.

NEW "QUEST" BOOKS

The Pearl of the Orient (The Message of the Bhagavad-Gita for the Western World). Geoffrey A. Barboorka. T.P.H. London. 16s.

In this book Geoffrey Barboorka, a student for many years of eastern lore, expresses in the western idiom the deep philosophy of one of the most revered and well known of the eastern Scriptures.

The Secular Abyss (An Interpretation of History and the Human Situation). Gerald S. Graham and John Alexander. T.P.H. London. 20s.

Why is it that despite social and technical progress there is so much tension, crime, disease and stress in modern life? The authors of this challenging work believe that we must look for the cause, not in the outer circumstances of life, but in certain inner changes that are taking place in men's minds as part of the continuing evolution of mankind.