



THEOSOPHY IN ACTION

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

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The whole and the part (I)

By ADELAIDE GARDNER

(Written in 1960, shortly before her death)

There is much talk these days about a new approach to Theosophy and keeping in touch with modern thought. This is a recurrent need and one often emphasized by Dr. Besant and others of our greater leaders. The theosophical teachings, as given to us, are valid, rooted in the facts of nature, seen with interior vision. They were 'revealed' to the west two or three generations ago by superior human beings whose scope of understanding far transcends our own, but they had, naturally, to use the language of the day to reach the mentality of the moment. Since then, in science and in psychology, and in philosophy itself, the knowledge of the subtler aspects of man and of physical nature has increased on an expanding arc, and it is evidence for the validity of the original teachings that many ideas put forward in *The Secret Doctrine*, and developed by subsequent writers, which were then ridiculed as preposterous, are now accepted in orthodox fields as 'new' and illuminating.

Of this change of view, and of the general change in outlook of the thinking public, we do need to be aware, but it is also necessary that we appreciate the superficiality of our own understanding of the early teachings, and that when revising our terms and restating basic ideas, we do not become subservient to current western presentations, which will again be outmoded in another thirty years.

From quite another angle, that of Mr. Krishnamurti's teachings, the validity of all mental concepts, of all analyses, is deliberately challenged. We are exhorted to throw aside words, to reach truth within ourselves, and by transcending all forms and verbiage, make a direct intuitive touch with the Real.

This is no new appeal. It is the theme of many ancient philosophers, and of mystics throughout the ages. Too often, in the hands of modern students, who are either spiritually lazy or philosophically ignorant, it means an absorption in personal experience; a recurrent "what does this mean to me?" rather than a search for the wider values of the world of ideas or a pondering on inherent qualities. And the value of this or that idea to others is too often lost sight of.

The situation presents a provocative self-contradiction, because whatever the depth or grandeur of any doctrine, it is true that there is only the individual consciousness with which to estimate its value, whether this value is social or personal. The whole purpose of evolution has been the evoking of highly individual centres of awareness, by means of which, through which, the divine all-embracing consciousness can be brought to focus upon external appearances. We call this individual awareness 'me' or 'I,' and only 'I' can estimate the value of anything; only 'I' can say what this or that teaching means to me, and what, in my opinion, it may mean in the lives of others. This is essentially true.

Yet, if it is also true that we all share a common life, are all cells in one divine body, then it is only by touching the common and universal consciousness that any fundamental experience of truth can be apprehended. It is a fact to which all mystics testify that only by obliterating the hard-won sense of individuality can any universal truth be really 'known.'

The Zen Buddhists would call such a self-contradictory situation a *koan*, and use it for revealing exercises in meditation. Such exercises can result in illumination for those who find that method fruitful.

A rational approach to the contradiction can be made by using certain basic theosophical ideas as background - universal ideas, indeed, but expressing them more explicitly in our days in the language of our times in new theosophical literature.

Man between two worlds

Fundamentally, nothing man is or does, is individual, except when he thinks or acts through that point of creative awareness where the human consciousness is knit to the Divine. The monadic life force is utterly universal, although in man it is through a single monad, one of the myriad 'cells' in the body of the Solar Lord, in Whom all live and move and have being. Such a cell merely shares life, does not direct it or create it, any more than a cell in a physical body directs the activity of the whole. It is the generalized solar life force that breathes through monadic centres during the whole of pre-human experience. The monads benefit by a gradual awakening of attention, as more and more intense stimulation is available in the pre-human kingdoms. Sleeping, dreaming, stirring, in mineral, plant and animal, the focus of monadic attention is narrowed and intensified. When the organs of perception and of action have been prepared in the younger kingdoms, sight, hearing, taste, etc., physical bodies can supply the complicated mechanism that links the outer world of sensation and objective appearances to the specially 'created' or assembled human 'ego,' our present highest human consciousness. Thus it is the fruit of the labours of lower kingdoms that give man his link-apparatus with the world 'outside' by which the still sleeping monadic consciousness can now truly be awakened and come to measure itself in relation to other monadic manifestations.

It is of little account to the monad at this point that those objective manifestations are temporary, 'unreal,' fabrications brought about by the play of divine agents that spin webs of entanglement and deceive the senses, singing and dancing the woven patterns of phenomena in and out of being through sheer delight in the creation and destruction of forms. The flitting and gleaming panorama of the phenomenal world is there, spread out as a feast for the evocation and nourishment of the monad's awakening perceptions. But lest the monadic life become too entangled, all manifestation in the three lower worlds is evanescent, continually being destroyed and re-born. This is an aspect of Deity that is far better understood in the East than in the West, for the West is inclined to see destruction as punishment due to the wrath of an angry or offended God—personalized and hence endowed with petty human attributes.

Yet if creation is seen on the vast scale of Cosmic Mind, a throwing out of cosmic patterns that are caught up and woven by myriads of creatures of delight, and then reabsorbed to form the basis of further outpouring, then creation

Now is the time to be human

EXTRACT FROM A LECTURE GIVEN AT THE 95TH INTERNATIONAL CONVENTION AT ADYAR, 1970

By JOY MILLS

NATIONAL PRESIDENT OF AMERICAN SECTION

One of the most beautiful manuals depicting the path to our humanhood, which is at the same time the path to divinity, to immortality and to liberation, *The Voice of the Silence*, describes the inward attitudes of heart as the six-fold Paramitas, the transcendental virtues, the perfections of a life lived from an inner wisdom. These ideals of spiritual perfection are called, in that text:

1. *Dana*, 'the key of charity and love immortal.' This is not the charity of material giving, but the tender mercy, sympathy and compassion which arise out of a boundless concern with the dearth of others. The word 'charity' is derived from the Latin, *caritas*, which connotes the dearth of a thing. When everyone and everything is dear to us, the preciousness of all perceived because all things enshrine divinity, a conscience of concern is born that leads to right action.

2. *Shila*, 'the key of harmony in word and act.' Recognizing the dearth of each one we meet, we act in harmony with that dearth, out of a boundless morality. So action is ever right, for it is based on an inner self-giving.

3. *Kshanti*, 'patience sweet that nought can ruffle.' The harmonious act is never the impatient or impetuous one, so one must cultivate endurance, practise forbearance, exercise fortitude. The dearth of another may not be immediately apparent, but we are infinitely patient with the other for his dearth will flower in its own proper time.

4. *Vairagya*, 'indifference to pleasure and to pain, illusion conquered, truth alone perceived.' The wayward mind and the unsteady heart are given focus which looks upon all things in an uncoloured manner. Sight is not distorted by the agitation of the emotions nor the prejudices of a conditioned mind.

5. *Virya*, 'the dauntless energy that fights its way to supernal truth.' The perfection of strenuousness never lets us go, for there is a perseverance in the vision of Reality, a boundless industry, a glorious and steadfast exertion in the perception of the Self through all its multifarious forms. Our conscience of concern is ever maintained because it is born of the sixth of the virtues.

6. *Dhyana*, 'ceaseless contemplation' of the Real. The mind and heart are united in willing the one thing which is the only thing essential, the enlightenment of all. Here is the supernal wisdom: 'For

this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in Self.' Inwardly focussed in the ceaseless contemplation of the One, we act, simply and beautifully, at every moment in such a manner as calls forth from all the fragmented parts of that One, the multitude of selves, the Divine Image of the Immortal Self. So dear is the Self that the multitude of selves are dear in reflecting, however inadequately, however faintly, the One Universal Self.

But what is necessary is the courage to begin here and now, not to wait for some other time, some other place, nor for some other person to face up to the responsibility of being human. Now is the time to be human, to accept the monadic mandate for humanhood; we are the ones to become human. As Dr. Heschel has put it so effectively: 'It is always one man at a time who we keep in mind when we pledge: "with malice toward none, with charity for all".' Humanity always begins in the individual man, as history takes its rise from a singular event.

Perhaps all that has been said here can be summed up in the little story of the traveller who, climbing a hill, came upon a small child carrying an even smaller child upon his back as he struggled up the incline. The traveller paused to ask the child if the burden were not too heavy for him, to which the child replied: 'It's not a burden; he's my brother.'

To be human means to live out our humanity every day, every moment; by whatever we do, by every act, every word, every gesture, we either advance or obstruct the possibility of our humanness; we either reduce or enhance the demonic powers let loose in the world. It is for us to either build or destroy the sense of community, which is the realization of brotherhood. To speak of love and then reject another is to diminish our own humanity. For this we need freedom, but we must know in what our freedom consists. For freedom is not escape from external conditions, but release of the Self and the removal of the obstacles to that release. We need courage, which is the affirmation of our choice. And such affirmation is possible only when we accept the consequences of our decisions. We need love, which is the true encounter with each one in whose presence we may stand.

and destruction are both aspects of the one pattern, each flowing into the other. So the taking on of form is an exquisite pain, the birth of new awareness is like a chord of music, and, as that harmony fades, the return of relative formlessness is release and refreshment. This is surely the true quality of experience in the preparatory period of human incarnation, and it would continue to be the quality of all consciousness using transient forms. If these were not artificially held separate from the natural ebb and flow of life by the highly individualized human mind, which seizes on forms and gives them artificial values. We should learn to enjoy detachment from forms if we realized what we truly are. This is the teaching of

Plato's parable of the prisoners in the cave.

The uniqueness of the human being, then, lies not in his feelings and his actions, for these are so often transient automata, but rather in his singularity, his sense of self-hood and self-direction. It is that which is his reason for being. This is better understood if we remember that even his expression in matter, which in our world is his physical body, need not always be the form we now use. Human beings exist, not only 'out of the body' before birth and after death, but in many other types of bodies—both on this earth in early Rounds, and in relation to other planets.

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THE THEOSOPHICAL SOCIETY
IN EUROPE

FEDERATION OF NATIONAL SOCIETIES
Theosophy in Action

COMMUNICATION

THE WORD COMMUNICATION HAS unfortunately become a bit of jargon, like every expression that enshrines an idea and is then overworked. Many problems are said to spring from lack of communication. The word is used by many intelligent people who, as an eminent psychologist puts it, 'fool themselves that they can have the substance of a psychological fact by merely thinking it,' and do not realize that it must be experienced. No one can become a mystic by reading and thinking about mysticism, though that may provide favourable conditions for such an experience. The same principle applies to communication. Perhaps the most revealing of the dictionary definitions of 'communicate' is 'share.' You may tell another some piece of information, but it is not imparted unless he receives it and it is mutually shared.

Contrary to the popular view, one of the worst ways of trying to communicate is by the written word, which is by far the most common medium. This is partly because the art of correspondence has largely been lost. One reason for this loss is that the meaning and use of words have not the importance in education they formerly had. A second is that dictating to a stenographer or into a machine does not conduce to the careful thought that often accompanied writing by hand. A third reason is that the rush of modern life gives us too little time to think and demands a mass of undigested and sometimes meaningless verbiage.

Apart from this, attempts to communicate by letter are unsatisfactory because there is no inflection, no tone in which a remark is made, both of which play a big part in conversation. However carefully one chooses one's words, their written effect is only too often different from what was intended—a meaning appears that their author had not thought of. When this happens in talking, the result may be obvious and the misconception can be put right; or the words may produce a reaction or a question, and again there is a chance of clearing up misunderstanding. The difficulties are all the greater when correspondents are not of the same nationality or language.

There is no true communication without the sharing of an idea. Hence the importance of personal contact. But even then it is difficult. An idea can be shared with another only if that other has a receptive mind, a willingness to consider what is put forward. Most people—including, alas, politicians, priests and physicians—do not have minds open to a fresh point of view. Little less than an explosion, physical or psychic, will cause them to modify their opinions. Discussion, by which a group seeks to get nearer to a true view by mutual exchange, is rare. Most so-called discussion is mere argument, debate, in which no one seriously considers what another says except to refute it. Communication is impossible, and differences are aggravated. This is the main reason why international politics are so sterile.

Here Theosophists should be setting an example. Members of the T.S. are said to be engaged in a search for truth, with open minds—i.e., subject to a change of outlook in the light of greater knowledge or new evidence. They are to be a body with diverse opinions, perhaps, but yet a brotherhood. Communication, by genuinely sharing different points of view, gives the understanding that breeds tolerance and makes possible the nucleus—as a pattern for the future of mankind.

From the Chairman

Dear Fellow Members,

The great event of the year, the European Congress in Paris from August 8 to 15, is only a few weeks away. What could be closer than a preparation for it? You all know the theme: Man's Inner Resources, which is indeed deep and comprehensive. At a time like the present, when technology and science play an incredibly large part, and capacities are being developed in mankind which have to serve these two activities, one needs to ask oneself whether this trend is leading to freedom and happiness. The usefulness of this development is beyond question, for we should all miss the accustomed level of comfort with which it provides us. But do these achievements really make us happy and contented? The lectures and study groups at the Congress may give us the answer or various answers, but it will be to our advantage if we begin to consider these questions now.

As students of Theosophy we consider mainly the inner possibilities of mankind, and as we have to administer the heritage of Madame Blavatsky and to keep it living and vital, it is our duty to live in such a manner as to stimulate these inner possibilities or potentialities.

As we study the programme of the Congress we realise that this stimulation can take place along quite different lines and in different spheres. For example:

Environment and Resources. I quote from the suggestions of Joris Brandt: '... man is creating serious trouble in the world, both for himself and for other forms of life... he should cease to misuse mineral, vegetable, animal resources... he should bring about peace and understanding between people...'. This is a problem which concerns us all and it is worthwhile pondering it.

How can we understand the mysterious functioning of the inner worlds, their purposes and effects? Answers to such questions can be worked out in study groups during the Congress, but not without inner preparation by those members who wish to participate actively in one of the groups. When I say actively, I mean that although a so-called leader will preside over each group, in a certain sense each individual will be both a leader and part of the group, so that the understanding of the views of each participant will grow during the week and lead to beautiful harmonious results.

It will be an advantage to join a group to which one is not accustomed, so that one enters into contact with members from another country or even a different language group. A useful kind of group will be one that consists of young and old, a combination which is so necessary in the present world situation. It seems to me a matter of the greatest importance that the different generations should work together. In this way solutions could be found to the puzzle of how to bring about a radical rethinking of a world which adores technical progress so that it may turn towards the inner resources of mankind. The solutions will not come from outside, rather must each individual delve into his own depths and listen to his own inner voice before he can make his contribution.

It is a great advantage that we shall have our international President, Mr. Sri Ram, to preside over the Congress, as he concerns himself with these problems. Let us give him the joy of seeing that our enthusiastic work at the Congress will be successful, both outwardly and inwardly. The spiritual result, the power that will stream forth, we leave to Those who stand behind the Theosophical Society. They will know where it is needed.

I am glad that I shall be able to welcome many members in Paris from all over Europe and also from overseas.

CLAIRE WYSS

THEOSOPHICAL BOOKS IN FRENCH AND GERMAN

The attention of readers is drawn to the many publications available in French from Editions Adyar, 4 Square Rapp, Paris VII, and in German from Adyar Verlag, Kaiserfeldgasse 19, 8010 Graz, Austria.

EUROPEAN CONGRESS 1971: MAN'S INNER RESOURCES

This will be held in Paris from August 8 to 15. Bookings will be accepted until June 30. Application for a booking form should be sent to the Chairman, Mrs. Claire Wyss, Bruderholzstrasse 88, 4000 Basle, Switzerland, or to your own General Secretary (enclosing a stamped addressed envelope). The booking form contains full information about accommodation.

The Congress is intended to be thought-provoking. Whilst it is interesting to know what the best minds have said about topics relating to this theme, it is not book knowledge that is most important. This is only like geographical knowledge about a country one has never visited. It cannot replace observation and experience.

In order to stimulate thought there will be fewer and shorter lectures, more time available for group work, and other work methods. There will be work groups in several languages, and it is hoped that these will be as international as possible. It may well be more profitable to join a group whose language one does not know perfectly than to continue discussions with people one sees in one's own country. Intending participants are invited to think and talk with both theosophical and other friends about man's inner resources before they come to the Congress, so that everyone will be well prepared.

The following extract from the contribution made by Mr. M. Müri of Geneva to a Symposium at the Swiss Section Convention may be found to be helpful:

'According to the French dictionaries Littré and Larousse the word "Ressource" means: "What one uses to escape from a difficult situation, to overcome difficulties. It is also used to denote forces of the spirit and character to which one resorts for help in case of need, etc." The word "Ressource" (in French, from which the English word is derived without change of meaning) is composed of the prefix "re" = return to a former state, and "source" = origin, principle, etc.

I shall attempt a definition: We are concerned here with things, forces or possibilities—natural, innate, original and spontaneous—within us, in a latent, unconscious state, or active, or hidden, or simply not yet discovered, which respond to a fundamental need of man, even if this need is unconscious, and will permit him to achieve what is beyond that which is humanly accepted or imagined, according to our terrestrial and material classical conception. Anything which is in direct or indirect relation with the Great Eternal Laws, with the Rules of the Cosmos, with the periodicity of life, etc., constitutes for us an "inner resource." But one must learn to see, hear, understand, and transmit."

NEWS FROM ADYAR

Mr. J. Perkins, the Vice President, Mrs. Perkins and Miss M. Caws have left for Australia. Miss E. Nisewanger has left for Switzerland and Austria. Miss L. Flock of Germany has arrived.

Members sometimes ask why there are so many comings and goings at our international Headquarters, where suitable workers are always needed. The reason is partly because many people born in northern climates cannot bear the heat of the South Indian summer, and partly because after a certain period of residence income tax becomes payable in India on incomes that are already taxed at source. This reduces modest incomes below the level of usefulness.

AUROVILLE

In February, 1968, a new project was launched just outside Pondicherry in South India in the building of Auroville as a city of universal culture. Named in honour of Sri Aurobindo, its aim is the conscious application of the ideal of human unity to practical realities. It has the support of the Indian Government and of UNESCO, which has invited its member-States to participate in the building of the new town. So far, 400 acres have been brought under cultivation and nine settlements have been opened. It is to be primarily an educational centre

Conscience and Spiritual Progress

BY GRETA EEDLE

The Oxford dictionary definition of conscience, as moral sense of right and wrong, does not take us far. How is it that the conscience of some people prompts them so strongly, whilst that of others appears to be dormant?

In our theosophical literature there are hints and definitions which give us glimpses of light and help us to see not only what conscience is and what it is not, but also what it is its use.

In discussing the practice of self-abnegation in *The Key to Theosophy*, H. P. Blavatsky says that we may reach that state 'by the use of our higher reason, spiritual intuition and moral sense, and by following the dictates... of our conscience, which is that of our Ego.' C. W. Leadbeater in *Talks on the Path of Occultism* says: 'True conscience does not tell you what to do... but it commands you to follow that which you already know to be best, when your mind is trying to invent some excuse for doing otherwise. It speaks with the authority of the spiritual will, determining our path in life.' Elsewhere he warns: '... we cannot always depend upon the conscience, since the ego whose voice it is does not know everything,' and Annie Besant says: 'Conscience cannot be created from the outside; it is only the fruit of past experiences.'

The Master K.H. in a letter to A. O. Hume wrote: 'Conscience may perchance tell us what we must not do; yet it never guides us as to what we ought to perform, nor gives any definite object to our activity.' The briefest statement of all comes from C. Jinarajadasa in *First Principles of Theosophy*, where he says: 'Painful experiences make conscience.'

The picture that emerges from these statements is that over hundreds of incarnations we have absorbed into our spiritual self a fund of knowledge about those things we must not do, and that this fund varies considerably with the age of the ego, and its capacity to absorb the lessons of each successive life. However, when we decide to set our feet upon the path of self-abnegation a good deal more than conscience is required, that is to say: 'Our higher reason, spiritual intuition and moral sense.'

It is important to bear this in mind when dealing with the pervasive materialistic thought which is now so current throughout the world. A person who is able to give good reasons for not helping the afflicted himself will often tell those who do so that all they are giving is conscience-money out of a sense of guilt. This would sometimes be quite laughable if it were not for the fact that people of a vacillating temperament and young people who have not given the matter any thought consider the argument valid and let the opportunity of helping pass by.

In proper English usage conscience-money is the money paid to the Treasury (usually in anonymous parcels of bank-notes) by evaders of tax whose conscience will not allow them peace. It cannot possibly be applied to people who give freely from whatever funds they have (usually already taxed), whether large or small, to relieve sufferers from natural disasters, political persecution, personal misfortune or any other inequality with which humanity is afflicted.

It is to be hoped that through the deeper understanding of the hidden laws of nature which are studied in the Theosophical Society many more people will realise that the karma of misfortune includes contact with those who extend a helping hand to overcome it, both the medical or social worker who physically takes care of the victims of floods, earthquakes or whatever, and the subscribers of money given thousands of miles away which makes this physical help possible. The victim of disaster and the one who helps are both given the opportunity to appreciate the true brotherhood of man and the oneness of life.

In Perspective

The Group Leader

WHERE a group has a leader—elected, appointed or hereditary—that leader has a double function: first, to represent the group; secondly, to give it guidance. In the Theosophical Society this applies from Lodge President to National President (General Secretary) to International President. The president of a lodge has a small group as a rule, which tends towards a common general outlook. In bigger lodges, groups holding varied views may appear. This, theoretically, merely gives diversity in unity. It is, however, interesting to note that the best practical size for study or work groups of many kinds in other spheres has been found to be not fewer than seven and not more than fifteen.

The minimum number for forming a theosophical lodge is seven. This suggests that the Founders envisaged a society of small lodges. Maybe we should give some thought to this. A lodge, for example of ten times seven—and there have been many—can be unwieldy and diffuse, and different interests can become a problem. If the seventy members were, shall we say, six separate lodges, they would form more workable groups, and persons of like outlook would be drawn together. This could facilitate harmonious working. Is there any reason why there should not be several lodges in one town? They would presumably come together on particular occasions such as White Lotus Day and Founders' Day; and their members would also meet at conferences, conventions and summer schools. This could, at any rate, be a talking point.

Another razor-edge

To return, however, to the theme of group leader. The task of the titular head of a number of groups—such as a General Secretary and, even more, World President—to fill the dual role of leading and representing is not easy. As leader he must offer such guidance as he deems wise and appropriate in the circumstances of the day; to use persuasive eloquence in speech and writing to get members to consider matters that he feels specially important. This requires tactful suggestion based on sound reasoning with no suspicion of anything dictatorial in the method. As representative of all the members under his jurisdiction, his second function is equally important. For not even the best presentation of ideas or policy and the most skilful argument will be effective unless the membership in general feels that their varied outlooks are sympathetically considered and taken into account. This calls for the utmost loyalty to the First Object. Here is another of those razor-edged paths that are so notorious in all occult work.

Members similarly have their duties: to support, so far as possible, the Chief Officer in their Section or in the whole Society; to give him (or her) credit for doing his best for Theosophy and the T.S. as he sees it; and again, above all, to be loyal to our First Object.

A GOLDEN OPPORTUNITY

By BORIS DE ZIRKOFF

We are all actors in a great World-Drama—the birth of a New Age. In this universal upheaval, none can stand alone. The world of Tomorrow is being moulded in the thinking of the people of Today, and every one of us, young or old, has a responsibility to his fellowmen. The shape of things to come depends to a very considerable extent upon the number of people whose minds and hearts may be touched now with the soul-healing teachings of the Ancient Wisdom.

In the vast vision of the Great Ones who were the real founders of our Movement, and are still inspiring those who have kept true to the original message, the events of the present day have no doubt been foreseen. The formation of the Theosophical Society, as originally conceived and launched in 1875, was intended as a bulwark to stem the rising tide of materialism; as a spiritual foundation upon which to find a sure footing against the poisonous gusts of insane psychism; as a catalytic agent to insure the alchemical transmutation of spiritual

The President in Europe

This summer our International President, Mr. Sri Ram, will be assured of a warm welcome in the European countries he is visiting, not least because he fulfils the two requirements of a group leader given above. For eighteen years he has gently put forward a consistent line of thought, a spiritual ideal, for members to consider, the prime requisite of which is to become so aware of our conditioning that we are no longer bound by it. At the same time he has shown an understanding of and consideration for the differing views in the Theosophical Movement provided they are not dogmatic and that they do not infringe the First Object by being exclusive. He will be welcomed, too, both personally and for the message he will give. What he says and what he writes is worthy of more attention and pondering than many members give it.

In the Right Place

A visit to groups of Theosophists in Denmark, Sweden, Norway and Finland strongly confirms a previously formed opinion that our First Object is in the right place—FIRST. When the sense of brotherhood is predominant, as appeared in all the groups, there is a Nucleus in miniature. In many parts of the world—indeed one would hope throughout the theosophical world—there are groups of members meeting, discussing, studying, who represent various facets of theosophical work. All seek truth, to which there is no exclusive path. All differences can be contained provided we have built something of the First Object into the fabric of our characters. Without that provision, differences spell division, even strife. In the fourteenth year of our Society H. P. Blavatsky said that on the object that ranked foremost in its establishment—Universal Brotherhood—the T.S. had been 'a dead failure.' Every split in theosophical ranks from the very beginning has been because persons who differed—and this applies to even the most exalted—were not utterly imbued with the First Object. This may seem a hard saying, but whatever other reason can there be? Head-learning without Soul-wisdom causes the mind, which makes differences, to be the Slayer of the Real, which is spiritual unity.

The European Scene

There may soon be definite indications of what is to happen about the European Economic Community. The theme of the leading article in this issue is deeply relevant to all the talks that have been going on for months. At last it seems that on some points there is communication, but only on some. Agreement cannot come without such communication as causes the various sides to understand the points of view of each other. It comes back to the old saying: 'Where there is a will there is a way' or the happy Scandinavian one: 'Where there is heart room there is house room.' The very necessary practical arrangements need to be made against the background of a vision of the future—One Europe as a step towards One World.

L.H.L.S.

rebirth; and as a fountainhead of ethical teachings, simple and practical enough to be understood by many and applied to their own improvement and guidance.

Facing a world in which lawlessness, rapine, violence, deceit, brutal selfishness, legalized murder on battle fronts, and the rest of the hellish brood, are rampant everywhere, cloaked only too often in high-sounding words hiding behind their spurious façade the dry rot of moral sepulchres; meeting every day men and women whose souls are yearning for a ray of some redeeming light, a glimpse of some greater vision of hope and peace—let us ask ourselves, students of Theosophy, to what extent do we embody in our lives the noble truths imparted to us, and how deeply are we aware of the trust placed in our hands. Are we doing anything outstanding in these outstanding times? Are we engaged in an all-out effort for the Spirit, when so many are going all-out in an effort to destroy? Have we mobilized our spiritual, intellectual and moral resources to meet head on the growing turpitude and degeneracy surrounding us on all sides? The question that we may well ask ourselves is:

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Further comparisons between Theosophy and the Thought of Teilhard de Chardin

By NINE GRANDI

Man, said Madame Blavatsky, is the crowning point of the animal kingdom. Anatomically speaking, his constitution is hardly separable from the anthropoids. As soon as animal-man appeared, the lowest point of involution was reached; from then on the evolution of Life began. A series of physical and psychic transformations took place, the latter finally giving birth to what Madame Blavatsky called the Ego, and Teilhard called the Human Soul. As soon as the Ego was formed, animal-man began to feel the first tremblings of Consciousness; these vibrations co-ordinated and Thought awoke. From then on, animal-man undertook his evolution towards self-consciousness, and the personality began to develop.

Teilhard de Chardin saw Man outlined on his Tree of Life, where each new bud responds to rules and rhythms and to the Wisdom of Life itself. Later, Man betrayed his presence by the multitude of indelible stone instruments which Paleontological Science has discovered from the Cape of Good Hope to China.

For Madame Blavatsky, as for Teilhard, the first man is a 'mass' in the profundity of time. In *The Phenomenon of Man* Teilhard sees man appear with soft and measured step by means of a central phenomenon, 'reflection' (not in the sense of thinking, but of reflecting). This phenomenon is a power which Man acquired in the course of his evolution: to look into himself, which gave him the possibility of knowing himself, and thus becoming conscious of himself. From then on it was no longer simply a question of knowing, but of 'knowing that he knows.' This reflection on himself gives Man the possibility of gradually developing a new world, first of all in himself and then around him. All abstractions, mathematics, art, science, etc., are only activities of the inner life, and this inner life is nothing but the effervescence of a new world which Man creates and which explodes on himself.

Madame Blavatsky and Teilhard say here, in different terms, that the evolution of Life inscribes itself in an ascending movement of consciousness veiled in morphology. This movement, having reached Man, brings forth all the psychisms that were tried out on the lower kingdoms, says Teilhard. This is what Madame Blavatsky expressed when she said that consciousness was in a trance in the mineral, asleep in the vegetable, dreaming in the animal, and awake in Man.

As Madame Blavatsky was a Buddhist, and Teilhard a Christian, the purpose of evolution was seen differently by them. However, there is a relationship between the modes of thinking.

Madame Blavatsky considered that evolution is accomplished gradually. The moment comes when Man needs to know whence he comes and whither he is going, and above all to become conscious of the inner life. That is why one of her main endeavours was to help Man to find the path of human transcendence, where all limitations give way by themselves. Through the evolution of consciousness, by which heart and intelligence participate in continual rebirths, Man is enabled to apprehend the inestimable riches lying in the heart of all things, and in the heart of the Heart of all Beings.

Thus, whether willingly or not, Man ends by feeling the need to free himself from the chains of personality, which in truth is only a simple instrument of evolution. On the other hand, she never dissociates the search for wisdom from Man's activities. 'It is not at all necessary to neglect or abandon one's activities in order to attain Wisdom,' she said. 'One must simply learn to slip into each of them a little goodwill, a grain of intelligence, a nugget of beauty, and a great deal of love. Then, without being aware of it, man finds himself on the path which leads to the Temple of Divine Wisdom.'

For Teilhard de Chardin, the essential in human evolution is to arrive at the crucial point of existence where the personality finds that all the outlets for a

possible escape from itself are closed. This sort of awakening of the inner life, which happens as a result of Man reflecting on himself, gives him the power to discover the Supreme or Divine Omnipresence within him. When man is completely conscious of what he is in his ultimate depths, he will accomplish all his activities in perfect harmony in the presence of his inner God. The obliteration of personality is the only foundation for a divinised human life, say Teilhard as well as Madame Blavatsky.

From the works of these two people, four identical points emerge:

1. Life is latent in all things, even in those apparently inanimate.
2. Spirit and Matter are the two sides of the Web of the Universe. Both contain consciousness in an embryonic state.
3. Thought is the higher envelope of the Earth; the Noosphere for Teilhard, Manas for Madame Blavatsky.
4. At the human level, evolution converges towards the Supreme Aiman for Madame Blavatsky, towards Christ for Teilhard.

If theosophical thought gives rise to doubts as to the authenticity of its investigations and discoveries, Teilhardian thought also gives rise to a certain mistrust. Indeed, how and why did this man of science, with his great intelligence, venture into the domain of speculative imagination on the origin of the Cosmos, the phenomenon of man, the purpose of evolution, examining them not only from the metaphysical, but also from the occult angle? It is evident that he took little interest in the future of civilization: the development of art, psychology, sociology, etc. His investigations belong less to the physical world than to the search for the heaven which opened up the ascending march of the world. Both he and Madame Blavatsky discovered that this heaven was nothing else but Spirit.

Man, says Teilhard, is not in the gradually developing stages of his embryonic life; his 'reality' is found in the spiritual nature of his soul. This soul, which is a synthesis, eludes science, the aim of which is to analyse things and their elements, to analyse their material antecedents. It is only the reflection of man on himself that awakens the inner life, and it is only the inner life that can make him discover his living and eternal reality.

According to Madame Blavatsky, spiritual evolution can only be realized through understanding, for, she said, understanding inevitably awakens sympathy, and sympathy always ends by developing a feeling of active brotherliness, which from the particular expands to the social, from the social to the national, and from there to universal brotherhood. She considered brotherly feeling to be the surest guarantee of social, national and world peace.

Teilhard saw the spiritual evolution of humanity through the divinisation of man's activities. He said: 'Through the evaluation of scientific discoveries, a world of affinities and of sympathies seems slowly to awaken and become consistent.' Today 'aspirations' are becoming organised in groups of manual, intellectual and scientific workers, federations of all kinds, occultism, etc., and it is not rare to meet men and women who are clearly conscious of being citizens of the world.

Teilhard does not speak of brotherhood, but of humanism. He said there could be no transformation, that is, of evolution, without understanding. He saw the spark of a new humanism in the Fire of the Spirit which will kindle inside the groups, by the daily experience of the union of minds, of hearts and of intelligence, which far from diminishing individuals, accentuate and enrich them, and free them from themselves. It is precisely towards this brotherhood that Madame Blavatsky wished to direct our humanity.

DRUIDIC TRIADS RELATING TO A UNIVERSAL WORLD WITHIN

By D. JEFFERY WILLIAMS

Triads and sayings relating to *Gwynfyd*, the World within. This is the realisation of the Spiritual (or White) World within us as human beings. That stage is one of human perfection—or the advance into such a stage—nearing perfection or within sight of it.

This stage might be compared with ordinary human attainment to the threshold of the next step in the spiritual experience of perfection and completion. A triad says that "there can be no *Gwynfyd* (or spiritual attainment) without experience in every form of life, and a complete knowledge of every form of existence in the lower world of *Abred*, and has been described as 'the state of evil or bondage,' through which the soul has to pass in a 'progress' towards perfection and bliss." *Abred* has also been called "the circle of transmigration." "Every living being shall at last attain to *Gwynfyd*, which is the spiritual world. By effort one can escape from the bondage of a world of material forms to the freedom of *Gwynfyd*."

"Three things to be found everywhere: God, Truth and the Circle of *Gwynfyd*." Spiritual beings or perfected spiritual beings are found in *Gwynfyd*. It is the beyond of every necessity, beyond every want, and is beyond every perishing. *Gwynfyd* is the restoration of our original *Awen* or spiritual genius, original love and original memory.

Attainment of the World of Light will mean the becoming of an "Office Bearer," one who will have rank, status, prerogative, and union with one's own Spiritual Genius; and every one will be complete and perfect in what is truly characteristic of himself.

In that World of Light we find union with and participation in every nature, with a fullness of one predominating; harmony with every inspiration and every spiritual genius, and in one exelling; and love towards every living thing. "In these three will the fullness and felicity of the World of Light prevail."

Three characteristics of the World of Light: Love as far as need for it exists; attainment of perfect harmony; and knowledge as far as thought and perception can reach.

Three things exalt genius: learning, exertion and reverence. Three pillars of learning: keen observation, acute suffering, and profound meditation.

Three things avoided by the wise: Expecting the impossible, grieving over the irretrievable, and fearing the inevitable.

Three excellences of wisdom: to be aware of all things, to suffer with all things, and to be detached from all things.

Three things requisite to perfect spirituality: love towards God, love towards every living thing, and love towards truth and justice.

There is no spirituality without compassion for every living thing.

(Continued from page 1)

Thus, while the essential nature of that being we know as *man* is individuality, such individuality may be expressed in many ways that we do not at all understand. *Man* is a particularizing of the one universal Awareness, at one level or another, for the sake of directing creative forces from a self-aware and self-achieved point. The role of a physical body in creativity may vary considerably; creative experience is not limited to physical activities. Moreover, the centre of creative awareness that is the true spiritual man only becomes immortal if his use of creative power is ultimately in line with the Divine Plan. Sooner or later, and often it would seem very much later, the overall pattern, the larger purpose, will overtake and destroy anything that is not coherent with Itself. In the dance of Shiva, at the level of form, destructive forces will always balance and make space for the further play of creative Life. This is as true of human forms, and of human egos, as it is of trees or dinosaurs.

(To be continued)

The Inner Secret of Sufism

By K. M. P. MOHAMED CASSIM, PH. D.

Let us understand the term Sufism, so that we can delve deeply into the metaphysical aspects of it. Sufism is interpreted in various ways according to the mental maturity of the person, but on the broad philosophical basis, Sufism represents Spiritual Liberation, Serenity, Purity and Divine Ecstasy.

Islam as a religion or philosophy belongs to all humanity. *Man* cannot be considered as a bundle of psychological complexes or as a biological entity, as the mystery of *man* is his inter-relation with the Divine principle which is eternal and transcendental. Sufism emphasizes the importance of mental purification and the spiritual integration of *man* so as to function in the universe in tune with the Infinite. *Man's* progress lies in the direction of attaining that state of blessedness which is divine in essence.

According to the teaching of Sufism, one has to annihilate and empty the mind before one enters into the secret path of God-Realization. This state is known as *Fana*. Constant meditation and deep contemplation with purification of the physical body and mind are strongly recommended for those who wish to progress towards the Path of *Tauhid* (Divine Unification). To attune one's heart to that level of Divine Consciousness is the object of Sufi prayer. The beauty of Divine Grace can be contacted by elevating one's *Qalb* (heart) to that Divine Afflatus through meditation. The highest achievement one can aim at is to awaken and absorb the Divine Consciousness by surrendering oneself completely to Allah, and this realization is called *Baqa*.

The mystical quietness of Sufism or *Tasawwuf* consists in realizing the highest stage (*Maqam*) known as *Fana-Fit-Tauhid* which means the attainment of true Wisdom, enlightenment and passing away from all that is other than Reality. Worldly temptations cannot disturb a Sufi who is well established in the Oneness of Allah and to a Sufi the world is not a "thing" to be negated, but a spiritual training ground to be utilized for the development of various Divine attributes and intuitive faculties. A Sufi enjoys the beauties of Divine Manifestation on the material plane, although he knows that *Haq* (Reality) alone exists without the clash of duality. The world is not an illusion to be renounced, but the creation of Allah to be inwardly discovered in silent contemplation. The sweetness of unity in the midst of diversity is the main theme of Sufism. A Sufi functions in the world in a manner not to be entangled in it because of inner detachment and divine understanding. A Sufi lives in a higher plane in which psychological confusions and mental complications cannot enter as the bliss of Super-Consciousness gives him the nectar of *Mash* or the delight of Divine intoxication.

The concept of *Kalima* (Faith in Islam) demands not mere verbal declaration in the existence of Allah, but inner intensive awareness in the oneness with the Supreme through direct realization. Prayer should not be conceived as an act of worship in a mechanical way, but an attitude of devotion which elevates one to the height of contemplation in which exalted state the ego is negated in the absorption in the Supreme. The correct understanding of *Fasting* implies the close observation of the lower mind (*Nafs*) and the maintenance of mental purity without getting involved in any form of worldly temptation. The right attitude of *Zakat* (Charity) indicates not only the feeling of compassion in helping the poor on a material level, but also the spontaneity of a pure heart which radiates the light of Wisdom and serenity for the spiritual upliftment of mankind. The final goal of *Hadij* (Pilgrimage) is to travel inwardly to establish spiritual connection with the Kaba of the Heart—indwelling Divinity.

Our experiences in life amply prove that we are not free because of the fact that we are limited and conditioned by our emotions and desires which prevent us from realizing the Supreme. Silent meditation is emphasized in Sufism because purity of heart and clarity of

thought are very essential to proceed into the secret path of self-realization. The dynamic energy of Divine Grace cannot be utilized by the weak and impure mind. The mysterious realm of Divine Power is so subtle that it cannot be grasped by intellectual ability; and so we have to open the intuitive faculty by practising regular meditation. To keep the mind alert and quiet under all circumstances is the best method of meditation. To observe the mind in a detached manner and to penetrate into the deeper layers of consciousness by quiet meditation will bring harmonization and liberation.

We all search for happiness; but can we achieve happiness in the physical world? Happiness is a state of mind in which we are free from emotional disturbances and psychological conflicts. Freedom from sensational attraction and repulsion is the deciding factor for the correct understanding of Spiritual Liberation which Sufism represents. Allah—the Supreme Reality—alone exists and all other creations are mere shadows of that Divinity to which we must surrender and contact directly by the process of negating the mind.

BOOK REVIEWS

DER GENIUS DER SEELEN-WEISHEIT. Reinhard Flemming. Verlag das grössere Sein, 46 Dortmund-Hombruch. Postfach 320. DM.5.—

This book consists of forty-eight short poems written between 1922 and 1965 expressed in clear German, comprehensible to a foreigner with a working knowledge of the language. The author uplifts the reader in his search for the Way 'by retreating within and by advancing boldly without,' and has penetrated deeply into the realm of spiritual love. The book has something for every aspirant.

G. EEDLE

TAO TEH KING OF LAO TZU. Translation by Isabella Mears. The Theosophical Publishing House Ltd., London. Paperback, 105 pages, 65p.

By request of discerning students, this translation of the Tao Teh King has been issued again after having been out of print too long. The nature of the Chinese ideographs makes any such work a very individual thing, and Dr. Mears' version has been much appreciated on account of the simple cadence of the English and her intuitive perception of the inner meaning.

The Taoist philosophy of the 'way,' which is no way in the sense of going anywhere, teaches the effortless expression of the inner life and love throughout every aspect of daily living. It offers something refreshing and valuable still to the earnest seeker today.

An introduction and notes throughout the text are very helpful.

E. ASHTON

SUMMER SCHOOLS

Finland: June 25 to July 4.
Sweden: July 4 to 11.
England: July 30 to August 6.
Young Theosophists' Camp (in the Pyrenées Orientales): July 21 to August 4.
Austria (German Regional Summer School): September 12 to 18.
There is to be an international Round Table Camp at Tekels Park, Camberley, England, from July 24 to 31.

ALBERT SASSI

This dynamic member was a former General Secretary of the Swiss Section and Chairman of the Geneva Group of Lodges. Many young theosophists, who are now a few years older, will have happy memories of the gatherings he held in his house and beautiful garden in Geneva, and all members who knew him will remember with gratitude his enthusiasm and selfless activity for the Society.

MARY ANDERSON

CLARA M. CODD

On the 3rd of April our beloved Clara Codd passed away quietly and peacefully. At 93 her earthly life closed, a life which since early womanhood was wholly dedicated to the cause of the Masters. So often she used to quote: 'Do not work for Theosophy; but work for humanity through Theosophy.' This she did unstintingly. Never expecting any fixed home or financial security she gave herself wholly to the Work, following an advice which also was one of her favourite quotations: 'Trust yourself to Life, as a bird to the air.'

In her early days she took an active part in the suffragette movement in England and was jailed for several months. She told this with pride but, she said, during the solitary confinement in prison, all she had heard and read of Theosophy, in an enlightened moment 'became One Whole Picture,' and in this sense of wholeness she lived and from it she taught. She had a keen sense of humour. This, and her involvement with her audiences, endeared her to all. She never lectured, she just chatted away as if we were all sitting around her. No other speaker I know of has ever achieved such intimacy and closeness with those who listened to her. Each felt as if receiving a very personal message.

Mystically inclined, her favourite subject was about the Saints. She spoke of them as if she had known them personally. She spoke in the same intimate way about the Masters who she really brought to life as our Elder Brethren who were Men and cared deeply for humanity and had a true concern for every one of us.

She travelled widely as an international lecturer and visited the U.S.A., India, Australia, New Zealand and most of the European countries on several occasions, and for over twenty years we worked in close association with her in South Africa, where she became General Secretary for some years, after having served in that capacity in Australia as well. In her public lectures she always drew large audiences and made them feel that Theosophy stood for the highest cause one could possibly serve. In such an atmosphere it is no wonder that she made more members than anyone else I know.

Her books will for a long time remind us of her chatty way of speaking about deep Truths, for only one who has a deep perception of Truth can express it in an uncomplicated, simple way. In her letters also she emphasised one thing: the worthwhileness of following this great cause of Theosophy, to which she gave her life.

ELEANOR STAKESBY-LEWIS

(Continued from page 3 column 2)

Were H. P. Blavatsky with us today, what would she do now?

H.P.B. has written:

"... true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore is bound to do his utmost to help on, by all the means in his power, every wise and well-considered effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life."

"... the main, 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." (The Key to Theosophy, pp. 235, 257.)

The Theosophical Movement of today faces a golden opportunity. Times of stress and confusion sharpen minds through pain and awaken a yearning for spiritual realities. Trials and crises make new demands upon the people and open up channels of service and of thought undreamt of before. Students of Theosophy hold within their grasp keys which can solve people's problems. Theirs is the philosophy of life which, if understood, can illumine all life and restore peace and good will among men. Will they make that remedy available for all?