

THEOSOPHY IN ACTION



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

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Our Membership of the Theosophical Society

Condensed from a Lecture to the German Summer School by Rudis Burrier,
General Secretary in Austria

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

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

The present day is also a time of extraordinary achievement, of fantastic discoveries in every field, beneath the ocean, within the earth, in the stars, in the field of biology. When we look at this world where man has reached the end of the road, not in the field of discovery, but in the field of his conduct, we find we are in a position to determine what we wish to live in conformity without knowing what we wish to live in conformity with. We find a meaningful existence, whether it should be empty and ever seeking outside or whether it should find fulfilment and happiness within. All these questions have to be answered.

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

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

To discover, to observe correctly, to come to right conclusions a certain attitude of mind is necessary. The scientist always is in a groping and groping condition. The more he discovers the more he realizes what vast fields have yet to be discovered. But often such a mind is associated with regard to other things. A scientist when he is in the spirit of the scientist is not interested in his attitude. If he is asked about his own nature he does not have the same spirit of inquiry. He does not want to know. He is satisfied with a totally different attitude.

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

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

We can see what an extraordinary discovery there would be if a really scientific mind were to be turned to the field of discovery. Then discovery would lead to a scientific religion because it would be the discovery of the nature and of the Being within ourselves and of others. There would be a religion of direct perception and of direct experience. I feel that as members of the Theosophical Society we must show the way to this new religion, which at the same time will be a new science—an ancient science rediscovered.

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

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

There is a tremendous vitality in the open, inquiring, scientific type of mind, which is ready to learn and is not founded upon preconceived ideas. When a deep feeling, a pure life, have a magnetic effect, intellect does not have that effect, because these touch deeper levels than the intellectual theories can. We may distinguish between the intellect and the faculty, all these have a certain place in our work but they will be sterile unless we have the force of truth within us. We should not be floating theories, which are not in, and float out of the Theosophical Society, or do not even have the energy to float out. Such members only give fragmentary attention even when they participate in programmes, as they

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The Hierarchies of the Creative Intelligences

Condensed from a Talk by
Geoffrey Hodson

The active creative intelligences and form-builders of all objective creation are manifestations of the One, the Three and the Seven and all products thereof, from down to man or Creative Day they are probably in various degrees, veils, disguises and veils. They are the producers and builders, ever subservient to the One Will, and ever expressive of the One Divine Thought. They are variously named the hosts of the ethers, the angels of the Presence, the mighty spirits before the Throne. They are the physically invisible but omnipresent managers of the One Providence. From above them, the angels of nature spirits, all the intelligences make manifest the One Divine archetypal Thought.

There is in no sense contrast to Christian belief. Even in the first sense of Genesis they are referred to as the creators of the Universe, the Elohim, wrongly translated later as God, and which is translated as the Hebrew word which means, God, or personification of those attributes, when the Hebrew word is used in the plural sense.

These three attributes are to be regarded as the attributes of the Eternals.

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

In the mid-fifties biologists began to propose that the human genes are coded. Dr. Crick and Watson say that as we look around at nature, we see the result of endless coding. Every tree, insect and bird is the product of a kind of computer card. An atom is a programming of an oak tree, and it is now being asked: What is What programmes the computer. Dr. Foster, at the International Conference of Cybernetics two years ago stated: "We are living in a world of information, not in a material universe." He suggests that the overall picture of a coded nature points to some Superior Intelligence doing the coding. Other scientists have said: "We live in a laboratory of nature." Sir Arthur Eddington has quite recently been made in this field.

Professor Frank A. Bovey has stated in his book *Chemical Clocks* that three years of continuous observation of positions of the metabolic activity follows a daily pattern, consisting of three consumption peaks. One is near sunrise, the second at noon, and the third near sunset. Yet, there is a striking correlation in higher organisms and humanity cannot account for these things, since all three of them were held constant in the laboratory. Nevertheless, the positions obeyed the peaks without any other than the concept of a clock.

It appears, they say, that potatoes, algae, carrots, earthworms and salamanders all know where the moon is, even though it does not appear in the horizon, whether it is at the zenith, or whether it is descending, and they know this even in the darkness of their world.

Thus, modern science moves ever more closely to the subject of all sciences, the teachings of the immemorial Wisdom. From this we learn that the Deity is regarded as a conceiving Mind, a divine Intelligence, which includes an irresistible power to direct the development of a Universe to be. So we learn of God as the

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

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

The occult scientist with the inner eye finds that the life-giving and form-producing processes of nature are directed and aided by hierarchies of creative intelligences, the building orders of the angelic hosts. As embodiments of intelligence, they are in a state of varying degrees according to evolutionary status, they know the designs, or archetypes or, in modern terms, complete programmes of the material form. They work with the Word Force, through the quality of sound.

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

It should be understood, however, that the term spiritual and superphysical do not imply a special world beyond the physical universe. Matter at every degree of density exists co-spatially, the finer incorporating the denser. The whole laboratory of nature is an immense mechanism, engineers and chemists are here within physical substance. They are here and now and all about us and in our midst, working as form-builders. Somewhat as in radio Hertzian waves are transmitted through the air and an electrical current along a wire, occult science teaches that all matter is changed from within by invisible forces. Physically at the etheric level certain hierarchies of creative intelligences are represented by the music builders of the material world agents, the approach to material. These of course operate only instinctively, not intelligently.

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

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Theosophy In Action

Puja Mehta



Theosophy In Action:

Unveiling the Magic of Words: A Review of "**Theosophy In Action**"

In a world defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their ability to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**Theosophy In Action**," a mesmerizing literary masterpiece penned by a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve into the book's central themes, examine its distinctive writing style, and assess its profound impact on the souls of its readers.

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