



THE THEOSOPHIST

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Cover: Ornamental pansies (*from French 'pensée': thought*) —J. Suresh

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On the Watch-Tower

RADHA BURNIER

An Unusual Life

Many times questions have been asked about Krishnamurti, or 'K' as he liked to be referred to in his later life. This is not surprising because people are generally aware of a person's life being unusual but not of what has made it so. It seems that K's life was not in the events, but in the quality of consciousness working through him — one which was out of this world, not participating in the aims, interests and pursuits of the average person in the world. The mind which has this other dimension is untouched by worldly attachments and preoccupations which it cannot even understand. This was the case with K. The mind working through him had always unknown depths of which the average person got glimpses and fresh perceptions at times, but there was a boundlessness which could not be plumbed.

His parents were Brāhmana; and his father a member of the Theosophical Society. He came to live near the Headquarters of the Society at Adyar, Madras. Long before he came to Adyar, Annie Besant had been speaking about the coming of the World Teacher. Madame Blavatsky had herself written about this, although not using the term World-Teacher. If the members of the

Theosophical Society, she said, fulfil their role, the world would be prepared for the work of the Light-Bringer. According to her, selflessness and the concern for knowledge, which was a term she had used for a living wisdom, would be an important element in the work.

Among certain Buddhists also there was this belief, or knowledge, in the air that a message from the Lord Maitreya would be given, and readers who are interested will be able to find this in certain Buddhist teachings, but not in all. K was never considered to be an incarnation or Avatāra of the Buddha, but as someone who would be a vehicle for the teaching of the Lord Maitreya, the Buddha-to-be, who was in fact the quintessence of compassion. All ideas about his physical appearance are rather fanciful.

As was said, K was born in a Brāhmana family, far from rich, but having the tradition and way of life of Brāhmana-s. For centuries a Brāhmana was expected to live a life characterized by no indulgence in food which was not pure, in the sense of bringing harmonious influences into the body. This is called *sattvic* food, because it does not create or add to excitability, irritability, lethargy or dullness. So a real Brāhmana did not indulge in alcohol, drugs, tobacco, and

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sexual activities which deaden sensitiveness and lead altogether to a different bodily type. Brāhmanism also meant devoting one's life to learning and teaching, not merely as a means of communication but something more, and to relinquish occupations which would aggravate excitement and violence. This kind of genetic heritage gave a certain quality to the body and a real Brāhmana realizes this. A teacher-to-be was at a great advantage, having this kind of physical inheritance which allows the body to respond to the vibrations of consciousness, when they reach the physical brain.

It was rather striking that K as a boy was undernourished and did not go to school, when C. W. Leadbeater who had been trained to be a good clairvoyant, first saw him. The discovery of K by C. W. Leadbeater, put the former in the heart of an International Society with a special character. K himself remarked (in words which were heard directly by me): 'If they had not found me, I would have died.' Someone near him said, 'Oh no, he would not have died, he would have lived somewhere like Ramana Maharshi, and given his wise thought to people.' But probably K's own words have greater significance than those of somebody else. Whatever it was, this boy was put into contact with people who gave him a larger, in fact a global field for his teachings. The criticism found in some places that he was de-Indianized may not be valid, because he was specially prepared for work belonging to no nation, no people, no group, and no time. He could

contact society as a whole, which seemed the right thing for the present epoch.

There were British people in those colonial days who did wonderful work, at least in India. They studied Sanskrit, the flora and fauna, the customs of the varieties of people that existed in this country, and did other marvellous work. But they also knew that a great gulf existed between the dark people and the white rulers, and therefore real friendships hardly developed. This was true of all colonized people, if we understand the gist of Gunther's books. But it was quite different within the Theosophical Society, because there was a real meeting together of Western people, Indians and other Orientals. This was one of the few places where caste distinctions were not a barrier, and many Indian Theosophists gave up their caste names because of the almost unique atmosphere within the Theosophical Society. (My father happened to be one of them.)

So from his early years, K experienced a different way of life. This was not the restricted way of the average orthodox Indian, but had the advantage of being Brāhmana, within an open society where people intermingled together, not just physically, but also inwardly. Very few, perhaps understand the unusualness of this situation. Most of those who came into contact with this kind of heritage, lost it almost completely. They became Westernized when they went to Oxford and Cambridge, started drinking and even changing their names. It was easy to lose touch with the inner quality that made

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India for a long time what it was. It was a land which was especially fruitful for religious, and philosophical thought. It was in such an atmosphere that K grew up into young manhood.

Why it took some years for K's mind to blossom and begin to give the teaching is very difficult to know. Once in Varanasi, he spoke about this to a small group of people and said that the time had to be right for the teaching to be started. Until that time, the mind retained its capacity to be empty, perhaps growing in some way in sensitivity. Somebody asked the question: 'But what kept it in that condition until the time was right?' He replied, 'The powers that be.' Again the question was asked: 'What are the powers that be?' but he did not answer. Obviously some kind of preparation was going on.

Obviously, the body had to be in a state of great sensitivity and purity, with no residue of any kind from any experience, so that it could always channel the force afresh. Some people have said that before the Buddha was born they had to find the wherewithal to build a body suitable for the exalted teaching to be given. There is of course a relationship between the body and the consciousness; if the material of the body is not capable of these vibrations which needed to manifest themselves it would not do. Therefore the genetic heritage is important, but not enough. So in the case of a message coming from a Buddha, the material had to be especially gathered. Only the finest vibrations could convey something of the Buddha's real teaching and vibrations. I am making a

guess. I wonder whether the physical body had to be put into the right state for the consciousness to function through it.

K often said (he sometimes hinted without being explicit) that this mind, meaning his mind, had never gone through the ordinary experiences of the average person; he had never suffered. This was not true from the ordinary point of view. For instance, when his brother died, we would say he suffered very much for about three days. But during those days he understood the problem of suffering and came out of it a radiant, unusual person. He said: 'A new vision is coming into being, and a new consciousness is being unfolded. I have wept, but I do not want others to do so, for I know what it means.' It seems that the problem of sorrow was solved for him in that experience.

We and Other Species

We take it for granted that we know what other species feel; or we presume that they have no feelings. But slowly knowledge is increasing on this subject, and reveals there are complex social issues between them which we do not normally recognize at all.

Professor Susan Dudley at McMaster University, Canada, says that 'the ability to recognize and favour kin is common in animals, but this is the first time that it has been shown in plants'. This first time is a curious thing. Scientists have known that plants have sensed their neighbours by changes in light wavelengths, but now studies are showing that plants

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recognize one another through the underground network of roots. This suggests that sibling plants get on better together, which information gardeners may find interesting.

Plants have complex social relationships, and when they recognize their brothers and sisters, they do not compete in the same way and reduce the need for water and minerals by limiting root growth. But when sharing with strangers of the same species they become competitive, and grow more roots to suck up the nutrients faster. Scientists have so far not been able to prove how they recognize each other; they only know that they distinguish relatives and if possible they like to show their preference towards them. The more we know about plants, the more complex their interactions seem to be. So it may be as hard to predict the outcome as when you mix different people at a party. Research on this matter has been published in the June issue of the journal *Biology Letters*.

Similar questions arise when studying animals. Oscar, a cat, has made doctors think over what an animal can know. Its accuracy level in many cases means the patient has less than four hours to live. 'He seems to understand when patients are about to die', says Dr David Dosa, describing the phenomena in the *New England Journal of Medicine*.

The companionship the cat provides to dying patients is not overestimated. The staff members have noticed how Oscar makes his own rounds and sniffs and observes patients, and sits beside people

who would die in a few hours. According to another doctor, he is better at predicting death than people who work there. One person who was breathing with difficulty, and whose legs had a bluish tinge, which often means death is near, did not die as quickly as expected by human beings. But sure enough Oscar joined the dying patient during the final two hours.

They are not yet sure if the cat's behaviour is scientifically significant or whether he reads something in the behaviour of the nurses. They hope that more careful observation would clarify his behaviour, which could be driven by a liking for an electric blanket or something of the kind.

In India we have heard of dogs which know in advance when their owners are going to die. There have been remarkable cases of dogs knowing of impending death. Of course information on these subjects can be ignored by the sceptical, but those who are studying Nature and trying to understand the mysteries of life would be interested to know the advancement taking place in this field. Many more instances can be shown to support the view that there are feelings and some kind of thought in non-human beings of which we have little knowledge. In human beings personal judgements and the compulsions expected by the normal thinking of the human mind, perhaps, supersedes what can be known. Thinking is not always a blessing as we may imagine. It may have a side, to which we have not so far given attention. ✧

Enriching the Legacy of Our Fathers

DARA TATRAY

TWO related ideas have inspired this talk. The first is a verse by the Zen poet Matsuo Basho, who, sometime in the 1600s composed this short sharp verse: *Do not seek to follow in the footsteps of the wise. Seek what they sought.* The second comes from the pen of M. K. Gandhi — when speaking about the *Bhagavadgītā* he remarked: *We shall do no injustice to Vyāsa by expanding the meaning of his words. Sons should enrich the legacy of their fathers.*

Taken together these comments appear to offer astute advice to members of the Theosophical Society as we embark upon the twenty-first century. For it seems to me that unless a sufficient number of members actively seek what our wise forebears sought and just as actively expand the meaning of their words, the TS will falter in its progress and soon come to a dead halt. Unless we find new ways to show the contemporary relevance of what our wise founders sought, unless we clothe their teachings in a form appropriate to the times, which need not entail any sacrifice of depth, the TS will cease to be relevant. And if anyone is

inclined to think that we are already doing well enough, then a brief glance at our membership statistics may introduce a healthy note of caution.

The theme of the present Convention — action without attachment — is also most important and it will be considered towards the end of this talk. But for now, I would like to consider WHAT we might do in order to help move things along, and leave considerations of how we go about things until later.

II

To know what it is good to do is perhaps the highest art of living. One of the Buddha's final pieces of advice was: cease to do evil and learn to do good. It has always seemed to me that while these two things are interrelated, learning to do good or knowing what is the good is by far the harder part. And in relation to the TS it is perhaps a good practice from time to time to think about what is best for the Society, what should its dedicated members do to ensure its continued well-being; and equally important, we might ask the question: in today's climate, what is the

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best way of trying to achieve what our wise Founders sought to achieve?

If the TS is to navigate its way safely through the uncharted waters of the new century then a considerable number of us should know the answer to both these questions. Those of us who continue to appreciate its value, those of us who still think the Theosophical Society has some part to play in the scheme of things — the scheme being spiritual evolution — we may wish to do our level best to keep the ship afloat, and in one piece, no matter how stormy the seas become. I might just note that sometimes the seas on which the good ship TS floats are churned up by its members. So much so that when considering the problems besetting the Society or any of its component Lodges and Sections, it might be well to contemplate what Cassius said in Shakespeare's *Julius Caesar* that: 'the fault lies not in our stars but in ourselves'.

Personally, I am immensely grateful to the Theosophical Society for making available to me, usually free of charge, the whole world of thought and ethics and striving, which makes life meaningful for a human being; and I shall do whatever I can to repay that debt.

III

So who are our wise theosophical forebears, what did they seek and how might we expand the meaning of their words and enrich their legacy?

TS members being unsectarian by definition, if not always in practice, our wise forebears might be anyone. But I

have principally three — H. P. Blavatsky, Ramana Maharshi and J. Krishnamurti — the first three people I laid my eyes on, metaphorically speaking, when introduced to the Theosophical Society in 1978. Since then they have been my personal Holy Triumvirate. Others have joined them, but they have remained the prototype philosopher/sage ever since their words and actions revealed to me the existence of purpose and meaning in life.

In any case, for present purposes, it would not be out of order to take HPB and the authors of *The Mahatma Letters* as our forebears and say, for argument's sake, that theirs is the legacy we now enjoy, theirs the legacy waiting to be enriched by the present generation. Madame Blavatsky clearly stated the intention of her life's work in the preface to *Isis Unveiled* when she evaluated dogmatic theology and scientific materialism in the following passage, stating her case against:

On the one hand an unspiritual, dogmatic . . . clergy; a host of sects, and three warring great religions; discord instead of union, dogmas without proofs, sensation-loving preachers, and wealth and pleasure-seeking parishioners' hypocrisy and bigotry, begotten by the tyrannical exigencies of respectability . . . sincerity and real piety exceptional. On the other hand, scientific hypotheses built on sand; no accord upon a single question; rancorous quarrels and jealousy; a general drift into materialism. [All in all] a death-grapple

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of Science with Theology for infallibility — ‘a conflict of ages’.¹

As is quite plain from those fighting words, HPB rejected the authority of the mainstream science and religion of her day — emphatically. And every single thing she mentioned there is of continued if not enhanced relevance today.

Taking just the first point concerning religion — less than a month after the latest episode in Mumbai of this long sorry saga, we do not need much of a reminder about the nature of warring religions. But if we are to enhance the meaning of her words and show their contemporary relevance we could do worse than to understand and teach others to understand the fundamental cause of this conflict of ages.

Is anyone in the world in a position to complain that from time to time terrorists identified with one religion or way of life decide to attack members of another religion or way of life when we have allowed religious sectarianism and religious dogmatism to go on unchallenged for millennia? We may occasionally take a stand against race-based or religion-based genocide, though not always; but then we allow the delusion of race, creed, sex, caste and colour to go on just the same. This is in effect to stoke the fire with one hand while trying to quell the flames with the other.

So long as we tolerate the idea that different religions, races, creeds, castes, colours and genders represent some kind of essential difference between one human being and another, war will be the

inevitable result. Naturally there exist cultural, culinary, linguistic, ideological and physiological differences between people. That is what makes life interesting. But the fact is that these differences exist only at the periphery of our being; and one does not have to peel off many layers of what constitutes a human being to arrive at the sameness or unity which is the truth about reality.

The idea of the universal brotherhood of humanity based on the facts of nature, and not on somebody’s whim, is the one antidote we have against continued terrorism. The first thing any war needs is an enemy. As Arjuna discovered on the battlefield, it is very difficult to go to war against one’s brothers and cousins. I am fairly certain that if HPB or Annie Besant were alive today they would be engaging the public on this issue. Of course, by the time someone has been taken from their home as a child, then brainwashed, possibly drugged and then heavily armed, it is too late to engage them in a dialogue on the relative merits of religious sectarianism and universal brotherhood. We need to attack this problem at the roots, which lie in wider society.

Strange though it may sound, the roots of extreme violence lie in the average person, from whom the grenade-wielding terrorist is an extension. Occasionally victims of one holocaust or another have met their torturers years later and found to their utter amazement that they were face to face with someone perfectly ordinary. It is the ordinary that we really have to watch, after all.

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So the creation of a nucleus of universal brotherhood as a fact in nature is probably more urgent today than it was shortly after 1875, when it was adopted as our First Object. It has always seemed like a good idea, but now it is perhaps a matter of life and death.

Universal brotherhood, as a fact in nature, refers to our physical and spiritual oneness, to our shared origins and shared IDENTITY in the *ātman* or universal Self which permeates all of matter and nature as the source of our lives and the final goal of our endeavours. I am a member of the human race, not the Jewish race or the Ethiopian race. That is the ultimate rationale to the brotherhood of mankind: each member of the species *Homo sapiens* is made of the same stuff. As HPB once put it:

All men have spiritually and physically the same origin . . . mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate, and eternal, whether we call it God or Nature — nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein. ²

IV

So my advice to the Theosophical Society, not that anyone has asked me for it, is that the best thing it could do is actively engage itself in precisely the same things the Founders and HPB were

engaged in all those years ago; for they are as relevant today as they were then, if not more so. It was once said of *The Secret Doctrine* that it was a book written for the future. Well, the future is now, so let us embrace it by implementing the original teachings as appropriate to our times.

This leaves the matter of how we go about things as Theosophists, in order to best achieve our aims, and in order to benefit the TS. Action without attachment is an obvious and worthy choice for the single phrase which best captures the ideal approach. It seemed to work for Lord Kṛṣṇa so why not for us? Well, there appear to be two necessary preconditions for this formula to work: one is that we actually have to aim for action without attachment and not just have it as a theory; and more important we must be aware of how far we are from its attainment. Without these two preconditions having been met we may just be fooling ourselves.

Having given this matter careful consideration I am presently of the view that the ideal of action without attachment is like the unattainable North Star against which our actions might be aligned if we wish them to run straight and true. We may not achieve it, but we can still make use of this guiding light in constructing healthy and happy lives. Perhaps if we are honest, we might even go further, and find that action without attachment is a lofty ideal which is not only far from realization in most of us but actively desired by very few indeed. If that is the case then we may need a slightly different, more realistic model, such as ACTION WHICH BEARS

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ATTACHMENT IN MIND: action in the full knowledge of just how attached and how biased human beings inevitably are. After all, when we are aware of the existence of something we can compensate for it: what we do not see we crash into.

To that end I have it in mind to develop a programme along the lines of Alcoholics Anonymous. It is called Egos Anonymous — a 12-step programme for those ready and willing to admit that they are irrevocably attached to the ego and powerless against it: a programme for those aware of the fact that from time to time, when least expected, their best intentions, their most sacred purpose, will be usurped, undermined and trodden underfoot by the ego. And I sincerely believe that is true for each and every one of us.

There exist 12-step programmes in Narcotics Anonymous, Overeaters Anonymous and Debtors Anonymous, so why not Egos Anonymous?

The first two steps of the 12-step process involve:

- * admitting that one cannot control one's addiction or compulsion; and
- * recognizing a greater power that can give strength

Now you may think I am joking about applying these steps to our working together in the TS, but on closer reflection you may find that there is some merit to the idea.

The primary compulsion of the ego is to put itself first, whether surreptitiously or openly. It also has the very strong tendency to be unaware of its nature or even of its existence so that ego-based

actions can often appear to be selfless or objective. Our thoughts tend to parade as the truth about reality whereas in fact they are nothing but a biased representation: that is a scientific fact based on the way in which the brain makes sense of the immense amount of sensory data it receives at every waking moment. In order to deal with the infinite the brain categorizes everything within certain tried and tested, evolutionarily useful limits; as the result of which every thought we have is more or less a conditioned reflex.

However, all is not lost. Just as in the case of the addict in AA, powerless against his or her compulsions, there is also a higher power in EA or Egos Anonymous. The higher power available to us is attention, awareness and love. That is the greater power that can give us strength to overcome the problem of the ego. N. Sri Ram once gave a talk in which he treated these three apparently distinct properties as a continuum, which indeed they are. Close inspection will reveal that attention, awareness and love pass into each other by imperceptible degrees, and each possess the same miraculous powers.

The quantum physicist and philosopher, David Bohm, once compared the power of attention to that of a laser beam which derives its strength from the fact that all the light beams in the laser are in phase with one another. When we pay attention, which is different from concentrating, all our forces are effortlessly focused and that focus has tremendous power. The beauty of attention is that one does not have to possess a

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degree in attention, one does not have to learn how to do it; everyone has experienced it in moments of natural interest or affection and it can be applied by anyone anytime they see fit.

Attention, awareness and love are three phases of the higher power we may turn to in our efforts to free ourselves from the ego and our efforts to work together harmoniously. They are our chief antidote to the problems inherent in thought. In addition, when it comes to working together in TS groups such as committees we have at our disposal other things which may act as a higher power to which we may turn in the effort to work together for the greater good. First and foremost there is our shared sacred purpose. If we keep that at the forefront of our activities, alongside the fact of our shared origins, our shared destiny and our shared identity, then our work together is likely to run straight and true and to be immensely effective as the result.

V

If on closing you will forgive a purely personal observation, I would like to suggest that above all what the TS needs right now is a tremendous amount of goodwill on the part of each and every one of us, and a bridge-building effort of monumental post-War Marshall Plan proportions. What the TS needs is for each of its dedicated members and office bearers to reach within and act according to the highest they can find within themselves, not the highest idea but the highest state, which will probably be something in the order of attention, awareness and Love.

Our Society has faced a great many challenges in its existence, and so far it has survived them all. Whether or not it survives the present turmoil may depend on us, for I think it is fair to say that the problem lies not in our stars but in ourselves. ✧

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O Lord God! we beseech Thee to help us escape from the life which is divided to the life which is united.

Meister Eckhart

The Wise are without Attachment

C. A. SHINDE

IF we ask the question: who is attached to action and whose action is without attachment, the reply may come to our mind that the ignorant are attached to their actions and the wise are unattached. We could try to comprehend the real meaning of the statement 'The wise are without attachment' in two parts. First, to understand who is wise, and the second, to understand the process of detachment. Let us take the first part, i.e., who is wise? One may reply that among the species on earth, it is the human species that is wise. The scientific name of man is *Homo sapiens*; *Homo* is the genus name which means 'man' and *sapiens* is the species name which means 'wise'. So *Homo sapiens* means 'wise man'. It is easy to name oneself as wise but not so easy to act wisely. To act wisely means to bring higher values into life.

Human Being — a Unique Species

Man is self-conscious, i.e., conscious of himself. Whereas other species have a collective consciousness pertaining to their own species, the human being is a unique species in the sense that he can inquire. It

is only man who can ask questions and inquire about his origin and place in nature. His large voluminous brain and erect posture distinguish him from other primates. With this evolutionary advantage he has developed a deep sensitivity to the reality of his life and situations around him. His brain, mind and consciousness join together to give knowledge at three different levels, and make him more and more wise. His brain helps him process sense data, his mind reflects on the collected data, and his consciousness bestows him subjectivity and he is able to get first-hand knowledge. Thus man with his enquiring nature can have intellectual conviction and can go one step ahead to spiritual insight or intuitive realization. In brief, man is unique and has the potential to become wise if he becomes free from his animal reflexes and animal passions. Owing to his animal passions and reflexes, he is attached to his group and is willing to cheat and fight with other groups.

It is common to judge that something is good and something else is bad, that

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this is useful and that is not useful; but this is not enough to become wise. A wise one carries responsibility. To be a human being is to live in a state of responsibility. The sense of responsibility is built into man's psychic nature as a positive force, and this is the reason why he oscillates between two poles. At one pole there is the *sense of responsibility* and at the other, his animal reflexes that attempt to escape from it, and hence man is confused and remains in a continuous inner struggle. Man is not wise because he has the tendency to escape from responsibility, which is a purely biological impulse and a form of egoism that leads to attachment and selfishness. In this sense, man is a unique species travelling through the third millennium. Let us ask ourselves, is it not time to accept our responsibility towards our future generations and towards the planet on which we evolve together?

Features of the Wise

Man needs to know that the wise understand and use responsibility as one of those invisible human forces, like will power. Responsibility enhances man's existence when he possesses it. He learns to put knowledge into practice, which is the important quality of self-responsibility. He knows that to be a human being is to live in a state of responsibility. He understands that basic ethical principles should be put into practice. He understands that to be wise means to maintain life, to further life and to bring developing life to a higher value. He realizes it is unwise to destroy life, to hurt life, to keep life away

from its real development. He is neither glad nor angry about his lot in this present life (*prārabdha karma*).

He understands that the problems he faces today were the small challenges of yesterday, which he had overlooked. He knows if he does not face a challenge when it arises, he will have to face the 'grown up' problem later, just as, if you ignore a cub when it is a cub, one day you will have to face the grown up lion. Accepting responsibility, he creates subjective values and establishes moral codes while setting up social contacts. He is capable of learning and understanding not only through experiences but also by watching others. He need not go through experiences, but can make the experiences of others his own experiences. It is this quality of perception that determines the quality of his perspective, and the value structure. He puts knowledge into practice, and as he applies his intelligence, sensitivity and perceptivity, his journey starts from unintelligence to intelligence, from selfishness to altruism, and naturally other people follow him, because altruism and generosity are his radiant qualities. His life is the life of humility, of generous observing and listening. He treats all alike, having no favourites. He is a child among children, a youth among grown ups and old among the aged, courageous among the courageous and shares the misery of the miserable. In short, he is both *Mahābhoktā* (great Enjoyer) and *Mahākartā* (great Doer). So, how can one become wise? Of course, it is a journey from animality to Divinity.

Journey from Animality to Divinity

The second part of the statement is to understand the process of detachment, which is a journey from the Hall of Ignorance to the Hall of Learning to the Hall of Wisdom as stated in *The Voice of the Silence* by H. P. Blavatsky. In the Hall of Learning, man learns to think and reflect step by step and deepens his understanding about life and certain important statements and moves towards greater wisdom. Let us take the statement of J. Krishnamurti, 'You are the world', which is not a mathematical statement, but the insight of a wise person. There are many ways of understanding the statement. If you approach the statement, 'you are the world' literally, then the word 'world' is a name with no content behind it. Kṛṣṇa or Jesus are names, but the individuals behind those names are the reality. In the same way, the word *world* is the name, but all of us together are the reality. This is the first step towards understanding the meaning of the word *world* as a collection of individuals. The second step is to understand also our contribution as individuals. If we are ugly, we contribute to the ugliness of the world. If the world is full of corruption, hate, jealousy, anger, greed, ambition, and so on, then the learner accepts with this next step that he has contributed to it. He cannot throw the responsibility on someone else. The moment he condemns someone, he understands that he condemns himself. Thus, he attains a holistic view of the world, seeing it as an integrated whole rather than

a dissociated collection of parts.

With the third step he understands the real meaning of the word *world*; he asks himself: How can one be held responsible when one is thinking good thoughts, feeling goodwill and acting rightly? He reflects deeply and honestly, and realizes that he is not the same all the time for sometimes he is agitated and uses harsh words. He understands that this is his contribution to the ugly state of the *world*, and thus he accepts the responsibility and understands the real value of the statement *you are the world*. He then realizes that to be a human being is to live in a state of responsibility. It becomes his own discovery that he is not just a part of the world, but he is the world. As said earlier, responsibility is the inbuilt quality of his psychic nature and is reflected by his dealings.

He uses his gifts as a trust and not as possessions. His time, ability and possessions are his gifts and he uses them for the benefit of mankind. With this magnanimous quality, he rises above pettiness and becomes wise. He thus rises from the personal ego to a spiritual ego. In this sense it is his quantum leap — from animality to Divinity.

He then has true knowledge, which naturally brings about magnanimity and contentment. The struggle that belongs to the personality loses its power. Annie Besant says *there are incarnations of difference between an ignorant man and a wise man*.

How many of us would be able to recognize a holy person? To recognize

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such a person there must be something within us that resonates with or tunes into his nature, that vibrates in harmony with him. It is a law that if man creates harmony in himself, then the divine harmony manifests through him and he becomes holy or wise. The antidote to attachment is detachment or letting go.

Detachment is the Essence of Virtue

The process of detachment is the virtue of acting without attachment. Man needs to know first how he is attached. Out of ignorance and selfishness, he is attached to action; and therefore he is subject to Karma, which he calls fate, luck or destiny. He is attached to his body and moved by emotions and thoughts. He is psychologically isolated and lives more and more for himself, merely using others for his own advantage. Greed, selfishness and dishonesty are his characteristics. He reacts quickly, neither understanding fully nor perceiving really what is happening. The idea of 'I' and 'mine' predominates.

The ego is the thought *I, me and mine*, but the true 'I' is the pure Self. If we look on the pure Self as ego, then we become egoistic. If we look on the Self as the mind, we become mind; if as the body, we become the body. It is thought which builds up walls or sheaths in so many ways. Men are attached to their animals, their pets, garden or farm, their position, furniture, son or daughter, their gods, their religion, their country, and so on. Their life is based on material attachment as well as attachment to dogma, beliefs, ideas, etc. One may be knowledgeable and learned,

but still lustful, greedy and petty. Where there is true knowledge there is no attachment. If man's knowledge does not help him to become unattached and free, then there is something wrong with his interpretation or understanding.

What is needed for detachment is to understand and accept our attachment and learn to see and realize that in attachment there is pain, fear, jealousy and anxiety. It is true that one cannot prevent impressions from forming in the brain and accumulating there, because the brain records automatically. We have cerebral patterns of behaviour. We need not take the trouble to stop this automatic recording of impressions in the brain, but we need to give steady attention to this process of recording and learn to see our own reactions. True knowledge knows no attachment; for example, identifying with the body and mind is an illusion.

The body is not real. Every particle in it is constantly changing. The same is true of the mind. One moment it is happy, another moment it is unhappy. It is like an ever-changing whirlpool. So man understands and realizes that the body and mind are a series of changing phenomena and loses his attachment or identification with them. With true knowledge, man becomes active at the physical level and not lazy. At the emotional level, he does not have anger, lust and greed, and at the mental level he does not have pride and envy. He becomes unattached, which becomes his essential virtue. This then helps him to put himself right rather than putting others right. ✧

What is a Nucleus of Universal Brotherhood?

JOHN B. S. COATS

THE need for each one of us to experience the deeper things of life is of paramount importance, but at present one may feel particular concern for the world in which we are living. The mission of our Society is the same today as it was a hundred years ago, namely to make Theosophy available. Our purpose is to provide some guidelines which may help the individual to a deeper understanding of life and consequently to a more intelligent attitude towards the world's problems. HPB wrote:

We are not working merely that people may call themselves Theosophists, but that the doctrine we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small band of earnest workers who labour for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding, and put forth for consideration the doctrines of life and duty that have come down to us from time

immemorial. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found a realized Universal Brotherhood, but to form a nucleus for one.

Some of us may have looked into the letters and messages that were received in the early days from those whom we call the Masters of Wisdom. It is made abundantly clear that the TS was not founded for a few Theosophists who might find interest in a new doctrine or in the expansion of an ancient doctrine. It was intended to be an instrument of which we are all a part, and therefore, our responsibility. It was envisioned as an instrument in the hands of the Elder Brothers which could be used in their work — work which is concerned with the great Orphan Humanity and the uplifting of all life forms. Let us realize that we are here to do a job, to do everything we can, individually and as groups, to try to bring to the world something of the enduring wisdom of all times. Therefore we must train ourselves and look deeply into

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ourselves that we may become better parts of this one instrument. We are not, however, studying and training ourselves in order to leave behind us this troubled world and its despairing humankind in favour of an easy retreat into some glorious Nirvāna. We should be developing within ourselves a greater sense of responsibility, for the only thing which will make our strivings towards self-perfection truly viable is that we might eventually become instrumental in helping the world in which we live.

If our Society is not as useful as it might be, it is that we are not sufficiently concerned to use whatever power, beauty and intelligence of which we are capable in service to each and every man. Our band, according to Mme Blavatsky, can be small, but she meant it to be dedicated. We need a fully determined dedication, a very real earnestness in this particular work, seeking no earthly rewards or personal recognition. We have to work steadily and faithfully, ready at all times to labour ceaselessly at this enormous task.

When we signed the application form, agreeing to work for the objects of the Society, we should have meant it. It is a formality, of course, but surely it must have been something very real to us. It means being only one step away from those multitudes who so desperately require continuous help, and standing within the ranks of that other and smaller group who are seeking to train themselves in providing such help. It was such a great step, and yet so many steps are yet before us.

To understand means to study, but we are also expected to put forth for consideration, to make available by whatever means, the doctrines of life and beauty that have been committed to our understanding and our charge. And then HPB speaks of the 'nucleus' of Universal Brotherhood, which is to be a 'centre' of influence. In the dictionary we find that 'nucleus' is referred to in many different manners, as applied, for instance, in the realms of astronomy or in the realms of physics. In biology it is referred to as the germ of a cell. It may be the central part of a living body around which other integral parts of the organism are collected, or the kernel of any aggregate. A nucleus seems to be a dynamic centre through which direction is given to the cell in which it is functioning. Cells that have no active nuclei cannot be effective organisms and, of course, must necessarily wither and die.

Theosophically speaking we may regard it as the point where the life wells up from the inner planes and manifests in the outer planes. From this point of view the whole Theosophical Society is a nucleus through which something should be happening; the Society as a whole, and each Lodge and every member, can be a channel through which something is taking place. Not a channel which has become blocked because it is so concerned with its own welfare and stability, but a channel which is open and through which the life of the inner worlds can flow continually to the world in which we live.

What is a Nucleus of Universal Brotherhood?

We may ask ourselves, how conscious are we of being a part of the integral whole, and of being such a channel at all times to those with whom we are working, sitting, eating, singing, swimming, or whatever else you like. The real Theosophist will be conscious of this more and more as he goes on through life.

Further, we may find in the dictionary definition that a nucleus is also described as something around which other things collect. Is this not then a second interpretation of our function, namely that we should act and live in such a way that others are attracted to us and to that for which we stand. Brother Sri Ram once said to me, 'What is important is how people live'. It is not what we propose to do but what we actually do that really matters. And if the world is to judge us — and the world does judge us — it will not be by what we propose to be doing, but by what they actually see us doing. This is true of world opinion about the Theosophical Society, but it can also be applied to ourselves. Our arms have to reach out in every direction. We are used to interpreting our first object much more in a horizontal sense than in any other. We might try to think of 'Universal Brotherhood' in a more vertical direction also.

In his Convention speech last year, Brother Sri Ram was suggesting to us that we did not so much need any new teaching, as that we had to interpret what we already have in a deeper way. A more vertical approach to Universal Brotherhood might mean this — that each one of us has to become a universal brother to

all and live as such. We may presume that in their deep inner experience, the Masters of the Wisdom can be justly described as Universal Brothers, because theirs is a realization of increasing identity with everything that exists on all levels of manifestation. There arises a feeling of oneness, of brotherhood, of responsibility, for all that lives.

The second century into which we are moving may be characterized by a very great effort on our part in one sense. We speak and write a great deal about the Adepts, about the Great Brotherhood, but do we really know what such titles mean? We use them all too easily: Masters, Adepts, Mahatmas, and so on. There are, it appears, great Initiations which take place from stage to stage of increasing consciousness, but do we know anything at all, for instance, about the essential difference between one such initiation and another? HPB must have known very much more about these matters, and this accounts for the wonderful and true reverence she had for the Brother who helped her. In the world today there seems to be a theory, accepted often enough by young people in many places, that the development of powers — and here we are speaking of the lower rather than of the higher *siddhi-s* — will alone somehow lead one to wisdom. This is probably a misunderstanding of the facts. Is it not much more a matter of hard work? The Adept becomes an Adept through tremendously hard labour, perhaps life after life, paying attention to all the details of a dedicated life, and not suffering himself

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to be drawn aside by all kinds of transient attractions, but concentrating with unswerving purpose upon the job at hand. He has set himself a goal towards which he is moving with great concentration and determination, and an undeviating attention to duty, a word which most of us do not care for much in the modern world. We feel that duty is an infringement of our rights. But duty, it seems, has always been a very important part of the training of the Adepts. We have the statement of the Elder Brother known as KH which reads, 'My first duty is to my Master. And duty, let me tell you, is for us stronger than any friendship or even love.'

And from the Elder Brother known as M.: 'I am as I was; and, as I was and am, so am I likely always to be — the slave of my duty to the Lodge and mankind; not only taught to, but desirous of subordinating every preference for individuals to my love for the human race.'

These Great Ones are accepted as being the inner founders of our Society. If this is the way they think, if this is the way they are going, should it not be also our way: to use whatever energy we have for the best purposes and not fritter it away? Look at all the work there is to do in the world, and set to it without wasting energy. Work in an unending effort to increase the effective radiance of one's living. And whatever we mean when we use the word 'Adept', let us not forget that as far as we are concerned it means sheer hard work, life after life, in a deepening knowledge that the One manifests everywhere in the visible and invisible

worlds, and that there is nothing at all outside this oneness.

There is an equality of a basic nature in that all men come from the same source and are wending their way to the same goal; but in a practical sense, each man is an individual and has to have individual attention. We may never push aside a person that karma has put in our way, but rather be prepared to help, or to listen to everyone, including those who do not appear to be important. For this is the real practice of brotherhood. And then, when we are really intelligent enough to elect the wise, we shall not even need democracy any more. Democracy may be said to work only when we no longer need it.

The practice of brotherhood implies that we have the highest principles active in our lives, principles of compassion, justice, chivalry, consideration for the feelings of others, and a constant attention to what we are doing to the people around us. The strength and usefulness of our organization depends on this understanding of differentiated brotherhood. It depends on our ability to cooperate, on our understanding of the law. Without all this, the nucleus cannot work; it can neither attract nor can it transmit.

Therefore the success of the Society depends entirely on the way we work. Let us not forget that no one is ever outside the field of our universality. And perhaps the most eager to embrace our ideas is the growing group of younger people who are seeking a meaning in life all around the world.

What is a Nucleus of Universal Brotherhood?

Around the turn of the century Dr Besant and C. W. Leadbeater made reference to the beginning of the sixth sub-race in preparation of the Sixth Root-Race of the future. They wrote that in various parts of the world they had already noticed the arrival of this new type of person and the dawning of another sort of consciousness. Now surely, seventy years later, if their observations were correct, we should be seeing around us today thousands, and perhaps millions of such people, and one wonders if there is not a relationship between those very interesting groups of young people we find in practically every country of the world and the beginning of this new sub-race. We cannot continue endlessly to say that one day people will be like that. We must look at the present; these people are here now and they have come to stay. Both they and their ideals are bound to become more prominent and forceful as time goes on. They already speak of a world wherein there is a universality of attitude, a world in which ideals are deeper, more profound and more completely all-embracing.

But one of the problems of today, especially in the West, is that in their search for self-realization young people frequently are attracted and fall easily victim to the wrong type of teacher. There are relatively few teachers in the western countries who are really dealing with the philosophy of Yoga, with the totality of Yoga as a spiritual experience, and not simply in terms of exercises, although these can, of course, lead to a healthier body and more active and understanding

mind. In India it has always been understood that it is necessary to face the challenge of one's personal life, and to change one's way of living before one proceeds very far on this road. In the West enthusiastic people plunge too easily straight into *āsana-s* and *prānāyāma* without sufficient consideration for the earlier stages, which would make the later practices perfectly safe. This is a real problem in the Western world and our Society should be concerned with it.

Throughout the years we have had this deep connection with India and the background from which all Yoga sprang. but this may be a dangerous way for those who are not well instructed. The foundation for Yoga means hard work and a certain amount of sacrifice in one's life.

Young people are conditioned by speed and acceleration — these are the keynotes of our age. They insist on being instructed in one exercise and again one, and then another. We have to be very awake to this problem of the extraordinary revolution of young people. We cannot insist that they must do everything our way. The world is not like this any more. Young people are economically free, they are quite able to stand on their own feet. And what was the right way for us, may not be the right way for them. The world is changing and we cannot expect young people to conform in the same way that they were asked to conform in the past. If you invite them into a Lodge and you tell them dogmatically what is expected of them, they will not come back. And why should they? They can

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go somewhere else. So we have to offer something that truly satisfies their needs. They want to know and understand their brothers, and be close to them. Brotherhood in this sense is something very intimate, and are we giving sufficient opportunities for this in our Lodges and work? We have to make young men and women feel welcome, be pleased to see them and be prepared to listen to them. The young people of 1973 or 1974 no longer feel at home in an atmosphere of 1920. If Dr Besant were alive today she surely would not be saying the same things, but adapting her words and deeds to the present troubled times. We have to understand that young people have a deep, deep dedication in their search for truth, and we must extend cooperation and encouragement. The days of authority are, to some extent, passed, and the younger ones will only listen to words of genuine wisdom and guidance. They are interested in the contact between human beings that comes from the heart, and there lies the foundation of real brotherhood.

The time has come to face what we are and to ask ourselves about the depth of our commitment. To quote French biologist, Lecomte du Nouy:

All through evolution there have been just two kinds of living creatures: you can call them good or bad, or evolvers and adapters. The adapter has always done the expedient thing. It has conformed and appeased, adapted itself to environment and circumstances and then stopped progressing. The other kind of creature is

stubborn and rebellious. Refusing to conform, it chooses rather to surpass itself and so evolves into something better.

Where do we stand today, each one of us? Dr Besant was stubborn and rebellious in this sense; she did not appease, she did not give in. When there was a challenge she faced it. Are we fighters too? Or do we just accept things as they are? Do we really see what is going on all around us? For instance, some too easily accept the plight of the animal kingdom, believing it to exist solely for our selfish purposes. But surely the animal world has just as much right to work out its evolution on our planet as have the other kingdoms of Nature, including man! If we really want to know what happens to animals, whether we eat meat or not, we should go and see what happens, in abattoirs, for instance. Either we shall hold up our hands in horror, or we shall simply take it for granted that animals are here only for men to eat. We are not sufficiently concerned. And if one was to say to such people: 'Do you think you are compassionate?' they would be on their dignity at once and say: 'Of course I am, how could you doubt it!' But how far does that compassion go?

Every one of us might well be active in some field of service. We have to lead our own lives carefully in this respect, to see whether we, individually, are contributing or not to the problems around us. When we go to bed at night, we may ask ourselves whether we so lived today as to help in alleviating the problems

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of the world or by a life of laziness and selfishness made them worse. This is an individual responsibility, since we are all part of the world and have made it what it is now. It is an individual responsibility which no one can possibly push aside; we have to accept it because there is one world and we are part of it.

There has often been a great struggle for members of our Society to break away from the orthodoxy of their youth in order to come into this movement. Dr Besant wrote:

the Society is and always has been intended to be a living body and not a fossil. And a living body grows and develops, adapting itself to new conditions. If it is a body which is spiritually alive, it will be gaining continually a deeper and fuller view of Truth. It is absurd for us to pretend at our present stage of evolution that we have arrived at the limits of knowledge it is possible for man to obtain. So have we arrived at the limits of our understanding of Theosophy? Clearly we have not, and so there is need for constant awareness. We must be certain and truly aware that our perceptions continually deepen. Nothing could be more fatal to a Society like ours than to hallmark as truth some special form of belief and then look askance at anyone challenging it. If the Society is to live far into the future, we must be prepared now to recognize freely and frankly that our knowledge is fragmentary and liable to great modifications as we learn and understand better.

So we have a dual function to perform, all of us. To attract on the one hand and

to transmit on the other. The two are very closely linked. If our lives are being lived in accordance with the true principles of brotherhood, then inevitably we shall seem appealing and interesting to others. There is no difference that Theosophy cannot reconcile, no gulf Theosophy cannot bridge. In the world of vital and living transition in which we move today, we might heed once again the words of HPB where she says, 'If a man desires to learn to know himself, he can do this only by working with great love for Humanity . . . if one does not work for others, one has no right to be called a Theosophist.'

Is there anyone who is not my brother and yours? High and low, rich and poor, intelligent or stupid, wise or foolish, all are part of the same wholeness and our mission requires that we succeed eventually in bringing each and everyone into contact with the philosophy we have accepted for ourselves. It is a philosophy which leads to a realization of Truth which takes as many forms as we are many. He who has touched, if even for a small moment, some lofty reach of consciousness, will never be the same again, and his understanding of brotherhood as a wholeness to which every single life belongs will be immeasurably strengthened by a feeling of identification with that whole. But, even before that supreme experience comes to a man, he may realize that brotherhood is the only possible way of life on this little planet of ours, and his Theosophical interests can only deepen this understanding. The nucleus is tiny

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indeed, but in another sense it contains and embraces the whole world.

The philosophy of wholeness which is based on such a nucleus as this, points to three fundamental ideas. First, the fact of the One Universal Life. Second, the overwhelming reality of the consciousness that we call Divine; and finally, the Brotherhood which is the expression of both the worlds of our normal experience. These are basic to our understanding of Life, and all Laws flow from them.

As we move into the new century more will be demanded of us and not less — our in-going and our out-going demand our continuing attention — the one as much as the other.

The nucleus that attracts is the nucleus that shines with inner light. And the nucleus that has discovered this light will be busy radiating forth continual helpfulness, bringing life and blessing to all.

Thus may we perchance deserve a Greater Blessing. ✧

It is only when there is realization of our unity with our fellow-beings, and when the only motive is that of giving ourselves in such service as we are capable, that we can fill our lives with rich, helpful and creative action.

*

To open one's heart, to become resistance-less and barrier-less, is the means of true understanding, as well as of pouring out any possible help. Let the kingdom of your heart be so wide that no one is excluded.

*

We have to learn to give with our hearts. When we help from the very soul of ourselves, there can be no consciousness of a helper separate from the one who is being helped.

*

Wanting nothing for yourself, you are able to go out and meet all; seeking not to become anything in particular you are your true self.

*

When you give your interest, your goodwill, your sympathy, your understanding, you make a pure relationship. Let there be nothing more to it than just giving.

(Sources Unknown)

Towards Integration

MARJA ARTAMAA

TO start with, we can see a kind of integration happening at the language level. Through words we try to express our ideas and understanding in order to integrate our meaning through sentences. Going one step deeper, we can grasp the language of silence. In silence we hear, in silence we listen. What do we hear?

- * In silence we may ‘hear’ our thoughts — our chattering mind; and when our mind becomes tired of chattering and we drop it, silence will bring us to something more insightful
- * When we walk in nature in silence we see more, we observe more, we integrate ourselves with the nearby surroundings; our touch with the ground is more conscious, we can smell the flowers better — in silence one can be *aware*
- * When we are concentrating there is silence in the very centre of doing, and that is the integration of the doer with the Self
- * And certainly, meditation is the most powerful means to integrate oneself with the great silence, which is full dynamism.

Now, what is the idea of integration? The verb ‘integrate’ means to unite, to make whole, to bring to harmony. Likewise, integration means a process both outward and inward. An example of an outward process is what happened when our universe came into existence, which I call ‘cosmic integration’. An inward process of integration in a human being is finding the Self, the innermost being, and one’s duty and dharma in life.

Cosmic Integration

The manifested world is an outcome of integration processes at many levels. As I. K. Taimni puts it: ‘The fundamental idea is that the Universe is based on an extremely subtle integrated vibration, which outwardly appears very simple but contains within itself in an integrated form an infinite number of vibrations.’ The universe is in a constant process of change. The never-ending formation finds its way in expression. Everything that unfolds unites into a wholeness. There are certain fundamental principles underlying all this:

1. Everything is changing all the time; universes come and go, stars and other

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forms of life are born and die; consciousness is not the same as it was a moment ago; we could say that the world is in a process of evolving, and that evolution leads to integration of the whole.

2. Existence seeks Unity through life and death. For example, chains of reincarnations are like integration knots, and a knot takes place when the right time and the suitable circumstances come together under the law of karma. Integration obeys the Law of Life.
3. When things are harmoniously related, integration comes about. From our point of view many things happen separately. Separate entities become integrated only when they relate to each other harmoniously. For example, physical evolution relates to a certain level of consciousness with which it can function. The universal Mind is always there, but the human mind responds to it only at the level where there is harmonious contact.

Inward Integration

Let us now look at the inward process of integration. Basically, there is no difference, because integration means a connection of the inner with the outer. As human beings we may consider that what happens in ourselves is an inner process, but, after all, it is similar to the outer process.

At the physical level, integration is described as a neurobiological process which transmits information from the surroundings to the brain. The brain

should reflect consciousness as purely as possible. It has centres which should be kept sensitive. It has immense capacities to accumulate thoughts, make conclusions and solve problems, that is, to integrate. Our task is to keep the instrument responsive. The brain is a tool.

Human integration can be seen as an inward process to learn to know oneself from within, to find the innermost being. When you are aware of what you are doing in everyday functions, you feel like a whole person. This means that integration is a process of centring and learning to act fully. We are not living just from our head, but also from the heart. It is to find one's dharma and to bring it into action — yoga in action.

But what actually makes us integrated? When we observe our feelings, thoughts, our duties and responsibilities, we begin to integrate with the real meaning of our existence as human beings. We begin to discriminate, see what is wrong or right in that moment. From the integrated self we can be of help to others and to the world.

One cannot practise integration but one can practise all that leads to an integrated, better life. We need to practise right values, good thoughts and act accordingly. It is our duty as human beings to behave humanely. To practise this means consent to being taught, to accept to become a student of life. Life teaches us to behave humanely if only we are open to it. It is good to keep in mind HPB's 'Golden Stairs', which state in part: 'an open mind, a pure heart, an eager

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intellect'. The Tibetan writer, Pha-Bong-Kha, says: 'Integrate all the teachings into one thought, constantly cultivate only the peaceful mind.'

Outward Integration

Integration happens also in the world that surrounds us. There are social programmes mostly for young people to integrate them into society. Why are such programmes needed? Why is it that people cannot integrate themselves into daily life? This shows how fragmented our society nowadays is, how distracted and vulnerable human beings are in the busy world of today, with unemployment and money-seeking attitudes. Those social programmes are meant to lead a person to integrate himself to daily living. There are six basic elements in such integrative programmes:

1. respect for every individual
2. provide possibilities for making choices concerning one's own life
3. allow self-determination
4. offer equal opportunities
5. show appreciation, and
6. allow participation.

These programmes show that in today's world there is a lack of respect for life and a lack of ability to make one's own choices. Modern society does not offer equal opportunities and does not appreciate all levels of expressions. Some people do not feel a part of the community. Because we all are an integral part of the community, all that we do, and how we think and act in our work and little businesses reflects on others and thus we

are responsible for society as a whole.

We have learned that we must first cultivate our own minds. The *Mahāyāna-sutrālamkāra* (*The Ornament of Sutra-s*) explains that there are four means of cultivating the mind of others. They are: a) giving material aid, b) giving encouragement, c) teaching specific practices on the path to enlightenment, and d) being a perfect example of one who follows the teachings. All these instructions include a lot of valuable things, but I shall refer to the last one. Others do not listen to someone whose own conduct does not reflect what they teach. Even if we do not teach, our own life is in contact with others and has a definite effect, which is always there — through silence which communicates. So we are really living in a world which integrates at many levels.

There is also an example in art education, where inner integration means that in a single work one learns to express many meanings. The teachers show areas that are related to the work to be done. They do not teach separate subjects. Integration is in the learning process, because one understands that it is meaningful to learn. This learning is a process of integration.

Nowadays we also talk about economical integration, at least in Europe. Also computerized services are integrated to communicate with each other in order to give information simultaneously in different places. Although in the best light, all this offers improved and limitless possibilities to obtain needed services, information can be misused and society

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can become vulnerable due to one dramatic failure. Nevertheless, we can hope that humanity will be able to make use of valid technological advances without falling prey to its excesses; being aware, with an awakened consciousness.

Conclusion

In a spiritual context integration means to become whole, to unite, to become one with the universe. We need to take care of our physical health, control our feelings, be aware of our thoughts with a calm mind. This is daily yoga, which leads to a process of transformation

through integration. We need that transformation, since one can fully act only from the centre, from the heart, from where comes goodness, respect, tolerance, and honesty. It is the human journey towards integration — towards understanding the wholeness of life.

The underlying effects of this inner integrative process are:

- * Dharma replaces meaningless tasks; you see the importance of your doings.
- * Action is like yoga; how you act derives from the great silence.
- * Wisdom becomes alive; you are conscious of the now. ✧

My children, war, fear, and disunity have brought you from your villages to this sacred council fire. Facing a common danger, and fearing for the lives of your families, you have yet drifted apart, each tribe thinking and acting only for itself. Remember how I took you from one small band and nursed you into many nations. You must reunite now and act as one. No tribe alone can withstand our savage enemies, who care nothing about the eternal law, who sweep upon us like the storms of winter, spreading death and destruction everywhere.

My children, listen well. Remember that you are brothers, that the downfall of one means the downfall of all. You must have one fire, one pipe, one war club.

Hiawatha, Onondaga Tradition

Tookaram Tatya

N. C. RAMANUJACHARY

‘AN interesting man called today (8 April 1880) with an introductory letter from Mr Martin Wood, Editor, *Bombay Review*. His name is Tookaram Tatya. He is a cotton commission merchant; speaks English very well; is intelligent; and says he wants to begin a course of Yoga training with me as guru. Heavens!’ — reads an entry in the diary of Col. H. S. Olcott, President-Founder of the Theosophical Society, while at Bombay.¹ Elaborating upon the incident, the Colonel, after a period of fourteen years, writes: ‘So began my acquaintance with a gentleman whose name is now known throughout the world among us as one of the most indefatigable workers in the Society. He had held aloof and watched us, being sceptical as to our having come to India in good faith. His knowledge of Europeans had not led him to believe that persons of our calibre could give up their home interests for the sake of learning Eastern Philosophy; there must be some humbug at the bottom of the affair. A year passed and the first quarter of the second, and yet nobody had discovered anything bad about us. So as he was deeply interested in the subjects

that we were engaged in, he determined to come and see for himself what sort of folk we really were. I shall never forget that private interview, which made us two know each other as though we had been friends for years, and which ended up by his paying me his respects in the true Eastern fashion.’²

Thus, Tookaram Tatya was one of those in the Theosophical Society who gathered round the founders during their stay at Bombay, the first world headquarters of the Society in India. He was formally initiated into the membership of the Society on 2 May 1880 and was described by Col. Olcott as a ‘sincere, middle aged Hindu’.³ Khan Bahadur N. D. Khandalvala was already a member of the Bombay Society by then, having joined it about two months earlier (9 March 1880). Both became naturally friendly and intimate in the common cause and were trusted lieutenants of the Founder-president in the years to come. The Colonel took their advice in many matters of administration and organization; and they were strong pillars of support from the ‘western’ part of this country.

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Tookaram Tatya was an active member in the municipal and political affairs of the city of Bombay (now renamed Mumbai). An inclination towards metaphysical and philosophical contemplation seems to have crept into him with the passing away of his adopted mother. What differentiates a 'living human being' and a 'corpse' was his contemplative concern for a long time after this event. This personal concern widened and gradually its area extended to the subject of 'the spiritual needs of mankind'. While deeply engaged in these pursuits, he did not abandon his physical relief works and political assignments, till his end. He was a member of twenty years' standing at the Bandra Municipality when he passed away. Healing the sick and running a Theosophical charitable dispensary were among the charitable works he undertook. It was said that he treated in all, about 40,000 people, through mesmerism in a period of eighteen years. He practised the precept: 'Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto Me.'

When the Founders moved from Bombay to Madras (Adyar), the initial enthusiasm among the general membership at Bombay faded and the Society's branch began dwindling. Madame H. P. Blavatsky asked Tookaram 'to keep up at least a semblance of a branch by hanging the signboard at his office door'. He did this and also saw to it that the branch picked up its normal vigour to make steady progress.⁴

Col. Olcott, Mme Blavatsky, the two Scotts and Bhawani Rao went to dine with

Tookaram in the Hindu fashion on 8 January 1882 and the diary entry of Olcott says that 'Tookaram has a pleasant house and a good library'.⁵

When Damodar disappeared and much anxiety generated in the Theosophical world as to his progression, it was Tookaram who, expressing a genuine concern, drew the matter to the Master's attention. His letter to Col. Olcott and the joy derived therefrom is mentioned in the diary of Olcott on 7 June 1886: 'A joyful day. This morning upon opening a letter from Tookaram Tatya in which he speaks feelingly about Damodar and wondered what has become of him, I find an entire page of KH's writing, telling me how Damodar has been subjected to "the secret trials a neophyte ever passed through" and failed because of physical prostration; and that he will recover; and how his trial was because of what he had in over-zeal done and how the time had come for us to act as though we really believed in Karma. It is, in truth a proof for Tookaram and all doubts, that the Blessed Ones still watch all us.'⁶

Tookaram's expression of happiness and satisfaction, also shared by N. D. Khandalvala and Ezekiel, brought great relief to Col. Olcott.⁷

Tookaram had also a part in the production and publication of *The Secret Doctrine* by Madame Blavatsky. He was one of the principal signatories, the first being N. D. Khandalvala, to the letter sent in April 1888, to the Editor, *The Path* (of W. Q. Judge) voicing forcefully the intentions of many Indians.⁸ Khandalvala's

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letter dated 12 August 1888 to *The Path* throws much light: 'Myself and another friend represented all the facts to Madame Blavatsky, who at once agreed to place her volume into the hands of the said Indian scholar and to abide by his conditions. For reasons, however, best known to himself, the said student of Indian esotericism refused to undertake the task of revising the book or even parts of it.'⁹

The primary contribution of Tookaram Tatya was in the field of publication of Theosophical literature. He established a Bombay Theosophical Publication Fund and the first book on Patañjali's *Yoga-sutra-s* with an introduction by Col. Olcott was brought out in 1882. Then followed the many other books in Sanskrit, English and Marathi. Under the name Tattva Vivechaka Grantha Prasarak Mandali, he edited three books on *Abhanganchi Gatha*, a collection of devotional and philosophical songs of Bhakta Tukaram, a Marathi saint, and his disciples (1889–96). His Sanskrit publications include: *Rk-samhitā*, complete text, 1887 (pp.844); *Vedasya Shadanga-prārambhah*, the *vedānga-s* or accessories to Vedic studies, 1892 (pp.432); *Śvetāśvataropaniśad of Kṛṣṇa Yajurveda* and other Upanishad-s, 1906 (pp.344); *Prabodha Chandrodaya* or the Rise of the Moon of Intellect by Krishna Misra, translated by J. Taylor, 1886 (pp.116); *A Compendium of the Rāja Yoga Philosophy*, a translation of some Advaita Vedānta classic treatises on Self-realization, 1888, (pp.161); *The Twelve Principal Upanishads*, 1891,

(pp.710); *Twenty-eight Upanishads (Íśa and others)*, 1904 (pp.372).

It was Tookaram Tatya who first published the literary works of T. Subba Row with the following titles: *Discourse on the Bhagavad-Gitā* (to help in studying its philosophy) 1888; and *A Collection of Esoteric Writings*, 1895. In his preface to the second book, Tookaram wrote: 'These very lectures are conspicuous for the fact of having created between Mr Subba Row and Madame Blavatsky a difference of opinion regarding the Kośa-s or principles of which the human being is formed. This resulted in a written controversy between them . . . the reader will find them of sterling worth and merit on account of the originality of thought displayed and the able treatment of the various points controverted. And, moreover, they teem with learned and useful suggestions for progress of the students of occult science.'¹⁰

The publication of a book *A Guide to Theosophy* containing select articles for the instruction of aspirants to knowledge about Theosophy in 1887 must be mentioned. The preface to the book states: 'This is a compilation from the writings of the members of the TS showing what that society is striving to accomplish and how far its effects are meeting with success.'¹¹ Thirty-six topics in 400 pages, such as: What is Theosophy, Common-sense of Theosophy, Initiation, Mahatma-Chela relationship, are contained herein. This book provides inspiration besides opening a gateway for beginners. Comparable to the *Five Years of Theosophy*

in circulation now, there can be no hesitation to say that its reissue now could be useful.

Discontent and almost a 'rebellion' of Tookaram was mentioned by Col. Olcott when he noted the following at the end of his diary: 'Tookaram and Bombay party absent. Convention met with a small attendance of delegates, owing in part to the Congress at Allahabad and partly to the Subba Row dissension.'¹² Thus closed the year 1888, which had been ripe with disagreeable incidents, trials and obstacles of sorts, yet, on the whole prosperous. The resignation of Subba Row, Oakley and Cook bring bad consequences, among them the discontent, almost rebellion, of Tookaram Tatya who has been misled by hasty judgement prompted by Oakley's machinations.¹³

During 1890, when Col. Olcott felt that Adyar Library needed greater support, he writes to no other than Tookaram Tatya along with a draft scheme to sell Adyar to the Adyar Library and have him endow it with a fund of Rs.50,000.¹⁴

A year earlier, the General Council of the Theosophical Society decided to make two Sections in India to relieve the President of the burden of work, and Tookaram was to be the General Secretary of a section.¹⁵

He was made one of the Commissioners to the President in 1890.¹⁶ It was at the end of January 1896 that Tookaram approached Col. Olcott for his counsel as to how he should spend his time usefully, putting a stop to all activities for gain. The President advised him 'to

be inspecting the branches throughout India'. But he could do very little in the matter though he made vigorous preparations for freeing himself from all worldly ties. The end came too soon on 2 June 1898 at midnight. 'To begin to die to earthly things in this life so that bodily death may have no power over us, is the lesson that Tookaram Tatya's life has to teach — and in learning it we shall begin to realize what it is to live.'¹⁷ — is a statement made as a tribute to the departed soul.¹⁷

Tookaram Tatya was one who could view things with great dispassion. At the end of the annual convention in 1886, a letter was sent to Madame Blavatsky as from the delegates 'expressing the deep regret of the members that she was unable to be present and their heartfelt wishes for her complete restoration of health, the entire success of the great work in which she is engaged, and the resumption of her official duties at Adyar.'¹⁸ Tookaram was the fourth signatory to this letter which was authenticated by 104 members.¹⁸ He was an onlooker to many events that happened in the early days of the Society. It was in 1888 when Col. Olcott was considered to be very unbrotherly in his relationship with Oakley that Tookaram, along with some others, did not hide in giving expression to his feelings. Col. Olcott explaining this situation to N. D. Khandalvala says that Oakley 'was a snake in the grass' and the 'feeling of Tookaram is very unfortunate and I can hardly forgive him for not giving me or my party the slightest hint of his discontent; he said not one word nor did anybody else. I like

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men who have the pluck to say things to your face.’¹⁹ Almost at the same time, Madame Blavatsky throws some light on the events. She writes in her letter to Khandalvala thus: ‘At the same time as your letter dated June 17th, I receive from Tookaram Tatya. You and he both lay the blame for the circular sent by Blavatsky lodge at my door. Both of you are wrong. I had nothing to do with this step whatsoever. I disapproved of it.’ Later she explains her stand about her ‘return to India’.²⁰

His was a life of fulfilment. Leading a totally dedicated life, eighteen years

deeply rooted in Theosophy, his philanthropic works include very many mesmeric treatments to the needy, a Hindu press, publication of Sanskrit, Marathi and English classics besides texts on Theosophy.

The Founders had a very small number of friends or associates in India who stood by them in times of trouble. In the process of establishing the world headquarters, spreading the message of Theosophy the world over, administering the properties and in many matters of vital importance, Tookaram Tatya decidedly ranks among those few. He was ‘faithful unto the end’.

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Seek Out the Way

ABRAHAM ORON

WHEN I started my spiritual search around 1975, the spiritual field looked to me like a great mystery which I yearned with all my being to penetrate. I read with thirst every book I could lay my hands on, I envied everyone who had any spiritual or psychic experience, and every medium I met seemed like God's prophet to me.

I discovered Theosophy in 1978, and in the following years I wrestled with new concepts I did not understand. However, I did receive many good answers to questions I struggled with, and it seemed to me that there are in the Theosophical literature answers to every question, and it is only a matter of time until one gets all the answers.

As time passed, most of the feelings of mystery and uncertainty vanished and when I taught Theosophy I had answers for almost every question. For a long time I thought that I knew the Way, and when you think you know, then you do not search or enquire any more.

Now I see that I did not pay attention to the meaning of the precept 'Seek out the way'. Many times I uttered

Krishnamurti's words: 'Truth is a pathless land', but I did not go deeper into the meaning of it. I did not enquire into the meaning of that which is written in *The Voice of the Silence*: 'Thou canst not travel on the Path before thou hast become that path itself'. I did not really understand that which was written in *Light on the Path*: 'Each man is to himself absolutely the way, the truth, and the life'. I did not reach the deep meaning of Lao Tze's words in the *Tao Te Ching*: 'The Tao which can be defined is not the eternal Tao; the Name which can be expressed is not the real Name'. When I asked myself what that was which I had searched for all those years, the thoughts which came were: Wisdom, Enlightenment, Peace, Truth, Freedom, Love, Goodness. And where did I search for all those things? In the mind, in words, concepts, ideas, in the 'Hall of Knowledge', where illusion and glamour reign. There, in the 'Hall of Knowledge', most of us have been slumbering for many years.

Krishnamurti says: 'We live on words and delight in the sensations they produce . . . Their satisfaction is greater when

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words are substituted for the actual, for what is'. The same idea is expressed by Śankarāchārya in *Viveka-chudāmani*: 'A net of words is like an entangled forest in which consciousness is running about hither and thither'. And Mme Blavatsky says in *The Voice of the Silence*: 'The mind is the great slayer of the real.'

The mind that is distorting reality is the mind that is not illumined by Buddhi, or the Soul. And when the mind is not illumined, it means that the Self, the Ātman or the soul, to which this mind is like a window through which it is viewing the world, is still not acting to clean or purify the window or mind. As HPB says: 'For the mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of soul-wisdom to brush away the dust of our illusions.'

Let us therefore search out the way that leads beyond the mind, the way that leads home, to that reality which is our true self. Only by realizing and experiencing that reality or Brahman, as Śankarāchārya says, can we rid ourselves from the illusions and suffering of this world. 'Seek out the way' leads us back to ourselves, to Him who looks out through the windows of the mind to awaken our true nature, to light our own light, or to be 'a lamp unto ourselves', in the words of the Buddha.

Rabindranath Tagore expresses it beautifully in *Gītānjali*:

The time that my journey takes is long
. . . I came out on the chariot of the first
gleam of light, and pursued my voyage

through the wildernesses of worlds leaving my track on many a star and planet . . . The traveller has to knock at every alien door to come to his own, and one has to wander through all the outer worlds to reach the innermost shrine at the end.

And there is another question: What is more important, the way or the search? Most of us want the certainty and security of the paved, known way, the way that starts from a defined point and ends in a defined place. Human nature likes security and is afraid of the unknown and the different. This is a conditioning that is programmed in our mind for the sake of survival. This programming will raise fear and opposition every time we find ourselves in unknown territory.

In *The Voice of the Silence* the way to enlightenment is described as steep and winding uphill to its rocky top. 'Grey mists overhang its rough and stony height, and all be dark beyond.' So, if 'all be dark beyond' and 'Truth is a pathless land' and 'each man is to himself absolutely the way, the truth and the life', then there is no paved and safe way, and each of us has to build his own way in the midst of the heavy mists of our illusions and wrong perceptions.

Many are those who are seeking the way in the wrong place, because the right place seems dark and fearful. As we are surrounded by so many illusions and glamour that blind and mislead us, it is very easy to lose ourselves in the heavy fog when we do not concentrate on the search. The essence of the search is

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that deep inner listening, which can discern between the loud voices of illusion and the subtle voice of truth that is speaking silently.

That search, which is free from the fetters of the known, and in which one remembers that all brain knowledge is only a symbol of the real inner knowledge, that search is the essence of the way, and I would even venture to say that this kind of search *is* the way.

Madame Blavatsky defined meditation as: 'The hidden yearning of the Soul to the eternal.' This is the spirit we should bring to our spiritual search. This constant yearning for the infinite that exists in the essence of the known and the limited should remain in the background of everything we do — in our study, in our meditation, and in our service.

The infinite is out of the reach of our mind. It is like a high and very smooth wall that blocks our way, a wall which cannot be climbed. Here the mind is stuck, here we are stuck. Here is the quantum leap we have to make, which demands of us to be present with all our energy in the seeking process.

Light on the Path advises us: 'Keep your eyes fixed on the small light and it will grow . . . Make the profound obeisance of the Soul to the dim star that burns within. Steadily as you watch and worship, its light will grow stronger.' The intense longing of the soul to understand and penetrate into the deep meaning of the teachings of the Holy Teachers is what draws their grace

and the divine grace, without which we cannot jump over the smooth wall of our ignorance.

This longing must be expressed in our work with the Theosophical concepts that we study and teach. The meaning of 'seek out the way' for me is the constant effort to understand and realize the following truths:

That we are the way.

That the Buddha, the Christ, the Master, is within us.

That the Whole is in the heart of each and every part.

That the 'other' is myself.

That I am Brahman.

That the essence of all things is Brahman.

The Holy Ones taught: 'Knock and it shall be opened for you, ask and you will find.' To knock on the door means to free ourselves from the illusion that is created by words and concepts, and engage in active and deep search which is satisfied with nothing less than the full realization of the above truths.

The search and the longing for the realization of Truth and Oneness is our only safeguard against the illusions and glamour of the Hall of Knowledge. The goal of our journey is the Hall of Wisdom in which 'The light of truth shines with unfading glory'.

Let us therefore pray to the Holy Ones, to illumine our hearts and minds, so that we may see and understand as they do, and be totally free from the illusion of separateness. ✧

Theosophical Work around the World

The Vice-President

Mrs Linda Oliveira took office as Vice-President last year, and attended the International Convention of 2008 in that capacity. In February 2009, with her husband, Mr Pedro Oliveira, who is in-charge of the Editorial Office, she started travelling. She made a short trip to Kerala where she was the Chief Guest at the Federation Conference. Now she has gone on a tour to a few countries in Europe including Slovenia, Italy, Holland and Greece. She will be talking with the General Secretary of the Italian Section, Mr Antonio Girardi, about the forthcoming International Congress, which is to be held in Italy in 2010, about who might be likely speakers and other details.

The International Congresses held outside Adyar, where the Annual Conventions take place regularly, are not meant only to bring together people from different Sections but to strengthen the feeling of brotherhood. The last International Congress was held in 2001 in Sydney, Australia. It is hoped that the next one will attract members from European countries and also from other parts of the world.

India

The Indian Section conducted a Study Camp at Bhowali from 19 May to 6 June 2009, with Prof. C. A. Shinde, National Lecturer and Librarian, Adyar Library, as Director of Studies. The book taken up for study was HPB's *The Voice of the Silence*.

Thirty-three participants attended the camp and found it effective. Twenty verses from the 300-verse book were studied every day. The first afternoon session concerned the same subject as that of the morning, but in the Hindi language, for the benefit of the non-English-speaking participants. During the last four days, this session was converted into a one-hour meditation session, highly appreciated by the participants who benefited much from it. Group discussions were held in the last hour every day; four groups presented their thoughts, through a representative, for fifteen minutes on a topic suggested by the Director in the morning. The participants discussed this topic through the day, which created a studious atmosphere and helped interaction, and the understanding of the difficult book.

The Camp was a great success as it helped to create an atmosphere of brotherhood among the participants. ✧

**In meditation which is absolutely no effort, no achievement, no thinking,
the brain is quiet . . . And being quiet, it has infinite space.**

J. Krishnamurti