

THEOSOPHY IN ACTION



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

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Our Membership of the Theosophical Society

Condensed from a Lecture to the German Summer School by Radha Burnier,
General Secretary in India

We are in the Society in order to help ourselves by helping the world, and to help the world by helping ourselves. It is only when we give that we receive, and so it is that we should consider what we should give at this time in the history of humanity.

We find that there are many people, particularly in the younger generation, who do not quite know what they are living and working for. The extraordinary affluence and comfort that exists in many parts of the earth have not brought satisfaction to men. There is emptiness of heart, which leads to promiscuousness, seeking to fulfil oneself through relations with others, to violence, to widespread alcoholism, to the taking of sleeping pills, and so on.

The present day is also a time of extraordinary achievement, of fantastic discoveries in every field, beneath the ocean, within the atom, in the starry skies, in the field of biology. When we look at this world where man has reached the end of the road, not in the field of discovery, but in the field of his own conduct, what are we to do? The problem of whether man is to exist or to destroy himself, whether he is to live in confusion without knowing what life means or whether he should find a meaningful existence, whether he should be empty and ever seeking outside or whether he should find fulfilment and happiness within: all these questions have to be answered.

These problems will not be solved by themselves. Each member has to think clearly and deeply about how to help the world. We are much more responsible than we imagine for our environment and for the world as a whole, because when we enter the Theosophical Society we undertake this responsibility. We cannot be so preoccupied with our immediate surroundings and ourselves that we do not give thought to the deeper issues and problems. We cannot ignore the choice that man has to make now. He has to make the right choice because otherwise there might be total destruction. The crisis that has arisen is the result of scientific and technological progress.

It is very important to understand the type of mind that has brought about this progress. The scientific mind is one which observes and notes facts objectively without prejudices, not according to preconceived ideas. No discovery is possible if the mind is coloured by previous ideas. If after observing facts, certain conclusions are arrived at, they cannot be fixed and final, because science is always advancing. Various conclusions, theories, hypotheses have to be replaced by new ones. Judgements have to be tentative or suspended at times. Authority is not absolute in this field.

To discover, to observe correctly, to come to right conclusions a certain attitude of mind is necessary. The scientist has always to be inquiring and learning. The more he discovers the more he realizes what vast fields have yet to be discovered. But often such a mind is unscientific with regard to other things. A scientist when faced with the question of the existence of an immortal spirit is not necessarily scientific in his attitude. If he is asked about his own nature he does not have the same spirit of inquiry. He does not want to learn. He is satisfied with a totally different attitude.

However, the kind of mind and attitude that has developed in this modern age has surely a purpose. It is obvious that when such a mind is turned to other fields it will also make extraordinary discoveries, because the same principles hold good in the field of discovery anywhere.

The mind which turns to look upon its own nature with preconceived ideas cannot see. If you say I am foolish I feel very hurt because I have an idea of myself which that remark shatters. If you say this wall is blue, which is not the truth, I am not disturbed, but why am I disturbed because you say I am foolish? There is a picture of ourselves within each one of us, and we have such pictures of other people also. Our minds are full of judgements and fixed conclusions, so we never discover the truth about life.

We can see what an extraordinary difference there would be if a really scientific mind were applied to this field. Then discovery could lead to a scientific religion because it would be the discovery of the sources of the Divine within ourselves and every human being, which may be the religion of the future, the religion of direct perception and of intuition. I feel that as members of the Theosophical Society we must show the way to this new religion, which at the same time will be a new science—an ancient science, of course.

We exist not merely to enrol ourselves as members, to pay subscriptions and attend a few meetings. All the meetings, all the studies must be for the purpose of thinking freely, realizing deeply and acting accordingly. We are here as trustees to carry on a particular work, the trustees left by our founders, both inner and outer, and the great leaders who have followed. The future may to some extent depend on us. When we complete a hundred years a new influence may not come automatically. We must make ourselves the proper instruments and channels for that influence. Our minds and hearts must be worthy to receive.

There are complaints in some Sections that new members are not coming in, but the question is not whether people come, but what sort of people come. That depends very much on us and on what we do. A few right-minded people can change the world. We might attract a large number of confused people and they would create chaos. The members we need are to be judged by their quality as persons. They should be persons in whom there is a vitality which comes with the desire to find the truth.

There is a tremendous vitality in the open, inquiring, scientific type of mind, which is ready to learn and is not loaded with second-hand truths. Vitality, deep feeling, a pure life, have a magnetic effect. Intellect does not have that effect, because these touch deeper levels than the intellectual theories can. We may distribute pamphlets, make speeches, get publicity, all these have a certain place in our work but they will be sterile unless we have the force of truth within us. We should not be floating theosophists who float in and float out of the Theosophical Society, or do not even have the energy to float out. Such members only give fragmentary attention even when they participate in programmes, as they

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The Hierarchies of the Creative Intelligences

Condensed from a Talk by
Geoffrey Hodson

The active creative intelligences and form-builders of all objective creation are manifestations of the One, the Three and the Seven and all products thereof. From dawn to eve of Creative Day they are ceaselessly in action as directors, rectors, designers and artists. They are also producers and builders, ever subservient to the One Will, and ever expressive of the One Divine Thought. They are variously named the hosts of the Logos, the angels of the Presence, the mighty spirits before the Throne. They are the physically invisible but omnipresent manifesters of the One propellent Power. From cherubim to nature spirits, all these intelligences make manifest the One Divine archetypal Thought.

This is in no sense contrary to Christian belief. Even in the first verse of *Genesis* they are referred to as the creators of the Universe, the *Elohim*, wrongly translated into English as God. The singular form of the Hebrew word is *elohim*, a god. *Elohim* therefore literally means: Gods, or personifications of divine attributes, also the forces at work in the formation, preservation and regeneration of all nature. Thus their activities are to be regarded as the manifestations of the Eternal One.

Modern science has pulled rapidly quite close to this idea of a universe pervaded by Divine Thought. Sir James Jeans, the British astronomer, states that for him the universe looks less like a great machine than a great thought.

In the mid-fifties biologists began to recognize that our human genes are coded. Drs. Crick and Watson say that as we look round at nature, we see the result of endless coding. Every tree, insect and bird is the produce of a kind of computer card. An acorn is a programme of an oak tree, and it is now being asked Who or What programmes the computer. Dr. Foster, at the International Conference of Cybernetics two years ago stated: 'We are living in an information universe, an intelligent universe'. He suggests that the overall picture of a coded nature points to some Superior Intelligence doing the coding. Other scientists have said: 'We live in a universe that thinks'. Still further progress has quite recently been made in this field.

Professor Frank A. Brown has stated in his book *Cosmic Clocks* that three years of continuous observation of potatoes show that metabolic activity follows a daily pattern, consisting of three consumption peaks. One is near sunrise, the second at noon, and the third near sunset. Yet, here is the mystery: variations in light, temperature and humidity cannot account for these things, since all three of them were held constant in the laboratory. Nevertheless, the potatoes obeyed the peaks without seeing the sky.

It appears, they say, that potatoes, algae, carrots, earthworms and salamanders all know where the moon is, whether it has just appeared above the horizon, whether it is at the zenith, or whether it is descending, and they know this even in the darkness of their worlds. Thus, modern science moves ever more closely to the oldest of all sciences, the teachings of the immemorial Wisdom. From this we learn that the Deity is regarded as a conceiving Mind, a divine Intelligence, which includes an irresistibly powerful dynamic archetypal concept of a Universe to be. So we learn of God as the

conceiving Power. Then emanation begins, and is carried on, and all resultant forms from dawn to eve of Creative Day appear in accordance with a Divine Idea, idea in the Platonic sense, the dynamic archetype.

The archangel heads of the creative hierarchies are one with the Divine Mind. They embody in perfection the Divine Idea which in consequence finds expression throughout the whole order of the angelic intelligences, particularly those intelligences which are associated with subjective and objective nature. So the occult scientist had long ago agreed with the modern scientist, but he takes one step further.

The occult scientist with the inner eye finds that the life-giving and form-producing processes of nature are directed, are aided by hierarchies of creative intelligences, the building orders of the angelic hosts. As embodiments of universal intelligence they go in varying degrees according to evolutionary stature, they know the designs, or archetypes or, in modern terms, computer programmes in the Universal Mind. Then they ally themselves, join themselves with the Word Force, through the quality of sound.

This Word Force or Sound of the Voice of God is uttered continuously, and the angelic hosts enhance or amplify its formative capacity. These beings live in the superphysical worlds and so they are normally invisible to us, but by self-training and by the evolution of the human race they can become visible. They are then found to act perpetually as form-building, form-moulding agencies. In modern terms they may be thought of as programming and coding agencies, and certain orders of the angelic hosts function according to the Divine Idea expressed as sound. This is the Logos Doctrine with which St. John begins his Gospel.

It should be understood, however, that the terms spiritual and superphysical do not imply spatial separation from the physical universe. Matter at every degree of density exists co-spatially, the finer interpenetrating the denser. The whole laboratory of nature and its mathematicians, engineers and chemists are here within physical substance. They are here and now and all about us and in our midst in their function as form-builders. Somewhat as in radio Hertzian waves are transmitted through the air and an electrical current along a wire, occult science teaches that all matter is charged from within by in-dwelling immanent thought-directed creative Life Force. Physically at the etheric level certain hierarchies of creative intelligences are represented by the minor builders of forms: the nature spirits, the sephiroth in miniature. These of course operate only instinctively, not intelligently.

All these beings live in the etheric and superphysical worlds. They act perpetually as form-building, form-changing and form-preserving agencies according to the archetype in the Divine Mind. Creative energy is thus perpetually outpoured throughout periods of manifestation. On its way from its source, this energy passes through the bodies and auras of the hierarchies of archangels and angels. In the process of passing through the auras of

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THE THEOSOPHICAL SOCIETY
IN EUROPE

FEDERATION OF NATIONAL SOCIETIES
Theosophy in Action

ADVICE AND ACTION

IT IS A COMMON EXPERIENCE OF THEOSOPHICAL workers, especially of General Secretaries—and no doubt also of the International President—to be offered advice on what the Theosophical Society should be doing. Any person in a position of responsibility must be glad to receive suggestions to help the work he or she has been elected to do. Such proposals, however, are valuable only if they are practicable, relevant to the Objects of the Society and related to its resources in money and man and woman power. Members in all earnestness come up with schemes that they genuinely think would forward the work or the efficiency of the Movement. Some of these, alas, reflect more credit on the ideals of their authors than on their common sense and knowledge of practical matters. Others are excellent in theory and could be useful in some organization such as ours that counted its members in hundreds of thousands but are out of proportion and impracticable in one of just a few tens of thousands throughout the world. Yet others urge methods that would be appropriate in a business or social organization, but are unsuitable in a body that has spiritual or philosophical aims.

There remains the kind of proposal that gladdens the heart of officers of the Society. Here is a sound, practical, possible and acceptable plan. Let us consider how to implement it. First, finance. That, it is decided, can be made available for so worth-while an undertaking. The only problem left is who is to do the work necessary to carry out the scheme.

This is the point at which the project usually founders. The member or members who devised it and enthusiastically offered it find themselves unable to help. They live too far in the country, they have ties that bind them, they are too busy in this or that direction, and so on. One is reminded of the biblical young man whose excuse was 'I have married a wife and therefore I cannot come'. There have even been cases where young people wanted to pursue a certain theosophical activity. It was agreed, and they were asked which of them would run it and be responsible. Not one. Couldn't some older member do it for them?

Those members who are already giving as much time and energy as they can to the Society are the very ones who always manage somehow to do a little more when it is needed. But a new venture requires more than that little extra, and if adequate support to run it is not forthcoming, then it becomes abortive. A strange feature of a Society that puts brotherhood first is the comparatively few members who are prepared to do anything about it. Most lodges, federations and other groups depend for their existence and success on very few workers—possibly two or three, perhaps even only one. When these move away or die the group collapses. Lodges have had to dissolve not for lack of members but because none of them (and not all were too old) would take office.

It would appear that one of the greatest needs in theosophical work now is not more members, welcome as they would be, but a bigger sense of duty and dedication among those we have. How can anyone come in contact with that Divine Wisdom that is Theosophy without seeing its immense importance and relevance to every man's personal problems and fulfillment as well as to international difficulties and the welfare of all mankind? Perhaps this matter of the quality of membership might claim the attention of General Secretaries and others in leading positions.

From the Chairman

Dear Fellow Members,

This is the Christmas, New Year or Midwinter number of Theosophy in Action. So I send to you all, members of the European Federation, my hearty good wishes and greetings for the season.

However we regard it, whether as the anniversary of the birth of Jesus, the beginning of a new calendar year, or as the season of the winter solstice, this time of year is a period of new beginnings, both physically and psychically. But, although we recognize that there is in the dark days of winter the pulsation of new life and the promise of spring, we do not always remember man's involvement in these natural forces, nor how closely his human nature is entwined with the seasonal ebb and flow of life, nor in how subtle a way his emotional and mental capacities are affected by that ebb and flow. For man himself is part of the universal life of which all that grows on earth is an outward manifestation. And if we take from the world of nature we must also contribute something to the whole from our own human standpoint, not only in our actions but also from our thinking and feeling inner selves.

As in the old fire festivals the outworn was symbolically destroyed, that the ground might be cleared for new growth, so, at this season of the year, new ideas begin to take shape in our minds as the energy to carry them out builds up in us. We leave the outworn past behind us and look to the new future.

May our Theosophical work in the year ahead be enlightened and energized by that Life which is now stirring below the surface of the natural world, so that, together and individually, we play our full part as human beings in that great unity of Being which is our world.

MADELINE LESLIE-SMITH

THE HIERARCHIES OF THE CREATIVE INTELLIGENCES

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the highest archangels, their subordinates and the angelic hosts and the nature spirits, this mighty Force is stepped down. It is transformed (in the electrical sense) from its primordial potency.

Other orders of angels of course exist. In Christianity we are told of at least nine orders of angels, and each of these is said to have his characteristic appearance and function in the divine economy. It is said that each well-established nation is presided over and assisted at the supra-mental levels by an archangel called the national angel. This being is aware of the total destiny of the nation and its citizens as egos. We may presume that it strengthens and inspires all citizens who are acting and moving in the direction of the fulfilment of the national destiny.

Then in addition to the angel builders of forms there is another order which perhaps might be thought of as quickeners of the life within the form. Impersonal, and charged with immense power from the innermost worlds, the great mountain gods concentrate within themselves and then direct the life from within the mountain mass, as an immensely stimulating and evolutionary quickening energy. At lesser peaks there are other devas similar in appearance to the chief mountain god, and so on right down the hierarchies until one comes to the nature spirits associated with the mineral, plant and animal life in the area.

I believe that the concept of the angels as taught us in religion is basically true, and that there are such beings as angels of healing who receive and distribute the healing power from the great Healing Lord, and preserve and direct it to the chosen recipient, always to the maximum benefit within the karma of the sufferer. Our work as human beings serving in the same field is greatly enhanced in its usefulness by collaboration with the angelic hosts.

It has grown upon me as a conviction as I attempt to study this aspect of Theosophy that a new day is coming for humanity, a day in which the presence of this directive Power and its angelic embodiment will become increasingly recognized. Then there may dawn for us upon earth a new day which might be a day of the brotherhood of angels and of men.

Tomorrow—Tragedy or Triumph?

Summary of a Lecture given to the German Summer School by

JOHN COATS

The fundamental question we ask here may be applied both to the world of which we are an integral part and to the more intimate sphere of our Society and its future. The population explosion of which there has been much talk is, in spite of all that has been done so far, giving rise to grave disquiet to those who are aware of the position whilst those who mostly contribute to it go their own sweet rabbit way, with no willingness to see the facts as they are. Although the book *Limits of Growth* is dismissed by some as too pessimistic and as not taking into account all the necessary data, its deductions are sufficiently disquietening to make the reader agnostic.

However there is no doubt that in the ingenuity of man and his ever developing technology solutions to many of our pressing problems may be found. The doubt we cannot avoid is that men will not tackle all these vast problems soon enough to avoid all the disasters. As theosophists we have to try to see things as they are and not to feel remote from any problem. If it be true that there is but One and we are it, then every problem is mine and yours and there is no gainsaying this fact.

What essentially is this Society here for? H. P. Blavatsky said: If one does not work for others, one has no right to be called a theosophist. And again: The main, the fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform conducive of more happiness to the masses than they have hitherto enjoyed.

We may ask ourselves whether the traditional ways of working in the Theosophical Society are working for today. Have we relied too much on lectures and too little on discussion, groupwork etc? To quote Annie Besant:

If the Society is to live far into the future, we must be prepared now to recognize, quite freely and frankly, that our knowledge is fragmentary, that it is partial, and that it is liable to very great modifications as we learn and understand better.

Do we see ourselves clearly as ambassadors of Theosophy? Do we take it all seriously enough? Theosophy has to be made available to every type of person who is seeking. If we have not yet found the right way to meet the deep, sincere inquiry of many younger people, we have to blame ourselves and not them. To make Theosophy available is our first work, and the continuing trust of nearly one hundred years lies now upon our shoulders. Can we accept our serious responsibility?

How do the Eternal Values, of which we speak, really affect our lives? We may know all the theory about the constitution of man, with the inner ruler immortal expressing itself ever more fully through the set of bodies it wears, but our friends might be justified in asking us: If this is so, why don't you live it? It is probable that life after life we have engaged ourselves endlessly in family, business and other commitments and have had no time for the things that matter more. If we want to change all that, we must change now.

Into what shall one change? The consciousness of *buddhi-manas* is an experience which can never be described. This lies ahead of us as a realization within ourselves when we have prepared the ground of our minds and hearts to make it possible for the higher to make itself known. We are concerned to seek the Light and to become one with it, to reach a state of impersonal inner peace where we shall learn to know so much which the dirty mirrors of our muddled minds cannot now reflect.

Life is like a flowing river, not a canal full of locks in which the flow is halted. Yet we live too much in the locks: we know and fear the unknown future which a plunge into the flowing river must bring. The river represents the eternal nature of the Great Universal Life to which we all belong, dynamic, flowing ever onwards to the Nirvana of the Great Sea. The experience of giving brings radiant happiness: the more spontaneous, the more ecstatic the response. One should not think about it,

but just do it; be it, without getting lost in the becoming; know it, not just repeat it at secondhand.

Life flows to the Centre and back again to the circumference in a balanced way, giving and receiving, knowing and feeling, until all these dualities find rest in the profundity of the Only One.

The Lord Buddha and the Lord Christ in their lofty wisdom and love never neglected to spend time among the simple folk, and there are many references to the publicans and sinners whom they never disdained. Life expresses itself in all forms, and its binding expression is love, a love that springs from the realization that all is One, and that knows the peace which abides only in the Eternal.

If we can redirect our lives into such channels, then there is no power that can resist the wholesome changes we seek to bring. In changing surroundings with new tools, new methods, new books, we must work until all men everywhere give not only lip service, but tributes in the acts of their lives, to the basic Truths emergent from the Society's aims. All tragedies will be turned into triumphs if the humanity of which we are part will set to work NOW to turn from the unreal to the Real, from darkness to Light and from death to Immortality.

OUR MEMBERSHIP OF THE THEOSOPHICAL SOCIETY

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are not vitally interested.

Every individual has a tremendous potency in him. This flowers when the self is cleared of the debris of ignorance and illusion. There is great ignorance in all of us with regard to the true nature of the self, and that is what prevents the practice of brotherhood. Talking of brotherhood does not make us brotherly. We can talk for the next hundred years, but if we do not do the work we shall not be brotherly. Brotherhood is so difficult that we can quarrel in discussing how to be brotherly, how to form the nucleus of brotherhood. The important thing is to destroy the source of unbrotherliness within us, and we must show the way to the rest of the world. The right relationship which is brotherhood is self-knowledge.

What is this self? Is it the bundle of memories we carry in us? The ideas we have about ourselves and others are also memories, and they are deep in our consciousness which includes all the prejudices.

Try to think of yourself as not having any of this. Try to put aside, even for a moment, everything you can remember: your name which is not you, your body which will disappear, your memories and reactions, the time in which you have lived, the places which you can remember. What remains? There is a self which remains which you cannot remember. It is a self which you cannot recognize. If the selves of all are unrecognizable, if none of them have any characteristic or mark on which you can place your finger, then you realize that that self is the same in all. It is the things that we remember, that we recognize, which differentiate us.

It is this research which will bring us to the discovery of what true brotherhood is, and that is also the discovery of the truth of a new realm, of all the good things which we do not normally consider as good. So in addition to all the work that we do in the world at present, we must carry on this work also. We have the work in the outer world, the administrative work, the meetings, everything that we do for the Society, but we must not forget this vital thing, the discovery which is to be made within by a scientific mind, because it will change the face of the earth.

Dr. Besant said:

'That which can never come by argument, by controversy, by intellectual reasoning will come when the heart of love within us has awakened the spiritual nature. For love is deeper than intellect, love is greater than intelligence, and the love nature and the divine nature are so closely blended that it will not be long ere the man who loves his brother loves God.'

Peace be with us

Extracts from a Talk to the German Summer School by Professor Peter Meyer-Dohm (2)

Theosophical Aspects

The views of Erich Fromm, and those of Pitirim A. Sorokin expressed in his *Creative Altruism*, run parallel with the views of some theosophists in Theosophical Research Groups.

However, before dealing with particulars we should sketch the basic theosophical attitude regarding the question of peace.

A letter addressed to A. P. Sinnett by a Master of the Wisdom contains the following admonition:

'Humanity . . . is the great orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare'.

This hint, and numerous others, find their expression in the First Object of the Theosophical Society 'to form a nucleus of the universal brotherhood of humanity'. 'Peace be with us' therefore means peace with other men and with ourselves. By treading the path to truth and thereby to the peace that passes understanding, the individual man helps humanity.

Of course we should fatally misunderstand the teachings of Theosophy were we to assume that the path to self-knowledge, which the individual has to tread by himself, must necessarily lead him away from his fellow-men, and from their social problems. By the connection of individual and collective karma the single human being remains embedded in humanity. By working at himself in a way which does not directly affect his surroundings, he works for humanity. But this thesis may be reversed: By working for humanity the individual also works for himself, not in the superficial sense of profiting from a general improvement in conditions, but because serving another man is a path to inner peace.

H. P. Blavatsky expressed this idea as follows:

In helping on the development of others, the theosophist believes that he is not only helping them to fulfil their karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. (*The Key to Theosophy*).

Applying this to the findings of the Peace Researchers, there are, first of all, the Dissociative Theories of Peace. From the theosophical point of view they reflect attitudes that we encounter in daily life over and over again. In degenerated economic competition as well as in the attitude of the individual man there is deterrence and threat. With these figures largely distrust, insinuations and suspicion, based on the materialistic thought that in a constant struggle for existence, man may obtain advantages for himself, the fittest only surviving in a constant process of selection. To secure and increase what man has gained, deterrence and threat seem to be the appropriate means to restrain the others and their desires, directed at similar objects. This means over-emphasizing the rights of the individual and the principle of competition. But the sense of responsibility for society and the whole of humanity is less than it should be.

In 1970 the USA had at its disposal 10 times the potential of warheads that would be necessary to destroy 'the enemy'. In that year the Soviets had only reached the sevenfold 'overkill potential', which is the name for this surplus destroying power. According to scientific assessments the proportion will be about 40 to 25 in 1975. Since such potentials of weapons make sense only if their owners are ready to use them should an occasion arise, and as their existence is vindicated with all the means of modern mass communication and persuasiveness, there coexists with this abundance of weapons a world-wide way of thinking that aims at confrontation.

Thus it is not only a small number of politicians who are responsible, but in the world of thought the responsibility is ours as well. Having the whole of humanity at heart, the theosophist must speak of a pollution of the world of thought. Only by energetic and sustained efforts to stop

armaments, by reducing the potentials of weapons, and only if the world population changes its views to the necessary extent, can the mental atmosphere be thoroughly cleansed.

Starting from the point of view of the first Object the Theosophical Society the work undertaken by its members might contribute to Associative Peace Politics in a practical way. What that actually means can be summed up by comparing the two views as follows:

While the sociological point of view stresses the influence on man of the society which surrounds him, in the view of theosophists the world is and becomes according to the way in which the Self perceives it. The Hindu view states that 'the forces flowing into the composition of the human mind are not the original nature and environment alone, but the stream of experiences descending from the Self, and the stimuli ascending from the environment, both meeting in the crucible of the mind'.

In his efforts to provoke the evolution or revolution of society man unfortunately often adopts two faulty attitudes, which he cannot be too emphatically warned against. First, he tries to change the condition of society as it seems much simpler to begin by reforming other people or the institutions of society than to change oneself.

Second, the heralds of a 'new consciousness', who like to use Marxist terminology, disregard one thing that, as theosophists see it, should certainly characterise a new consciousness, namely tolerance. Instead we often meet a highly offensive sense of superiority, allegedly resting on a secure scientific basis, but which actually only betrays dogmatic narrowmindedness and indoctrination.

In thus criticizing these two faulty attitudes we do not of course blame those plans for a better world which have ever fascinated men, particularly the younger generation. However, I believe that we can best strive to bring this about by putting into practice here and now a number of principles that are inherent in the concept of the 'brotherhood of man'.

Idea and Reality

Even in an age that puts much trust in science, there is wide-spread doubt if Peace Research is politically relevant. How can a handful of Peace Researchers prevail against vested interests in economics, society and in power structures, that is the powers that be? Do they perhaps only provide a politically acceptable smoke-screen or outlet for criticism? Are people allowed to talk about changes without there being the ghost of a chance of their ever being put into practice?

Knowing that ideas rule man, the theosophist can counter such arguments by making a positive statement. As he sees it, Peace Research disseminates thoughts that are bound to take effect sooner or later. Let us hope that it will not be too late. There is very sound evidence for this, namely in those movements which are highly significant for peace politics, which have arisen quite spontaneously and which are expected to gain ground in the near future.

What is necessary in order that ideas should be able to change reality? First, of course, the very fact of their existence. Second, that those whose behaviour they are intended to change should be able to grasp them, and, third, that they should also be willing to lend them their ears.

That is why the importance of education can hardly be overrated.

What we call theosophical education in a real sense, is not the inculcation of a few ideas which we may label Theosophy, so much as drawing out the capacities that are already in the ego or soul, by fostering the process of its natural growth.

Such an education will form an attitude that may well be described as a mind open for the prerequisites of peace. Education for peace is not meant for youth alone. We are all badly in need of it. It would be splendid if there were a steady increase in the numbers of those who by thought, word and deed, work for one end: that 'peace be with us' should not remain a vain hope.

Morals and Virtues

By GRETA EEDLE

One of the greatest of the innumerable services rendered to the Theosophical Society by our late President, Mr. C. Jinarajadasa, was the publication of two books, *Letters from the Masters of the Wisdom*, series I and II. These are from several Masters to a variety of pupils on a variety of subjects. Most of the original letters are in Adyar, and the books are edited in such a way that private matters have been eliminated, leaving only material which is of general interest and instruction to others.

The instructions are to show aspirants the way to spirituality through service and the practice of the virtues, and since this way remains as strait and narrow in one century as in the next, the hints given are as valid today as when they were written.

If the scales of ignorance are to fall from the eyes of those who are still blind but yet seek the way, then a 'clean life' (the first step listed by H. P. Blavatsky in *The Golden Stairs*) meaning purity of heart, mind and daily habits, is essential to removing them. To those of us who are embroiled in the busy life of the world, the cultivation of purity of motive and thought is far from easy, hemmed in, as we are, by the massive thought forms of materialism, masquerading as liberty, progress, etc.

The Letters are clear and leave one in no doubt. For example:

Chelaship unveils the inner man and draws forth the dormant vices as well as the dormant virtues. Latent vice begets active sins and is often followed by insanity. Be pure, virtuous and lead a holy life and you will be protected. But remember, he who is not as pure as a young child had better leave chelaship alone (9, series I).

What we can never know is what questions prompted some of the replies. We find for instance in a letter from the Master Serapis to Col. Olcott (19, series II) the following:

Know . . . that where a truly spiritual love seeks to consolidate itself doubly by a pure, permanent union of the two, in its earthly sense, it commits no sin, no crime in the eyes of the great Ain-Soph, for it is but the divine repetition of the Male and Female Principles—the microcosmic reflection of the first condition of Creation . . . Man's *atma* may remain pure and as highly spiritual while it is united with its material body; why should not two souls in two bodies remain as pure and uncontaminated notwithstanding the earthly passing union of the latter two . . .

This is surely one of the clearest indications to an aspirant who has doubts about entering the married state. Love, purity and self-sacrifice together can indeed lead one to greater light.

But what of the other side of the picture? Sex to satisfy lust or, worse still, as an exercise of personal power? Here again, the Master K.H. is clear and to the point (78, series II) to a chela on probation:

Adulterers distil a poisonous aura which inflames every bad passion and maddens their lust. The only way to success is *absolute* separation: not a meeting, a sight from a distance, a word or even a letter will I permit. The moment you break either of these orders you will have ceased to be my chela. To retain an old letter, a talisman, a keepsake, especially a lock of hair, is pernicious: it becomes a smouldering spark. You are in danger if you are in the same town, or anywhere within accessible distance. You cannot trust your moral energy, for if you had had moral stamina you would have fled the house at the moment when the first lustful thought tempted your loyalty.

Theosophists are sometimes accused of living in a mental world far removed from daily life. A study of these Letters will do much to refute such an accusation. What could be clearer than these two statements by the Master K.H.?

Selfishness and the want of self-sacrifice are the greatest impediments in the path of adeptship. (10, series I).

Try to fill each day's measure with pure thoughts, wise words, kindly deeds. (24, series I).

In Perspective

Some encouraging events have occurred in recent months. In Europe we seem to be several steps nearer to an enlarged Common Market—not, in the immediate future, ten members, but at any rate nine instead of six. It would appear probable that this will be achieved before our next issue comes out, though one can never assume anything as certain in the modern temperamental world. The statesmen concerned are well aware of the enormous problems involved and of the difficulties that will be encountered in solving them. But the right note has been struck, and if that continues to resound there are no obstacles that cannot be overcome.

A Broader Vision

The statement issued by the Heads of Government in Paris after the meeting in October shows an attitude far different from that which used to prevail in the Community. First, it is recognized that the international situation is fluid and not set in a stable pattern, and that consequently better modes could emerge; that there is a general desire among many peoples for co-operation; and that monetary and trade problems require lasting solutions. Next we find Europe looking outward again to the world and realizing her duty to lessen the gap between the industrial nations and those less developed, and to make her unique contribution once more to progress, peace and co-operation among the nations. And then this: the organization and life of the European Community can find full meaning only as the states comprising it 'succeed in acting together to cope with the growing world responsibilities incumbent on Europe'.

Charter for Europe

These points could well constitute a Charter for Europe. The introverted outlook that had lasted far too long is discarded and in its place is put the extroverted view that is requisite for the welfare of the nations. It would be foolish to be starry-eyed about it all, but here at least is the intention to which successive governments may refer to refresh their aims and hopes, as United States idealists do with Abraham Lincoln's Gettysburg speech. Western civilization was nurtured in Europe. Is it too much to hope that a chastened, revived, confident Europe should again set a standard of culture and conduct for the other nations on earth?

The Wide Wide World

In the wider world there has been renewed and constant diplomatic activity in both East and West: Peking, Moscow, New York, Berlin, London, Paris, Tokyo and other capitals. As was famously said: jaw, jaw, jaw, is better than war, war, war. No one can be sure what the next move may be that will change the pattern and disposition of the international game; nor when and where. But the relations between nations are more flexible than they have been for a very long time. A different picture will presently emerge to astonish men's eyes, without, let us hope, frightening them.

L.H.L.-S.

FRESH LIFE

We can play our part as a Society in the movement of our times, only in so far as we make it possible for fresh life to pour into it. We must make it clear to ourselves what we mean by fresh life. Fresh life does not mean roping in new members. It does not mean discarding old truths. What is really meant is, we must make ourselves fresh channels for those truths which are eternal.

N. SRI RAM.

"Where there is beauty of character, there is love in the home.

Where there is love in the home, there is order in the nation.

When there is order in the nation, there will be peace in the world."

ALTERNATIVE REPLACING LABORATORY ANIMALS

by J. FLEISCHANDERL

At the Inaugural Meeting of the International Association against Painful Experiments on Animals in 1969 at the Royal Festival Hall in London, Professor Dr. Sureyya T. Angun of the University of Ankara, now the director of the Humane Institute, established by the IAAPEOA, in his lecture on the "Application of Cell, Tissue and Organ Cultures as an Alternative to Animal Experiments" gave us a report on his research-work on that line. In Vienna the Bund der Tierversuchs-Gegner has also established a small Institute for Alternatives replacing laboratory animals for medical research. I visited some months ago and had a discussion with Mr. Neumüller, in whose care it is. He is a student of Histology of the University in Vienna on the possibilities of using tissue-cultures for virological, toxicological and pharmacological tests to replace laboratory animals. *Animal's Defender*, the magazine of the National Anti-Vivisection Society in Great Britain has over the past few years published a number of articles dealing with the application of cell and tissue culture techniques in medical research (see also Prof. Lauri Saxen, M.D.Ph.D. "Organ culture in experimental medicine" published by the Finnish Medical Association Duodecim 9, 1967). In the opinion of Prof. Aygun, cell, tissue and organ cultures could replace 80% of tests on laboratory animals and "are a safe, cheap and practical method of medical investigation and have reached a sufficiently advanced stage of development, that the change-over from animal tests to humane alternatives in specialised fields could now be effected without detriment to medical science." He maintains that more precise and accurate information would be forthcoming by these methods as opposed to the "hit and miss" results of animal experimentation. He lists the advantages of tissue culture techniques as, principally (1) the detection of viruses, toxins and disease products in suspected material is easier and safer than using animals; (2) cultivation of viruses in cell and tissue cultures allow their behaviour and properties to be studied more safely and exactly and to be controlled at will; (3) the incubation period for virus infections is 6-8 times as short as in animals; (4) histopathological changes can be easily detected under the microscope; (5) there is no danger of transmitting virus diseases to the surrounding environment as constantly happens in animal experiments; (6) normal laboratory animals are insensitive to many viruses and agents toxic to humans and other animals.

"The response from scientists has been most encouraging and their replies have upheld our contention that, in certain defined fields of research, the use of cell and tissue culture techniques can be adopted now and with advantage," writes Mr. Colin Smith, Hon. Sec. of IAAPEOA. As far as my own experiences go, I have interested our director of the Hygiene Institute, Prof. J. Moese, in alternative methods on Polio vaccine, replacing kidneys of monkeys by human diploid-cell-cultures of aborted foetus-lungs. The director of the Pharmacological Institute, Prof. F. Lembeck is using surviving organs of slaughtered cattle, the heart-coronaries for testing drugs. There is also an immunological pregnancy test by Albert Sharman, M.D., D.Sc., Ph.D., F.R.C.S., Dir. of Research in Reproductive Biology at the Royal Samaritan Hospital for Women in Glasgow (see *Lancet*, Dec. 1963) replacing toad-tests.

When I was in London in 1969 I also contacted the Hon. Secretary of FRAME (Fund for the Replacement of Animals in Medical Experiments), Mrs. Dorothy Hegarty, 312a Worple Road, Wimbledon, London SW20 8QU who sends me their papers. From these I learn that Dr. C. E. Foister, Ph.D., F.R.S.Ed., the Chief Scientific Adviser FRAME, has established a documentary centre and has a great circle of activity. The Institutes of the University also get the papers.

I am sorry that there is so little co-operation between these Antivivisection organisations. There is the World Coalition for Abolition of Vivisection which stands for radical abolition, which is not immediately possible, but it is an aim for the

A PROCLAMATION AND INVOCATION

By GEOFFREY AND SANDRA HODSON

Proclamation

On behalf of all human beings who suffer from cruelty at the hands of their fellow men, and all sentient, subhuman creatures regularly subjected to cruelty at the hands of man, we the undersigned as workers for human and animal welfare, appeal to all our fellow men and women at this time to collaborate for an immediate reduction and ultimate cessation of all inflictions of cruelty.

By neglecting the principle of compassion especially where animals and children are concerned, we human beings generate continuous adversity and develop in ourselves as part of our character, the element of callousness and cruelty.

Like smog on the physical plane, cruelty is becoming increasingly established in the superphysical worlds of thought and feeling and as areas in the aura of people, like those who go to enjoy bull-fights and rodeos, for example, and are willing to gain pleasure and adornment from the fur-trade.

Can there become established on the mental plane of the Planet a sun-like centre of highly concentrated compassionate love-thought which perpetually radiates those qualities, just as the physical sun radiates energy? It is not necessary to think of a sun because world-thought currents on the subject will coalesce in to the central thought-form over which angels could preside for its conservation.

One suitable and effective form of daily meditation would be

O hidden Life, vibrant in every atom
O hidden Light, shining in every creature,

O hidden Love, embracing all in oneness,

May each who feels himself one with Thee

Know that he is therefore one with every other.

We pray that divine Love and Compassion may fill the hearts of all the people on our Earth, and that all mankind may increasingly become illuminated by the interior Light.

Dear Brothers,
Recognising the heavy and continuous demands upon even the hours and minutes of your daily lives, we invite you, should you feel so moved, to join us in this daily Invocation. We will thus, as far as we are able, make full use of the power of thought to help mankind and members of the animal kingdom by means of the enclosed appeal.

Affectionately,

Sandra and Geoffrey Hodson.

Invocation

I (or we) invoke the spiritual benediction and healing grace of the Adepts of this Planet and the Order of the Angelic Hosts upon the whole of mankind: that human hearts may be filled with universal, brotherly love and that world peace may be attained, that all cruelty and tendencies towards cruelty may be banished from the bodily life, hearts and minds of the whole humanity and replaced by compassion towards all human beings and animals.

future. I was at their General Assembly in 1969 in Geneva and tried to bring them to a co-operation with the IAAPEOA, but it was not possible. There is too much struggle between these AV-organisations. The same difficulties exist in Austria, as there is controversy between the Bund der Tierversuchs-Gegner and the Liga gegen Tierquälerei und Missbrauch der Tierversuche. I am a member of both organisations. Each organisation is doing splendid work. The Liga cares for laboratory animals after surgery or tests, which is also very important, because many Medical Institutes do not care for the poor operated animals. But to fight against each other is nonsense. There is also the Europäische Union gegen den Mißbrauch der Tiere in Basel, affiliated to the overall organisation IAAPEOA, with whose Vice-President, Mr. Hermann Forschepepe, I co-operate, in propagating alternative methods. As organiser of the Theosophical Order of Service in Europe I have contact with all these AV-organisations and try to bring them into harmonious co-operation, for the benefit of the millions of poor

BOOK REVIEWS

HAMMER ON THE MOUNTAIN

HOWARD MURPHET

T.P.H., £4-50

This is a volume to be commended to everyone who has any interest in the Theosophical movement. As the sub-title states, it is a life of Henry Steel Olcott, Founder-President of the Theosophical Society. Here is a first-rate biography that fills a place too long vacant in theosophical annals. It is not possible to write about Olcott without treating also of H. P. Blavatsky in particular and also of other prominent members in the early days. So we find the historic meeting of the two chief leaders in America and their subsequent close association in founding and running the T.S. carefully and most readably chronicled. The many difficulties from external hostility and from internal friction and turmoil are put in perspective. The whole story makes it abundantly clear that there is no need to apologise for the Society; its members should, rather, experience a joy, a sense of privilege and a pride in belonging to such a unique body.

L.H.L.S.

RAJA YOGA

By WALLACE SLATER,

T.P.H., £1

It is heartening to know that this excellent 'simplified and practical course', which was only published in 1968, needs to be reprinted. Whilst it is written for enquirers and beginners, there is much in it that can be usefully absorbed by the older student.

G.E.

THE MIRACLE OF BIRTH

By GEOFFREY HODSON

First published 1929, 5th reprint 1972

T.P.H. London £0-50

The booklet is too wellknown to older members to need much comment. It has been a great help to expectant mothers for many years and is of interest to everybody, for it intimately concerns each one of us for our next incarnation.

The author states that his work is limited and incomplete and hopes that other students will undertake further research and investigation. Has there been such further research?

G.E.

LITTLE PAX

EDMUND S. WHITMAN

Quest Book. T.P.H. £2

Nowadays, people are quick to spot, and very suspicious of, "do gooders". This book is patently trying to do good: the bones protrude as it were; its message is explicit rather than implicit; the writer seems to me to be writing-down to children.

It tells the story of Robbie, a boy quick to write letters to people in public positions. The saga begins with Robbie being thumped. The mother of the class bully has read a letter of Robbie's suggesting that "kids should chuck their trash in litter bins instead of throwing it in the gutter". Subsequently she has held up Robbie as an example to her own untidy son. By chapter 3, Robbie is writing to the President of the U.S.A. suggesting that the earth be re-named and this time given a meaningful name: Pax.

The book is written in American and by p. 10 I was beginning to adjust to this. It was with some amusement then that I found:

"Very good Sydney". Mother interposed in a gentle voice. Everybody knew that when she said "Sydney" instead of "Syd" she was remonstrating with her son over his "use of the English language."—He had precipitated this by saying "Huh, fat chance".

Despite the above, I found various passages compelling and convincing; it required no great effort to read to the end. Its message: universal brotherhood and peace is as sorely needed as it ever has been. The book is attractively presented and expensively bound. As my 10 year old read it and enjoyed it, yours might do so too!

ROBIN F. J. KEEFE.

laboratory animals. Please help to support this endeavour.

PRELIMINARY NOTICE OF SUMMER SCHOOLS 1973

Norway, *Scandinavian Regional*, 30th June-8th July. Tranberg, Gjøvik.

Germany, *German Section*, 1st-8th July.

Heimvolkshochschule, Hustedt, Celle.

England, *High Leigh, Hoddesdon*, 3rd-10th August.

Italy, *Pays Latins*, date uncertain.

Austria, *German Regional*, September.

A BULLETIN OF YOUTH

A group of young members of the Society, meeting at the Pays Latins Summer School in Territet this year, decided to continue their association with each other and to try to draw in other young members from other sections. They have produced a new Bulletin in French, very appropriately named "Unité". All who are interested in this project are asked to get in touch with:—

Mme. Danielle Lyner, Rennweg 100, 4052 Basel, Switzerland.

GERMAN REGIONAL SUMMER SCHOOL, PICHL, AUSTRIA, SEPTEMBER 1972

100 members attending the German speaking regional school, in Pichl, were almost too many for the modest premises in which meetings are held! Participants attended from Austria, Germany, Switzerland, Yugoslavia, and also from England and Australia; including the Chairman of the European Council, Mrs. M. Leslie-Smith. 11 members were present from different towns in Yugoslavia.

As usual, no particular programme was planned in advance, but the general keynote of the discussion groups, of which there were five, was RESPONSIBILITY. Lecturers chose their own subjects, but it was interesting to observe that each one of the lectures dealt, consciously or unconsciously, with the above theme.

There were a number of young people present, who to all appearances felt very much at home among representatives of the older generation. A lady from Graz was in charge of the music. It was amazing what harmonious tones she drew from the piano, which is always out of tune, and we are very grateful to her.

The programme left us time for the very important aspect of personal contacts. Particularly on the excursion excellent contacts were made and many friendships formed, often between different generations. On the final evening, after the more serious closing of the school, the sociable part followed and songs were sung which one hardly dares to sing in these days of radio and television!

I think I can speak for all those who attended when I say that the school was a fine success, thanks to the help of everyone present.

CLAIRE WYSS

NEWS FROM ADYAR

Lt. Col. R. Gopalaratnam, chairman of the H.P.B. Free Hostel for Students Committee, reports: "I am very happy to give the information that the strength of the Hostel has been increased from six to eleven. This has been made possible by the generous donations of members and well-wishers. It is our wish to increase the number as more donations are forthcoming. The boys in the age groups 8 to 12 are greatly benefited by being inmates of this Hostel. Mrs. Sambhavi Krishnamurti, a Theosophist and retired teacher, has taken over as warden of the Hostel. Her motherly touch will be beneficial to the young wards. However, a great deal still needs to be done, but I am hopeful that with increased financial help the Hostel will grow into a very useful institution".

ERRATUM

The new agent in the USA is Miss Mildred Olson (not Mrs. M. Olsen).

THEOSOPHY IN ACTION



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

CHAIRMAN AND EDITOR—Mrs. Madeleine Leslie-Smith, 2 Tekels Park, Camberley, Surrey, England.

ASSISTANT EDITOR—Mrs. Greta Eedle, 35 Stile Hall Gardens, London, W4 3BS, England.

BUSINESS MANAGEMENT—

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

Our Membership of the Theosophical Society

Condensed from a Lecture to the German Summer School by Radha Burnier,
General Secretary in India

We are in the Society in order to help ourselves by helping the world, and to help the world by helping ourselves. It is only when we give that we receive, and so it is that we should consider what we should give at this time in the history of humanity.

We find that there are many people, particularly in the younger generation, who do not quite know what they are living and working for. The extraordinary affluence and comfort that exists in many parts of the earth have not brought satisfaction to men. There is emptiness of heart, which leads to promiscuousness, seeking to fulfil oneself through relations with others, to violence, to widespread alcoholism, to the taking of sleeping pills, and so on.

The present day is also a time of extraordinary achievement, of fantastic discoveries in every field, beneath the ocean, within the atom, in the starry skies, in the field of biology. When we look at this world where man has reached the end of the road, not in the field of discovery, but in the field of his own conduct, what are we to do? The problem of whether man is to exist or to destroy himself, whether he is to live in confusion without knowing what life means or whether he should find a meaningful existence, whether he should be empty and ever seeking outside or whether he should find fulfilment and happiness within: all these questions have to be answered.

These problems will not be solved by themselves. Each member has to think clearly and deeply about how to help the world. We are much more responsible than we imagine for our environment and for the world as a whole, because when we enter the Theosophical Society we undertake this responsibility. We cannot be so preoccupied with our immediate surroundings and ourselves that we do not give thought to the deeper issues and problems. We cannot ignore the choice that man has to make now. He has to make the right choice because otherwise there might be total destruction. The crisis that has arisen is the result of scientific and technological progress.

It is very important to understand the type of mind that has brought about this progress. The scientific mind is one which observes and notes facts objectively without prejudices, not according to preconceived ideas. No discovery is possible if the mind is coloured by previous ideas. If after observing facts, certain conclusions are arrived at, they cannot be fixed and final, because science is always advancing. Various conclusions, theories, hypotheses have to be replaced by new ones. Judgements have to be tentative or suspended at times. Authority is not absolute in this field.

To discover, to observe correctly, to come to right conclusions a certain attitude of mind is necessary. The scientist has always to be inquiring and learning. The more he discovers the more he realizes what vast fields have yet to be discovered. But often such a mind is unscientific with regard to other things. A scientist when faced with the question of the existence of an immortal spirit is not necessarily scientific in his attitude. If he is asked about his own nature he does not have the same spirit of inquiry. He does not want to learn. He is satisfied with a totally different attitude.

However, the kind of mind and attitude that has developed in this modern age has surely a purpose. It is obvious that when such a mind is turned to other fields it will also make extraordinary discoveries, because the same principles hold good in the field of discovery anywhere.

The mind which turns to look upon its own nature with preconceived ideas cannot see. If you say I am foolish I feel very hurt because I have an idea of myself which that remark shatters. If you say this wall is blue, which is not the truth, I am not disturbed, but why am I disturbed because you say I am foolish? There is a picture of ourselves within each one of us, and we have such pictures of other people also. Our minds are full of judgements and fixed conclusions, so we never discover the truth about life.

We can see what an extraordinary difference there would be if a really scientific mind were applied to this field. Then discovery could lead to a scientific religion because it would be the discovery of the sources of the Divine within ourselves and every human being, which may be the religion of the future, the religion of direct perception and of intuition. I feel that as members of the Theosophical Society we must show the way to this new religion, which at the same time will be a new science—an ancient science, of course.

We exist not merely to enrol ourselves as members, to pay subscriptions and attend a few meetings. All the meetings, all the studies must be for the purpose of thinking freely, realizing deeply and acting accordingly. We are here as trustees to carry on a particular work, the trustees left by our founders, both inner and outer, and the great leaders who have followed. The future may to some extent depend on us. When we complete a hundred years a new influence may not come automatically. We must make ourselves the proper instruments and channels for that influence. Our minds and hearts must be worthy to receive.

There are complaints in some Sections that new members are not coming in, but the question is not whether people come, but what sort of people come. That depends very much on us and on what we do. A few right-minded people can change the world. We might attract a large number of confused people and they would create chaos. The members we need are to be judged by their quality as persons. They should be persons in whom there is a vitality which comes with the desire to find the truth.

There is a tremendous vitality in the open, inquiring, scientific type of mind, which is ready to learn and is not loaded with second-hand truths. Vitality, deep feeling, a pure life, have a magnetic effect. Intellect does not have that effect, because these touch deeper levels than the intellectual theories can. We may distribute pamphlets, make speeches, get publicity, all these have a certain place in our work but they will be sterile unless we have the force of truth within us. We should not be floating theosophists who float in and float out of the Theosophical Society, or do not even have the energy to float out. Such members only give fragmentary attention even when they participate in programmes, as they

(Continued on page 2, column 4)

The Hierarchies of the Creative Intelligences

Condensed from a Talk by
Geoffrey Hodson

The active creative intelligences and form-builders of all objective creation are manifestations of the One, the Three and the Seven and all products thereof. From dawn to eve of Creative Day they are ceaselessly in action as directors, rectors, designers and artists. They are also producers and builders, ever subservient to the One Will, and ever expressive of the One Divine Thought. They are variously named the hosts of the Logos, the angels of the Presence, the mighty spirits before the Throne. They are the physically invisible but omnipresent manifesters of the One propellent Power. From cherubim to nature spirits, all these intelligences make manifest the One Divine archetypal Thought.

This is in no sense contrary to Christian belief. Even in the first verse of *Genesis* they are referred to as the creators of the Universe, the *Elohim*, wrongly translated into English as God. The singular form of the Hebrew word is *eloah*, a god. *Elohim* therefore literally means: Gods, or personifications of divine attributes, also the forces at work in the formation, preservation and regeneration of all nature. Thus their activities are to be regarded as the manifestations of the Eternal One.

Modern science has pulled rapidly quite close to this idea of a universe pervaded by Divine Thought. Sir James Jeans, the British astronomer, states that for him the universe looks less like a great machine than a great thought.

In the mid-fifties biologists began to recognize that our human genes are coded. Drs. Crick and Watson say that as we look round at nature, we see the result of endless coding. Every tree, insect and bird is the produce of a kind of computer card. An acorn is a programme of an oak tree, and it is now being asked Who or What programmes the computer. Dr. Foster, at the International Conference of Cybernetics two years ago stated: 'We are living in an information universe, an intelligent universe'. He suggests that the overall picture of a coded nature points to some Superior Intelligence doing the coding. Other scientists have said: 'We live in a universe that thinks'. Still further progress has quite recently been made in this field.

Professor Frank A. Brown has stated in his book *Cosmic Clocks* that three years of continuous observation of potatoes show that metabolic activity follows a daily pattern, consisting of three consumption peaks. One is near sunrise, the second at noon, and the third near sunset. Yet, here is the mystery: variations in light, temperature and humidity cannot account for these things, since all three of them were held constant in the laboratory. Nevertheless, the potatoes obeyed the peaks without seeing the sky.

It appears, they say, that potatoes, algae, carrots, earthworms and salamanders all know where the moon is, whether it has just appeared above the horizon, whether it is at the zenith, or whether it is descending, and they know this even in the darkness of their worlds. Thus, modern science moves ever more closely to the oldest of all sciences, the teachings of the immemorial Wisdom. From this we learn that the Deity is regarded as a conceiving Mind, a divine Intelligence, which includes an irresistibly powerful dynamic archetypal concept of a Universe to be. So we learn of God as the

conceiving Power. Then emanation begins, and is carried on, and all resultant forms from dawn to eve of Creative Day appear in accordance with a Divine Idea, idea in the Platonic sense, the dynamic archetype.

The archangel heads of the creative hierarchies are one with the Divine Mind. They embody in perfection the Divine Idea which in consequence finds expression throughout the whole order of the angelic intelligences, particularly those intelligences which are associated with subjective and objective nature. So the occult scientist had long ago agreed with the modern scientist, but he takes one step further.

The occult scientist with the inner eye finds that the life-giving and form-producing processes of nature are directed, are aided by hierarchies of creative intelligences, the building orders of the angelic hosts. As embodiments of universal intelligence they go in varying degrees according to evolutionary stature, they know the designs, or archetypes or, in modern terms, computer programmes in the Universal Mind. Then they ally themselves, join themselves with the Word Force, through the quality of sound.

This Word Force or Sound of the Voice of God is uttered continuously, and the angelic hosts enhance or amplify its formative capacity. These beings live in the superphysical worlds and so they are normally invisible to us, but by self-training and by the evolution of the human race they can become visible. They are then found to act perpetually as form-building, form-moulding agencies. In modern terms they may be thought of as programming and coding agencies, and certain orders of the angelic hosts function according to the Divine Idea expressed as sound. This is the Logos Doctrine with which St. John begins his Gospel.

It should be understood, however, that the terms spiritual and superphysical do not imply spatial separation from the physical universe. Matter at every degree of density exists co-spatially, the finer interpenetrating the denser. The whole laboratory of nature and its mathematicians, engineers and chemists are here within physical substance. They are here and now and all about us and in our midst in their function as form-builders. Somewhat as in radio Hertzian waves are transmitted through the air and an electrical current along a wire, occult science teaches that all matter is charged from within by in-dwelling immanent thought-directed creative Life Force. Physically at the etheric level certain hierarchies of creative intelligences are represented by the minor builders of forms: the nature spirits, the sephiroth in miniature. These of course operate only instinctively, not intelligently.

All these beings live in the etheric and superphysical worlds. They act perpetually as form-building, form-changing and form-preserving agencies according to the archetype in the Divine Mind. Creative energy is thus perpetually outpoured throughout periods of manifestation. On its way from its source, this energy passes through the bodies and auras of the hierarchies of archangels and angels. In the process of passing through the auras of

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THE THEOSOPHICAL SOCIETY
IN EUROPE

FEDERATION OF NATIONAL SOCIETIES
Theosophy in Action

ADVICE AND ACTION

IT IS A COMMON EXPERIENCE OF THEOSOPHICAL workers, especially of General Secretaries—and no doubt also of the International President—to be offered advice on what the Theosophical Society should be doing. Any person in a position of responsibility must be glad to receive suggestions to help the work he or she has been elected to do. Such proposals, however, are valuable only if they are practicable, relevant to the Objects of the Society and related to its resources in money and man and woman power. Members in all earnestness come up with schemes that they genuinely think would forward the work or the efficiency of the Movement. Some of these, alas, reflect more credit on the ideals of their authors than on their common sense and knowledge of practical matters. Others are excellent in theory and could be useful in some organization such as ours that counted its members in hundreds of thousands but are out of proportion and impracticable in one of just a few tens of thousands throughout the world. Yet others urge methods that would be appropriate in a business or social organization, but are unsuitable in a body that has spiritual or philosophical aims.

There remains the kind of proposal that gladdens the heart of officers of the Society. Here is a sound, practical, possible and acceptable plan. Let us consider how to implement it. First, finance. That, it is decided, can be made available for so worth-while an undertaking. The only problem left is who is to do the work necessary to carry out the scheme.

This is the point at which the project usually founders. The member or members who devised it and enthusiastically offered it find themselves unable to help. They live too far in the country, they have ties that bind them, they are too busy in this or that direction, and so on. One is reminded of the biblical young man whose excuse was 'I have married a wife and therefore I cannot come'. There have even been cases where young people wanted to pursue a certain theosophical activity. It was agreed, and they were asked which of them would run it and be responsible. Not one. Couldn't some older member do it for them?

Those members who are already giving as much time and energy as they can to the Society are the very ones who always manage somehow to do a little more when it is needed. But a new venture requires more than that little extra, and if adequate support to run it is not forthcoming, then it becomes abortive. A strange feature of a Society that puts brotherhood first is the comparatively few members who are prepared to do anything about it. Most lodges, federations and other groups depend for their existence and success on very few workers—possibly two or three, perhaps even only one. When these move away or die the group collapses. Lodges have had to dissolve not for lack of members but because none of them (and not all were too old) would take office.

It would appear that one of the greatest needs in theosophical work now is not more members, welcome as they would be, but a bigger sense of duty and dedication among those we have. How can anyone come in contact with that Divine Wisdom that is Theosophy without seeing its immense importance and relevance to every man's personal problems and fulfilment as well as to international difficulties and the welfare of all mankind? Perhaps this matter of the quality of membership might claim the attention of General Secretaries and others in leading positions.

From the Chairman

Dear Fellow Members,

This is the Christmas, New Year or Midwinter number of Theosophy in Action. So I send to you all, members of the European Federation, my hearty good wishes and greetings for the season.

However we regard it, whether as the anniversary of the birth of Jesus, the beginning of a new calendar year, or as the season of the winter solstice, this time of year is a period of new beginnings, both physically and psychically. But, although we recognize that there is in the dark days of winter the pulsation of new life and the promise of spring, we do not always remember man's involvement in these natural forces, nor how closely his human nature is entwined with the seasonal ebb and flow of life, nor in how subtle a way his emotional and mental capacities are affected by that ebb and flow. For man himself is part of the universal life of which all that grows on earth is an outward manifestation. And if we take from the world of nature we must also contribute something to the whole from our own human standpoint, not only in our actions but also from our thinking and feeling inner selves.

As in the old fire festivals the outworn was symbolically destroyed, that the ground might be cleared for new growth, so, at this season of the year, new ideas begin to take shape in our minds as the energy to carry them out builds up in us. We leave the outworn past behind us and look to the new future.

May our Theosophical work in the year ahead be enlightened and energized by that Life which is now stirring below the surface of the natural world, so that, together and individually, we play our full part as human beings in that great unity of Being which is our world.

MADELINE LESLIE-SMITH

THE HIERARCHIES OF THE CREATIVE INTELLIGENCES

(continued from page 1, col. 4)

the highest archangels, their subordinates and the angelic hosts and the nature spirits, this mighty Force is stepped down. It is transformed (in the electrical sense) from its primordial potency.

Other orders of angels of course exist. In Christianity we are told of at least nine orders of angels, and each of these is said to have his characteristic appearance and function in the divine economy. It is said that each well-established nation is presided over and assisted at the supra-mental levels by an archangel called the national angel. This being is aware of the total destiny of the nation and its citizens as egos. We may presume that it strengthens and inspires all citizens who are acting and moving in the direction of the fulfilment of the national destiny.

Then in addition to the angel builders of forms there is another order which perhaps might be thought of as quickeners of the life within the form. Impersonal, and charged with immense power from the innermost worlds, the great mountain gods concentrate within themselves and then direct the life from within the mountain mass, as an immensely stimulating and evolutionary quickening energy. At lesser peaks there are other devas similar in appearance to the chief mountain god, and so on right down the hierarchies until one comes to the nature spirits associated with the mineral, plant and animal life in the area.

I believe that the concept of the angels as taught us in religion is basically true, and that there are such beings as angels of healing who receive and distribute the healing power from the great Healing Lord, and preserve and direct it to the chosen recipient, always to the maximum benefit within the karma of the sufferer. Our work as human beings serving in the same field is greatly enhanced in its usefulness by collaboration with the angelic hosts.

It has grown upon me as a conviction as I attempt to study this aspect of Theosophy that a new day is coming for humanity, a day in which the presence of this directive Power and its angelic embodiment will become increasingly recognized. Then there may dawn for us upon earth a new day which might be a day of the brotherhood of angels and of men.

Tomorrow—Tragedy or Triumph?

Summary of a Lecture given to the German Summer School by

JOHN COATS

The fundamental question we ask here may be applied both to the world of which we are an integral part and to the more intimate sphere of our Society and its future. The population explosion of which there has been much talk is, in spite of all that has been done so far, giving rise to grave disquiet to those who are aware of the position whilst those who mostly contribute to it go their own sweet rabbit way, with no willingness to see the facts as they are. Although the book *Limits of Growth* is dismissed by some as too pessimistic and as not taking into account all the necessary data, its deductions are sufficiently disquietening to make the reader agnostic.

However there is no doubt that in the ingenuity of man and his ever developing technology solutions to many of our pressing problems may be found. The doubt we cannot avoid is that men will not tackle all these vast problems soon enough to avoid all the disasters. As theosophists we have to try to see things as they are and not to feel remote from any problem. If it be true that there is but One and we are it, then every problem is mine and yours and there is no gainsaying this fact.

What essentially is this Society here for? H. P. Blavatsky said: If one does not work for others, one has no right to be called a theosophist. And again: The main, the fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform conducive of more happiness to the masses than they have hitherto enjoyed.

We may ask ourselves whether the traditional ways of working in the Theosophical Society are working for today. Have we relied too much on lectures and too little on discussion, groupwork etc? To quote Annie Besant:

If the Society is to live far into the future, we must be prepared now to recognize, quite freely and frankly, that our knowledge is fragmentary, that it is partial, and that it is liable to very great modifications as we learn and understand better.

Do we see ourselves clearly as ambassadors of Theosophy? Do we take it all seriously enough? Theosophy has to be made available to every type of person who is seeking. If we have not yet found the right way to meet the deep, sincere inquiry of many younger people, we have to blame ourselves and not them. To make Theosophy available is our first work, and the continuing trust of nearly one hundred years lies now upon our shoulders. Can we accept our serious responsibility?

How do the Eternal Values, of which we speak, really affect our lives? We may know all the theory about the constitution of man, with the inner ruler immortal expressing itself ever more fully through the set of bodies it wears, but our friends might be justified in asking us: If this is so, why don't you live it? It is probable that life after life we have engaged ourselves endlessly in family, business and other commitments and have had no time for the things that matter more. If we want to change all that, we must change now.

Into what shall one change? The consciousness of *buddhi-manas* is an experience which can never be described. This lies ahead of us as a realization within ourselves when we have prepared the ground of our minds and hearts to make it possible for the higher to make itself known. We are concerned to seek the Light and to become one with it, to reach a state of impersonal inner peace where we shall learn to know so much which the dirty mirrors of our muddled minds cannot now reflect.

Life is like a flowing river, not a canal full of locks in which the flow is halted. Yet we live too much in the locks: we know and fear the unknown future which a plunge into the flowing river must bring. The river represents the eternal nature of the Great Universal Life to which we all belong, dynamic, flowing ever onwards to the Nirvana of the Great Sea. The experience of giving brings radiant happiness: the more spontaneous, the more ecstatic the response. One should not think about it,

but just do it; be it, without getting lost in the becoming; know it, not just repeat it at secondhand.

Life flows to the Centre and back again to the circumference in a balanced way, giving and receiving, knowing and feeling, until all these dualities find rest in the profundity of the Only One.

The Lord Buddha and the Lord Christ in their lofty wisdom and love never neglected to spend time among the simple folk, and there are many references to the publicans and sinners whom they never disdained. Life expresses itself in all forms, and its binding expression is love, a love that springs from the realization that all is One, and that knows the peace which abides only in the Eternal.

If we can redirect our lives into such channels, then there is no power that can resist the wholesome changes we seek to bring. In changing surroundings with new tools, new methods, new books, we must work until all men everywhere give not only lip service, but tributes in the acts of their lives, to the basic Truths emergent from the Society's aims. All tragedies will be turned into triumphs if the humanity of which we are part will set to work NOW to turn from the unreal to the Real, from darkness to Light and from death to Immortality.

OUR MEMBERSHIP OF THE THEOSOPHICAL SOCIETY

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are not vitally interested.

Every individual has a tremendous potency in him. This flowers when the self is cleared of the debris of ignorance and illusion. There is great ignorance in all of us with regard to the true nature of the self, and that is what prevents the practice of brotherhood. Talking of brotherhood does not make us brotherly. We can talk for the next hundred years, but if we do not do the work we shall not be brotherly. Brotherhood is so difficult that we can quarrel in discussing how to be brotherly, how to form the nucleus of brotherhood. The important thing is to destroy the source of unbrotherliness within us, and we must show the way to the rest of the world. The right relationship which is brotherhood is self-knowledge.

What is this self? Is it the bundle of memories we carry in us? The ideas we have about ourselves and others are also memories, and they are deep in our consciousness which includes all the prejudices.

Try to think of yourself as not having any of this. Try to put aside, even for a moment, everything you can remember: your name which is not you, your body which will disappear, your memories and reactions, the time in which you have lived, the places which you can remember. What remains? There is a self which remains which you cannot remember. It is a self which you cannot recognize. If the selves of all are unrecognizable, if none of them have any characteristic or mark on which you can place your finger, then you realize that that self is the same in all. It is the things that we remember, that we recognize, which differentiate us.

It is this research which will bring us to the discovery of what true brotherhood is, and that is also the discovery of the truth of a new realm, of all the good things which we do not normally consider as good. So in addition to all the work that we do in the world at present, we must carry on this work also. We have the work in the outer world, the administrative work, the meetings, everything that we do for the Society, but we must not forget this vital thing, the discovery which is to be made within by a scientific mind, because it will change the face of the earth.

Dr. Besant said:

'That which can never come by argument, by controversy, by intellectual reasoning will come when the heart of love within us has awakened the spiritual nature. For love is deeper than intellect, love is greater than intelligence, and the love nature and the divine nature are so closely blended that it will not be long ere the man who loves his brother loves God.'

Peace be with us

Extracts from a Talk to the German Summer School by Professor Peter Meyer-Dohm (2)

Theosophical Aspects

The views of Erich Fromm, and those of Pitirim A. Sorokin expressed in his *Creative Altruism*, run parallel with the views of some theosophists in Theosophical Research Groups.

However, before dealing with particulars we should sketch the basic theosophical attitude regarding the question of peace.

A letter addressed to A. P. Sinnett by a Master of the Wisdom contains the following admonition:

'Humanity . . . is the great orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare'.

This hint, and numerous others, find their expression in the First Object of the Theosophical Society 'to form a nucleus of the universal brotherhood of humanity'. 'Peace be with us' therefore means peace with other men and with ourselves. By treading the path to truth and thereby to the peace that passes understanding, the individual man helps humanity.

Of course we should fatally misunderstand the teachings of Theosophy were we to assume that the path to self-knowledge, which the individual has to tread by himself, must necessarily lead him away from his fellow-men, and from their social problems. By the connection of individual and collective karma the single human being remains embedded in humanity. By working at himself in a way which does not directly affect his surroundings, he works for humanity. But this thesis may be reversed: By working for humanity the individual also works for himself, not in the superficial sense of profiting from a general improvement in conditions, but because serving another man is a path to inner peace.

H. P. Blavatsky expressed this idea as follows:

In helping on the development of others, the theosophist believes that he is not only helping them to fulfil their karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. (*The Key to Theosophy*).

Applying this to the findings of the Peace Researchers, there are, first of all, the Dissociative Theories of Peace. From the theosophical point of view they reflect attitudes that we encounter in daily life over and over again. In degenerated economic competition as well as in the attitude of the individual man there is deterrence and threat. With these figure largely distrust, insinuations and suspicion, based on the materialistic thought that in a constant struggle for existence, man may obtain advantages for himself, the fittest only surviving in a constant process of selection. To secure and increase what man has gained, deterrence and threat seem to be the appropriate means to restrain the others and their desires, directed at similar objects. This means over-emphasizing the rights of the individual and the principle of competition. But the sense of responsibility for society and the whole of humanity is less than it should be.

In 1970 the USA had at its disposal 10 times the potential of warheads that would be necessary to destroy 'the enemy'. In that year the Soviets had only reached the sevenfold 'overkill potential', which is the name for this surplus destroying power. According to scientific assessments the proportion will be about 40 to 25 in 1975. Since such potentials of weapons make sense only if their owners are ready to use them should an occasion arise, and as their existence is vindicated with all the means of modern mass communication and persuasiveness, there coexists with this abundance of weapons a world-wide way of thinking that aims at confrontation.

Thus it is not only a small number of politicians who are responsible, but in the world of thought the responsibility is ours as well. Having the whole of humanity at heart, the theosophist must speak of a pollution of the world of thought. Only by energetic and sustained efforts to stop

armaments, by reducing the potentials of weapons, and only if the world population changes its views to the necessary extent, can the mental atmosphere be thoroughly cleansed.

Starting from the point of view of the first Object the Theosophical Society the work undertaken by its members might contribute to Associative Peace Politics in a practical way. What that actually means can be summed up by comparing the two views as follows:

While the sociological point of view stresses the influence on man of the society which surrounds him, in the view of theosophists the world is and becomes according to the way in which the Self perceives it. The Hindu view states that 'the forces flowing into the composition of the human mind are not the original nature and environment alone, but the stream of experiences descending from the Self, and the stimuli ascending from the environment, both meeting in the crucible of the mind'.

In his efforts to provoke the evolution or revolution of society man unfortunately often adopts two faulty attitudes, which he cannot be too emphatically warned against. First, he tries to change the condition of society as it seems much simpler to begin by reforming other people or the institutions of society than to change oneself.

Second, the heralds of a 'new consciousness', who like to use Marxist terminology, disregard one thing that, as theosophists see it, should certainly characterise a new consciousness, namely tolerance. Instead we often meet a highly offensive sense of superiority, allegedly resting on a secure scientific basis, but which actually only betrays dogmatic narrowmindedness and indoctrination.

In thus criticizing these two faulty attitudes we do not of course blame those plans for a better world which have ever fascinated men, particularly the younger generation. However, I believe that we can best strive to bring this about by putting into practice here and now a number of principles that are inherent in the concept of the 'brotherhood of man'.

Idea and Reality

Even in an age that puts much trust in science, there is wide-spread doubt if Peace Research is politically relevant. How can a handful of Peace Researchers prevail against vested interests in economics, society and in power structures, that is the powers that be? Do they perhaps only provide a politically acceptable smoke-screen or outlet for criticism? Are people allowed to talk about changes without there being the ghost of a chance of their ever being put into practice?

Knowing that ideas rule man, the theosophist can counter such arguments by making a positive statement. As he sees it, Peace Research disseminates thoughts that are bound to take effect sooner or later. Let us hope that it will not be too late. There is very sound evidence for this, namely in those movements which are highly significant for peace politics, which have arisen quite spontaneously and which are expected to gain ground in the near future.

What is necessary in order that ideas should be able to change reality? First, of course, the very fact of their existence. Second, that those whose behaviour they are intended to change should be able to grasp them, and, third, that they should also be willing to lend them their ears.

That is why the importance of education can hardly be overrated.

What we call theosophical education in a real sense, is not the inculcation of a few ideas which we may label Theosophy, so much as drawing out the capacities that are already in the ego or soul, by fostering the process of its natural growth.

Such an education will form an attitude that may well be described as a mind open for the prerequisites of peace. Education for peace is not meant for youth alone. We are all badly in need of it. It would be splendid if there were a steady increase in the numbers of those who by thought, word and deed, work for one end: that 'peace be with us' should not remain a vain hope.

Morals and Virtues

By GRETA EEDLE

One of the greatest of the innumerable services rendered to the Theosophical Society by our late President, Mr. C. Jinarajadasa, was the publication of two books, *Letters from the Masters of the Wisdom*, series I and II. These are from several Masters to a variety of pupils on a variety of subjects. Most of the original letters are in Adyar, and the books are edited in such a way that private matters have been eliminated, leaving only material which is of general interest and instruction to others.

The instructions are to show aspirants the way to spirituality through service and the practice of the virtues, and since this way remains as strait and narrow in one century as in the next, the hints given are as valid today as when they were written.

If the scales of ignorance are to fall from the eyes of those who are still blind but yet seek the way, then a 'clean life' (the first step listed by H. P. Blavatsky in *The Golden Stairs*) meaning purity of heart, mind and daily habits, is essential to removing them. To those of us who are embroiled in the busy life of the world, the cultivation of purity of motive and thought is far from easy, hemmed in, as we are, by the massive thought forms of materialism, masquerading as liberty, progress, etc.

The Letters are clear and leave one in no doubt. For example:

Chelaship unveils the inner man and draws forth the dormant vices as well as the dormant virtues. Latent vice begets active sins and is often followed by insanity. Be pure, virtuous and lead a holy life and you will be protected. But remember, he who is not as pure as a young child had better leave chelaship alone (9, series I).

What we can never know is what questions prompted some of the replies. We find for instance in a letter from the Master Serapis to Col. Olcott (19, series II) the following:

Know . . . that where a truly spiritual love seeks to consolidate itself doubly by a pure, permanent union of the two, in its earthly sense, it commits no sin, no crime in the eyes of the great Ain-Soph, for it is but the divine repetition of the Male and Female Principles—the microcosmic reflection of the first condition of Creation . . . Man's *atma* may remain pure and as highly spiritual while it is united with its material body; why should not two souls in two bodies remain as pure and uncontaminated notwithstanding the earthly passing union of the latter two . . .

This is surely one of the clearest indications to an aspirant who has doubts about entering the married state. Love, purity and self-sacrifice together can indeed lead one to greater light.

But what of the other side of the picture? Sex to satisfy lust or, worse still, as an exercise of personal power? Here again, the Master K.H. is clear and to the point (78, series II) to a chela on probation:

Adulterers distil a poisonous aura which inflames every bad passion and maddens their lust. The only way to success is *absolute* separation: not a meeting, a sight from a distance, a word or even a letter will I permit. The moment you break either of these orders you will have ceased to be my chela. To retain an old letter, a talisman, a keep-sake, especially a lock of hair, is pernicious: it becomes a smouldering spark. You are in danger if you are in the same town, or anywhere within accessible distance. You cannot trust your moral energy, for if you had had moral stamina you would have fled the house at the moment when the first lustful thought tempted your loyalty.

Theosophists are sometimes accused of living in a mental world far removed from daily life. A study of these Letters will do much to refute such an accusation. What could be clearer than these two statements by the Master K.H.?

Selfishness and the want of self-sacrifice are the greatest impediments in the path of adeptship. (10, series I).

Try to fill each day's measure with pure thoughts, wise words, kindly deeds. (24, series I).

In Perspective

Some encouraging events have occurred in recent months. In Europe we seem to be several steps nearer to an enlarged Common Market—not, in the immediate future, ten members, but at any rate nine instead of six. It would appear probable that this will be achieved before our next issue comes out, though one can never assume anything as certain in the modern temperamental world. The statesmen concerned are well aware of the enormous problems involved and of the difficulties that will be encountered in solving them. But the right note has been struck, and if that continues to resound there are no obstacles that cannot be overcome.

A Broader Vision

The statement issued by the Heads of Government in Paris after the meeting in October shows an attitude far different from that which used to prevail in the Community. First, it is recognized that the international situation is fluid and not set in a stable pattern, and that consequently better modes could emerge; that there is a general desire among many peoples for co-operation; and that monetary and trade problems require lasting solutions. Next we find Europe looking outward again to the world and realizing her duty to lessen the gap between the industrial nations and those less developed, and to make her unique contribution once more to progress, peace and co-operation among the nations. And then this: the organization and life of the European Community can find full meaning only as the states comprising it 'succeed in acting together to cope with the growing world responsibilities incumbent on Europe'.

Charter for Europe

These points could well constitute a Charter for Europe. The introverted outlook that had lasted far too long is discarded and in its place is put the extroverted view that is requisite for the welfare of the nations. It would be foolish to be starry-eyed about it all, but here at least is the intention to which successive governments may refer to refresh their aims and hopes, as United States idealists do with Abraham Lincoln's Gettysburg speech. Western civilization was nurtured in Europe. Is it too much to hope that a chastened, revived, confident Europe should again set a standard of culture and conduct for the other nations on earth?

The Wide Wide World

In the wider world there has been renewed and constant diplomatic activity in both East and West: Peking, Moscow, New York, Berlin, London, Paris, Tokyo and other capitals. As was famously said: jaw, jaw, jaw, is better than war, war, war. No one can be sure what the next move may be that will change the pattern and disposition of the international game; nor when and where. But the relations between nations are more flexible than they have been for a very long time. A different picture will presently emerge to astonish men's eyes, without, let us hope, frightening them.

L.H.L.S.

FRESH LIFE

We can play our part as a Society in the movement of our times, only in so far as we make it possible for fresh life to pour into it. We must make it clear to ourselves what we mean by fresh life. Fresh life does not mean roping in new members. It does not mean discarding old truths. What is really meant is, we must make ourselves fresh channels for those truths which are eternal.

N. SRI RAM.

'Where there is beauty of character,
there is love in the home.

Where there is love in the home,
there is order in the nation.

When there is order in the nation,
there will be peace in the world.'

ALTERNATIVE REPLACING LABORATORY ANIMALS

by J. FLEISCHANDERL

At the Inaugural Meeting of the International Association against Painful Experiments on Animals in 1969 at the Royal Festival Hall in London, Professor Dr. Sureyya T. Angun of the University of Ankara, now the director of the Humane Institute, established by the IAAPEOA, in his lecture on the "Application of Cell, Tissue and Organ Cultures as an Alternative to Animal Experiments" gave us a report on his research-work on that line. In Vienna the Bund der Tierversuchs-Gegner has also established a small Institute for Alternatives replacing laboratory animals for medical research. I visited some months ago and had a discussion with Mr. Neumueller, in whose care it is. He is a student of Histology of the University in Vienna on the possibilities of using tissue-cultures for virological, toxicological and pharmacological tests to replace laboratory animals. *Animal's Defender*, the magazine of the National Anti-Vivisection Society in Great Britain has over the past few years published a number of articles dealing with the application of cell and tissue culture techniques in medical research (see also Prof. Lauri Saxen, M.D.Ph.D. "Organ culture in experimental medicine" published by the Finnish Medical Association Duodecim 9, 1967). In the opinion of Prof. Aygun, cell, tissue and organ cultures could replace 80% of tests on laboratory animals and "are a safe, cheap and practical method of medical investigation and have reached a sufficiently advanced stage of development, that the change-over from animal tests to humane alternatives in specialised fields could now be effected without detriment to medical science." He maintains that more precise and accurate information would be forthcoming by these methods as opposed to the "hit and miss" results of animal experimentation. He lists the advantages of tissue culture techniques as, principally (1) the detection of viruses, toxins and disease products in suspected material is easier and safer than using animals; (2) cultivation of viruses in cell and tissue cultures allow their behaviour and properties to be studied more safely and exactly and to be controlled at will; (3) the incubation period for virus infections is 6-8 times as short as in animals; (4) histopathological changes can be easily detected under the microscope; (5) there is no danger of transmitting virus diseases to the surrounding environment as constantly happens in animal experiments; (6) normal laboratory animals are insensitive to many viruses and agents toxic to humans and other animals.

"The response from scientists has been most encouraging and their replies have upheld our contention that, in certain defined fields of research, the use of cell and tissue culture techniques can be adopted now and with advantage," writes Mr. Colin Smith, Hon. Sec. of IAAPEOA. As far as my own experiences go, I have interested our director of the Hygiene Institute, Prof. J. Moese, in alternative methods on Polio vaccine, replacing kidneys of monkeys by human diploid-cell-cultures of aborted foetus-lungs. The director of the Pharmacological Institute, Prof. F. Lembeck is using surviving organs of slaughtered cattle, the heart-coronaries for testing drugs. There is also an immunological pregnancy test by Albert Sharman, M.D., D.Sc., Ph.D., F.R.C.S., Dir. of Research in Reproductive Biology at the Royal Samaritan Hospital for Women in Glasgow (see *Lancet*, Dec. 1963) replacing toad-tests.

When I was in London in 1969 I also contacted the Hon. Secretary of FRAME (Fund for the Replacement of Animals in Medical Experiments), Mrs. Dorothy Hegarty, 312a Worpole Road, Wimbledon, London SW20 8QU who sends me their papers. From these I learn that Dr. C. E. Foister, Ph.D., F.R.S.Ed., the Chief Scientific Adviser FRAME, has established a documentary centre and has a great circle of activity. The Institutes of the University also get the papers.

I am sorry that there is so little co-operation between these Antivivisection organisations. There is the World Coalition for Abolition of Vivisection which stands for radical abolition, which is not immediately possible, but it is an aim for the

A PROCLAMATION AND INVOCATION

By GEOFFREY AND SANDRA HODSON

Proclamation

On behalf of all human beings who suffer from cruelty at the hands of their fellow men, and all sentient, subhuman creatures regularly subjected to cruelty at the hands of man, we the undersigned as workers for human and animal welfare, appeal to all our fellow men and women at this time to collaborate for an immediate reduction and ultimate cessation of all inflictions of cruelty.

By neglecting the principle of compassion especially where animals and children are concerned, we human beings generate continuous adversity and develop in ourselves as part of our character, the element of callousness and cruelty.

Like smog on the physical plane, cruelty is becoming increasingly established in the superphysical worlds of thought and feeling and as areas in the aura of people, like those who go to enjoy bull-fights and rodeos, for example, and are willing to gain pleasure and adornment from the fur-trade.

Can there become established on the mental plane of the Planet a sun-like centre of highly concentrated compassionate love-thought which perpetually radiates those qualities, just as the physical sun radiates energy? It is not necessary to think of a sun because world-thought currents on the subject will coalesce in to the central thought-form over which angels could preside for its conservation.

One suitable and effective form of daily meditation would be

O hidden Life, vibrant in every atom
O hidden Light, shining in every creature,

O hidden Love, embracing all in oneness,

May each who feels himself one with Thee

Know that he is therefore one with every other.

We pray that divine Love and Compassion may fill the hearts of all the people on our Earth, and that all mankind may increasingly become illuminated by the interior Light.

Dear Brothers,

Recognising the heavy and continuous demands upon even the hours and minutes of your daily lives, we invite you, should you feel so moved, to join us in this daily Invocation. We will thus, as far as we are able, make full use of the power of thought to help mankind and members of the animal kingdom by means of the enclosed appeal.

Affectionately,

Sandra and Geoffrey Hodson.

Invocation

I (or we) invoke the spiritual benediction and healing grace of the Adepts of this Planet and the Order of the Angelic Hosts upon the whole of mankind: that human hearts may be filled with universal, brotherly love and that world peace may be attained, that all cruelty and tendencies towards cruelty may be banished from the bodily life, hearts and minds of the whole humanity and replaced by compassion towards all human beings and animals.

future. I was at their General Assembly in 1969 in Geneva and tried to bring them to a co-operation with the IAAPEOA, but it was not possible. There is too much struggle between these AV-organisations. The same difficulties exist in Austria, as there is controversy between the Bund der Tierversuchs-Gegner and the Liga gegen Tierquälerei und Missbrauch der Tierversuche. I am a member of both organisations. Each organisation is doing splendid work. The Liga cares for laboratory animals after surgery or tests, which is also very important, because many Medical Institutes do not care for the poor operated animals. But to fight against each other is nonsense. There is also the Europäische Union gegen den Mißbrauch der Tiere in Basel, affiliated to the overall organisation IAAPEOA, with whose Vice-President, Mr. Hermann Forschiepe, I co-operate, in propagating alternative methods. As organiser of the Theosophical Order of Service in Europe I have contact with all these AV-organisations and try to bring them into harmonious co-operation, for the benefit of the millions of poor

BOOK REVIEWS

HAMMER ON THE MOUNTAIN

HOWARD MURPHET

T.P.H., £4.50

This is a volume to be commended to everyone who has any interest in the Theosophical movement. As the sub-title states, it is a life of Henry Steel Olcott, Founder-President of the Theosophical Society. Here is a first-rate biography that fills a place too long vacant in theosophical annals. It is not possible to write about Olcott without treating also of H. P. Blavatsky in particular and also of other prominent members in the early days. So we find the historic meeting of the two chief leaders in America and their subsequent close association in founding and running the T.S. carefully and most readably chronicled. The many difficulties from external hostility and from internal friction and turmoil are put in perspective. The whole story makes it abundantly clear that there is no need to apologise for the Society; its members should, rather, experience a joy, a sense of privilege and a pride in belonging to such a unique body.

L.H.L.S.

RAJA YOGA

By WALLACE SLATER,

T.P.H., £1

It is heartening to know that this excellent 'simplified and practical course', which was only published in 1968, needs to be reprinted. Whilst it is written for enquirers and beginners, there is much in it that can be usefully absorbed by the older student.

G.E.

THE MIRACLE OF BIRTH

By GEOFFREY HODSON

First published 1929, 5th reprint 1972
T.P.H. London £0.50

The booklet is too wellknown to older members to need much comment. It has been a great help to expectant mothers for many years and is of interest to everybody, for it intimately concerns each one of us for our next incarnation.

The author states that his work is limited and incomplete and hopes that other students will undertake further research and investigation. Has there been such further research?

G.E.

LITTLE PAX

EDMUND S. WHITMAN

Quest Book, T.P.H. £2

Nowadays, people are quick to spot, and very suspicious of, "do gooders". This book is patently trying to do good: the bones protrude as it were; its message is explicit rather than implicit; the writer seems to me to be writing-down to children.

It tells the story of Robbie, a boy quick to write letters to people in public positions. The saga begins with Robbie being thumped. The mother of the class bully has read a letter of Robbie's suggesting that "kids should chuck their trash in litter bins instead of throwing it in the gutter". Subsequently she has held up Robbie as an example to her own untidy son. By chapter 3, Robbie is writing to the President of the U.S.A. suggesting that the earth be re-named and this time given a meaningful name: Pax.

The book is written in American and by p. 10 I was beginning to adjust to this. It was with some amusement then that I found:

"Very good Sydney". Mother interposed in a gentle voice. Everybody knew that when she said "Sydney" instead of "Syd" she was remonstrating with her son over his "use of the English language."—He had precipitated this by saying "Huh, fat chance".

Despite the above, I found various passages compelling and convincing; it required no great effort to read to the end. Its message: universal brotherhood and peace is as sorely needed as it ever has been. The book is attractively presented and expensively bound. As my 10 year old read it and enjoyed it, yours might do so too!

ROBIN F. J. KEEFE.

laboratory animals. Please help to support this endeavour.

PRELIMINARY NOTICE OF SUMMER SCHOOLS 1973

Norway, *Scandinavian Regional*, 30th June-8th July, Tranberg, Gjøvik.

Germany, *German Section*, 1st-8th July,

Heimvolkshochschule, Hustedt, Celle.

England, *High Leigh, Hoddesdon*, 3rd-10th August.

Italy, *Pays Latins*, date uncertain.

Austria, *German Regional*, September.

A BULLETIN OF YOUTH

A group of young members of the Society, meeting at the Pays Latins Summer School in Territet this year, decided to continue their association with each other and to try to draw in other young members from other sections. They have produced a new Bulletin in French, very appropriately named "Unité". All who are interested in this project are asked to get in touch with:—

Mme. Danielle Lyner, Rennweg 100, 4052 Basel, Switzerland.

GERMAN REGIONAL SUMMER SCHOOL, PICHL, AUSTRIA, SEPTEMBER 1972

100 members attending the German speaking regional school, in Pichl, were almost too many for the modest premises in which meetings are held! Participants attended from Austria, Germany, Switzerland, Yugoslavia, and also from England and Australia: including the Chairman of the European Council, Mrs. M. Leslie-Smith. 11 members were present from different towns in Yugoslavia.

As usual, no particular programme was planned in advance, but the general keynote of the discussion groups, of which there were five, was RESPONSIBILITY. Lecturers chose their own subjects, but it was interesting to observe that each one of the lectures dealt, consciously or unconsciously, with the above theme.

There were a number of young people present, who to all appearances felt very much at home among representatives of the older generation. A lady from Graz was in charge of the music. It was amazing what harmonious tones she drew from the piano, which is always out of tune, and we are very grateful to her.

The programme left us time for the very important aspect of personal contacts. Particularly on the excursion excellent contacts were made and many friendships formed, often between different generations. On the final evening, after the more serious closing of the school, the sociable part followed and songs were sung which one hardly dares to sing in these days of radio and television!

I think I can speak for all those who attended when I say that the school was a fine success, thanks to the help of everyone present.

CLAIRE WYSS

NEWS FROM ADYAR

Lt. Col. R. Gopalaratnam, chairman of the H.P.B. Free Hostel for Students Committee, reports: "I am very happy to give the information that the strength of the Hostel has been increased from six to eleven. This has been made possible by the generous donations of members and well-wishers. It is our wish to increase the number as more donations are forthcoming. The boys in the age groups 8 to 12 are greatly benefited by being inmates of this Hostel. Mrs. Sambhavi Krishnamurti, a Theosophist and retired teacher, has taken over as warden of the Hostel. Her motherly touch will be beneficial to the young wards. However, a great deal still needs to be done, but I am hopeful that with increased financial help the Hostel will grow into a very useful institution".

ERRATUM

The new agent in the USA is Miss Mildred Olson (not Mrs. M. Olsen).