

THEOSOPHY IN ACTION



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

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

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

Taking Eternity Seriously

EXTRACTS FROM A TALK BY JOHN COATS

In Europe one cannot help noticing the differing methods of theosophical work, depending on the national or sub-race types in the different areas. Southern Europe, mainly Latin, has an intellectual and studious approach to Theosophy. Going from England to Holland, and from there to Germany, where the nations are more Teutonic than Latin, one notices more interest in the practice of Theosophy, although, of course, there are students everywhere. In that area one finds the Theosophical Order of Service working for children, for refugees, for animals, attempting to solve racial problems, and so on. In the North there is a far more mystical approach. They have a very real feeling that man is part of nature and should be very much more aware than he is of what, for instance, a waterfall, a sunset, a bird or a rose has to say to us. It we give ourselves time to understand the nature of a flower which gives itself wholly in colour, in perfume, in beauty, until it dies, we learn something of the nature of living in such a way that we give ourselves wholly to the world in which we live.

The following meditation comes from the Icelandic Section, which has a greater number of members in ratio to the population than any other country in the world:

Look deep into your own nature and see the thoughts that come and go, do not hold them nor reject them, just watch them, they are not you. They drift like clouds across a clear blue sky, and there are spaces between, the spaces are you. Deep down in your consciousness you will find silence beyond all thought and emotion and all personal interest. Do not think about silence. Be it. That silence is you.

The events of the day go by, like swans on a beautiful lake. Deep down beneath the water, the silence and the peace are undisturbed. You are the silence, you are the peace.

Just as in many fields of human activity, one finds trinities at work, so we have the trinity of Theosophy, the theosophists and the Theosophical Society. Theosophy is the inspiration, the power, the light, the wisdom and the love. We, the members, are the craftsmen, the workers, whilst the Theosophical Society is the tool, the instrument through which the work is to be done. The Society was put into the world to help it and to be an instrument in the hands of the membership through which a certain philosophy of life could be broadcast to a hungry world. Every lodge meeting should be dedicated as an instrument for the service of the world, and we, the workers, are there to see that it is as healthy an instrument as we can make it. One can also think of Theosophy as a flame, beauty, joy, peace, light, we are the servers of the flame, and the Theosophical Society is the lamp.

We need to ask ourselves seriously why we joined the Society. Are we really interested in human brotherhood, and do we want to help the world? If we are in this movement today it is because in the past we have set happy causes in motion which have brought us into incarnation at a time when a great spiritual change is coming about in the world. With all our theosophical studies we ought to begin to understand ourselves as spiritual entities whose roots are in the eternal.

If we are going to be true members of this Society, we have to learn to take

eternity seriously, for it is that, not time, that matters for us. By coming into this theosophical movement, we have undertaken an additional responsibility with regard to the true values by which a person should live. We are told in the Christian teachings to seek, to knock and to ask, and every sincere seeker knows that if one seeks one finds, but we do not always find what we expect. When the door that was formerly wide open is slammed shut, there is a newly opening one leading to deeper, richer realms of work. It is not any good knocking endlessly on other people's doors. Of course it is important to know what H. P. Blavatsky or Dr. Besant said about this or that subject, and we can learn much from their wisdom, but the path for us lies in our own hearts. It is on this door that we have to knock.

There is a famous picture of Christ knocking at the door. It is we who shut the door and do not let Him into our lives so that He may manifest in our living. It is a matter of peeling away the veils with which we have surrounded ourselves until we come back to the world where our roots are and where we belong. In this way we attain to the deeper consciousness of joy, of loving and giving, of happiness and peace in the world of Oneness to which that consciousness belongs. Truly spiritual ideas are not ours individually, they belong to the consciousness which has dropped the seed of an idea in our mind. We can prepare ourselves as the gardener prepares the soil, digging it, giving it the right nourishment, planting the seeds, and God, in the shape of the sun and the rain, makes possible the bursting of the seed and the growth of the plant. This preparation can be done by us, wherever we are. We do not have to go to an ashram in India or to a forest or a cave.

If we take advantage of the magnificences of nature, we can help to prepare the ground. The glory of the sunset is a blessing, a waterfall is full of power, a ripple of water on a lake is full of joy, the tree has stability, the wind has play and purpose in it. The rose brings rapture, the song of the birds brings praise. Then, when the ground is prepared and we are least expecting it, something happens which changes our life for ever.

That experience has a changeless and unchangeable theme involved in it, unchangeable because if one is in that experience one cannot compare it with any other, comparison being a faculty of the mind, and one is therefore fully in that experience of perfection. There is no desire to change because it is perfect in itself. Fears and worries cease to exist at that moment, so naturally the experience is one of bliss and happiness when one is filled with the light. Our mental growing, step by step, becomes an expansion, our knowledge is knowing that our ceremonies and our symbolisms become direct contact with Reality. All our books, all our pictures, all our teaching, all our ideas, give way to that Now.

NEWS FROM ADYAR

Captain R. Balfour-Clarke is now working in the Maintenance Department as Adviser, and Mrs. Betty Nairn is again at work in *The Theosophist Office*.

The President has appointed Professor Habibullah E. Hakim as Public Relations and Information Officer for the Society as from 15th May, with Mr. P. N. Advani continuing to assist him.

Extract from the Presidential Address to the 94th Annual Convention of the Theosophical Society

After outlining some of the phases through which the Theosophical Society has passed in the 94 years of its existence, Mr. Sri Ram said:

Now we have come to a point at which we need not only to look back upon the past, but also to consider what should be the main direction of the Society's progress during the coming times. In some ways, this last phase of the hundred year cycle may be fateful, not only because of the present world crisis, but also for the reason that the directions we pursue at present and the climate created by our work in the Society may be decisive for its future.

Theosophists all over the world are looking forward to 1975, and there is a natural desire that the occasion should be marked by celebrations organized on a world-wide scale, including the issuing of publications which will stand as a landmark in the history of the Society. While this may be good, so far as it goes, at the same time it is necessary to realize that a grand birthday celebration will not necessarily take the Society forward in a real sense or make it into an effective instrument for helping the world to progress into a really new era. What is needed is not so much a congratulation of ourselves on our past record, but rather a new spirit and outlook, out of which there will perhaps be developments which we do not foresee at present. There has to be a change in the world as a whole in all matters pertaining to human living, and the Society must play its part in the coming of this change. This can come only through individuals, for it is always what the individual feels and realizes deeply within himself which is the basis for any important change.

The Divine Wisdom we call Theosophy is so comprehensive that no expression of it, however excellent it may be judged from the standpoint of a particular time, can exhaust its relevancy and beauty. There is always the possibility of realizing the nature of this all-round Wisdom from a fresh point of view, one that can best serve the conditions of a particular time. Broadly speaking, Theosophy is both subjective and objective. In its aspect of occultism it embraces a knowledge of the universe extending far beyond the areas which fall within the scope of science. As regards what lies beyond our present capacity to know for ourselves, we have to accept any statements that may be made on the basis of the knowledgeability, as we might judge it, of those who have observed and investigated. It is not necessary for us to accept merely on faith. One can judge by the extent to which such statements shed light on our problems and by the guidance they afford to one's own life, ways of thinking and conduct. One would also do well on many matters to refrain from any judgment.

Theosophy in the ancient days was understood not so much as a description of the external universe, but as the science of the Self, including an understanding of life with all its phenomena and problems and an understanding of the mind. This was the case, not only because the facilities for investigating the nature of the external world had not been developed, but also because of the enormously greater significance and importance to be attached to the kind of knowledge that can show the way to an unfoldment of one's inner faculties; a knowledge that illumines our

pathway in life resulting in a change in oneself that alters all values and relations with all beings and things.

There are some who feel that science has made giant strides in its progress since H.P.B. wrote *The Secret Doctrine* and that it is still advancing, whereas Theosophy, with all its early revelations, continues, in their view, as before. They want, if possible, to prove that what we call the Ancient Wisdom is also up to date and that the essence of what science has to tell us has already been forestalled in such books as *The Secret Doctrine* and still more ancient works. While this may be true, merely to make this claim or even demonstrate it, will not give the world any real idea of the unique wisdom that Theosophy is, or show how, amidst modern conditions, the pursuit of this wisdom can be a means of enriching one's life beyond imagination, solving its problems.

Theosophy, as a knowledge of oneself, what one subjectively is, and the interaction between subject and object, that is, between oneself and his fellow-beings or the world in general, can always be as fresh and significant as one's own living at the moment we call the present. It is knowledge by direct observation, involving aspects of man's nature which can be known only through personal experience. It is knowledge of our own being which holds within itself the values of true morality, beauty and altruism. To know oneself as a human being is to cease from thinking of oneself as an Indian, an Englishman, an American or a Russian, with interests opposed to those of others, or as superior to them. To see things in perspective is also to see life as a whole, not fragmented by specializations of knowledge, technology or any of the innumerable aspects of the complex modern world. It is only through an understanding of oneself that one can come to a true and not a merely formal understanding of the world and all things in it. For one has to look with new eyes and in a perspective which is not enclosed, but completely open, not distorted, but true and meaningful.

Olcott Harijan Free Schools

This year is the 75th anniversary of the foundation of the first of several schools established by our President-Founder, Col. H. S. Olcott, in Adyar, for poor children of low caste. Three of the schools were later handed over to the Madras Corporation, but two remain under a Board of Management whose Chairman is the President of the Theosophical Society, giving education to about 1,000 children.

It is now planned to move one of these, the Olcott School, to more spacious grounds within the estate of the Society and to establish a modern school with a technical and agricultural bias, upgrading it from the present higher elementary standard to a High School. To make this possible the Board of Management appeals for liberal donations. In their own words: "Every rupee, every shilling, every dollar given to this enterprise is like pouring a few precious drops of water or a thirsty soil, where each drop glistens in the verdure which it creates." Please send your gifts to: The Treasurer, Olcott Harijan Free Schools, Adyar, Madras 20



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

SOME MONTHS AGO, A MOVEMENT WAS launched called New Life for India. This is a non-political and unsectarian body in that country whose aims are to uphold certain basic principles and values in both private and public life. The Governor of Madras, Sardar Ujjal Singh, warmly commended this organization at the inaugural meeting; his speech was published in the *Theosophical Review*, the journal of the Indian Section of The Theosophical Society. His remarks, and the aims of the new venture, are applicable to every nation that dares to consider itself civilized. He said that a genuine spirit of brotherhood must be cultivated and practised by helping those in need and seeking opportunities for rendering service without caring for appreciation and public applause. That in itself provides a philosophy of life—that of the *Bhagavad Gita*—action without the fruit of action.

The Governor then made a statement that could well be emblazoned in every workshop, factory, office, managerial department and boardroom throughout the world: 'Our rights accrue to us only by the duties we discharge.' Duty is what is called a 'dirty word' nowadays. Real or imagined rights are everywhere demanded, often in the most irresponsible way. So this linking of duties with rights—and putting them in their proper order—is salutary, opportune and necessary.

Our age has thrown off most restraints, and in doing so has, in general, lost all sense of mutual dependence, mutual support and mutual consideration. Yet no man's life can have meaning except in relation to his fellows. That means that his freedom must be bounded by its relevance to the liberty of others. At once there arise duty and principles of conduct. This has been, and always must be, fundamental to all civilized living. Lack of it spells chaos and the breakdown of culture. One does indeed find within trade unions what appears to be mutual support and dependence. But this has an artificial quality; it is organized and only rarely spontaneous, and it is limited to what are thought to be 'rights.' Too often there is an element of fear and group selfishness. But no group can live to itself. Present union attitudes seem more disruptive than unitive.

Formerly values were related to one's religion. With loss of faith in old beliefs, outlook and ways of life all over the world was swept away all foundation for morality. That is the malaise of our time. The only non-dogmatic, non-sectarian, and therefore acceptable basis for conduct is that genuine spirit of brotherhood which the Governor of Madras said must be cultivated and practised. This is the kind of movement that is needed in every land—New Life for each country. Not to restore just the old values, but to find values derived from the fact of our inescapable human relationships. Hence the wisdom of our First Object in the Society. The One Life and the spiritual Unity of Mankind are the key to all truly human behaviour, of which the world stands in dire need.

NEW QUEST BOOKS

All obtainable from T.P.H., London.

MAN VISIBLE AND INVISIBLE, C. W. Leadbeater. 30s.

This classic now appears as a Quest Book. It records the clairvoyant observations of different auras as the author saw them and endeavoured to illustrate them with the aid of an artist. It is offered undogmatically as a contribution to man's search for understanding of himself.

CHILDREN OF THE RAINBOW. Leinani Melville. 18s. 6d.

This book contains a very interesting exposition of spiritual teachings of the ancient culture of pre-Christian Hawaii.

From The Chairman

The Mission of the Theosophical Society

By CLAIRE WYSS

During general conventions, summer schools or other theosophical meetings, one has the opportunity to learn how differently the members react to the question of the mission of our Society. Although our three objects:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in man.

clearly indicate the way, there are great differences in the understanding of them and thus also in the answers given to the above question.

Many members and friends of our movement take the view that the Society should abandon its reserve through philanthropic activity.

The objects of the theosophical movement are valid for the Society and also for its members individually. Two things follow: the work that the Society itself must undertake and that which may be expected from the individual member. For the latter it is not enough that he attends lodge meetings regularly, that he discusses the truths of Theosophy. He must, in his own special style and manner, propagate Theosophy, live, build the truths he has learnt into his life and try to realize them. He can also, again quite individually, interest himself in social problems, relieve want where he meets it. But the task of the Society lies elsewhere, on another plane, it does not lie in healing wounds—it can naturally do that too—but in preventing them. That is to say, that it must strive to bring about a total change in people's thinking, so that social wants and injustices in practice can no longer exist. Among these are wars, oppression, famine, racial discrimination, etc. The problems must be seen *whole* and not merely their symptoms, especially their origin. To skim over the surface means not to stir the depth. And from the mission of the Society more than skimming is expected.

Since a society naturally consists of its members, it depends on the quality of each individual, whether it can effectively fulfil its duty to the world. Therefore we must concern ourselves first with the individual member. What should he do? It may be said, that which his inner necessity compels him to do. If he follows this voice, this call, then he will also do what is right and will thus become a useful member of the Society. To this individual action belongs a certain knowledge of theosophical principles, which must determine the member's behaviour.

The methods of working within the Society have changed. To the times of learning, of theory—which were of greater importance—have succeeded more practical phases, during which what had been learnt had to be, and still must be, built into daily life. However, that should not mean any departure from the fundamental truths. Each theosophist believes in the unity of all life—the whole of the

THE PRESIDENT

On 15th December, 1969, the workers and residents on the Adyar Estate arranged a tea party under the Banyan Tree in honour of the 80th birthday of Mr. N. Sri Ram, which was enjoyed by some 200 well-wishers.

Mr. Sri Ram will be leaving Adyar, with his secretary, Miss E. Nisewanger, on 1st March to attend the 75th Annual Convention of the Australian Section, to be held at Katoomba, N.S.W., at Easter, from the 26th March to 2nd April. On his way there he will first visit Brisbane for four days and spend a week each in Melbourne and Sydney. Early in April he will again pay a brief visit to Brisbane, before going to New Zealand for the rest of the month. Afterwards he will spend a week each in Sydney, Adelaide and Perth, before returning to India at the end of May.

theosophical philosophy is built up on this concept. He knows about the evolution of consciousness, and about the responsibility of each for all. He knows that his actions and his thoughts do not remain without effect on the rest of the world, therefore he will keep them under control. To be effective in this way, to help the world to the best of his ability, the connexion between the different levels of consciousness should never be broken. Atma, the spirit, cannot manifest itself through itself; it makes use of matter. This must therefore be so pure that it can worthily reflect the spirit. If a member leads his daily life in this sense, fulfils his duties, he thereby contributes to making the Society a worthy instrument for the welfare of mankind.

Mankind today has been welded together into a society living under a common fate. It is no longer practicable to hold oneself apart from anything that happens in the world; everything concerns everybody. Professor F. Behrendt (Berlin University) says in his lecture on peace:

"... Voltaire's 'Candide' ends, as is well-known, with the advice: 'One should cultivate one's own garden.' But today, is our garden not the whole world? The citizens in Goethe's 'Hermann and Dorothea' amused each other by discussing how jolly it was to see, from far off, 'how over there in Turkey the people were fighting each other.' Such a way of thinking is no longer permissible... A humane future can be shaped only by humanity, by all the components of mankind in common. To this end we must all learn 'empathy.' That means the readiness and ability to put ourselves in other people's places, 'in their shoes,' even of those people who feel and think differently from us, who separate themselves off from us, even and especially when they are opposed to us. Since only thus is it possible to create the conditions for mutual understanding and trust and thus for the non-violent solution of conflicts, instead of continuing to bombard each other with stereotyped propaganda and in this way increasing estrangement... Empathy has now for the first time become important for human survival..."

Would there not be here a rewarding field of work for our Society? Could it not go in advance here and show the way? We work for the future, not for a distant, but for the immediate future. The changing times in which we live take away men's belief in security, nothing has permanence any more, uncertainty is great. Could we not, even in these times, work miracles by proclaiming the first object, in that all of us who make up the Society live brotherhood with all its necessary consequences, keep the nucleus healthy, and so give the Society the necessary strength to carry out its mission, to make the world a happier place in which to live?

EXECUTIVE COMMITTEE MEETING

The Executive Committee of the Theosophical Society in Europe met on 14th/15th February in Huizen. Many aspects of the work in Europe were discussed, including periodicals, books and publications in different languages, lecturers' tours, the European Congress in 1971 to be held in Terriet, Switzerland, in the planning of which the Young Theosophists are taking an active part, etc.

Many matters were settled in the course of conversation and an impromptu German regional committee meeting was held. Members of the Executive Committee enjoyed spending two days at the Huizen Centre, meeting many Dutch friends again and also viewing the new Besant Hall in the course of construction.

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electrical response and leading, in due course, to etheric vision as a normal physical function.

As man enhances the life-expression in each of the three lower kingdoms his own spiritual potential comes more fully into play.

J.L.S.

The Primary Task

It was Alexander Pope who claimed that the proper study of mankind is Man. As a comment on the mentality of his day, when Newtonian science was directing wide enquiry into the empirical world, it was a timely warning.

In our generation the intellectual climate is somewhat reversed. We are obsessed with ourselves and our importance in the life of this planet. The human situation absorbs us. Yet the tensions present in that situation, the moral turmoil, the economic imbalance, the colour friction and many other dilemmas are not themselves primary. They loom large upon our horizon, but they are secondary. They are effects, not causes, and will eventually solve themselves, through pain and trial and error.

The student, using so far as he can, the eye of Theosophy, is concerned with causes, not with effects. He seeks himself to initiate causes and is content to leave the effects of the past action to look after themselves, under the law.

Man's first duty in the life of our planet is the care and development of the lesser lives about him, the many lives forming what we call the three lower kingdoms. He remembers that the great deva Life who is the animal kingdom, the plant kingdom and the mineral kingdom is, each, a very great Entity indeed and looks to Man to provide the link that can enable hierarchical purpose to flow through to each kingdom. Mankind does this already. Indeed, he has been serving thus subconsciously for centuries, and in each kingdom the imprint of Man enables the life to expand and realise more and more of its potential.

In the animal world, domestication brings a higher type of animal into incarnation. For instance, the dog is essentially a scavenger; Nature provides scavengers wherever necessary to dispose of waste and offal. The crow in the air and the lobster in the sea live upon what their brothers reject. The scavenger is essential in the ecology of living. Yet Man's influence has so enhanced the life in the canine world as almost to change its original nature; for the highest types of dog, i.e. the working dogs, gun dogs, retrievers, sheep dogs, have evolved to a stage where they have forgotten how to scavenge. Only if he is actually starving will such a dog revert. Again, one has only to stand by a huge Hereford bull to find on 'talking' to him that beyond the vast bulk and oppressive strength, he is still a 'little' life and conscious of your blessing.

The same, humanly initiated, acceleration in the evolutionary pattern appears in the plant kingdom. It is almost a shock to remember, amid the vast variety of beautiful flowers which we take for granted, that in the Iliad and the Odyssey only about ten flowers are mentioned, yet Homer is a very close observer indeed. He speaks of the rose, the iris, the anemone, the violet, the chrysanthemum and a few others. And we can recall that to Aristotle the chrysanthemum was a small copper-coloured spindly flower with only a few petals that blossomed in the autumn in the valleys of Attica. The wonderful variety in colour, size and type that now delights us under the general name chrysanthemum is the result of cross fertilization and specialisation imposed by Man. These are but instances of the wide general impact of the human life-wave upon a younger wave. And this is our principal duty in the world.

When it comes to noting Man's influence upon the mineral kingdom, the evidence is overwhelming and even more obvious. The creation of new substances where entirely man-made materials, such as the plastics, are proving more effective than the original substance they supplant, marks as much as any other single event the entry of the world upon a new age. It is in this field also that, by creating radio-active elements—or rather the active isotopes of largely inert elements—Man is enhancing the sensitivity of his own physical mechanism. For the increasing background radiation in the world in which we dwell, itself a matter of growing concern to many physicists, is nonetheless increasing the tolerance of Man's etheric body, heightening its

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Our Tasks Today and Tomorrow

By HERMINE SABETAY

Theosophy offers us some fundamental teachings concerning the One Life, Evolution, Karma and Reincarnation. Closely related to the concept of Evolution is the idea contained in the term *Dharma*, which has been variously translated as "Duty, Justice, Righteousness, Order, Law, Truth, Virtue, Innate Nature or Condition, Sacrifice" (*The Secret Doctrine*, VI, Glossary p.467). It is also understood as Religion, as in the Sanskrit text of the emblem of the Theosophical Society, which is usually rendered by the phrase "There is no Religion higher than Truth." The word *Dharma* can also be understood in the sense of responsibility in our attitude towards our fellow-beings in all the kingdoms of Nature. Annie Besant has given this definition: "Dharma is the inner Nature of a being as well as the law which points to the next step of evolution." It is the inner urge of the Divine Life in every individual. Students of the Ancient Wisdom know of a Divine Plan, whose purpose is to lead all things and beings to ever greater perfection, through the endless ladder of evolution. If we accept this doctrine, it becomes our task, or duty or *Dharma*, to be conscious co-workers of the Great Design, according to the words of the Master K.H., who said that it is our duty "to work with the tide and assist the onward impulse"; and this is really the best definition we have of the term *Dharma*. It means working for the future in accordance with the Cosmic Will. It is therefore our task today to prepare the right conditions for tomorrow, and "tomorrow," in its broader sense, means the succeeding period. In theosophical terms, our particular task here and now is to be agents in the transition from the Fifth to the Sixth Sub-race of this Fifth Root-Race, and in a still wider meaning, to lay the foundations for the Sixth Root-Race. H.P.B. speaks of "the evolutionary tidal wave that carries Humanity slowly, silently, but steadily, toward the dawn of the Sixth-Race mankind" (*The Secret Doctrine*, II, 281). Yet we must understand that "It is the spiritual evolution of the inner, immortal Man, that forms the fundamental tenet of the Occult Sciences" (*Ibid.*, II, 359).

Now our immediate task of today is to take the particular step which is required, and this consists in the opening of the faculties of the Higher Mind. In theosophical parlance this means the shifting of our consciousness from Kama-Manas to Buddhi-Manas, from passionate, earthly mentality to the Enlightened Mind turned towards the spiritual Soul or Buddhi. In the present time, average mankind is still dominated by Kama-Manas, the lower mind subjected to personal desires and emotions. But in its purer functions, it clings to diversity and concrete analytical thinking and leads thus to the detailed knowledge of modern sciences and their specialisations, which have been humorously pictured in the phrase "to know more and more about less and less." On the contrary, the attributes of the Higher Mind reside in the capacity for organisation and the interest for wholeness and synthesis. Such higher qualities have, of course, always been at work in science and philosophy, resulting in the conception of theories embracing various phenomena under one common law, as well as of comprehensive views about the universe and the life in it. From this latter aspect arose the consideration of human relationships, evoking the ideas of association, union and brotherhood. This broad-minded attitude expressed itself through many forms of co-operation in various departments of science, industry and culture, which are practised even on an international scale, the purpose being predominantly mutual benefit. But the new spirit of progress implies the care for the prosperity and the development of Humanity as a whole, and such tendencies can be seen in many organisations promoting social welfare and education. But unhappily, in spite of such finer manifestations of solidarity, warfare is still powerful amidst the human family. Separateness, hate, cruelty, racial and religious prejudices, tyranny are arrayed against humanitarian efforts. All these evils are the outcome of ignorance about the true nature and destiny of man. It is therefore an important aspect of our tasks to spread theosophical knowledge amidst

the public, conveying the light of Truth to as many fellow-men as possible, leading them to the recognition of the interrelatedness of all human beings. Solidarity is not just an ideal utopia, but a real fact in Nature. Mankind can be viewed as a large body, where nations and ethnic groups constitute the organs, and individuals stand for the component cells. It is an essential teaching of Theosophy that all members of the human family have spiritually and physically the same origin, as a Master said: "You are all of one blood, one source, one goal; know this truth and live it."

Though we are immersed amidst the turmoil of the world, we are, as members of the Theosophical Society, the conscious pioneers of the evolutionary cycle ahead of us. The new age implies definite changes in the motives of thought and action. The separatist egoistic mood showing in competition, will give way to the spirit of unity resulting in voluntary co-operation. The emphasis on human rights will fade before the interest for human duties and the service to mankind. All egoistical feelings and behaviours will belong to the past; efficient altruistic deeds will take their place. The new humanity will manifest the qualities of love, union and a broad mutual tolerance. "Together differently" is the keynote of the new age, and it is again our task to put this proposition into practice within our personal relationships here and now.

The spiritual regeneration is founded on the comprehension of Life's unity, and one of the consequences of the great change is the realisation of our responsibility towards the animals, our younger brothers. This principal of ethics is still far from being recognized by the majority of men. The various habits of cruelty perpetrated upon helpless creatures are constantly producing a heavy Karma, and they are also to be denounced as the foremost cause of war, as there is only a difference of degree between the killing of animals and the killing of men. All over the globe there is a merciless war carried on against animals. G. S. Arundale, in his book *You* has emphasized the principle that "so long as Humanity, as a whole, is at war with the subhuman kingdoms of Nature, so long it is fostering war within its own ranks." It can be assumed that the future Humanity of the sixth cycle will consider the now prevailing customs of flesh-eating, hunting, vivisection, and all kinds of cruelty against the younger members of the universal family as downright barbarian, as we do now with regard to anthropophagous savages.

In the light of Buddhi, all things will appear in a new significance, owing to the emergence of a new quality of consciousness, called Intuition. This higher faculty has two functions, one being the inspiring source of the finer emotions of love and sympathy, while the other affects the intellectual understanding, producing sudden illuminations within the mind. It is one aspect of our duty as Theosophists (or Occultists) to make our mind and heart receptive to the divine ray of Intuition, and this can be achieved by means of the study of esoteric philosophy, sustained by deep meditation, as well as through the exercise of the virtues of compassion, tolerance and helpfulness. Altruism and selflessness are the keys to the higher Life.

It is of course evident that flashes of Intuition have been received at all times and in many ways, but the real nature of this higher faculty was generally not understood. All the great inventions and discoveries of science are the fruits of Intuition, manifesting as an instantaneous knowledge, revealing hidden truths. To artists, Intuition shows exquisite visions of beauty or makes them listen to divine harmonies.

In his book *The New Humanity of Intuition*, C. Jinarajadasa described several methods leading to the awakening of the supermental consciousness. One of these is to consider all ideas and things as a totality; a second method is connected with the qualities of the heart; a third way of developing Intuition is by communing with Nature, and the fourth approach is given by art and the contemplation of beauty. All these methods are paths towards the attainment of spiritual con-

sciousness, resulting in the Intuition of the Oneness of all Life.

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This higher faculty of intuition will be strengthened and developed during the course of the sixth sub-race, when "Buddhi of Manas" will be the general level of men's consciousness. This period will form the soil for the flowering of the Sixth Root-Race, governed by the full light of Buddhi. This will be a far more glorious Humanity than we can imagine in our present state; it will have the perfection of form as well as highly developed qualities of intelligence and spirituality. We read in *The Secret Doctrine* (III, 443) that "the Sixth will be rapidly growing out of its bonds of matter, and even of flesh," which means that mankind will become again ethereal and androgynous as it had been in the first Races on the descending arc of involution. H.P.B. goes on saying that "the majority of future mankind will be composed of glorious Adepts."

Stupendous as such achievements may seem to us in our world today, there is still a further progress in store for Humanity. The sacred Scriptures reveal that the Sixth will be succeeded by a Seventh Race of a still more ethereal and spiritual nature. Purity and righteousness will reign on earth in this true Golden Age; this "shall be the Seventh Race, the Race of 'Buddhas,' the 'Sons of God,' born of immaculate parents" (*The Secret Doctrine*, IV, 51). That means that all sexual difference will have ceased to exist. And there are still higher and higher fulfilments on far-off Globes, Rounds and Chains, carrying Humanity to ever higher rungs of the Divine Life, in an endless series of "tomorrows," of which we have no idea here and now.

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A further point is that the most disturbing factor to international trade is war or violence. Hence the power of these great companies is a strong force for peace and world-wide cooperation. Many of them now have international boards—their directors are of various nationalities. This is done deliberately. It tends to break down barriers. Thus the influence of these huge concerns may well force nationalistic politicians to take measures of co-operation with other states to which they would otherwise never have consented. The economic bond is one of the strongest in practical matters and could do more to bring about world peace than all the talk of political leaders or the efforts of idealists, though the latter have always been essential to channel and give moral purpose to the work of the economists and industrialists.

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The whole situation is complex and tricky, and it will not be resolved in a year or two. The start, however, is the biggest hurdle, and that move has been made. U.S.-Soviet discussions and collaboration in recent years in certain fields has eased world tension a good deal. But the Russians seem genuinely scared of China, and the Chinese fear attack by the Soviet Union. A United States rapprochement with China that did not adversely affect relations with Russia could be a powerful influence towards a fresh turn in world affairs. It is a razor-edged path that Mr. Nixon has to try to tread.

Common Market

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continued on page 4 column 3

Our Tasks Today and Tomorrow

BY HERMINE SABETAY

Theosophy offers us some fundamental teachings concerning the One Life, Evolution, Karma and Reincarnation. Closely related to the concept of Evolution is the idea contained in the term *Dharma*, which has been variously translated as "Duty, Justice, Righteousness, Order, Law, Truth, Virtue, Innate Nature or Condition, Sacrifice" (*The Secret Doctrine*, VI, Glossary p.467). It is also understood as Religion, as in the Sanskrit text of the emblem of the Theosophical Society, which is usually rendered by the phrase "There is no Religion higher than Truth." The word *Dharma* can also be understood in the sense of responsibility in our attitude towards our fellow-beings in all the kingdoms of Nature, Annie Besant has given this definition: "Dharma is the inner Nature of a being as well as the law which points to the next step of evolution." It is the inner urge of the Divine Life in every individual. Students of the Ancient Wisdom know of a Divine Plan, whose purpose is to lead all things and beings to ever greater perfection, through the endless ladder of evolution. If we accept this doctrine, it becomes our task, or duty or *Dharma*, to be conscious co-workers of the Great Design, according to the words of the Master K.H., who said that it is our duty "to work with the tide and assist the onward impulse"; and this is really the best definition we have of the term *Dharma*. It means working for the future in accordance with the Cosmic Will. It is therefore our task today to prepare the right conditions for tomorrow, and "tomorrow," in its broader sense, means the succeeding period. In theosophical terms, our particular task here and now is to be agents in the transition from the Fifth to the Sixth Sub-race of this Fifth Root-Race, and in a still wider meaning, to lay the foundations for the Sixth Root-Race. H.P.B. speaks of "the evolutionary tidal wave that carries Humanity slowly, silently, but steadily, toward the dawn of the Sixth-Race mankind" (*The Secret Doctrine*, II, 281). Yet we must understand that "It is the spiritual evolution of the inner, immortal Man, that forms the fundamental tenet of the Occult Sciences" (*Ibid.*, II, 359).

Now our immediate task of today is to take the particular step which is required, and this consists in the opening of the faculties of the Higher Mind. In theosophical parlance this means the shifting of our consciousness from *Kama-Manas* to *Buddhi-Manas*, from passionate, earthly mentality to the Enlightened Mind turned towards the spiritual Soul or *Buddhi*. In the present time, average mankind is still dominated by *Kama-Manas*, the lower mind subjected to personal desires and emotions. But in its purer functions, it clings to diversity and concrete analytical thinking and leads thus to the detailed knowledge of modern sciences and their specialisations, which have been humorously pictured in the phrase "to know more and more about less and less." On the contrary, the attributes of the Higher Mind reside in the capacity for organisation and the interest for wholeness and synthesis. Such higher qualities have, of course, always been at work in science and philosophy, resulting in the conception of theories embracing various phenomena under one common law, as well as of comprehensive views about the universe and the life in it. From this latter aspect arose the consideration of human relationships, evoking the ideas of association, union and brotherhood. This broad-minded attitude expressed itself through many forms of co-operation in various departments of science, industry and culture, which are practised even on an international scale, the purpose being predominantly mutual benefit. But the new spirit of progress implies the care for the prosperity and the development of Humanity as a whole, and such tendencies can be seen in many organisations promoting social welfare and education. But unhappily, in spite of such finer manifestations of solidarity, warfare is still powerful amidst the human family. Separativeness, hate, cruelty, racial and religious prejudices, tyranny are arrayed against humanitarian efforts. All these evils are the outcome of ignorance about the true nature and destiny of man. It is therefore an important aspect of our tasks to spread theosophical knowledge amidst

the public, conveying the light of Truth to as many fellow-men as possible, leading them to the recognition of the inter-relatedness of all human beings. Solidarity is not just an ideal utopia, but a real fact in Nature. Mankind can be viewed as a large body, where nations and ethnic groups constitute the organs, and individuals stand for the component cells. It is an essential teaching of Theosophy that all members of the human family have spiritually and physically the same origin, as a Master said: "You are all of one blood, one source, one goal; know this truth and live it."

Though we are immersed amidst the turmoil of the world, we are, as members of the Theosophical Society, the conscious pioneers of the evolutionary cycle ahead of us. The new age implies definite changes in the motives of thought and action. The separative egoistic mood showing in competition, will give way to the spirit of unity resulting in voluntary co-operation. The emphasis on human rights will fade before the interest for human duties and the service to mankind. All egoistical feelings and behaviours will belong to the past; efficient altruistic deeds will take their place. The new humanity will manifest the qualities of love, union and a broad mutual tolerance. "Together differently" is the keynote of the new age, and it is again our task to put this proposition into practice within our personal relationships here and now.

The spiritual regeneration is founded on the comprehension of Life's unity, and one of the consequences of the great change is the realisation of our responsibility towards the animals, our younger brothers. This principal of ethics is still far from being recognized by the majority of men. The various habits of cruelty perpetrated upon helpless creatures are constantly producing a heavy Karma, and they are also to be denounced as the foremost cause of war, as there is only a difference of degree between the killing of animals and the killing of men. All over the globe there is a merciless war carried on against animals. G. S. Arundale, in his book *You* has emphasized the principle that "so long as Humanity, as a whole, is at war with the subhuman kingdoms of Nature, so long it is fostering war within its own ranks." It can be assumed that the future Humanity of the sixth cycle will consider the now prevailing customs of flesh-eating, hunting, vivisection, and all kinds of cruelty against the younger members of the universal family as downright barbarian, as we do now with regard to anthropophagous savages.

In the light of *Buddhi*, all things will appear in a new significance, owing to the emergence of a new quality of consciousness, called Intuition. This higher faculty has two functions, one being the inspiring source of the finer emotions of love and sympathy, while the other affects the intellectual understanding, producing sudden illuminations within the mind. It is one aspect of our duty as Theosophists (or Occultists) to make our mind and heart receptive to the divine ray of Intuition, and this can be achieved by means of the study of esoteric philosophy, sustained by deep meditation, as well as through the exercise of the virtues of compassion, tolerance and helpfulness. Altruism and selflessness are the keys to the higher Life.

It is of course evident that flashes of Intuition have been received at all times and in many ways, but the real nature of this higher faculty was generally not understood. All the great inventions and discoveries of science are the fruits of Intuition, manifesting as an instantaneous knowledge, revealing hidden truths. To artists, Intuition shows exquisite visions of beauty or makes them listen to divine harmonies.

In his book *The New Humanity of Intuition*, C. Jinarajadasa described several methods leading to the awakening of the supermental consciousness. One of these is to consider all ideas and things as a totality; a second method is connected with the qualities of the heart; a third way of developing Intuition is by communing with Nature, and the fourth approach is given by art and the contemplation of beauty. All these methods are paths towards the attainment of spiritual con-

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continued on page 4 column 3

Man versus nature

by N. SRI RAM

An article in *The Royal Bank of Canada*, reprinted in *The Hindu*, of Madras, refers to the unanimous view of some 200 experts from 50 different countries, who met at a UNESCO Conference last year in Paris, that if the present rate of pollution of air and water continues, life on our planet will begin in about 20 years to succumb to its effects. The process they apprehend is the gradual dying out of life in rivers and lakes, increasing unbreathability of the air which surrounds the earth, and the withering of plants from various poisons. These fears cannot be regarded as unwarranted, or even exaggerated, as they are based on data carefully collected and accepted by the Conference.

The effects of this process of pollution are already visible. The famous chain of lakes separating Canada from the United States, bordering highly-developed industrial belts, receive so much of the effluents from factories and cities that already parts of the lakes are becoming uninhabitable by fishes. We are told that the U.S. Public Health Service has warned shippers on Lake Erie not to drink or use for cooking any water within five miles of the shore line. The waters of Lake Michigan are also now loaded with poisonous substances from factories and cities which thus dispose of their ever-increasing refuse. Some of these wastes are said to be of such a nature that even boiling and chlorination do not remove the contamination.

The pollution of the atmosphere is also proceeding apace. At least one hundred different air pollutants injurious to man and animal are said to have been identified. It is no wonder that cases of cancer are ever more numerous, and there are also new mysterious diseases making their appearance. There has been an outcry from different quarters against nuclear test explosions, as the fall-out from them takes long periods of time to settle down, and when it does, it contaminates plants and water. But it is not sufficiently realized that even without the serious injury that radio-activity may cause to man and all other forms of life, enormous quantities of smoke and effluvia of other sorts are being thrown into the atmosphere every day, poisoning the air he has to breathe.

In the East and other less developed regions, such as Latin America and Africa, the process of industrialization, which is largely responsible for the pollution, has not yet assumed such a scale or advanced to such a degree of sophistication as in Europe and North America. So the people there do not share the concern which is beginning to be felt elsewhere, but the process of industrialization and the way it works at present are steadily overtaking and, one may say, engulfing them.

The enormous increase of population and the need to find employment, together with the industrialization, have resulted in the vast urban concentrations which are a feature of the present time and have created a new kind of complexity in human life.

It is well-known that animals, birds and smaller forms of life can exist only in an environment which affords them the particular food and conditions they need. Already many species are extinct because of man's continuous depredations and occupation for his own purposes of spaces and forests which these creatures formerly enjoyed as a sphere of their own. The indiscriminate use of pesticides, detergents and fertilizers containing harmful chemicals has been an important contributory factor to the process of destruction, by setting up various chain effects affecting different inter-dependent species. Man has no regard or consideration for any other form of life, except to the extent that is necessary for his own convenience of use. Thus after millennia which Nature managed her affairs, undisturbed for the most part, in her own way, man taking a strictly subordinate place in her household, there has come about a revolution which has placed him at the top, and in exercising the domination he has achieved, he is creating far-reaching imbalances in Nature, which, according to the scientists who discussed the question at Paris, are now threatening the

stability of his own ecology. Man has yet to realize that as a biological entity, he is a part of Nature, though he may have a mind and will of his own which he is able to use for his one-sided ends and in ways contrary to her processes.

In the article referred to, the writer states his view—and it is a view with which those who have given some thought to this matter will agree—that "Nature is the expression of a definite order with which nothing interferes successfully." It has been said in the language of another epoch, "Though the mills of God grind slowly, yet they grind exceedingly small." For the word God, we might substitute Nature.

Modern Science has shown that the construction of the universe in its physical aspect is purely mathematical. But when we come to the region of life, its branchings and processes, we are apt to lose sight of the fact that Nature is still governed by laws which operate with mathematical precision and certainty. All animals and birds are governed in their behaviour by instincts which for all practical purposes work like laws imbedded in their rudimentary minds. In the language of *The Mahatma Letters*, "Nature is too well, too mathematically, adjusted to cause mistakes to happen in the exercise of her functions." Therefore, the view is not so fanciful, as one might think at first, that the process of adjustment we see in Nature operates like the terms of an equation, with a degree of give and take, and in this process man is included though, in the overweening confidence bred by his science and technology he thinks he can exclude himself. He may have to pay heavily for this delusion. If man is part of the whole scheme, he cannot disregard its laws with impunity. The Adepts who understand that scheme far more profoundly than ourselves call themselves Nature's co-workers, but we think we are her masters, while in effect acting as her enemy.

There is talk today to certain circles, based on the latest scientific achievements, of changing the pattern of the weather, of producing life in a test-tube, of altering the genes to create a new design, and so on. All this recalls, to one who is acquainted with the *Hindu Puranas* (myths of an allegorical nature purporting to embody facts with regard to the early history of the cosmos and of this planet), the story of a sage named Vishvámitra who as a proof of having attained an exalted status, sought to create a new world with new species of life, but succeeded only in creating distortions and caricatures of what existed already.

It is to be earnestly hoped that in spite of the present convergence of a number of ominous developments, all seeming to aim as of set purpose at the destruction of life on this planet, man will emerge into an era of peace, exercising the necessary self-control, as well as realizing his own limitations, and begin to show respect for other forms of life which share this planet with him, and also for Nature, the common mother of all.

BOOK REVIEW

THE PRINCIPLES OF ASTROLOGY, Charles E. O. Carter. T.P.H., London, 25s.

This treatise, now in its fifth edition, is worthy of earnest attention by the serious student of astrology. It takes one through the preliminary stages in an explanatory manner to judgement and prognostication, so making further progress not too difficult. The erection of a horoscope is clearly set forth in detail, and to the intuitive student, the reading of this is considerably helped by the author's clear-cut definitions of various aspects and positions, so a real understanding of a difficult subject can be achieved. He seems to have based his work upon the classical lines of Alan Leo's books, the well-known astrologer of preceding years, and can be recommended for all who refuse to be daunted by the necessary calculations that are part and parcel of erecting a horoscope. H.S.

BE YE PERFECT...

By NORA GRITTON

Thoughts on the question—"Since every human being is destined to become perfect, where does free will come in?"

The statement that we are all destined to become perfect seems at first sight to negate any idea of free will, and this cuts at the roots of all our feelings of personal importance and achievement.

As I see it the only way to look at the question is to realise that we are all part of a whole, part of God's will; even as every individual cell in our body is a part of the life of the body as a whole, although that individual cell cannot know the complete body. Therefore our lives are bound up with the life and goal of the whole, whether we know what this is or not, and whether we want it or not. And inasmuch as we, as individuals, are dependent on the whole for our life and growth, so also is it dependent on us. Therefore all that we live by, such as food and air, and through it the way of experience, emotional and mental, is of use to the whole. We are transformers using our environment and refining or coarsening it, but in any case changing it.

As we understand things with our present capacities, and at our present stage in the life wave, when we are turning from outpouring and becoming more enmeshed in material things, to a return to more spiritual things, God's will is that we should become more refined, more capable to help others, and more able to stand up to, and face, those forces which pull us back into the past, and hold us back from our goal. This point at which we stand is always changing as the life wave moves on its way, and those things which are right and wholesome at one stage are not necessarily so at another.

Our only free will lies in the choice as to whether we set out to co-operate with God's will, or just follow our own will. In either case there will be a struggle. In the first place one must come to an understanding of what God's will is at any particular time and place. And in the second case if one puts one's own self-seeking will first, one will eventually come to a point where one is forced to return. This is not a waste of time, but a way of learning, often very long and painful, seemingly hopeless and desolate—but nevertheless bearing in the end a harvest of wisdom and understanding which can be used in the service of humanity.

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And they still meet as 'club' members. Hence it is of the utmost importance that the Common Market should not break down. However knotty the problems the talking together should constantly go on.

Many of the difficulties in the European Community arose because the original programme and set of rules were not flexible enough. Modifications are needed with the present membership, and if new members are to be accepted, then without doubt the rigidity must be considerably eased. The working out of the scheme must be revised and must be made capable of further revision in future as necessary. Only so can E.E.C. regain and retain its function as a living institution. This is of special importance now that the possible entry of Britain and other nations is being considered and may be negotiated before long.

Imperfect as the Common Market is, it is the only organization of its kind, and it is doing what no other does. If its present members have a big enough vision to discuss and make such changes in the rules of their 'club,' as experience has shown to be required, they will be great benefactors of humanity. For then this pilot scheme in international affairs will evolve a pattern for a more general institution that could eventually widen to include all nations. The imminence of diminished commitment in Europe by the United States, and the likelihood that the European Continent will soon have to stand on its own feet, may well give urgency to these considerations.

Wind of Change in West Germany

On a wider scene than the Common Market, Herr Willy Brandt, the new Chancellor of West Germany, has struck

ENGLISH SPEAKING REGION SUMMER SCHOOL AND EUROPEAN COUNCIL MEETINGS

Andrew Melville Hall, St. Andrew's, Scotland

8th-15th August, 1970

Members are invited to book now for the Summer School of the English Speaking Region, which will include meetings of the European Council.

The theme is to be:

FROM THE ANCIENT WISDOM TO MODERN THEOSOPHY

The speakers will include: Mrs. Claire Wyss, Chairman of the European Federation, who will preside; Mr. James S. Perkins, International Vice-President, and Mrs. Perkins (Guest Speakers); Miss Mary Anderson (Switzerland); Miss Jean Carstairs (Scotland); Mr. Terry Dennis (Young Theosophists); Mr. Harry Edgar (Wales); Mr. Geoffrey Farthing (England); Dr. Norbert Lauppert (Austria); Dr. Hugh Shearman (N. Ireland); Mr. L. H. Leslie-Smith (England); Mrs. Anneliese Stephan (Germany); Miss Corona Trew (England).

An attractive programme of lectures, discussions, study groups and excursions has been arranged.

Arrivals will be in the afternoon or evening of 8th August, and departures after breakfast on 15th August.

The charge for the whole period will be £14 15s., payable before 17th July by members in the British Isles, plus a non-returnable Registration Fee of 10s. Members from the Continent are asked to pay on arrival.

Applications must be addressed to the English Speaking Region Secretary, Mrs. Doris M. Slater, 10 Cranmer Court, Wickliffe Avenue, London, N.3. Applications should be written very clearly, stating whether Mr., Mrs. or Miss, and sent with the 10/- Registration Fee and a stamped, self-addressed envelope.

OTHER SUMMER SCHOOLS

If sufficient bookings are received, there will be a German-speaking gathering at Huizen at Easter.

21st to 28th June: Finnish Section.
4th to 10th July: Netherlands Section.
11th to 18th July: German Section (Hustedt).

1st to 9th August: Scandinavian Region (Gammel Praetegaard). Guest speakers: Mr. and Mrs. J. Perkins. Charges: 45/00 Danish crowns per day (sharing with two or three others), 33/00 D.C. per day (camping). Charges include breakfast, lunch and dinner. Please send booking fee of 10/00 D.C. (non returnable) to Mrs. E. Sverrild, Dalgas Boulevard 27, 2000 Copenhagen, Denmark.

27th August to 3rd September: Pays Latins (French speaking) summer school in Aussois (Savoie). As space is limited, bookings should be made as soon as possible to Société Theosophique de France, 4 Square Rapp, Paris 7e. Charge: 30 French francs per person per day.

6th to 12th September: German-speaking Region in Pichl, Austria.

THEOSOPHICAL RESEARCH CENTRE

Weekend Conference at Tekels Park, Camberley, 8 to 10 May, 1970.

SUBJECT: Design in Human Life.

SPEAKERS will include Miss Corona Trew, Ph.D., D.Sc.; Prof. Ir. Arand M. Haas, and E. Lester Smith, F.R.S., D.Sc.

Further particulars from The Secretary, T.R.C., 59, Gloucester Place, London, W.1.

a new note. He is showing signs of an open mind and a fresh and friendly, though not weak, approach to the intractable problems of Eastern Europe, and of a desire to clear up old disputes. None can yet tell what results may spring from his efforts. It would not be wise to look for anything spectacular. But there will be some result, for a change of attitude invariably brings a change of circumstances. Add to this the healthily modified outlook in France since the fall of De Gaulle. One might be justified in hoping for improvement in the 1970s.

L.H.L.S.