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THE THEOSOPHICAL SOCIETY

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The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's Objects, by their wish to remove religious antagonisms and to draw together men of goodwill, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and theosophists endeavour to live them. Everyone willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true theosophist.

On the Watch-Tower

RADHA BURNIER

True Religion Highlights Values

Religious history shows that the emphasis has differed from time to time, as messengers of the Wisdom-teaching came among men to help to uplift human consciousness. There were teachers like Śankara who emphasized self-knowledge or *ātmabodha*. There were teachers like Jesus, who stressed love and service and purity of mind which leads one to the 'Kingdom of Heaven', which is within, not somewhere else. There have been teachers who have spoken about the magnificence and grandeur of the cosmos; there have been others like the Buddha who spoke of sorrow and the way out of it. The Prophet Mohammed spoke about submission to the universal reality which he called Allah. Those who followed the mystic way, among whom there are many, have stressed many other things; for example the Taoists spoke briefly but very poignantly about their relationship with nature.

These different approaches, the emphasis which was put at a particular time on a particular thing or an aspect of the path, may be all of profound value and valid aspects of the path. Of course the great teachers and their advanced disciples knew better than we can, what was needed

most by the people whom they were addressing at that time. They were all initiates or enlightened persons. Then quarrels or disputes arose among lesser people about who was right or not right, and which is to be followed or not to be followed. It is a presumption, a highly egotistic presumption we can say, for ordinary people like us to imagine that we know best what should be thought and what people need most. Of course the needs, spiritual as well as external, change as the world undergoes changes. Today's need is not the need of the medieval world; the medieval world did not need what the ancient world did. China did not need at a certain time exactly what was needed in Greece. It is said that in the sixth century BC there was a remarkable upsurge of spiritual teaching in several parts of the world. Very important messages were given, by Pythagoras, Confucius and many others, but one was not less than the other. They spoke differently from each other; but as the Upanishad says, it is the one truth which the enlightened ones speak about in many ways.

Partly for the reason that if there is not a change of approach, if the whole question of human regeneration is not pointed to from different angles, people's

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minds being fixed and rigid, are more likely to convert what they have heard into dogma and make it into a creed and a belief.

One of the important functions we have in the Theosophical Society is not only to pick out the pearls from the rubbish of the many religions, but also to point out that each of those religions highlighted something of great value we have to know. It is ridiculous, therefore, to try to run down any particular religion.

Religion is Essential

Religion in the true sense of the term, points out to the human mind that there is a possibility for it to expand into the region of infinite knowledge and infinite love. That is essentially what religion tries to do. But it is our work to draw out the essential teachings and throw light on the profound value of those teachings. This is what is really meant by the study of the essential unity of the religions. The unity does not mean identity, as many people think. This is all right at a certain level. But the unity of religions consists in the path, if we go to a deeper level.

It is in the fact that they all show a path to the Eternal and the Infinite, but the path starts from a different point in the circumference. And there is an infinite number of points in the circumference, but expressed in many different ways. They lay stress on different things, for if perhaps they presented the whole of it, people would be lost. But according to the need of the time and of the civilization, the emphasis was changed. For anyone to say that my teaching is the great teaching, the

other one is erroneous and so on is an exercise in futility.

If we take one of the important differences in emphasis, we have two approaches — one which speaks about the magnificence, the inscrutable nature, the mystery of the universe; and the other, which hardly mentions it, but speaks about self-knowledge. Because certain teachers have emphasized self-knowledge, it does not mean that they denied the mystery of the cosmos, or were unaware of its profundities; that would be absurd. The Buddha, for example, is said to have discouraged people from discussing abstruse or far-away questions. He said (this is a famous example) of a man hurt by an arrow that when the arrow is piercing the flesh the sufferer cannot be discussing abstract things. You have to attend to the immediate problem. If you are very sick, you have to cure yourself first, before you can talk about something of a higher order. A sick body cannot deal with profound things. The Buddha did not deny the existence of cosmic laws, the extraordinary, inscrutable nature of cosmic processes. He spoke on the basis of certain presuppositions which already existed among the Indian people, for example that the universe is governed by law. Law works not only at the physical and material level, but at the moral and interior level also. A law which puts order into everything keeps the balance. This was common knowledge, and the Buddha did not go into it. He neither denied it nor did he emphasize it; he took it for granted that people knew about it.

Coming to very recent times, Krishnaji

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has often been quoted as one who denied the mystery of the cosmos. But on certain occasions he did make very brief remarks here and there to show that it existed. In other words, for him it was a presupposition. Sydney Field, in his book, mentions that during the course of a conversation Krishnaji said that about reincarnation. This cannot be thought about even, without joining to it understanding of inner evolution or unfoldment and the law of karma. He said reincarnation is a fact, but it is not the truth.

Millions of people speak about reincarnation, but if you do not speak about it, you see it as part of a vast unlimited process, which is flowing along a certain line. If we see that everything is in it, all the laws and all the integrated aspects of the process, that they are part of the divine order, then we look at it in a different light. When we consider this point, we may consider the essential meaning of the words *cosmos* and *universe*. We use these words very freely if we are discussing such matters. *Cosmos* suggests that there is not chaos; not only is it cosmos when there is no chaos, but *cosmos* suggests that there is an order, a cohesion, an interrelationship, a mutuality between many different things, not only at the superficial level but even within the depths.

As David Bohm points out there is order in the different dimensions, but all that is implied in the word *cosmos*. In dealing with the cosmos in certain cultures — Hindu, Buddhist, Islamic, Christian — they have spoken about other levels of existence. Whether you take them literally or not, they are symbolical of a fact that

in the cosmos there is not only the level perceptible to our senses, accessible to our thought, but there are levels which we at present are not capable of touching and perhaps which are subtle. We have to develop other faculties in order to come into contact with them.

Viewing the Cosmos

The cosmos is a wonderful thing. The Astronomer Royal, Sir Martin Rees, points out that the equilibrium in the universe is beyond all imagination. It is so finely equilibrated and dependent on such minute numbers that if any one of those numbers changed by .000001, or something like that, the universe would either collapse or it would expand away into non-existence.

What keeps the universe in such a state of equilibrium? For life to exist on this earth, exactly the right conditions have to exist, otherwise life cannot survive. What makes it survive, what keeps it going forth not just a few centuries but for a few *kalpa*-s? The Hindus would have said it is Vishnu, Vishnu the preserver; Vishnu it is who sustains everything. It only means there are different aspects of the creative energy. There is the energy which is strength; it sustains, and if that sustaining energy which is called Vishnu and which is everywhere in every atom, in every particle, did not exist, no creature would exist; all forms would cease to be. There is something at the highest, most subtle spiritual level, which maintains this order, which is from the lowest to the highest. Ordinary students of biology, physiology, etc., know that order exists,

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but how far it exists is not known to them.

The other day a doctor was telling me that it is an absolute marvel how the body — your body, my body, the bodies of all creatures — has developed. Is it the body which has developed, or the process which has developed, resistance to anything which might damage or destroy it? That mechanism, according to him, is a wonder. Because it is not just a single mechanism; some corpuscles in the blood which gather together and fight the bacteria or something as simple as that. But stage by stage the body has a system of resistance, of repelling the enemy and maintaining itself. Now it is too easy to dismiss it by saying it is all in the genes. But it is the whole system of preservation which passes before dissolution takes place and a new reincarnation (if one might put it like that) of the universe comes into existence.

The word *universe* means oneness, the cosmos as a whole, because for such an order, such a cohesion to exist, it must be a whole, like many organisms at a very much lower level. So the entire universe or universes is a whole. But the word *universe* suggests something else, that there is in it a unity, an undivided essence which has been and is always in that undivided state. The cosmos suggests a wholeness in which there are miraculous happenings and an immense diversity; it

exists. Essentially, all of them are in unity. Even a little reflection on these things makes us realize that this is the emphasis of the cosmos. If rightly understood, it is itself a way to make us break out of the shell of the self.

Different teachers have pointed to different aspects of the cosmos. The Yoga teachers taught of relationship with the elements being like being near a flowing stream. The vast surface of the ocean, and the limitless horizon beyond, to look at the sky and the moon and the sun, and to ponder over the movement of the stars as they did, makes you feel that it is all a living thing, that there is a vast mystery in it. And even if it is studied intellectually as Einstein and some others have done, they felt that when they studied, the mystery was expanding the more. And so Einstein said it is this mystery which gives the true religious feeling. So the more you open your heart to the limitless, to what the cosmos is at the minute level as much as at the vast level, the more you are enabled to slip out of yourself. And that is freedom. To break out of the shell of egoism, is enlightenment.

What is it that prevents us from being totally different? It is a barrier which exists inside ourselves within which alone can the self or ego function. And we are afraid to let go of it, although there have been teachers who have spoken about it. ✧

**In the higher realm of True Suchness
There is neither 'other' nor 'self':
When a direct identification is asked for,
We can only say, 'Not two'.**

Jianzhi Sengcan

The Secret Doctrine: The Key to Further Knowledge

C. A. SHINDE

THE Secret Doctrine was begun at Adyar in 1884 as a revision of Blavatsky's *Isis Unveiled* (1877). In January 1885 her teachers outlined plans for this new book. She said that her Master had come and given her the choice 'that I might die and be free if I would, or might live and finish *The Secret Doctrine*'. She chose to finish the job; she said the book was written in the service of humanity and by humanity. However H. P. Blavatsky's near-fatal illness forced her to leave India for Europe in March 1885. She could devote herself exclusively to writing only when Countess Constance Wachtmeister became her companion in December 1885. In 1888 *The Secret Doctrine*, a 1571-page book was published simultaneously in America and England — Vol. I on 1 November, and Vol. II on 28 December. The first edition of the book was sold out before the day of actual publication.

Aim and Contents of the Book

In the Preface, H. P. Blavatsky writes about the aim of the book:

The aim of this work may be thus stated: to show that Nature is not 'a fortuitous concurrence of atoms', and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization. (*The Secret Doctrine*, I.viii)

The first volume, 'Cosmogogenesis', consists of seven stanzas dealing with the birth of universes, suns and planets, and their kingdoms (elemental, mineral, vegetable, animal, human and spiritual). The second volume, 'Anthropogenesis', consists of twelve stanzas covering the origin, evolution and destiny of humanity. Both volumes are based on the archaic stanzas of Dzyan and contain sections analysing and interpreting symbolism, and contrasting science with the Ancient Wisdom. Blavatsky quotes about 1,200 major scriptures and authors from many ages

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and cultures to illustrate her themes.

The Secret Doctrine thus outlines a small portion of that universal occult tradition, 'the accumulated wisdom of the Ages'. It would be wrong to imagine that HPB's work is the last word on that knowledge, but it is the general outline of some basic principles like 1. Unity, oneness, holism, 2. Polarity of Consciousness and Matter, 3. Order, Lawfulness in the Universe, 4. Harmony and a Septenary Harmonic Principle, 5. Cycles, the cyclic nature of Manifestation, 6. Teleology, purpose, 7. Spiritual Perfectibility. The contents of *The Secret Doctrine* can be approached through its basic postulates which are termed as the Three Fundamental Propositions. According to H. P. Blavatsky these are essential to an understanding of the Theosophical philosophy.

Fundamental Propositions

1. An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — in the words of *Māndukya Upanishad*, 'unthinkable and unspeakable'.

This is an ultimate, eternal, unknowable cause from which everything is born and to which all eventually return. This principle she terms 'Be-ness' rather than 'Being' and identifies its aspects as 'absolute abstract Space', absolute abstract Motion and eternal Duration. This unity

may also be described as Holism, which implies unity that is not uniformity but an integrated whole or oneness of all life. Uniqueness and diversity are both products of this fundamental oneness. We cannot prove these postulates but if we take them as hypotheses then we may understand all the postulates are in some way a fulfilment of them.

2. The second assertion . . . is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

The second Proposition thus emphasizes the duality and cyclic nature of everything that exists from gods to atoms — issuing from the unknowable principle, which points towards the emergence of time and the ongoing process that we are involved in. We know from science as well as from our own personal observation, that time is undirectional. The movement, the incessant change and the instability of the world, as well as the stable process of cyclic evolution are mentioned in this second Proposition.

3. The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown

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Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law, during the whole term.

H. P. Blavatsky thus reintroduces the concept of a living universe governed by one law — the law of harmony or cause and effect or karma. She describes every unit of manifestation as a consciousness or Monad of infinite potential.

When HPB says that every soul is one with the ‘Universal Over-Soul’, that implies every soul has the potentiality for development of the atoms, particles, etc., which are required to create a universe, which requires the development of a multiplicity of cells, all of which are of the same essence. This is the doctrine of the Monad. The Monad is the essential principle or unit of human consciousness. HPB explains the process of within without — an infinite possibility of creative inputs exists at every level. However difficult it may be for us to visualize or intellectualize it, each individual ‘spark’ hangs from the same flame. This metaphor is used in Stanza 7. ‘The spark hangs from the flame by the finest thread of Fohat.’ The energy that develops between the two polar aspects, the polarity that arises in the one, creates the monad which is also called ‘the two in one’. Once having started, it cannot stop. Once it is begun, it is self-generating and it must go through births, maturity, senescence, deaths and regenerations. Everything must go through this cycle, whether it is the universe, a solar system or a cycle of season. The Cosmos is filled

with intelligences ranging from subatomic beings to the stars and beyond, all seeking to unfold themselves by means of repeated embodiments. A universe is reborn by means of all the lesser lives which compose it, the resulting universe being the effect of the collective action of the old, just as each entity is the result of its own actions (karma).

Three More Propositions

Three more Propositions as regards the evolution of mankind are given in *The Secret Doctrine*, vol. II:

1. The simultaneous evolution of seven human groups on seven different portions of our globe.
2. The birth of the *astral*, before the *physical body*, the former being a model for the latter.

No form of man, nor that of any animal, plant or stone has ever been created. It is only on this plane of ours that it has commenced or ‘*expanded from within outwards*’. It has commenced from the most sublimated and supersensuous essence into its grossest appearance. Therefore our human forms have existed in Eternity as astral or ethereal prototypes.

3. Man, in this Round, preceded every mammalian.

H. P. Blavatsky makes it clear that:

The secret teachings with regard to the Evolution of the Universal Cosmos cannot be given, since they could not be understood by the highest minds in this age, and

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there seem to be very few Initiates. (*The Secret Doctrine*, I.13)

‘Indeed it must be remembered that all these stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain.’ Therefore no matter what one may study in *The Secret Doctrine* one must learn to let the mind hold fast, as the basis of its idealization to the following ideas: a) The fundamental unity of all existence, b) There is no dead matter, c) Man is the microcosm.

H. P. Blavatsky observes that in *The Secret Doctrine* she has revealed as much as it is necessary for the intuitive student. It is also told that one should not rush into the practical use of the great mystery until one becomes altruistic.

Therefore, to unlock the significance of the contents of *The Secret Doctrine* to the fullest extent, one needs to have intuitive perception, or an unveiled spiritual perception.

FOHAT: The Source of all forms of energy

According to *The Secret Doctrine* Fohat is the source of all other forms of *energy worlds*. ‘World’ here means different levels of consciousness and energy that are created from ‘within without’. All forms of energy, no matter what they are, have a degree of consciousness, a degree of intelligence or a degree of adaptability to the needs of the particular form. In the Theosophical point of view, the planes, the worlds, proceed from ‘within without’ and the highest realms are created first.

Scientists today are trying to integrate the universal forces and have now managed to unify the electromagnetic force with weak and strong nuclear forces, but gravity escapes them entirely. However, H. P. Blavatsky wrote about it one hundred and twenty-five years ago in *The Secret Doctrine*, when these scientific notions had not even been thought about. FOHAT is the one energy from which all other forms of energy are manifestations of various kinds.

The Secret Doctrine refers to *The Secret Book of Dzryan* (see Stanza III, Śloka 12 and its commentary, p.85):

Then Svabhavat sends Fohat to harden the atoms. Each (of these) is a part of the web (*Universe*). Reflecting the ‘Self-Existent Lord (*Primeval Light*) like a mirror, each becomes in turn a world. . . .’

‘Fohat hardens the atoms’, i.e., by infusing energy into them; he scatters the atoms or primordial matter. ‘He scatters himself while scattering matter into atoms.’

It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation ‘Cosmic Electricity’ sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence.

In Stanza V, Śloka 2c, we find the statement that ‘Fohat becomes the propelling force, the active Power which causes the ONE to become Two and THREE on the Cosmic plane of manifestation. The

triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine. . . . Fohat is the personified electric vital power, the transcendental binding unity of all Cosmic Energies.' It is also of interest to note that modern science has come to the conclusion that all cerebration and brain activity are attended by electrical phenomena.

It is interesting to note that on 4 July 2012 modern scientists at CERN, the European Organization for Nuclear Research based in Geneva, Switzerland, claimed the discovery of a new particle which is consistent with the Higgs Boson. The Higgs Boson would help to explain why particles have mass, and fills a glaring hole in the current best theory to discover and describe how the Universe works. The Higgs mechanism proposes that there is a field permeating the Universe — the Higgs field — which allows particles to obtain their mass. The Higgs Boson was proposed by Prof. Higgs in 1964 and only this year are scientists in a position to test it with the Large Hadron Collider (CHL).

Clue to the Sevenfold Forces

The Secret Doctrine contains no secrets but gives important information such as the evolution of the *planetary chains* or the *seven races*, which gives a clue to the septenary concept. H. P. Blavatsky insisted that the planes or levels of existence are sevenfold although subject to infinite subdivision. Numerical or mathematical

clues help us to understand symbolic systems and the way the universe is put together. One can become only Three, i.e., Inwardness, Outwardness and their Relationship to each other. The unfolding from three to seven is difficult to understand if one thinks of one-two-three and then the quaternary. But from the Divine Trinity $x y z$, through combinations of these as xy , xz , yz and xyz , they make seven in all. These are the seven fundamental combinations of any three primary aspects (like Will, Wisdom and Love) and this is the sevenfold system which the Secret Doctrine uses: This is a clue to the seven latent powers. In order to create a universe, power is needed. The Big Bang was such an incredible eruption of force that it is immeasurable. In the same way, in the stanzas there is the implication of a force bursting from 'within without' with a tremendous release of power.

The Secret Doctrine teaches that the moon is the parent of the earth and in considering the evolution of man it is important to keep in mind three lines of evolution — physical, intellectual and spiritual. When the monads or Egos completed their evolution on the moon, seven streams of monads or waves of life or mass of egos came to Earth, having completed their evolution on the moon. *The Secret Doctrine* teaches that the physical form of man is built on the astral model.

The seven latent powers are found in human beings as a tremendous reservoir of power, like physical powers, emotional powers, intellectual powers, intuitive

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power, imaginative power, creative power and will power. *The Secret Doctrine* gives humanity this key to the further knowledge of latent powers and of the septenary nature of the universe, but to use that power one must equip oneself with a clean life, an open mind and pure heart. True knowledge is of *the Spirit and in Spirit alone*, and cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absolute. All this may be achieved by the development of unselfish universal love for Humanity.

According to *The Secret Doctrine*, ordinary evolutionary theory looks at life in a much more physical and mechanical way. But when we look into the past, into space at the stars, then we see worlds that are as our own world was millions and millions of years ago. Then we begin to understand how to make it useful, to make it grow and change and develop and to produce enormous diversity and complexity. So it is not only mechanical. But evolution has had to develop the exquisite responsiveness of every particular creature to its environment.

For instance, in plants, the leaves manage to resist infection caused by insects, like bugs, that secrete things that do not taste good, and yet the bugs do something

to make the leaves taste better. The creativity in developing their own responses to make the most of that environment is really a wonder. What goes on at the microscopic level is very beautiful, what comes forth from a single cell is mind-boggling.

The Secret Doctrine has all that in the first stanzas. It is presented in poetic language but it is really saying the same thing, i.e., interrelatedness, interconnectedness and interdependence or diversity in unity. One life expressed in diverse forms.

Those unable to seize the difference between the Monad — the Universal Unit — and the *Monads* or the manifested Unity, as also between the ever-hidden and the revealed LOGOS or the *Word*, ought never to meddle in philosophy, let alone the Esoteric Sciences. (I.614)

The book is a masterpiece in thought, full of inspiring and sublime thoughts. It will, doubtlessly, be of great benefit to those who are eager to know the deeper things of life and who are earnest seekers of Truth, searching for true inward bliss in the subjective, eternal pure spirit. It is in a true sense the synthesis of Science, Religion and Philosophy. The three Objects of the Theosophical Society are also meant to guide humanity towards progression and perfection, though the road is steep and thorny. ✧

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Krishnamurti and the Mahatma Letters

PEDRO OLIVEIRA

TWO myths were created about Krishnamurti since he dissolved the Order of the Star in August 1929. The first myth maintains that whatever he taught was unique and never before propounded by any previous spiritual teacher. The second myth is that he did not teach Theosophy but rejected it. These two myths have become contending ideologies — perceived truths — and not surprisingly have gained vocal and sometimes tenacious adherents in different places. However, as Bro. N. Sri Ram pointed out, ‘Truth recedes into the background when the speaker about Truth is very much in the foreground.’

It was suggested to me in a conversation with someone who was in close contact with him, that Krishnamurti was not an ordinary individual. There was Krishnamurti, the man, who had advanced significantly in spiritual unfoldment, as those around him could testify. There was also K, as he used to refer to himself, who was able to completely empty himself of all thought and impressions, as mentioned in his *Notebook*, and thus become a recipient to that Otherness which is both

compassion and intelligence in its fullness, an immeasurable field of goodness and all-embracing beneficence.

Although he himself decried the formal religious narratives of spiritual progress, pointing out that most of them are just modified forms of an age-old conditioning of the mind, his own life, lived in the broad daylight of the twentieth century, embodies the ancient descriptions of a true initiatory journey leading to a level of transcendence that probably even those near him could neither understand nor appreciate.

One of the unique features of the book known as *The Mahatma Letters to A. P. Sinnett* lies in the fact that it not only presents important teachings about the nature of reality, life and consciousness, but that it also throws light on the conditions in which genuine spiritual unfoldment can take place, central to which is the need for constant awareness and vigilance about the clever strategies which the personal self devises for the survival of its own illusions. Again and again, the Mahatmas reiterate that the daily conquest of the self is of central

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concern for those who genuinely aspire to help humanity out of its predicament.

What follows is an attempt, rather precarious one might say, of putting together selected passages from the Mahatma Letters and aspects of the teachings of Krishnamurti which may indicate a possible timeless source for both, the nature of which seems to be not an ideological, theological or belief-based intellectual framework, but a living, life-altering insight into the core of the human condition. It is only natural that students of both Krishnamurti and the Mahatma Letters may not agree with this perspective. However, the similarities in both teachings seem to speak for themselves. Passages from Krishnamurti's teachings are taken from his statement, 'The Core of the Teachings', written by him in 1980. The ones from the Mahatma Letters are taken from the Chronological Edition (2003).

The core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said, 'Truth is a pathless land'. Man cannot come to it through any organization, through any creed, through any dogma, priest or ritual, not through any philosophical knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection. (K)

Believe me, there comes a moment in the life of an adept, when the hardships he has passed through are a thousandfold

rewarded. In order to acquire further knowledge, he has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth. . . . the adept sees and feels and lives in the very source of all fundamental truths. (*ML*, no. 31, p. 55)

Intrinsic to religion, philosophy and science are methods of achieving a goal. Prayer, meditation, reflection and inquiry, observation, testing and mathematical formulations can be seen as roads to reach the goal in each of these fields. But it seems to be equally true that most of the time the so-called 'goal' is preset out of our preconceptions and expectations. As we have seen recently, nature and existence keep surprising scientists and forcing them to abandon lifelong notions. Alas, the same does not happen to religion with orthodoxy set to increase its influence on more people around the world. Progress in philosophy, at least in the Western world, seems difficult, as hard and dry intellectual categories seem to outlive the need for fresh insight into the human condition.

The above quotations indicate that truth is to be found in living, not in intellectual strategies or emotionally-based hopes which may be nothing more than the same old self in its movement for survival and continuity. Insight into truth is unmediated, direct, when the mind ceases to pursue, label, ascertain and describe. It transforms the mind and consciousness because it renders them utterly vulnerable to the reality of an undivided existence, a

ground of sanctity and renewal that the mind, by itself, cannot know.

Man has built in himself images as a fence of security — religious, political, personal. These manifest as symbols, ideas, beliefs. The burden of these images dominates man's thinking, his relationships, and his daily life. These images are the causes of our problems for they divide man from man. His perception of life is shaped by the concepts already established in his mind. The content of his consciousness is his entire existence. The individuality is the name, the form and superficial culture he acquires from tradition and environment. (K)

The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity, then, alone is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death — which is no evil but a necessary law, and accidents which will always find their reward in a future life — the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature. It is not nature that creates diseases, but man. (ML, no. 88, p. 273)

Division has become humanity's second nature. It is deeply entrenched in the human psyche and is one of the central constituents of the personal self in us. Out of this deeply rooted sense of division — or a fence of security, in Krishnaji's terms

— every tragedy in relationships takes place. The news media around the world are crowded with stories of family, group and individual violence arising out of jealousy, greed, revenge, and so on. Some individuals think they may be safer in groups and join them, only to express in their lives a deeper degree of separateness and division, as well as suspicion, even hatred.

As the Mahatma Letter mentioned above declares, evil is the progeny of selfishness and greed. There is ample evidence in the world today that they dominate the content of human consciousness. In spite of centuries of religious teachings, lofty philosophical inquiry and scientific progress, the human mind is still kept in bondage by the giant weed of selfishness. The two Voyager spacecrafts, launched thirty-five years ago, are in the 'Heliosheath', the outermost layer of the heliosphere, having travelled eighteen billion kilometres away from Earth. Yet, famine, disease and war are killing millions of human beings every year. Does this help to show that mere intellectual knowledge is not enough in order to bring about a better world?

Freedom is not a reaction; freedom is not choice. It is man's pretence that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation, one begins to discover the lack of freedom. Freedom is found in the

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choiceless awareness of our daily existence and activity. (K)

The fact is, that to the last and supreme initiation, every chela — (and even some adepts) — is left to his own device and counsel. We have to fight our own battles, and the familiar adage — ‘the adept *becomes*, he is not *made*’ is true to the letter. Since every one of us is the *creator* and producer of the *causes* that lead to such or some other *results*, we have to reap but what we have sown. (*ML*, no. 92, p. 294)

There cannot be real freedom without self-responsibility. To become completely responsible for one’s actions and one’s life, and to renounce once and for all to blame circumstances and other people for our own predicament, is very rare in this world. Attributing culpability to others is very easy to do, as well as very pleasing, for we then do not have to deal with the ugly features of our own self. The truly religious life is an acceleration of the process of self-confrontation. Unless we see ourselves as we are, we perpetuate illusion.

As Carl Jung remarked, ‘we become enlightened not by imagining figures of light, but by making darkness conscious’. Mme Blavatsky struck the same keynote: ‘The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.’ Unlike what many in the world today are prone to believe, the Masters do not exist to tell people what to do and to make them forget about their own

problems. Only those who understand themselves and go beyond can help them in their work for humanity, for they are not concerned with individuals but the world as a whole.

Thought is time. Thought is born of experience and knowledge, which are inseparable from time and the past. Time is the psychological enemy of man. Our action is based on knowledge and therefore time, so man is always a slave to the past. Thought is ever limited and so we live in constant conflict and struggle. There is no psychological evolution. (K)

As for human nature in general, it is the same now as it was a million of years ago: Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought — and occult study requires all that and much more —; pride and stubborn resistance to Truth if it but upset their previous notions of things, — such are the characteristics of your age . . . (*ML*, no. 1, p. 3)

There is much talk about change in the world today. Praises are heaped on the ‘information revolution’, with instantaneous communication from and to every place on the globe. The way of doing business is also changing, with banks employing less and less people as electronic transactions take over human interaction. Technological advancements have also helped medical sciences. However, all this ‘change’ looks very one-dimensional, affecting very little the deeper levels of human consciousness. The so-called

Krishnamurti and the Mahatma Letters

social media sites are littered with irrelevant, superficial and sometimes blatantly aggressive messages. Some people may have a thousand 'friends' in any of these sites without having ever met them or known most of them! Krishnaji's well-known phrase, 'Time is the enemy of man', assumes a striking relevance as the human mind navigates countless sites in cyberspace and yet remains deeply isolated, frustrated and worldly.

From a spiritual point of view, real change cannot come without sacrificing that which is illusory, unimportant and trivial in oneself. And the very root of illusion is one's sense of a separated self. The Mahatma's statement that human nature in general is the same now as it was a million years ago confirms Krishnaji's insight that there is no psychological evolution. The entire world confirms that, as selfishness still reigns over the human mind. Perhaps real change can only come with a revolution in oneself, a letting go of all impressions, attachments and laboriously-built self-images. Christian mystics called this to be poor in Spirit: to dare to be nothing to oneself.

When man becomes aware of the movement of his own thoughts, he will see the division between the thinker and thought, the observer and the observed, the experiencer and the experience. He will discover that this division is an illusion. Then only is there pure observation which is insight without any shadow of the past or of time. This timeless insight brings about a deep, radical mutation in the mind. (K)

It is all over now: the New Year's festivities are at an end and I am 'Self' once more. But what is *Self*? Only a passing guest, whose concerns are all like a mirage of the great desert. . . . (ML, no. 47, p. 129). The supreme energy resides in the *Buddhi*; latent — when wedded to *Ātman* alone, active and irresistible when galvanized by the *essence* of 'Manas' and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lower degree, and of the earth earthly: and so your greatest men count but as non-entities in the arena where greatness is measured by the standard of spiritual development. (ML, no. 111, p. 375)

That to which we attach so much importance — the self — from the point of view of the Mahatma is just 'a passing guest'. Krishnaji affirms that the division between the observer and the observed is an illusion. What is the nature of the perception that sees through the shenanigans of the self? The words used by Krishnaji above are awareness, observation, insight. The one used by the Mahatma is *Buddhi*. Is it possible that the energy present in such insight helps us to break through the confining walls of self-centredness, allowing us to see life anew?

Total negation is the essence of the positive. When there is negation of all those things that thought has brought about psychologically, only then is there love, which is compassion and intelligence. (K)

Until final emancipation reabsorbs the *Ego*,

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it *must* be conscious of the purest sympathies called out by the esthetic effects of high art, its tenderest cords respond to the call of the holier and nobler *human* attachments. Of course, the greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings — blood-ties and friendship, patriotism and race predilection — all will give away, to become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one — Love,

an Immense Love for humanity — as a *Whole!* For it is ‘Humanity’ which is the great Orphan, the only disinherited one upon this earth, my friend. (*ML*, no. 15, p. 48)

The self, by its very nature, denies love for it is incapable of expressing its universality and truth. Love, in its essential nature, cannot be confined, limited, imprisoned. From a spiritual point of view there is no distinction between love and freedom. When we are free from self, love is the only reality. ✧

If there is any ultimate stuff of the universe, it is pure energy, but subatomic particles are not ‘made of’ energy, they *are* energy. This is what Einstein theorized in 1905. Subatomic interactions, therefore, are interactions of energy with energy. At the subatomic level there is no longer a clear distinction between what is and what happens, between the actor and the action. At the subatomic level the dancer and the dance are one.

According to particle physics, the world is fundamentally dancing energy; energy that is everywhere and incessantly assuming first this form and then that. What we have been calling matter (particles) constantly is being created, annihilated and created again. This happens as particles interact and it also happens, literally, out of nowhere.

Where there was ‘nothing’ there suddenly is ‘something’, and then the something is gone again, often changing into something else before vanishing. In particle physics there is no distinction between empty, as in ‘empty space’, and not-empty, or between something and not-something. The world of particle physics is a world of sparkling energy forever dancing with itself in the form of its particles as they twinkle in and out of existence, collide, transmute and disappear again.

Gary Zukav
The Dancing Wu Li Masters

Remarks on Adyar Day, 17 February 2012

RAVI RAVINDRA

WHAT an extraordinary confluence of subtle energies there is in the life and work of the TS on 17 February! It is the day of the passing of Col. Olcott and of J. Krishnamurti. It is also the day when Giordano Bruno was burnt at the stake by the Catholic Church in 1600 for holding scientific perspectives about multiple universes and the infinite dimensions of the universe. It is said that Annie Besant was an incarnation of Bruno. Also, it was 17 February in India, when C. W. Leadbeater was born on 16 February in his native land! We can only speculate why there has been such an incredible confluence of energies, and wonder.

It is difficult to imagine the TS without the skill, dedication and hard work of Col. Olcott. Given his special dedication to the teachings of the Buddha, it is useful for us to recall a remark of the Buddha: 'Your work is to discover your work and then with all your heart to give yourself to it.' Without question, this was true of Olcott. He discovered his work and then gave himself to it with all his heart.

We can only marvel at the occult

perception of Leadbeater to have seen a scrawny young boy, Jiddu Krishnamurti, at some distance and recognize the future great world teacher. And many other amazing perceptions of Leadbeater's have been well documented.

Annie Besant could certainly have been an incarnation of the energy also embodied by Bruno. She had great courage and remarkable insight, but greatness of heart was her special strength. She was compassion incarnate. I heard Krishnaji say that if you wish to know what compassion is, you should learn about Annie Besant. I was happy to find a statue labelled 'Annie Besant, the Hindu Saint' in the Bharat Samaj Temple in Haridwar, commemorating the Hindu sages and saints over the ages.

It is awe-inspiring that Adyar Day should be a reminder of all these very great personages at this place, and all in the first quarter of the twentieth century. It is good for us to remind ourselves of the enormously large forces running the cosmos. Even during this morning's gathering, galaxies are appearing and

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disappearing. A very helpful reminder by Albert Einstein is: ‘Human beings, vegetables, or cosmic dust — we all dance to a mysterious tune, intoned in the distance by an invisible piper.’

Out of the incredibly large amounts of energy and matter in the universe, for a few decades, we — each one of us, is made sufficiently coherent for us to be able to think, feel and act. It seems almost obvious that in the midst of these vast cosmological forces, we human beings have only two options: we can be unconscious slaves of these forces or willing servants. If we wish to be servants rather than slaves, it is necessary for us to try to understand the intricate laws and energies that govern the workings of the cosmos and to try to understand what the great sages in the various traditions have understood and have tried to teach us. This naturally brings us to the emphasis of the TS on a study of science, philosophy and religion — across traditions and, even more importantly, with an emphasis on subtler levels of reality.

A sense of service to Truth and to the Society is perhaps the outstanding characteristic of all the four persons whose names are associated with Adyar Day — Olcott, Leadbeater, Annie Besant and Krishnamurti. For them, it was not a compulsion or restriction on their lives. They would have happily agreed with a remark of Rabindranath Tagore: ‘I slept and dreamt that life was joy. I awoke and saw that life was service. I acted and behold, service was joy.’

My own connection with the TS

started in 1979, thirty-three years ago, when Mrs Dora Kunz, the then President of the American Section, somehow found out that I was at that time a professor both of Physics and of Religion at Dalhousie University in Canada. She was intrigued by what to most people seems an incongruous combination of interests, and invited me to speak at Olcott in Wheaton, the headquarters of the TS in USA. A couple of years later, in 1981, I landed in Adyar. I was invited to give a public lecture in the headquarters building. The response of the President, Dr Radha Burnier, was enthusiastic and generous. She said: ‘Any time you wish to come and teach in the School of the Wisdom here, we will be happy to have you.’ Since then until now, I must have taught in the School at least a dozen times.

If I add up all the time I have spent in Adyar — by which I mean only the TS campus for I quite seldom go out — it will amount to more than a year. I have always been treated here with goodwill, courtesy and generosity. I have experienced the greatest freedom in exploring various topics in the School, as I have generally taken a subject to teach, not because I know it, but because I wish to learn. These subjects have been across the usual boundaries of disciplines, cultures and epochs. My experience of the participants in the School — consisting of many young searchers, experienced scholars, occasionally monks or priests of one or another religious order — has been very rewarding. Participants have come from many countries, with varying

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backgrounds and accents. On occasion I have found myself translating American accents for the Indian participants, and vice versa! I have not experienced such variety of interest, of seriousness, and of background expertise in any other audience as repeatedly as in the School of the Wisdom. It is both a challenge and a blessing.

In more than one case, a course in the School resulted in editing or publication of a book. For example, this was true for my books, *Science and the Sacred* and *Yoga and the Teaching of Krishna*. A part of the generosity of the TS at Adyar for me has been the publication of several of my books by TPH. Both of the books just mentioned were first published by TPH in Adyar; only later did other publishers bring them out in USA. Some other books published elsewhere have also been published by TPH Adyar for the Indian market.

The recent project of mine in the School of the Wisdom, of even a surface exploration of the *R̥g Veda*, turned out to be a much bigger one than I had anticipated. But I am happy to have attempted it and will leave here with much humility towards and an enormous respect for the ancient *r̥shi-s*, and with much gratitude to them for their repeated call to the realm of *satyam*, *ṛtam*, *br̥hat* (Truth, Order, Vastness) or *satyam*, *ṛtam*, *jyoti* (Truth, Order, Light) or that of *satyam*, *ṛtam amṛtam* (Truth, Order, Eternal Life).

The ancient text *Śatapatha Brāhmaṇa* says: ‘When a person is born, whoever he may be, there is born simultaneously a

debt to the *deva-s*, to the sages, to the ancestors, and to society’ (I.7,2,1), and it is only through *yajñā* — which is only partially correctly rendered as ‘sacrifice’ and is much closer to a collaborative activity between the *deva-s* and human beings — that this debt can be paid, for ‘*Yajñā* is the person’ (I.3,2,1).

For me, engaging in explorations of the great texts is a way to pay my debt to the sages, and sometimes when some clarity emerges and when it is communicated to the others, I feel as if I am engaged in a *yajñā* and, at least temporarily, a *deva* is invoked. I imagine all of you must have that sense occasionally when you are touched by a sense of service which is not personal and something is well attempted — whether it succeeds or not. Such moments are the treasures of benediction. We need to make our efforts; failure or success is not entirely in our hands. As the sage said in the *Śvetāśvatara Upanishad* (VI.21): ‘All realization is a combination of *tapas prabhāva* and *deva prasāda* — the effect of our human effort and the blessings of the *deva-s*.’

Everything in the Theosophical literature, and all the remarkable leaders associated with Adyar Day, call us again and again to attempt to connect with the realm of existence indicated by *satyam*, *ṛtam* and *jyoti* — Truth, Order and Light. We cannot not have a sense of gratitude for their efforts and the heritage left by them.

In closing, I would like to quote some remarks made by Krishnamurti in 1924 (*The Adyar Notes and News*, 12 April 1928):

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I have visited many a wonderful land and seen many a famous sight, but there is none to equal the extraordinary intangible something of our Adyar. There is an atmosphere there that does not exist in many a church and temple, and there is a Presence there that we expect to perceive in a sacred shrine. One can become either a God or a pitiful sinner at Adyar. It is a wondrous spot, and it must be maintained as though it were a holy temple.

Adyar Day exists to remind the members of the glorious place and to urge them to do their best to make Adyar a worthy and dignified shrine for the Masters.

What a great challenge: one can become either a God or a pitiful sinner at Adyar! Adyar Day is a call to

self-objectivity and a renewal of effort. Where do we stand? What would an impartial observer say about the life and attitudes prevalent in Adyar now? Short-time visitors can be critical of what goes on in Adyar or can be awed by its possibility too quickly. Life is never easy in any intentional community. Each one of us is constantly in danger of betraying the grand vision of a great tradition. A tradition is not kept alive by merely repeating the external forms of the tradition. Each one of us, including myself, needs to engage in deep self-questioning. In what direction are my energies and actions oriented? Towards becoming a *deva* or a pitiful sinner? Only impartial self-knowledge can lead to Brahma Vidyā or true Theosophy. ✧

**By Truth is the earth sustained,
and by the sun are the heavens;
by Order (*Rta*) the gods stand
and Soma is set in the sky.**

Rg Veda, X.85.1

Krishnamurti: The Rhetorical-Literary Contribution

DANIEL ROSS CHANDLER

THROUGH speaking, teaching and writing, the world teacher presented a distinctive intellectual-spiritual approach that Krishnamurti recommended to aspiring individuals seeking inner transformation. He addressed the persistent questions and enduring problems inherent within humans' spiritual quest that were pondered in *Freedom from the Known*:

Man has throughout the ages been seeking something beyond himself, beyond material welfare — something we call truth or God or reality, a timeless state — something that cannot be disturbed by circumstances, by thought or by human corruption. . . .

And not finding this nameless thing of a thousand names which he has always sought, he has cultivated faith — faith in a saviour or an ideal — and faith invariably breeds violence.

By blending beautifully descriptive passages picturing nature with explanations about philosophical principles, he presented an experiential methodology that he commended to seekers. 'That morning', he wrote in *Meditations*,

the sea was like a lake or an enormous river — without a ripple, and so calm that you could see the reflections of the stars so early in the morning. The dawn had not yet come, so the stars, the reflection on the cliff and the distant lights of the town were there on the water. . . .

As you watched, a great stillness came into you. . . . The quality of that silence, that stillness, is not felt by the brain; it is beyond the brain. . . . You are so still that your body becomes completely part of the earth, part of everything that is still.

Watching the sun making a golden path across the California seascape, Krishnamurti experienced an extraordinary quality of silence and concluded that no one was there, that no one existed. There was simply that awesome stillness, an indescribable beauty, and an extraordinary sense of love. As quietly as a coming dawn and arising from somewhere deep within, there emerged an immensity that 'seemed to have no roots, no cause but yet it was there, intense and solid, with a depth and a height that are not measurable'. In his *Notebook* Krishnamurti wrote:

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Walking along the path that followed the fast-running stream, cool and pleasant, with many people about, there was that benediction, as gentle as the leaves and there was in it a dancing joy. But there was beyond and through it that immense, solid strength and power that was unapproachable. One felt that there was immeasurable depth behind it, unfathomable.

Sitting silently immersed within this immensity, Krishnamurti sensed that the entire universe and everything existing within the solar system comprises a single interrelated and interdependent whole. Every existent being is rooted in the same, life-creating Reality intuited as all-pervasive, although that Reality is never completely contained within the parts but transcends the expressions and manifestations. The Reality reveals itself through the purposeful, ordered and meaningful processes pervading nature and the deepest recesses in the mind and spirit. Recognition affirming the uniqueness within every living creature prompts a reverence for life, compassion for every sentient creature, sympathy for the truth-seekers in every passing generation, and an appreciation of spirituality as inevitably experiential. 'Consciousness', he indicated in *The Network of Thought*

is common to all mankind. Throughout the world man suffers inwardly as well as outwardly[;] there is anxiety, uncertainty, utter despair of loneliness; there is insecurity, jealousy, greed, envy and suffering. This is logical, sane, rational:

wherever you go, in whatever climate you live . . . belief and faith are common to all mankind — the images and symbols may be totally different in various localities but they stem from something common to all mankind.

An authentically religious person is not an individual who wears a robe or loin-cloth, survives on a single meal daily or subscribes to specific vows; a genuinely religious person is inwardly simple and not *becoming* anything.

Exemplifying and teaching meditation, Krishnamurti described that practice as not a means for reaching an end but both a means and an end, the seeing of what is and going beyond, discovering a dimension that is not contaminated with what is known. Meditation was explained as the flowering of understanding, the light within the mind that illumines the way towards action, and the finding of an ending of knowledge and experiencing freedom from the known. The world teacher considered meditation as freedom from thought, a momentary ecstasy of truth. Krishnamurti regarded meditation of a completely silent mind as the benediction that humanity ceaselessly seeks; the death that meditation facilitates is the immortality of the new. As he stated in his *Notebook*:

Meditation is destruction to security and there is great beauty in meditation, not the beauty of the things that have been put together by man or by nature but of silence. This silence is emptiness in which and from which all things flow and have their

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being. It is unknowable, neither intellect nor feeling can make their way to it; there is no way to it and a method to it is the invention of a greedy brain.

Achieving a fundamental revolution within oneself requires understanding the entire process of one's thought and feeling in relationship. Understanding comes through being aware of what *is*; knowing what *is* without condemning or justifying what *is* constitutes the beginning of wisdom. Krishnamurti invited individuals to inaugurate a voyage on an uncharted sea where they might experience 'an extraordinary thing, a movement beyond the measure of time, a spring that knows no summer'.

Through sixty-five eventful years, Krishnamurti travelled extensively in India, Europe, Australia, and North and South America where the world teacher fulfilled speaking engagements through which he worked to make humanity 'absolutely, unconditionally free. Without espousing a theological doctrine, he laboured to liberate people from conditioning. His seemingly countless conversations, speeches and writings were compiled into fifty books, some translated into forty-seven languages'. He expounded a revolutionary and completely original philosophy that attracted the thoughtful attention and respectful interest of writers, statesmen, scientists and scholars. However this world teacher's greatest impression and important influence exists in the lives of countless students who sat at this spiritual master's feet or read his inspiring writings.

Krishnamurti was primarily an educator engaged in educating students, teaching them that inevitably all education is religious.

Krishnamurti's life-long preoccupation with education blossomed with his *Beginnings of Learning*, in which the author emphasizes that education should be learning about living and that the central concern should address dealing effectively with the most fundamental problems of all human life. The first section contains discussions among Krishnamurti and the students and staff at Brockwood Park School in England; and the second presents Krishnamurti's conversations with parents and teachers.

As a reprint of Krishnamurti's early writings and poetry composed between 1923 and 1931, *From Darkness to Light* reveals a facet of Krishnamurti's personality that is characterized by his intense sensitivity and passionate appeal to individuals to see reality. This same passionate concern and sustained vigour is evident in his *The Future is Now: Last Talks in India*, which contains talks and discussions from Krishnamurti's final travels in India in 1985. *Krishnamurti to Himself: His Last Journal* was dictated into a tape recorder at his home, Pine Cottage, in the Ojai Valley, California. All except one of the articles presented in this book were composed using this method. *Krishnamurti to Himself: His Last Journal* contains his essential teachings and his poetic perspective of the natural beauty of the surroundings. Krishnamurti's *Last Talks at Saanen 1985*

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records this teacher's final talks at Saanen, Switzerland, where for twenty-five years he hosted an international summer gathering. In these talks and discussions he stresses repeatedly that he is neither a guru nor a leader, but that together he and his students are enquiring as friends into the human predicament and the human condition.

Some students believe that among Krishnamurti's most outstanding publications is *The Future of Humanity*, which is an engaging dialogue conducted with Professor David Bohm. The book explores the prospects for the continued existence of the world, given humanity's immense capacity for self-destruction. Commencing by questioning the future prospects for humanity, these dialogues suggest that although modern technology is frequently condemned or strongly criticized for creating enormous havoc throughout the social structure, the fundamental problem is destructive human tendencies that have existed since the beginnings of human history. These tendencies are rooted in humanity's social conditioning and must be changed if Homo sapiens are to exist upon the earth.

Within Krishnamurti's essential writings is the repeated claim that these destructive human tendencies emanate from social conditioning and must be changed through a radical transformation of human consciousness.

Krishnamurti's preoccupation with a phenomenon called consciousness pervades his speaking and writing. Commencing with three discussions with

physicist David Bohm, *Truth and Actuality* probes the nature of reality and truth and concludes that although these are related to each other, truth and reality are different and not interchangeable. In *The Awakening of Intelligence*, Krishnamurti and several colleagues confront subjects that include pleasure, conflict, intelligence, self-knowledge and religious experience. These discussants consider the function performed by a teacher and the effects exerted by tradition upon belief; the fragmentation of consciousness and the possibility of a psychological revolution; the traditional Vedānta methods for assisting different levels of students; and the source of matter, thought and intelligence. Krishnamurti's classic book, *Education and the Significance of Life*, demonstrates that education that does not culminate in a deep integration of thought, feeling and behaviour is inauthentic education. *Education and the Significance of Life* contends convincingly that numerous modern methods of teaching emphasize slavish conformity to mass values and questionable educational techniques. Krishnamurti's *Exploration into Insight* surveys several subjects, including the freedom of the mind from the bondage of memory and time; the crucial changes in consciousness; and the blossoming of insight that sprouts deep roots of stability to the mind. The *Ending of Time* contains penetrating dialogues between Krishnamurti and David Bohm, who question whether humanity has taken a wrong turn that has precipitated almost endless division, destruction and disaster.

Krishnamurti: The Rhetorical-Literary Contribution

A general purpose that prompts Krishnamurti's teaching might be described as the extension of spiritual freedom. *Freedom from the Known* indicates how people can liberate themselves immediately from what the author describes as the tyranny of the known. One of Krishnamurti's early books, *The First and Last Freedom*, explores subjects such as suffering, fear, gossip and sex — while continually returning to the primary subject, freedom. *The Flame of Attention* is a collection of speeches that Krishnamurti presented in India, England, Switzerland and the United States between 1981 and 1982. These addresses indicate his illuminating insight and boundless compassion when he confronts people's insecurity and anxiety existing on a personal and an international level. In talks given in Amsterdam and Saanen, he compared the conditioning of the mind with the programming of a computer. These talks were published as *The Network of Thought*. In 1969, when countless college campuses erupted with unrest, Krishnamurti presented speeches to students in the United States and Puerto Rico, in which he discussed the meaning of freedom. These addresses are entitled *Talks with American Students*. Speeches and discussions presented by Krishnamurti at Brandeis University, the University of California at Berkeley, Stanford University and the University of California at Santa Cruz were published in Krishnamurti's *You Are the World*. The world teacher discussed intelligence, computers and

the mechanized mind, in *The Way of Intelligence*. *The Flight of the Eagle* contains transcripts of his speeches and discussions in London, Amsterdam, Paris and Switzerland in 1969. Krishnamurti explored subjects such as fragmentation, violence, radical change, meditation and the art of seeing. With David Bohm and David Shainberg, Krishnamurti composed *The Wholeness of Life*, in which these three discussants considered why humanity has existed in chaos and suffering through countless centuries and proposed how Homo sapiens can inaugurate a new approach to alleviating this unmitigated misery. Intellectual and spiritual freedom seem inseparable in Krishnamurti's philosophical writings.

Nevertheless, education provides the primary methodology for nurturing people. From speeches presented by Krishnamurti in India before students and teachers gathered at the Rishi Valley and Rajghat Schools comes his classic statement, *Krishnamurti on Education*. In this book the author provides the most complete summary of his educational philosophy and explains that education's primary significance rests in communicating that which remains central in the transformation of the human mind and the creation of a new culture. In another collection entitled *Life Ahead*, Krishnamurti presents education in a manner that transcends the traditional curriculum and the conventional purpose usually attributed to education.

Things of the Mind contains four discussions among Krishnamurti,

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university and high school students, and teachers and professors; the themes and theses that they consider include the nature of conditioning, education as conditioning, and holistic education. Employing effectively a series of exchanges, Krishnamurti assists his audience to analyse subjects including the origin and roots of thought, the limits of consciousness, and the nature of pleasure and joy in *The Impossible Question*. Krishnamurti observes insightfully that enquirers always raise the question of what is possible but never pursue the *impossible* question. Humanity's enduring philosophical questions concerning the causes of confusion, the meaning of everyday living, the nature and content of thought, the nature of a good mind and the meaning of the religious life, are presented brilliantly in *Mind without Measure*. From Krishnamurti's talks with students, teachers and parents in schools in India comes *Think on These Things*. Whether in a conversation with another person, describing a magnificent sunset splashed against a crimson horizon or presenting a public speech contained in this book, Krishnamurti employs a communicative method for addressing his remarks not exclusively with an immediate audience but to anyone anywhere who will engage in his thinking. Krishnamurti's only speeches delivered in Washington DC, were presented before capacity audiences gathered at the Kennedy Centre; in two talks that were published subsequently as *Washington, DC, Talks 1985*, Krishnamurti seemingly summarized his entire educational philosophy. Throughout his presentation he

appears unusually alert and impressively alive, resembling Ralph Waldo Emerson's 'Man Thinking', with mind communicating with mind.

However Jiddu Krishnamurti as a man and a philosopher is revealed best through his writings that are particularly personal. Writing in his simple, direct, richly poetic style, Krishnamurti shares his personal reflections, private meditations and perceptive observations in an instantaneously intelligible *Krishnamurti's Journal*. In a unique daily record describing his perceptions and states of consciousness entitled *Krishnamurti's Notebook*, the author-speaker presents the wellspring of his essential teaching arising from a natural source. The world teacher is especially penetrating when describing the origin of his teaching while he experiences 'otherness', 'immensity' and the 'benediction'. Krishnamurti's splendid spirituality is revealed clearly and simply in his beautiful *Meditations*, a special compilation containing sixty-two passages pondering meditation. For countless students, Krishnamurti's three volumes containing his commentaries are essential. In *Commentaries on Living*, he considers human hopes, fears, illusions, beliefs, prejudices and problems; using simple language, the author penetrates their fundamental foundation. Krishnamurti remembers and reconstructs conversations in which persons discussed with him their personal problems and perplexities; the author juxtaposes with these accounts statements describing nature that are significantly related to these remembrances. ✧

Vale Adyar

DONNA MARGHERITA RUSPOLI

WHEN the time comes for the Theosophical student who has been privileged to live at Adyar, to leave it, he realizes fully at last how great is the influence that Adyar has exerted over him, and how strongly he has learnt to love the Home of the Society. The imminence of his departure shows him, if he has not realized it completely before, how wide is the gulf, how deep the line of cleavage between it and the outside world to which he must return. If he came lightly, or thinking of personal benefit or enjoyment, he understands now, as he looks backward to that occasion, that his frame of mind should instead have been the one inculcated in the biblical words: 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

The newcomer should indeed hasten to put off all worldly thoughts and habits of mind. For here, in a spiritual atmosphere such as he has never known before, and leading a life whose simplicity and quietude are hardly to be reached when living in the Western world — he has an unparalleled opportunity for getting rid of all those crowding pettinesses and complications which from the outer life

reflect themselves in the inner; here in these silent spaces there is room for great thoughts and purposes to grow.

As the eye sees that which it brings with it to see, and the heart receives in the degree to which it opens itself to receive, so it is important for the newcomer to understand what *his* share must be towards bringing about the change that Adyar can effect in him. Otherwise, the perfect liberty enjoyed by all here, the absence of outer reminders (such as surround the novice in a religious establishment) that this is 'Master's land', may cause him to lose some time before assuming the proper attitude towards the place. The very freedom that leaves to him the ordering of his daily occupations, making it no one's business save his own whether he fritters away his time or uses it to the best advantage, may a little bewilder him, if he has not grasped the fact that students are expected to be self-dependent in all these things, already accustomed to definitely regulating their own lives and to finding out for themselves what place in the work they can fill, what service they can render.

'Practically all find in Adyar what they

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bring to it,' as a fellow-student has well said (*Adyar Bulletin*, February 1910).

Here, even more than in other places, one should think only of what one can bring, what one can give; for one's responsibility is heavier here than anywhere else. Any idle or mischievous thought sent out is vitalized by the immense force that is in the atmosphere, and works harm out of all proportion to the strength which the sender put into it. So each must be careful to send out only of his best, to pour no dross into the pure stream that wells up here from the hidden planes, no poison into the waters of life that flow hence into the world.

One must be content simply to go about one's daily duties and to do one's best; gradually, as one does so, one will become aware that one's attitude towards life is being sensibly modified, that one is looking at the world with different eyes.

Everyone who comes will inevitably and quite rightly take in his own way the help and inspiration that Adyar can give him; for the temperament of each is different, and colours that which he receives. I think, however, that one thing against which all will do well to be on their guard is the *criticizing* frame of mind. There is so much here to be learnt, that to possess a truly open mind is essential, and constant criticism blocks the mind; for to see things steadily and see them whole demands patience and calm; while to condemn a thing hastily because of some palpable defects that it may have in its earlier stages, is to blind oneself to its possibilities of fair and vigorous growth.

Familiarity, it is said, breeds contempt. But if anyone who comes here feels any disappointment, or disillusion, he must look for the fault in himself. Human nature is curiously constituted; and I suppose it is true that the golden haze which distance lends adds a glory to an ideal in the eyes of those who have only half seen its own intrinsic splendour. Also it seems to be a proclivity of some minds to be attracted towards ideals only so long as they remain up in the clouds — or on the mental plane. Yet to divorce our ideals from actuality, is like acquiring such a taste for melodrama that it makes us dissatisfied with real life. I once heard our President say an almost startling thing to a group of students: 'It would harm some of you to see the Masters as They are.' It might be well for all of us to search for the meaning in those words, and to recall them when we feel inclined hastily to criticize our leaders and take exception to their actions and words; for we can hardly tell where the tendency to sit in judgement on those who are much older than ourselves in evolution — whose greater wisdom and knowledge we cannot fail to recognize — may finally land us.

I am not now thinking of those purely intellectual processes which a keen mind carries on, especially when its constitution is critical and analytical rather than synthetic. A man must evolve along his own line. Only let one who progresses along this intellectual path exercise great care as to *whom* he communicates his criticisms, difficulties, doubts, objections. His problems may be but a mental gymnastic

to him; but if he shares them with a less able mind than his own, that mind may be unable to cope with them, and remain bewildered and shaken; or the man to whom he speaks may be newer than himself to Theosophical ideas, and not have the knowledge necessary to solve his riddles, and so be confused and discouraged, and the conceptions he has acquired be clouded rather than made clearer by the effort to examine them from this new standpoint. Or lastly, the intellectual arguments may glance off the intellect of the hearer, and go and touch some sore spot in the heart — some personal grief or disappointment, to face which the sufferer is drawing on his faith in Theosophy and in his teachers, and so make that person's struggle harder; for in such moments his faith is his best ally, the help sent down to him from the ego, whereas the lower mind is prone to be swayed by the personal self. It is not right to use any gift one has to the detriment of another, to 'offend one of these little ones', and it can be done through such an injudicious use of superior mental strength and agility. One cannot always tell who is weaker than oneself at any given moment; so in this matter, as in all others, one should be very careful how one interferes with another. Sometimes, the presentation of a doubt is an appeal, perhaps unconscious, for help. But in all cases, two rules one might safely observe: never lay doubts and difficulties before persons if you are not quite sure that the latter will not be hurt by them (one will never err in trying to give of one's strength, rather than

of one's weakness); and never unsettle the beliefs of people to whom those beliefs are still satisfying and helpful.

There is opportunity enough and to spare in the world for sharpening one's wits, and exercising all that one might designate as the fighting qualities of the mind; but at Adyar the student must concentrate all his energies in the effort to live the spiritual life, and therefore he must earnestly strive to 'regain the child state he has lost' (*The Voice of the Silence*).

Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. (Luke, 18:17)

Surely we come to Adyar because we desire to enter into that kingdom! And we are privileged guests here, living in the Master's household, in his very Presence.

One of the beautiful revelations of Adyar has been to me to see how — as the trivial and artificial distinctions between men that are made in the world fade from sight — the real and vital differences are able to emerge clearly into view. Just as in a city the long lines of buildings shut out the landscape, and living in its streets one loses contact with nature, and the joy and strength and refreshment to be drawn from the open countryside, so our complicated modern existence, and, still more, the habit of mental preoccupation about things that are unimportant, shut out the perception we might otherwise have of true human greatness, and dull our capabilities of admiration, veneration, trust. How slow we

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are in outgrowing these conventional limitations! How slow adequately to realize the greatness of the teachers from whom we learn! We read, for years perhaps, about the qualifications that are needed for Discipleship and Initiation; how long is it not sometimes ere our attitude towards the Initiates we are privileged to know shows an intelligent comprehension of the height of their attainment?

To live for a while at Adyar, breathing its spiritual air and being in continual contact with our teachers, should be an incalculable aid in recovering our faculty of reverence, in getting some degree of perspective into our view of the stages of human evolution above our own, and of the elder brothers whom we see — not at their own level, let us always remember, but near us, at our side.

Brotherhood and inequality! the whole of the Theosophical teaching demonstrates how well-nigh immeasurable are the inequalities.

The 'deceitfulness of appearances' lies partly in the way that appearances veil differences. There is very much less difference between the physical bodies of men than between their higher bodies, for instance. Even the obvious differences, between the degrees of development of the intelligence and moral qualities in men, are not appreciated at their true significance when they are attributed to divine caprice, chance, or accident of birth; but Theosophy shows us how the possession of any quality is due to a long evolutionary process and laborious effort, and a corollary of that teaching is, that we have

no right either to envy or to wish to ignore *any kind* of superiority, but should acknowledge it gladly.

Only differences of intellectual development are as a rule willingly recognized nowadays, presumably because the intellect is what is most truly and widely admired; but in other regions — in all matters of inward development, of spiritual unfolding, our false notions of equality too often are allowed to blind us. Many are repelled rather than attracted by spiritual superiority, as though to admit it (except in the abstract) were to menace their own personal independence. This mistaken attitude may be a vestige of revolt against the demand for blind submission made by orthodox Churches and sects; it is none the less a danger now, when the Great Ones are coming openly to mingle among men; for They, and their disciples, compel no man to act against his will, and the heart that shuts itself against them can remain shut, to its own irretrievable loss.

It is sure that if we desire to be among the followers of the Supreme Teacher, if our hope is set on being one day accepted disciples of a Master, we must learn *how to follow*; glib phrases, whose true meaning we do not stop to ponder, such 'as all men are equally divine', will not avail us. Different qualities have different seasons when they are best cultivated; and those we most need to cultivate now are all the forms of love evoked by what is great, beautiful, sacred, by all that is superior to ourselves. We need not idly fancy that our love for our equals and for

those below us will diminish; but these must not any longer come *first*; 'ye have the poor always with you' but the Divine Lord of Compassion and his Lieutenants not always, and all, even the closest ties of personal love, must yield to his Service, and then shall a little of his Love flow through us — of that immense Love which is ever seeking more channels through which to bless the world. Such qualities are *devotion* (self-dedication: *de*, away, and *vovere*, to vow) and *loyalty* in the fullest sense of the word.

Those who guide our Society know where they are going; most of us do not see for ourselves where we should go. This has been true in the past. When Madame Blavatsky came to rough-hew the way, how many divined the goal towards which she laboured? They saw the immediate work — the intellectual presentation of Theosophy with which she broke up the hard materialistic beliefs and conventions of her day, and attracted men and women into the Society. Since then the work has changed in character; her great successor has laid insistence on the ethical side, presenting Theosophy chiefly as a life to be lived. She is not forming an outer Society, but drawing together those who have in them — in germ only, maybe — the qualities of discipleship, for disciples are needed now, not merely good outer workers.

May it not be that our Society, which holds up the ideal of Brotherhood to the world without telling the world how that ideal may be reached — has to be the pioneer in this also? to find out and lead

the way? We should not rest content with holding no juster, deeper idea of Brotherhood than that which prevails nowadays. To be truly brotherly, we must turn the light Theosophy gives us, our possibilities of acquiring fresh knowledge, to account for the benefit of all. The democratic ideals have their place and their value, and they are now paramount and widespread, so that even the proletariat is steeped in them. Meanwhile, another ideal has risen upon the horizon, faint and far, and only those whose vision is keenest — the true Seers — have perceived it. They are our proper Leaders. The proletariat is not fit for leadership; those who compose it were presumably the slaves of antiquity, who are learning now to use some degree of freedom. Their turn will come, in the due orderly course of evolution; the knowledge of karma and of reincarnation will help to dispel by degrees that bitter sense of unfairness, and consequent jealousy, which the contrasts between the lots of men now so often engender. Neither is the educated majority ready to lead: 'Nature leads by minorities.'

There is no brotherliness in pretending that those who are obviously younger than ourselves, are not younger; nor in unwillingness or inability to see the greatness of those great souls who are among us, be they above or below or beside us in worldly station of life and social position. If we respect the words of the great sages of antiquity, how much more gladly should we respect those that living sages are addressing directly to us, for our benefit and helping! We know the phrase

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‘the old heroic days’; our days are heroic too; more wonderful, indeed, than almost any in history. The Masters themselves form the First Section of our Society; their great disciples come next in rank, and it is well for us if we realize what an interval stretches between that rank and the one we hold. They, our teachers, do not press their claims, and that should make us only the more willing to recognize them. If we are so deluded as not to see these claims, ours the loss, for only to the degree to which we succeed in emptying ourselves of our own follies and conceits, can we come into real and permanent touch with them. It is no question of blind credulity, of unreasoning submission; but of *teachableness*, and of steadfastness of purpose in following leaders whom we ourselves of our own free will have chosen to follow.

And now more than ever do we need that close touch! Now, if ever, do we need their leadership, for the Day of the Lord is at hand, and there will be storms and difficulties, blinding darkness as well as blinding light.

But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed

not; and they that use this world, as not abusing it: for the fashion of this world passeth away. But I would have you without carefulness. (I Corinthians, 7:35)

The time has come to throw away ‘carefulness’, as those can do who have merged their life in the current of the Great Life, who need ‘take no thought for their life’ (see Matthew, 6:25–34); to

venture neck or nothing — heaven’s
success
Found, or earth’s failure —

to follow our Guides whithersoever they lead us. We *must* follow, or soon we shall be irretrievably left behind.

Quite silently, quite automatically, the weeding out of the ranks goes on. Those who have not striven to obey the teachings, who have not felt drawn to the teachers, slip away, unaware even, it may be, of what they are losing. Only those who give eager service, ready obedience, respectful love, will be privileged to follow them life after life, themselves advancing as they tread in the wake of their advancing leaders; those in turn following Leaders even greater, and those again having Greater Ones above them. Rank above rank stretching away for ever; yet all parts of one great Scheme, all sharing in the One Divine Life, and no link wanting in the chain. ✧

We live in this world when we love it.

Rabindranath Tagore

Books of Interest

J. KRISHNAMURTI — THE MAKING OF A WORLD TEACHER, by Nandini Patnaik, Set Publications, Odisha, 2012, pp. viii+120.

As the author states in the Foreword, 'this is a modest attempt to bring to light some major events in the life of the great seer-teacher, J. Krishnamurti'. The book does not attempt to explain, analyse, interpret or suggest any meaning to the events which might distort his teachings to the readers.

Nearly a quarter of a century has passed since JK left this world. The great seer who drew the attention of the world in the last century is just a historic figure to the new generation. So it is apt that the book, through a dialogue between a young boy and an elder person, reveals the life and teachings of JK to the present generation. Though the method of explaining philosophical ideas in question and answer form is not new, the present work has done very well in this regard.

One of the important points to be noted is that this book gives some clear idea about the Theosophical Society and Theosophy, which moulded the young Krishnamurti. It also answers questions raised by the young enquirer about the Aura, ESP, Astral travels, etc. The author has also taken pains to explain the role of Masters and the activities of the Great White Brotherhood which guides

humanity, topics usually lacking in the biographies of Krishnamurti. This may be one of the unique qualities of this handy book that sheds light on the Wisdom Religion which played a vital role in the making of the World Teacher.

The book also explains in detail the first gift of JK to this world: *At the Feet of the Master*. The way this gift was authored is mentioned, and there is reference to *Education as Service*, the sequel of *At the Feet of the Master*.

The author narrates details of how the young Krishnamurti was 'discovered' by the leaders of the Theosophical Society at Adyar and of the care taken by the guardians of the two boys, JK and his brother Nitya. It slowly unveils how the scrawny, sickly child with a vacant look attracted the attention of intellectuals and truth-seekers all over the world. We can also learn how this 'little Messiah' became romantic and fell in love with a young girl! It is natural for any human being to be affected by feelings of love, sorrow, affection, etc., and JK was not an exception. The death of Nitya shattered him very much. But he came out of that gloom, a very important lesson for us to learn from his life. The author says 'changed' is too weak a word to describe the new Krishnamurti. 'He was metamorphosed, born out of his own ashes; anew, afresh! He looked at the world not with the eyes

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of someone who was trained to be the World Teacher but with the eyes that felt the suffering of mankind in his own bone!’

The book has a lot of quotations from Krishnamurti’s books and talks which will help the reader to have a bird’s-eye view of his philosophy. One thought-provoking quotation can be cited here:

You will not understand the Beloved until you are able to see him in every animal, in every blade of grass, in every person that is suffering, in every individual.

One of the important fields of JK’s activities was centred around Education. The book discusses his concept of Education, the Teacher, Student, etc., and a list of schools run by Krishnamurti Foundations all over the world is given.

Meditation is a fascinating subject for the modern world and is marketed by self-styled and self-appointed guru-s who exploit the innocent and ignorant masses. A quotation cited in the book says:

Meditation is the ending of thought. Meditation is the emptying of the mind of the activity of the self, and this cannot be done by any practice, by any method, or by saying ‘Tell me what to do’.

The author also cites some stories from the life of Krishnamurti, which will be interesting to the reader. At one place, JK himself narrates a story to students.

This small book also contains some good colour photographs of the young Krishnamurti with Dr Besant, C. W. Leadbeater, and others. We can also see some photographs of JK in his old age with Dr David Bohm, Dr Radha Burnier, students of the Krishnamurti Foundation Schools, etc. I hope that this book will reach a large number of readers all over the world, especially the younger generations who neither had any opportunity to see JK nor to listen to him. A very remarkable quotation of the ‘Seer who walked alone’ may be cited:

In Oneself lies the whole world, and if you know how to look and learn, then the door is there and the key is in your hand. Nobody on earth can give you either that key for the door to open, except yourself.

There are many spelling and other mistakes which should be corrected in a new edition, and then the publication would be vastly improved.

K. DINAKARAN

**The unfettered clouds and region of the Heavens,
Tumult and peace, the darkness and the light —
Were all like workings of one mind, the features
Of the same face, blossoms upon one tree . . .**

William Wordsworth, *The Prelude*



Planting of a *Napoleona imperialis* at Convention time. This ornamental species originates in the African rainforests



The newly inaugurated Vocational Training Centre

Theosophical Work around the World

Adyar

The Theosophical Society has hardly been able to use the portion of the grounds known as Damodar Gardens. For many years, it was occupied for the work of the Besant Theosophical School, which moved to its own lands in 1976. Thereafter, it has been occupied by 'The School', the school run by Krishnamurti Foundation India, which will be leaving the premises in September 2014. In the meantime, the Theosophical Society is using the grounds in a small way for Vocational Training, with a view to expanding the activities once the Krishnamurti Foundation vacates the premises.

The Vocational Training Centre was inaugurated in December 2012 during the Convention, and on 6 January 2013 a Bharata Samaj puja was performed in the new building to uplift the atmosphere and sanctify the premises. The building has two classrooms equipped with modern facilities where the Centre offers training courses to boys and girls passing out from Olcott Memorial High School as well as to other underprivileged children to prepare them to earn a decent livelihood.

India

Mr Ricardo Lindemann, National Lecturer of the Brazilian Section, spoke at the Telugu and Utkal Federations between 15 and 22 December 2012, along

with Prof. C. A. Shinde, National Lecturer of the Indian Section. Mr Lindemann spoke on his special study of Astrology and the Wisdom Tradition. Public talks were held at Vijayawada, Guntur, Bhubaneswar, Puri and Cuttack.

Ukraine

The Theosophical Society in Ukraine had its annual Convention in Kiev on 17 and 18 November to coincide with the Foundation Day of the TS. All the Lodges and Study Centres sent their representatives and active members to the Convention, and new members received their Diplomas. Guest speakers included scientists and public leaders. Members of the TS from Russia also participated; it was 'an experience of practical brotherhood'.

Qatar

Members of the Blavatsky Lodge of Qatar celebrated Foundation Day on 17 November 2012, in an apartment at Al Mansoura-Doha. More than twenty persons attended the function, which commenced with an Islamic prayer followed by the chanting of The Golden Stairs and the invoking of the Universal Prayer by Bro. Dominador Escobido, President of the Lodge. Bro. Sumesh Pai explained the significance of Foundation Day, and Bro. Damith Asanka read out writings on Universal Brotherhood. ✧

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