



# THE THEOSOPHIST

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# THE THEOSOPHICAL SOCIETY

*Founded 17 November 1875*

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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.

# Presidential Address (Contd.)

By Mr M. P. Singhal, The International Vice-President  
To the 138th Annual Convention of the Theosophical Society  
Adyar, 26 December 2013

ALL the National Societies of the TS Worldwide are divided into four Federations: Indo-Pacific, Pan-African, European and Inter American. The membership for three consecutive years is: 25,841; 25,141; and 24,901. There is a downward trend. Seventeen new Lodges have been opened this year — five in India, three in Russia, two each in New Zealand and Brazil and one each in Ukraine, Sweden, Bolivia, South Africa and Costa Rica. Ukraine has been upgraded to a Regional Association. Bangladesh, Russia, West and South West Asia including Singapore, Japan, Malaysia, China and Hong Kong are brought under Presidential Agencies. The International Secretary will be issuing necessary instructions regarding common format for annual report.

Indo-Pacific Federation: It has five full Sections and three Presidential Agencies. The membership of this Federation is 14,371.

Indian Section: It is the largest Section of Indo-Pacific Federation with a membership of 11,569 this year.

A Seminar on Environmental issues was organized at the Headquarters in August, 2013. The Section participated with Ramakrishna Mission to celebrate the 150th Birthday of Vivekananda. The

90th South Indian Conference was held in Adyar on *The Secret Doctrine*. The General Secretary was the Chief Guest in Utkal, Karnataka, Bihar and Marathi Federations. All four National Lecturers visited many Federations for sharing thoughts on Theosophy.

The Section's financial position is sound with a surplus income of 6.7 million rupees. It's monthly journal is circulated to 3,500 members. *The Voice of the Silence* and *The Key to Theosophy* will be completing 125 years in 2014 and the section is planning to undertake special programmes in the coming year.

Australian Section: The membership is 983. The Section published its national magazine every quarter. The Section convened its Annual Conference in January, 2013 at Melbourne with the theme, 'Theosophical insights and the contemporary world'. The Education and Training Committee developed a resource package for the Lodges (Branches), to organize work more efficiently. The Camp Bell Theosophical Research Library and Archives continues to receive the required resource materials. National and International Lecturers were to propagate theosophical work in the country. Programmes were organized at the Theosophical Education and Retreat

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Centre in Queensland and Canyonleigh. The General Secretary is aware of declining membership and suggests that it is important that we do not become complacent and remain inactive. She invites members' suggestions and assistance for this purpose.

New Zealand Section: The membership stands at 790 during the year. The Convention of 2013, in its 116th year, was held in Wellington with the theme, 'To know, to dare, to will and to be silent'. The Section magazine Theosophia is a quarterly one that keeps all members fully informed of the activities. There were two foreign visitors in the year. The Section's National Lecturers went around the country sharing theosophical ideas. Two new branches are under formation while the branch at Omarau is closed. Members celebrated four important dates of TS. Website is updated.

Indonesian Section: The membership is 206 and has twenty-four lodges. It hosted the Indonesian Conference at Bali in 2013. There are some problems and issues in the Section that need to be sorted out. I have requested Vic Hao Chin Jr. to find out what is to be done whenever he goes there.

Philippines Section: There are 332 members. The Section has implemented a seven year programme and succeeded in doubling the number of Lodges and study groups. A resource lab has been created with online publishing and the Golden Link education system has been strengthened to implement training programme for TS members.

Other Societies: (a) Three countries are under Presidential Agency — Pakistan, Sri Lanka, and East and South-East Asia. Japan and Singapore have one Lodge each attached to Adyar.

(b) Pan-African Federation: There are three Sections and one Regional Agency. The membership is 671. In South Africa a study centre in Mozambique was upgraded as Maputo Lodge with twenty-three members.

East and Central African Section consists of Kenya, Uganda, Tanzania and Zambia. This African Section held its 46th Convention from 17th to 20th May, 2013 at Nairobi with the theme, 'Integrity and Moral values in Today's World'. Mr Ebrony Peteli was elected as General Secretary for a two year term. Five Lodges held meetings periodically. There are 173 members.

(c) European Federation: There are twenty-three countries in it including Ukraine, Russia, Wales and Slovenia. The membership is 5,484. There are eleven Sections, seven Regional Associations, three Presidential Agencies and one Lodge in Israel attached to Adyar.

French Section: Theosophical activities continued during the year. General Secretary with three council members visited Marseille to celebrate White Lotus Day and delivered a talk on 'Life and Human Phenomenon'. Public lectures were organized in other Lodges. National Convention was held from 29th to 30th June 2013, on the theme, 'Self Knowledge and Void without an End'.

Finnish Section: It has twenty-three

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Lodges and two study groups. Two Lodges were closed for lack of members. The membership is 420 this year. A Summer School was organized in June 2013 with Dr Bhupendra Vora as the Chief Guest from England. A Seminar on *The Secret Doctrine* was conducted in which Dr Chittaranjan Satapathy, the International Secretary, gave a lecture on Krishnamurti. Twelve Members from Finland attended the Seminar. The financial issues are continuing as Finnish law prohibits TS from paying membership dues to Adyar in Foreign Exchange.

Italian Section: The membership is 1035. There are thirty-four Lodges and nineteen Centres. It publishes a monthly magazine *Rivista Italiana di Teosofia*, 1,300 copies of which are distributed. Monthly News Letter goes to 2,000 members. The 99th Italian Conference was held from 24th to 26th May, 2013 with the theme 'Karma and Theosophical Commitment'. It also organized a summer school of the Latin courses in Naarden ITC in August, 2013 with the subject 'From Knowledge to Wisdom: an open path and an endless journey'.

English Section: The membership is 1080, an increase of six over previous year. There is no detailed report from the Section.

Iceland Section: There are 407 members. Seven Lodges are active in the capital city and two outside the capital.

Inter-American Federation: It comprises of nineteen countries, including Canada, USA, Mexico, Cuba and Puerto

Rico. There are five Sections, five Regional Agencies, seven Presidential Agencies and three Lodges of Croatia, Orlando and Equador. The membership is 5915.

American Section: Membership is 3,309, a gain of two over last year. Their resources are the Olcott library, the *Quest* quarterly magazine, the TPH and the Olcott National Center. Internet is driving the change in the reach to both members and public. Currently more than 2.5 billion people use internet worldwide. The archives department has received donations of paper from several donors.

Olcott hosted the third TOS Conference from 23rd to 26th July, 2013, with the theme, 'The TOS into the Future'. Over sixty delegates from thirteen countries participated. It has presence in thirty countries. We should help members wishing to start a new group. The conference received the plan of action since 2008. An International TOS Handbook was released.

Brazilian Section: It has thirty-four lodges and seventeen theosophical study groups. It has 758 members, an increase of forty-four over last year. They publish *Theosofia* magazine, 1,500 copies of which are distributed every third month. The Section held the 32nd summer school of the TS in Brazil from 23rd to 27th January 2013, the Eighteenth International School of Theosophy from 7th to 10th July 2013, and the Hispanic Seminar of Theosophy from 10th to 14th July 2013.

Cuban Section: There are 553

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members in twelve Lodges. The Section celebrated all four traditional dates and studied certain books of J. Krishnamurti and Annie Besant.

**Mexican Section:** It has 150 members in eleven Lodges and seven study Centres. Web Page was used to find new people who are interested in the Theosophical movement. Ricardo Lindemann directed the school of the wisdom with the theme, 'The Ancient Wisdom and the purpose of life'. The Section celebrated all four traditional dates of the TS and the ninety-fourth anniversary of the TS in Mexico in December 2012. The Section participated in the International School of Theosophy in Brazil and the Hispanic School of Theosophy.

**International Headquarters:** Olcott Education Society: The work of the Olcott Education Society has five constituents. In Olcott Memorial High School, we need to go with the present times when most parents want their children to be taught in English medium. We have to keep that in mind. We should undertake only those activities that we can do well. I think, undertaking animal welfare activity, though desirable from emotional point of view is not our cup of tea at present. We need to rethink, either to gear up to take up the challenge of doing it well or give up this activity. The same principle should be applied in maintaining the HPB Hostel as our activity.

TPH should examine and consider, bringing out in book size a combined version of: The Theosophic Life

(Annie Besant), At the Feet of the Master (J. Krishnamurti), I Promise (C. Jinrājadāsa), Human Regeneration (N. Sri Ram) and The Universal Law of Life (Annie Besant).

As Vice President I travelled with my wife to Ukraine, United States of America, Brazil and Naarden. I had the opportunity of meeting TS members of more than twenty-five countries in this visit. I noticed that TS members everywhere have a cultural courtesy, consideration and friendliness. They are delighted, especially when there is some official visiting from Adyar, The International Headquarters of the Theosophical Society.

### Closing of the Convention

Everything that has a beginning must eventually end. What each one will take away from this Convention depends upon his attentiveness, capacity to learn, and reflect, and general intelligence. But, surely none of us is the same as, when we came. A certain chiselling away of the rough edges of our character has taken place. Let us share with those who are not lucky enough to attend the Convention in person. The Convention went smoothly and well, for which the credit goes to the team of dedicated workers and volunteers.

We should induct youth in our fold. We should take note of declining membership. Let us help the workers and others to the extent possible to live a better life.

I wish all of you a happy new year 2014 with better health and useful activity all round. ✧

# The Mind: a Vessel for Ignorance or a Vessel for Truth?

LINDA OLIVEIRA

A powerful way of understanding human consciousness is through the use of symbols. The mind can be considered as a vessel, a word which is derived from the Latin *vascellum*, ‘small vase or urn’ which, curiously, also means ‘ship’. An invitation is extended to visualize these two symbols: firstly an urn and, secondly, a ship. An urn is a container of course, such as a garden urn in which a plant may grow and which is supported by a base. A ship is also a container, but one with inherent movement — it has the capacity to travel from one shore to another. Both of these images provide quite vivid windows into the human mind, its present condition, and its potential. Let us journey for a while into the operations of the mind — on the one hand, as a vessel for ignorance, and on the other, as a vessel for Truth.

## A Vessel for Ignorance

When we look around us, a lack of depth in human life is quite prevalent today. The mind in its *kama-manasic* expression is seldom still, likes to repeat itself and is frequently in a state of

cleavage. Our sense of separateness originates at this level of mind, being reinforced daily.

In *The Voice of the Silence*, there is mention of that state of consciousness described as the Hall of Ignorance or *avidyā*. This is the disposition of the ordinary individual who is constantly turned outwards towards the world, who has no particular interest in life’s deeper meaning, who lives for the moment and is pulled here and there by many different attractions. Indeed, this hall is described strikingly with these words:

Yea, ignorance is like unto a closed and airless vessel; the Soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster, mute and torpid sits, and of exhaustion dies. (112. Fragment II)

We can note well here the description of ignorance as a vessel — but with the qualification that it is closed and airless; in other words, the notes of the inner nature cannot be heard.

Meanings of *avidyā* include that which is opposed to *vidyā*, Knowledge; also

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**Mrs Linda Oliveira** is a former international Vice-President of the TS, and currently the National President of the Australian Section. Talk delivered at the International Convention, Adyar, in December 2013.

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ignorance which proceeds from, and is produced by, the illusion of the Senses or *viparyaya*. It follows from this that seeing with the physical eye is partial sight, not true sight. Similarly, our other physical senses give an incomplete picture; at best, they provide us with perceptions of things or situations which are partial truths.

What we apprehend through the physical senses requires the action of the mind. We normally digest aspects of the world around us using the agency of *kama-manas*, which may be remarkably unreliable. Consider this example. Suppose we meet a person after some years. He or she may look a bit older and have a slightly changed appearance. We may see the truth of this. But perhaps we have reacted to something that person has said or done in the past. There may be some residual prejudice against him or her. Therefore our perception is coloured and we do not see truly what is before us now. For example, we may be blinded to the fact that the individual concerned has actually changed in certain ways, or blinded to the greater truth of his or her virtues. Therefore we do not apprehend the full reality of such a situation, due to sensory illusion.

Earlier on, one meaning of a vessel as an urn was mentioned. An urn has a closed base which connects it to the earth. The rustic urn, with its base pointing downward, can be thought of as a symbol for the mind as a vessel of ignorance in which the notes of the soul cannot be expressed.

### Reverse Magnetism

The great poles of existence — *purusha*

and *prakriti* — are reflected in the polarities of our nature. When the sensate world does not satisfy sufficiently, there is a kind of reverse magnetism which comes into play; this requires active reorientation and movement. Here we can use the symbol of the mind as a ship, part of the Latin derivation of the word 'vessel'. Consciously or unconsciously, the arduous but glorious process of forging open a bridge or channel towards the inner nature begins, through which it becomes possible, eventually, to come into contact with the Divine order of things. But the ship must be persistent; this forging of the *antahkarana* needs to be undertaken tenaciously so that our everyday consciousness can sail through this channel, like a ship, into a fuller consciousness.

One of the most quoted statements from *The Mahatma Letters to A. P. Sinnett* comes from the Mahatma KH:

Is any of you so eager for knowledge and the beneficent powers it confers as to be ready to leave your world and come into ours? (letter #2)

This statement has a tremendous intensity of meaning and significance. For one thing, we need to know what *our* world is in order to know what we might be leaving. This world is the centre of our immediate experience, yet how accurately do we really perceive it?

In this connection, Dr Taimni helpfully suggested two lines of enquiry through which one can realize that inner unfoldment is desirable. On the one hand, there is close and careful examination of the

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world in which we live, which may actually verify to us that we are in a state of ignorance.

### The Mind as a Vessel for Truth

The second part of Dr Taimni's approach is to examine the world we are to enter, which brings us to the question: What *is* Their world? One of the Mahatmas wrote to A. P. Sinnett (letter #17) about the dramatically different quality of perception which is possessed by an Adept: '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 with an instantaneous, implicit insight into every first truth.' And further, ' . . . the adept sees and feels and lives in the very source of all fundamental truths — the Universal Spiritual Essence of Nature, SHIVA, the Creator, the Destroyer, and the Regenerator.'

There may be moments when we are still and feel nearer to the Self, when we can glean a little of Their world using our *inner* senses, as opposed to the outer senses which we use in everyday life.

How can the mind draw us more towards Their world? It needs to function as a vessel of a different order, one which synthesises and discovers unifying principles, instead of being separative, analytical and judgemental. For it is this universal aspect of the mind, blended with our intuitive heart, which helps reveal life's deeper meanings. Indeed, this has been described as the realm of universal Truth — of Plato's Good, True and Beautiful.

A similar trinity exists in the Hindu tradition of *satyam*, *sivam* and *sundaram*.

What, then, is Truth? A rather poignant description was provided by N. Sri Ram:

Truth can be thought of as the meaning given to any body of facts by the Spirit within; and that meaning has an appeal and power that can enter into the very roots of one's being.

He also commented that it can only be experienced in oneself when the mind and heart are completely open.

Let us now turn to the legend of the Grail, which beautifully depicts how the mind can become a vessel of Truth. We have considered a vessel as an urn. The Grail is a version of an urn, being a kind of cup or shallow vessel; but of a truly sacred nature in which the receptacle is transformed. It is not without significance that the symbology of the Grail is used in rituals throughout the world. Mythologies of East and West tell of the epic human quest for meaning. It has been observed that each of the participants in the drama of the Grail quest is present within each of us, here and now. One version of the Grail legend, the story of Parzival, begins with the hero living in a forest; the fact that he is not actually aware of his name is richly symbolic. The forest can be seen to represent a state of ignorance — governed by the senses. It provides an image of Parzival being surrounded and unable to see clearly.

Joy Mills has suggested that we are like Parzival, beginning our human journey like a simple fool, ignorant and naive.

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Along the way we meet many temptations which are often disguised in some way; we are befriended by various types of individuals. Parzival eventually becomes the spiritually awakened one who resists all temptation. So, too, by giving attention to the realm of spiritual Wisdom we may discover that Truth, through which we may regenerate ourselves as well as the world. Recall that the Mahatmas' world is lived *within* SHIVA, the regenerator.

The whole Grail legend can be thought of as symbolising the spiritual Path, the Grail itself having two aspects. As already mentioned, it is a cup or vessel, from which one must drink deeply in order to be restored to one's true nature. In this sense it can be thought of as the chalice of the causal vehicle, a receptacle for spiritual life. On the other hand, the Grail is also a jewel or stone with miraculous powers to heal and transform. In this sense we can conceive of it as Buddhist consciousness, the transformative effect of which helps the immortal human spirit to be expressed through *manas*.

The Grail quest is also told through the legends of King Arthur. Hear these words from Tennyson's *The Idylls of the King*, at the moment when King Arthur formed the Round Table at which the Knights sat:

Then the King in low deep tones, and simple words of great authority, bound them by so straight vows to his own self, that when they rose, knighted from kneeling, some were pale as at the passing of a ghost, some flushed, and others gazed, as one who waits half-blinded at

the coming of a light. But when he spake and cheered his Table Round with large, divine, and comfortable words, beyond my tongue to tell thee — I beheld from eye to eye thro' all their Order flashed a momentary likeness of the King.

The King is depicted in the legend as one who inspired and uplifted his Knights, in whose presence they became elevated. He brought the warring kingdoms together. He bestowed equal importance upon each Knight, and inspired them. He became the King by accident — or, at least, that is how it appeared. A particular sword had been set in stone magically, waiting for the right person to remove it. Significantly, despite desperate and fruitless efforts, no one else had been able to free the sword. Yet the young man Arthur drew the sword, and did so easily. However — and this is the critical point — his intention was to give it to *another* to use. Therefore his motive for drawing the sword was pure; there was no self-interest. He had not clamoured after the power represented — and held by — the sword.

The King may also be understood as our innermost nature, the abode of Truth. The very popularity of the Grail legend in recent years is significant. It has been described, psychologically, as the symbol of the total human being in which there is no more cleavage, in whom the warring opposites have been integrated into a whole. Many individuals clearly resonate to the archetypes behind the figures depicted in the story, which they ultimately represent.

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The mind is indeed a vessel. It is a vessel for ignorance when the rustic urn, symbolically speaking, touches the earth and becomes a playground of the senses. But it is a vessel for Truth when the more rudimentary urn is transmuted into its full glory, the Grail within. Recall that the word also derives from a Latin term meaning 'ship'. When our consciousness moves more purposefully towards the spiritual pole of our consciousness, it becomes like a ship, sailing with focussed

energy and determination from stormier waters to calmer ones, towards the Further Shore — which is indeed a new world.

Let us conclude with an observation from our late President, Radhaji, who noted how the fragmented mind (or, we could say, the ignorant mind) cannot deal with the problems of today. She asserted that it is vital for us to be aware of ourselves, our True nature, and to discern our inner potential. And this, she said, is *not* a theoretical question! ✧

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# Adyar Day

THE seventeenth of February is the day when Colonel Olcott passed away, and since 1907 it has been kept in memory of him by a brief meeting at Adyar. At 7.17 in the morning, the time he breathed his last, residents meet in the Great Hall, and a brief commemoration is made of his services to Theosophy, Hinduism, Buddhism and Zoroastrianism by such of his friends as are still with us. All present then place some flowers before his statue — that by HPB's side — and then pass into the gardens, where on the river's bank is the Olcott Memorial at the spot where his body was cremated. There too a few flowers are laid before his bust. All the servants too join in this tribute.

This day has now become 'Adyar Day' throughout the world in the National Societies, when members gladly send donations large and small to assist the work of the Headquarters of the international Society. But for these freewill offerings, 'Adyar' would be hard pressed to meet all its financial needs. Dr Besant now allocates the large donation from the brethren of the United States (most eagerly anticipated and thankfully received by Brother A. Schwarz, our Treasurer) to the Society, to the Adyar Library, and to the Olcott Panchama Free Schools.

## **Bishop Leadbeater's 86th Year.**

February 17th also commemorates the birthday of Bishop Leadbeater. He now enters his eighty-sixth year. For the moment the handicap caused by diabetes is less, and his activities are continuous from morn till night. He has for months conducted once a week his Question and Answer meeting, and in addition addressed, the ES members.

## **Olcott Free Schools**

One of the noblest activities associated with Adyar is the education given to the Depressed Classes (Panchamas, the 'fifth' caste, or Pariahs, now called Ādi Dravidas, *i.e.*, the 'original' Dravidians of South India). The work, as is well known, was started by Colonel Olcott. Three of the five schools being within Madras Municipal limits have been handed over to the Municipality, thus affording much relief to the Panchama Free School Board who were in serious difficulties how to meet all the expenses incident in the management of five schools. Only two schools are now under the Board's management, with Mr M. Krishna Sastri as a most efficient superintendent. 'Olcott Day' was duly celebrated this year, and his report of the function will interest all, as showing what

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is done to give a *practical* education to children who, handicapped as they are by poverty, are, unlikely to enter the professions, and so must earn their livelihood in the various crafts.

This year the Olcott Panchama Free Schools celebrated their Founder's Day in a very special way. Usually every year the two-schools used to have combined sports on the 17th of February. But this time the two institutions had sports separately on their respective playgrounds, the Olcott Free School at Adyar on the 13th instant and the HPB Memorial School at Kodambakkam on the 15th. At both the places the children enjoyed themselves thoroughly and evinced great enthusiasm and showed keen sportsman spirit throughout. After the sports, prizes were given away to the children of the Olcott Free School by Baroness J. van Isselmuden and to those of the HPB Memorial School by Mrs Hilda Wood. Later the children of each school were treated with refreshments.

The Schools had this year a special Exhibition of Handcraft where the children not only showed the products they had made but also demonstrated different cottage industries. The Exhibition and Demonstration were held at the Olcott Free School, Adyar, on Wednesday the 17th and Thursday the 18th, from 3 p.m. to 6 p.m. each day. More than 400 persons including parents, a large number of women teachers and several distinguished visitors visited on the first day, and on the second day large contingents of school children and scouts and cubs with their teachers and scouters and various other visitors —

about 800 in all — visited the exhibition. The whole place was brimming with a spirit of joyous activity, enthusiasm and happy cooperation; more than ninety children were busy at their different occupations. Not only had they tastefully and well arranged their different places but also they kept themselves active throughout, so that every visitor was well impressed: they enjoyed themselves and went away much happier. The children had put up on show the following different occupations: Spinning (R); Weaving (R); Matweaving (R); Cot-tape weaving (R); Leaf work (R); Basket work (R); Sewing and Stitching (R); Candle garlands (R); Fancy twine bags (R); Clay work (R); Drawing (R); Net bags (Sc.); Volley Ball nets and Hammock (Sc.); Belt making (Sc.); Paperwork (Sc.); Haircutting (Sc.); Ladles (O); Cobweb brushes (O); Laundry (O); Leaf plaiting (O); Bookbinding (O); Whitewashing (O); Tea Shop (Sc.); Brickwork (D); Masonry (D). Besides these, arrangements were made for flower garlands and pottery and carpentry and palm fibre rope making.

(R=Regularly taught at School; O=Occasional — whenever necessity arises, the children will take these; Sc.=Scout craft or hobbies; D=purely demonstrational.)

## World University

The world's universities are many, but among them all there is none which gives such a truly 'university' attitude to life as a thorough grasp of Theosophical principles. There is no such culture in the world today as that provided by Theosophy to enable

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a man to stand so truly 'in the centre' and enjoy, what Milton called 'bright day'. To him who has the 'Theosophical scheme' in his mind, each new discovery is fascinating because he sees at once its place 'in the Plan'. Moreover, each culture, of the East or of the West, fails now to satisfy, because it seems so incomplete, after one has once seen, in the light of Theosophy,

the region where the wheel,  
On which all beings ride,  
Visibly revolves.

The attempt to create for all a 'World Standpoint' is the work of the Theosophical 'World University' — an ambitious undertaking, but all the more praiseworthy because it is attempting to do a work no one else has yet efficiently begun. But obviously, before such a standpoint can be indicated, either new material for thought, or old material grouped in a new way, is essential. It is that which is the aim of the Research Committees planned by the World University. ✧

## The Beauty of Adyar

. . . when is it not charming? Its beauties continually grow on one and from the terrace of the house, in whatever direction the eye turns, it sees nought but pictures of beauty.

Extracts from ODL, Fifth Series, p.78

One must have been at Adyar and seen the beauties of our property to make allowances for my constant expressions of joy at returning there from distant travels. It is a place that never palls upon one; to residents as well as visitors, fresh beauties are always revealing themselves.

Extracts from ODL, Fifth Series, p.143

Colonel Olcott on Adyar

# Regenerating Wisdom

FEMMIE LIEZENGA

N.SRI RAM says in: *An approach to Reality*:

Wisdom is a quality of the pure subject and lies in the way it sees and responds. It changes constantly not in its own nature which is a pure potentiality, but in its action, because of its infinite pliability and inexhaustible initiative. We might also call it the wisdom or knowledge of the One Self.

Let's talk about living Wisdom, about inner attunement; not about a set of theories. There has to be a *connection* between the teachings we study in the TS and the life we are living.

How do we live our life? What are our relationships all about? Everything in life is related and to see this really, seems for most of us the most difficult thing. The moment we meet a fellow-being all our knowledge might be very shallow! Maybe the connection between all our knowledge and our daily life is not there at all! Are we aware of that?

Does it make sense to us what the Initiate St. Paul said: 'Don't you know you are a Temple and that the Divine spirit lives in you?'

It is not always in big deeds that a truthful, wise life is lived. A very simple person, who just does the work that comes across in his daily life with a loving heart, does more good deeds than all the work done without a real heart for others by a very talented person. It all depends on the motive we have. In our daily relations wisdom can be a living, regenerating power or truth: a simple, wise person might approach every individual equal although not in the same way. It seems Nelson Mandela turned into such a person . . .

Such a person is really *interested* in the people he meets, also in the small child. He gives to all a listening ear and sees in each person a seed or bud that is waiting to become a wonderful, beautiful flower.

Are we *aware* how we approach each other? Do we really meet? Or is there always a feeling of separation; always the 'me' and the 'you'? What is the nature of a real meeting, of real communication? Obviously there is no real meeting when the 'me' is in between! Can the 'me' be forgotten for the sake of real relationship?

Theoretically we might know a lot, but in daily life, in daily practice, we might be very poor and lack understanding, not

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**Ms Femmie Liezenga** works at the International Theosophical Centre in Naarden. Talk delivered at the International Convention, Adyar, in December 2013.

## The Theosophist

acting wise at all. Can a change in the world take place? Where do we have to start? Is it not right here, where we are?

We might investigate: 'What is my motive? Am I ambitious? Do I look down on others who in my idea are less talented than I am? Or do I feel less than a person who has the lead in a certain job; am I maybe, jealous?'

All these questions cannot be given an immediate answer, but will *enrol* their answer in daily life when we watch carefully what is going on in our Mind, without making any choice; not justifying, nor condemning what we watch in ourselves.

Right relationship means most of all to have *no images*, no conclusions about the other, neither about oneself, nor about the future. Is this not a very difficult thing for all of us? Is it to have no images *true* for me, or is it just an idea? Having an image about my self or about others or about a new situation *blocks* the living energy. At that moment there is not a living process, I am in that moment not related at all. It is *dead* and there is *no meeting at all!* It means that there is lack of wisdom.

We, human beings, think we are very clever, because we are able to go to the moon, there are even ideas to put people on Mars forever (!) and we have sent a spacecraft which has crossed the so called border of our so called known Universe.

But in our daily life we act still so very stupid. We conquer each other as countries; go to war; kill each other with machines which are far over the top!

I suppose TS members have no guns, but it might be that we kill each other with

words, with thoughts, with our behaviour or with neglecting each other. Outwardly we may seem so very civilized, we behave maybe very politely, we act maybe as if we are humble, but are we so when nobody looks?

It seems all so very stupid and childish. Can we ever stop this? Let's start with that which is right before our nose: to be *aware* of the way we talk, the words we use and the tone in our voice, our gestures, and the way in which we do our daily tasks.

Life is always changing, and we are told to live in the here and now, never ever with an image. *Light on the Path* goes even further and says: live neither in the present nor in the future, but in the eternal. Does this not mean to be open, receptive, and vulnerable to all and everything; not being afraid, but to trust oneself to LIFE?

If we live in that way all our senses, our total inner and outer being is alert, open, receptive; and our ever chattering mind is put to silence. It means to feel, sense, listen totally: as if all our senses are but one sense.

Maybe J. Krishnamurti meant this when he spoke of the *Art of listening* as being the greatest art of all.

We might ask ourselves: 'Am I ever really listening? Do I trust myself to that great and mysterious Thing called LIFE? Or am I locked up in my own little box; not even aware that I have locked myself up?'

We might say beautiful things like 'embracing all in ONENESS' and 'All life is ONE', but is this true for us, or is it just a repetition of beautiful words?

## Regenerating Wisdom

We just start where we are: to be aware if I am a real mother, a real father; to be aware if I am not only nice at my work or to my boss, but also at home to my husband, wife and children; to watch if I neglect my children or spoil them. Do I have right relationship with them? Do I realize that my partner, my boss, my neighbour, my small child is inwardly a miracle? Do I realize that all of us bear deep inward a treasure? Maybe for the first time I realize that this treasure is waiting in the process of LIFE, of many lives, to flower from *within*, without measure! . . . If I, be it just for a tiny moment, am aware of that mystery hidden in each one of us, does not this awareness *change* my whole attitude? And does this not *change* the whole world?

We have *every moment* the opportunity to watch with deep interest that, which is hidden deep down in each one of us, which bears an enormous *potentiality* in it and enfolds and flowers with all its glory when we take away the barriers. Attuning inwardly to this mystery might open the gate to other dimensions, above intellectual understanding; it might open the gate to *intelligence*. Maybe we are just starting

to be aware. But in the human field the great Ones we call Masters are all the time totally aware that Man is *part of one great creation*, an *undivided whole*.

By being aware of a mystery we might feel as if the consciousness in us is expanding. If so, this might fill us with great joy and give a feeling of something very wonderful which we cannot grasp with the mind, but which bears a great *promise* in it. We might start to ponder about the Universe outside, about its largeness, its greatness, and its endlessness; then about the universe inside us, the universe we are not yet fully aware. By doing so we might wonder if the Universe outside us is similar with the universe inside us. Maybe we become aware that we are part of one great creation, an undivided whole. This might fill us with deep wonder and great reverence. We may feel as if we come across something we cannot touch nor understand. In *The Secret Doctrine* it is said that even the Dhyani Chohans bow in deep reverence for That. Maybe we want to give that a name and call it God, IN-Ground, Parabrahman, but all these words are not covering THAT which we cannot name, nor reach with our mind . . . ✧

**If there is to be brotherhood in action, we must first have the feeling of brotherliness; we must express it in our thinking, feelings and judgements about others, in our whole behaviour, including every act.**

N. Sri Ram

# Vertical Mutation of Mind

P. K. JAYASWAL

## **The Convention Theme:**

The theme of the Convention 'New Mind for New World' raises naturally a number of issues and questions which need to be articulated and examined with a view to making explicit the required newness to address the problems the world is facing today and is unable to resolve them because of the blind spots afflicting the minds which have been operating so far. It is obvious that the presently operating minds are themselves responsible for the prevailing state of affairs. Unfortunately they have been evading and avoiding exploration of their own ways.

As Theosophy points out, the outer is the projection of the inner. It is plainly logical that if we are interested and serious enough to change the outer, we have no option but to deal with the inner before we can hope to achieve the desired changes. Among all the beings inhabiting the world, the human beings have a major role in initiating and actualizing the process of needed transformations, as also in sustaining them to ensure that the world we create is a better and happier place to live in. The urgency of change brooks no delay. The

human beings must rise to the occasion.

## **The Nature of required Change:**

The question arises 'What kind of transformation is called for in the inner domain?'. To respond to this question, it is clearly necessary to have a critical look at the various stages of human evolution. Theosophical doctrines tell us that the humanity is a part of the universal life which comprises other kingdoms of life which form a ladder. The human stage is a phase of unfoldment of universal consciousness. The human beings have already undergone pre-human awakenings of consciousness. The present stretch of the human path represents the transition to loftier heights extending possibly to much more sublime levels of consciousness.

Theosophy has indicated the direction in which the human consciousness has to move, outgrowing the past, to embrace the future. The landmarks of development have been hinted at, but these are mere words to us as we are imprisoned in the current consciousness. The challenge lies in breaking through the walls and fetters we have ourselves erected for our elusive security and so-called progress.

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## Vertical Mutation of Mind

### **Where are we now?**

Theosophy draws attention to the modern phenomenon of mental faculties being developed enormously as evidenced by the glamorous achievements of science and technology in various fields. The frontiers of the human brain have been minutely probed. The electronic evolution has been stupendous. The latest computer technology has shown that a computer can take over most of the functions of the human mind and perform them more efficiently than a human being. That being so, a human being can easily assign most of the mental functions to computers and be free to explore other hitherto unknown areas/ levels of his own consciousness. Contrary to this possibility, a belief seems to be persisting that the human mind, as it is generally functioning to-day, can usher in a new era of peace and prosperity. Amidst the glory of scientific progress in the objective world, human beings have failed to examine critically the pernicious role the human mind has played in the inner recesses of their lives. As a result, the world is suffering from all kinds of problems in the areas of relationship and nullifying the well-being which the mankind could enjoy as a direct benefit of objective developments.

### **Where do we go from here?**

Theosophy has placed before us the contours of the consciousness that need to be enlivened, outgrowing the past, to embrace the future. It reveals that the consciousness of a human being envelops areas which are beyond the boundaries of

the familiar mental consciousness which turns out to be a mere mechanism, an instrument in the hands of a higher state of consciousness. One has, therefore, to explore the relationship between these two modes of consciousness. One may have to ask the most fundamental question: What is consciousness after all? It has been identified with its vehicles which have prevented understanding of its true nature. Our scientists rely on the objective data which the vehicles generate leading them to infer that consciousness is generated by the vehicles. The known areas veil the unknown dimensions. The mind, as we know it, is excellent in handling the known. If it has to reflect the unknown, it has to still its known activities totally and release the consciousness to ascend upward and have the vision or perception which theosophy refers to as Buddhist consciousness.

At the higher level, the consciousness has the ability to transcend the known and see through the distortions, illusions and false notions which operate at the lower level which assumes the pedestral of a 'self' and indulges in activities detrimental to the genuine interests of the whole humanity.

Thought is structural, reasonable or unreasonable, objective or unhealthy. It has its place in the domain to which it belongs, but when it is applied to the world of relationships, it behaves like a polluting agent which, at times, creates havoc. To guard against such dysfunctions which inevitably lead to conflict, misery and confusion, it is imperative that thought has to cease making seemingly endless noise and give space to a new faculty of consciousness

## The Theosophist

to function which eliminates the interval between seeing and doing. The challenge, therefore, lies in graduating to this level which we may call the new mind.

### **The New Mind:**

Unless one looks at oneself and observes the way the mind is responsible for this monstrous world, the mind is not ready to shed the old and embrace the new. The mind becoming new does not mean being different only. It can be different by merely changing the old pattern, but this is not what is needed. The new mind is a product of dimensional change. The movement of consciousness has to be vertical to the existing mind. This implies summit view beyond the analytical understanding and entering into holistic realization. This is, therefore, a process of mutation, not mere modification. Pure observation results in effortless mutation which is absolute negation of the hitherto active orientation followed by the emergence of a state of existence which has no opposite. This is the vertical shift which does not involve a thinking process to validate it. The ending of the present disorder paves the way for the eternal order which is inherent in the cosmos. The human mind, which had built enclosures around its centre, sees the truth that its function is not to create models, even if they are entirely different, but be receptive to the ever-present realities of existence resulting seamlessly in outward/objective realities free from conflicts and violence. The faculty of awareness has to replace the analytical approach.

Awareness is not a conclusion which is the convergence of the past using rationalization. It is not the continuance of the self-protective intelligence and has the power of revealing the problems completely, without any choice, irrespective of likes and dislikes, without attachment or detachment, unsullied by prejudices and preferences. The mind is emptied of its content and has abundant energy to tackle the problems. Krishnaji was never tired of emphasizing this.

### **Characteristics of the New Mind:**

Let us highlight some of the characteristics of the new mind so that we do not fall a prey to mistaking the existing mind as a new mind. Mind has innumerable masks. Removal of some masks does not guarantee disappearance of all the masks.

First of all, the new mind has to assign proper place to thoughts which are products of the past. What is required is to be aware that while these may be used as available data, they do not create blinkers clouding exploration of the emerging realities.

The new mind has to be a meditative mind which has crossed the boundaries of thoughts, images and words, free from beliefs, social morality and values. For such a mind, the meditation is a continuing movement, not confined, as generally practised, to a certain period of time set aside for this purpose according to a particular routine. It may sound strange in the context of the popular meaning of meditation and may give rise to an apprehension that this is not feasible. Such a thinking will

## Vertical Mutation of Mind

disappear, if meditation is understood in its purity and genuineness.

The intellectual processes do not encumber the new mind. They provide the platform from where the consciousness takes a vertical lift like a helicopter, after exhausting all the possibilities of intellect.

The new mind displays intelligence. The word 'intelligence' needs to be understood correctly. It is not the intelligence which the analytical mind uses or the sharpness of intellect. It is the holistic perception with a totality of vision which does not exclude any aspect from its view. It does not integrate the fragments through addition and merger, on the other hand, it sees the fragments as parts of the whole.

Therefore, the new mind acts from a state of love in which all divisions cease, giving space to a new awakening, a new flowering of the inherent goodness, without contradiction or duality or separation.

When the new mind is active, there is no interval between perception and action. While mere knowledge uses time to act, the new mind has the ability to solve all the innumerable conflicts here and now.

The new mind operates in a state of freedom — free from all dishonesty which thought breeds, from conformity to an idea or pattern set up by society or oneself, enabling it to perceive something beyond

itself, where the observer is not. It is also free from all fear, sorrow, anxiety and all the traps that one lays for oneself consciously or unconsciously.

Most importantly, the new mind is free from all measurement — then only it is free to find out, otherwise it is led to meet its own projections/ wants. A free mind is not aggressive or violent, nor does it belong to any part of the world or humanity. It envelops and embraces the world/ humanity.

### **The Way ahead:**

In oneself lies the whole world. All ideologies, whether social, religious, political or economic are results of conceptual thinking which has divided us because of contradiction between what is and what should be. Caught in this vicious circle, generating endless noise, we experiment with something which appears as new but is actually a repetition of the old in a new garb. Ending of the old gives birth to an intelligence which ushers in a marvellous reality. Perception of the truth releases liberating energies. Relationships based on isolation and fragmentation, get transformed into a new order of concern and compassion. Individuals with the new mind constitute the new world. After all, they are the world. ✧

**To arrive at right action what is needed is a complete change of heart, a complete change of our attitude towards our fellow men, which leads us to a state of love in which all sense of separateness, of distinction between ourselves and our brethren vanishes; to arrive at a new, fresh awareness, a new spiritual insight into the real needs of our brethren, responding immediately to every appeal and being ever ready to help.**

Zoltán De Álgya-Pap

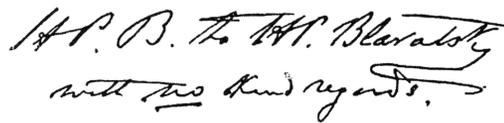
# The Voice of the Silence

‘HPB’S Most Precious Book’

C. A. SHINDE

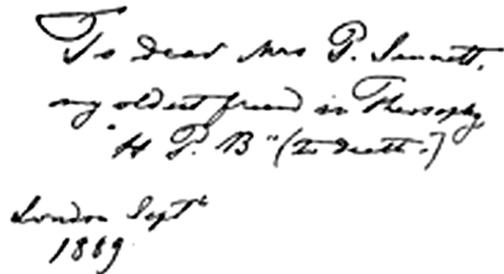
IT has been 125 years since *The Voice of the Silence* was first published in the year 1889 and H. P. Blavatsky passed away in 1891. It was her last literary gift to the world for the moral and spiritual upliftment of humanity. It is a small book, what may be called a prose poem full of spiritual inspiration divided into three fragments. HPB wrote it without referring to any books continuously hour after hour and it is not a hotchpotch drawn from various sources through her special spiritual power, but it is a coherent ethical whole appealing to human spiritual nature. There are two autograph copies of the American edition at Adyar. One in the Archives, the other in the library as presentation copies by HPB to H. P. Blavatsky and HPB to Mrs P. Sinnett respectively. She wrote HPB to H. P. Blavatsky, one is with initials and the other is with full name. About initials she herself has described in her book on the title page as translated and annotated by HPB. HPB is her inner being and H. P. Blavatsky is her outer form. Autograph in HPB’s own copy of *The Voice of the Silence* expressing the regret of one who

is conscious how the spoken word falls short of the silent voice (on page 87, 88).



H.P. B. to H.P. Blavatsky  
with two kind regards.

Autograph in HPB's own copy of *The Voice of the Silence*,  
expressing the regret of one who is conscious of how the  
spoken word falls short of the Silent Voice.



To dear Mrs P. Sinnett,  
my oldest friend in Theosophy  
"H. P. B." (to Sinnett.)  
London Sept  
1889

Autograph in Mrs Sinnett's copy (reduced)

This is a book of Esoteric Buddhism which explains the teachings of the Buddha. She gave many outstanding books to the world such as *Isis Unveiled*, *The Secret Doctrine* and *The Key to Theosophy* and in this her last gift, the

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**Prof. C. A. Shinde** is a National Lecturer of the Indian Section of the TS, and Librarian of the Adyar Library. The year 2014 marks the 125th anniversary of *The Voice of the Silence*.

*The Voice of the Silence*

whole philosophy of her life is summed up and therefore described as 'the greatest thing' in modern Theosophical literature. We all are ever grateful to her for the great truth of life she has revealed. There is great similarity in the teachings contained in *The Voice of the Silence* and the teachings of Vedanta.

HPB says about origin of the book that she derived information from *The Book of the Golden Precepts*, written for mystic students. The maxims and ideas contained in it are found under different forms particularly in Upanishad and Gita. There would be little reason to wonder how she referred *The Gnyāneshwari* which is not a Sanskrit work, but was written in Marathi in the thirteenth century of our era. There is also reference to the Yogācharya school of the Mahayana. It is also said, the origin of the book has its connection with *The Book of Dzyan*, with the Buddhist sage Aryasanga, and the Master Djwal Kul which one can read in C. W. Leadbeater's book *Talks on the Path of Occultism* volume II.

We cannot disregard HPB's own statement contained in a letter written to her sister, Vera P. de Zhelihovsky, written in February 1890:

'They are grand aphorisms, indeed. I may say so, because you know I did not invent them! I only translated them from Telegu, the oldest South Indian dialect. There are three treatises about morals, and the moral principles of the Mongolian and Dravidian mystics. Some of the aphorisms are Wonderfully deep and beautiful.'

Dr Annie Besant's testimony for HPB's writing of *The Voice of the Silence* is important to consider:

She wrote it at Fontainebleau, and the great part was done when I was with her, and I sat in the room while she was writing it. I know that she did not write it referring to any books, but she wrote it down steadily hour after hour, exactly as though she were writing either from memory or from reading it where no book was. She produced in the evening that manuscript that I saw her write as I sat with her, and asked me and others to correct it for English, for she said that she had written it so quickly that it was sure to be bad, we did not alter in that more than a few words, and it remains as a specimen for marvellously beautiful literary work.

*1<sup>st</sup> Series.*  
*The Voice of the Silence*  
*being*  
*Chosen Fragments*  
*from the*  
*"Book of the Golden Precepts"*  
*for the daily use of Disciples*  
*(disciples)*  
*translated & condensed*  
*by*  
*"H. P. B."*

Autograph of the title page (reduced)

## The Theosophist

Each fragment of the book consists of about one hundred verses. The first two fragments are of a preparatory nature, leading up to the third and the third fragment deals with seven *paramitas* or perfections. The first fragment is mainly concerned with making the distracted mind the calm mind by passing through the three halls. From the hall of ignorance, through hall of learning to the hall of wisdom. Aspirant prepares himself to discover his own path. Each one has his own temperament and therefore there is a path to each temperament which is to be discovered by oneself. Then the second fragment deals with the two Paths. One is the Path of liberation from limitation and the other is the Path of woe or renunciation that involves path of living to benefit the mankind. Without such right vision treading the path becomes impossible and therefore he should find seven golden keys to seven portals or six paramitas or perfections. If one asks what is the underlying philosophy of *The Voice of the Silence*, the answer given by HPB in one sentence is ‘*The mind is the great Slayer of the Real, Let the Disciple Slay the Slayer.*’

### Slayer of the Real

Slaying of mind means the transcending of the mind and HPB shows in these three fragments how the human mind can be transcended with the help of mind. This transcending involves Self discovery. Mind must first explore and discover its own limitations and possibilities.

In reality the basic quality of mind is

desire (kama). Slay the slayer indicates to the rising of the mind principle (manas) or consciousness. The Kāma manas or desire mind is the great Slayer of the Real, as it has passions for the non-spiritual world. It takes immense delight in having wealth, fame and position of power. It feels pleased if one follows it, otherwise it feels unhappy. It is said only strong can manage or master this mind with his spiritual discriminative quality. Tamasic or dull mind, Rajasic or over active mind, cannot do this. Spiritual discrimination is the attribute of that mind through which Light of Buddhi shines. Violent feelings, hot arguments are the indication of absence of such Light therefore it simply complains and never takes the responsibility. Such a mind becomes self-centred and therefore its perception is not real. It loses its simplicity and innocence. Simple and innocent mind cannot be the Slayer of the Real immediately, rather it becomes a learning mind. It watchfully introspects the division between outer tempting feelings and inner feelings of experiences, memories, and reactions, to create the feeling of ‘me’ that one needs to realize that it is impermanent. HPB asks the disciple to slay this impermanent aggregation of memories and experiences. There is an important verse which needs to be contemplated by the aspirant who is really hungry for the acquirement of soul wisdom.

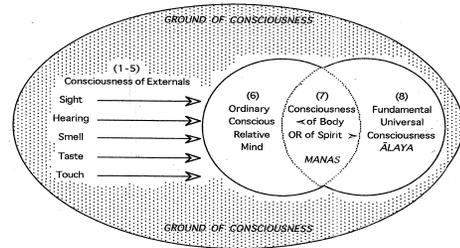
‘For mind is like a mirror, it gathers dust while it reflects’. It needs the gentle breeze of soul-wisdom to brush away the dust of our illusions. ‘Seek O Beginner, to blend thy Mind and Soul’. For such

## The Voice of the Silence

blending of mind with the soul, the mind should be free from cultured things to receive spiritual insights. HPB makes it clear that the dust on the mirror of mind involves prejudices, illusions, and fancies. Gentle breeze of soul wisdom in one sense is to intellectualize and realize the fact that in the welfare of all, one's own welfare is also involved because there is no separate welfare as such. Krishnaji once said there is no personal Will — there is only Divine Will. The personal Will implies a strong drive for fame, name, money, power etc. which needs to be brushed away by the gentle breeze of soul wisdom for transcending the kāma manas i.e. mind must become free from domination of desire and dust of illusions. This is to surrender personal will to the divine Will through the power of creativeness within. HPB writes in *Isis Unveiled: The great Universal Idea willed and the cosmos sprang into existence.*

Unless there is emptiness Silence of in the mind, the creative energy of Love may not emanate from the Being within. Emptiness involves not only turning the mind away from the social, the economical, the political, the science and technology but also to turn away from the thought structure, from the philosophy, the scriptures, and from all that one knows and also from wanting to know, the inquiry world around oneself. Little drops of water make a mighty ocean. So little acts of compassion through transcended new mind make the world happy and peaceful as every one of us is part of that one energy field of

Universal Consciousness and Alaya. The eight cognitions and five Wisdoms of the yoga chara school, may help us to understand *The Voice of the Silence*. The views of the mind and consciousness are



still held by all Buddhist Schools.

To transcend the mind or to slay the slayer right efforts are necessary to brush aside all the useless things in one's mind. One way of cleaning up our mind is to fill the mind with sublime ideas and holy thoughts. If one develops this habit then unconscious mind becomes a golden mine instead of rubbish heap. Thus wise and strong one is able to gain mastery over the conscious and unconscious mind and rise to the super conscious state, the purest state of mind and thus be able to slay the slayer in true sense. *The Voice of the Silence* also says 'Slay the Lunar form at Will'. At Will means individually each must investigate deeply the hidden laws of nature and arrange one's daily life according to those natural laws using one's faculty of reasoning and common sense. *It is the duty of every man who is capable of an unselfish impulse, to do something, however little for its (humanity's) welfare (ML.32).*

# Finding Wisdom in Contemporary Physics

ULRICH MOHRHOFF

I shall begin with a problem that Scholastic philosophers have discussed for centuries. Imagine there are two exactly similar objects. They are completely identical, all their properties are the same, except that they are in different places. Because they are in different places, they are different objects. The problem is this: Is the fact that they are in different places the *sole* reason why they are different objects? Or is there another reason?

If one believes that there is another reason, will look for it in vain, for if two objects are different, it is their properties that are different, and right now we are assuming that the two objects have exactly the same properties, except that they are in different places.

On the other hand, if one believes that the two objects in front of him are different objects for the *sole* reason that they are in different places, then what one really believe is that the two objects in front are the *same* object in two different places, which seems preposterous.

The resolution of this dilemma had to wait for the advent of quantum mechanics.

Quantum mechanics has been called ‘a wolf in sheep’s clothing’. While its stunningly elegant mathematical formalism can be written down on a napkin, attempts to make sense of it fill entire libraries. Not once has a reliable experiment or observation been at odds with what it predicts. Its ever-growing range of technological applications border on magic, yet no one seems to know how the magic works.

One reason why quantum theory has such mindboggling implications is that it has not one but two general rules for calculating probabilities. Imagine two elementary particles that are heading towards each other. One is moving northward, the other is moving southward. We want to calculate the probability with which the two particles scatter each other at right angles, so that one ends up moving eastward and the other ends up moving westward.

One may wonder how it can be otherwise. Is there any other way for a northbound and a southbound particle to turn into an eastbound and a westbound

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Mr Ulrich Mohrhoff Professor of Physics, Pondicherry. Theosophy-Science lecture at the International Convention, Adyar, in December 2013.

## Finding Wisdom in Contemporary Physics

particle? Apparently there is, for if it is impossible to know in which of the two ways the scattering takes place, we must use the second rule.

Now it could be that even if we cannot *know* which way the scattering takes place, it may still be that it takes place in one or the other of these two ways. But no! If one or the other takes place, we must use the first rule, and if we cannot know which of the two takes place, we must use the second rule.

But are there situations in which it is impossible to know this? Such a situation occurs if the incoming and outgoing particles are of the same type, say: two electrons in, two electrons out. In this case there is no answer to the question ‘Which incoming particle is identical with which outgoing particle?’

Quantum mechanics thus tells us in no uncertain terms that some very sensible questions about what happens in the world *cannot* be answered. And since questions that cannot be answered usually arise from false assumptions, it tells us that something we take for granted is actually false. So what do we take for granted when we ask ‘Which incoming particle is identical with which outgoing particle?’

It is this: we assume that initially there are *two* things, one moving southward and another moving northward, and that in the end there are again *two* things, one moving eastward and another moving westward. To avoid asking the unanswerable question, we ought not to assume that we are dealing with two things. Instead we should assume that initially there is but

*one* thing that moves *both* northward and southward, and that in the end there is the same *one* thing that moves *both* eastward and westward. If there is but one thing, the question ‘Which is which?’ obviously cannot be asked.

This is how quantum mechanics resolves the dilemma of the Scholastic philosophers. The two objects they contemplated *are* the same objects in two different places. Reality *is* preposterous.

The conclusion that the two particles are one and the same thing in different places, or one and the same thing moving in different directions, also holds if the two particles are not of the same type. What can simultaneously have different positions, or move in different directions, can also simultaneously possess different properties other than position or direction of motion. To my mind, this is the most significant conclusion that can be drawn from the general theoretical framework of contemporary physics: ultimately there is but one thing, and this one thing is everything. To be precise: it is every one of the elementary particles of which matter is said to be composed, without ceasing to be one and the same thing.

But let me be frank: while this conclusion can be drawn — and I want you to know that it can be drawn — it is not a conclusion that a significant number of physicists would endorse. I am sure you can see why. Here is how the philosopher of science Dennis Dieks describes the situation:

Most physicists have no clear conception

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of the interpretation of their most basic theory, quantum mechanics. They are largely unaware of the exact nature of the problems in giving a detailed and consistent account of the physical meaning of the theory; and if they are aware, they often don't care very much. Only very small numbers of researchers have given serious thought to the interpretational problems of quantum mechanics, and have expressed more or less detailed points of view. As can perhaps be expected from the statistics of small numbers, the diversity of opinion is large. Very different ideas have been put forward, none of them supported by great numbers of physicists.

This situation is exacerbated by the fact that instead of addressing genuine philosophical issues, much effort is directed at solving spurious problems. The following are two of the genuine problems:

1. Why is the general theoretical framework of contemporary physics a tool for assigning probabilities to the possible outcomes of measurements?

2. Why does the concept of 'measurement' play an essential role in the formulation of a fundamental physical theory?

We can answer these questions by asking how it is that 'ordinary' objects exist. An 'ordinary' object occupies a finite volume of space. It is (or appears to be) 'made of' a large number of particles, none of which occupies any space. And it is reasonably stable. The crucial insight, which led to the discovery of quantum mechanics, was that an ordinary object cannot be stable unless the positions of its constituent parts are fuzzy.

The fuzziness of the positions of particles and of other physical quantities is the reason why the general theoretical framework of contemporary physics is a calculus of probabilities, and why the concept of 'measurement' plays an essential role in the formulation of the theory.

The following, by contrast, is a spurious problem: How is it that measurements have outcomes?

Isn't this an odd question to worry about? Everyone knows that measurements have outcomes. Even funding agencies and science advisors to governments are convinced, otherwise they would not have sanctioned the 10 billion Dollars it cost to build the machine that discovered the Higgs boson. How is it that so much effort has been and still is being spent on explaining how measurements come to have outcomes?

Theoretical physicists like to think of the formalism of a physical theory as if it were a mathematical description of a part or an aspect of the world. Quantum mechanics, however, only provides us with tools for calculating the probabilities of measurement outcomes. It is not a mathematical description of any part or aspect of the world. That spurious problem arises because a tool for calculating the probabilities of measurement outcomes is being treated as if it were the mathematical description of an actual part or aspect of the world. If this happens, one ends up treating *every possible* outcome as if it were an *actual* outcome. And if one does that, one has to explain how is it that whenever we make a measurement, we obtain a

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single outcome instead of every possible outcome. The mathematician John von Neumann, who was the first to formulate this spurious problem, concluded that this single outcome exists only in the mind of an observer.

Some of you would have read, and may even have come to believe, that quantum physics requires the existence of observers. If Von Neumann was the first to jump to this erroneous conclusion, Fritjof Capra was the first to popularize it in his best-seller *The Tao of Physics*. Capra supports this conclusion by confounding two issues. One issue concerns the *mind*-independent existence of the world, the other concerns its *measurement*-independent existence. I am happy to say that quantum mechanics allows you to think that the Moon is there even if nobody looks at it. What calls for explanation is not why the properties of an atom cannot be defined without reference to conscious observers — they can — but why they cannot be defined without reference to *experiments*.

So why is it not possible to define the properties of an atom independently of measurements? The following setup can help to explain this. There is a plate containing two slits, a source of electrons in front of the plate, and an array of detectors behind the plate. If we want to calculate the probability with which an electron will be detected by a particular detector, we are again confronted with the curious fact that quantum mechanics has two general rules for calculating probabilities. Here we must use the first rule if the electron goes through either the left slit or the right slit.

Again you may wonder how it can be otherwise. Is there a third way for an electron to pass the slit plate? Apparently there is, for if it is impossible to know through which slit the electron goes, we must use the second rule. In this case the electron goes through both slits without going through a particular slit and without being divided into parts that go through different slits. How can that be?

Once again quantum mechanics tells us that a distinction *we* make is a distinction that Nature does not make. We speak of ‘regions of space’ as if space itself had parts that are distinct from each other. We tend to think that the two slits are objectively distinct regions of space, and that therefore nothing can pass the slit plate without going through a particular slit *and* without being divided into parts that go through different slits. Hence our consternation at being told by Nature, through quantum mechanics, that this is precisely what subatomic particles, atoms, and even molecules can do. What Nature is thereby trying to tell us is that space is not something that has parts. Just as quantum mechanics tries to make us understand that ultimately there is but one thing, and that this one thing is everything, so it is trying to make us understand that ultimately there is only one place, and that this one place is everywhere.

What furnishes space with its so-called parts is its material content. What makes it possible to attribute to a particle or an atom the property of being in a particular ‘region of space’ is a detector. By being a property of a macroscopic detector,

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the region monitored by the detector becomes a property that can be attributed to a microscopic object. The property of being inside this region becomes a property of a particle if the detector ‘clicks,’ that is, if it indicates the particle’s presence in its sensitive region. If a region is not monitored by a detector, the property of being inside that region cannot become the property of a particle. This illustrates why the properties of a particle or an atom cannot be defined without reference to experimental arrangements, such as an array of detectors.

Just now I made the distinction between macroscopic objects and microscopic ones. What exactly sets macroscopic objects apart? As you will remember, one reason why ‘ordinary’ objects can exist is that the positions of their constituent particles are fuzzy. What distinguishes macroscopic objects from microscopic ones is that the fuzziness of *their* positions is not an objective feature of the physical world. This is why the positions of macroscopic objects are the exception that proves the following rule: *the properties of physical objects exist only if and only when they are measured.*

But now we seem to be confronted with a vicious logical circle. On one hand, macroscopic objects are made of atoms, which are made of subatomic particles. On the other hand, the properties of atoms and subatomic particles exist only if and only when their existence is indicated by macroscopic objects. How can macroscopic objects be made of objects whose properties only exist when they

are indicated by macroscopic objects?

The following example may help to explain this. Each of the clouds represents the fuzzy position of the electron relative to the proton in a particular state of a hydrogen atom. Each state is determined *by* measurement outcomes, and in turn it determines the probabilities *of* measurement outcomes. Each cloud is determined by the outcomes of three measurements: a measurement of the atom’s energy, a measurement of its total angular momentum, and a measurement of the vertical component of its angular momentum. And each cloud determines the probabilities of the possible outcomes of a position measurement: where the density of a cloud is greater, the probability of finding the electron is higher. In short, the description of an atomic system is a description in terms of *correlations between measurement outcomes.*

The reason why no logical circle occurs is that we can understand atomic systems in terms of correlations between the outcomes of measurements *that are not actually made.* Such a description does not involve properties that are possessed by atomic systems. We can understand the role that a microscopic object plays in the manifestation of a macroscopic object without attributing to its properties that only exist when they are measured by macroscopic objects.

If you are flummoxed by all this, join the club. Microscopic objects are *bound* to behave in unfamiliar ways, for if they are to explain the properties and the behaviour of macroscopic objects, they *cannot*

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have the same properties or behave in the same way as macroscopic objects. If they did, nothing would have been explained.

The quantum-mechanical correlations between measurement outcomes are a major offence to common sense. For an example, imagine a diatomic molecule that dissociates into its constituent atoms, which fly off in opposite directions. The atoms have a property called spin. This can be measured with respect to any axis, which is determined by the orientation of the measurement apparatus. Whenever the spins of the two atoms are measured with respect to the same axis, we find that they point in opposite directions. How can we understand these correlations?

Understanding correlations is a tricky business, as the following scenario will illustrate. A large ice cream company in the USA had recorded its sales over a period of several years. When this record was compared with a record of drowning incidents during the same period, it was found that whenever the ice cream sales were higher, more people drowned. There are three ways to understand this correlation. Either more people drowned because more ice cream was consumed, or more ice cream was consumed because more people drowned, or there was something else that caused the correlation between the consumption of ice cream and the number of drowning incidents. In this example the correct answer is obvious. There was something else that caused the correlation, namely the weather. On warmer days more ice cream was consumed, more people went swimming,

and therefore more people drowned.

Suppose now that the spins of the two atoms have been measured with respect to the same axis, and that the outcomes are *up* for the first spin and *down* for the second. We again have three possible explanations. (1) The first outcome is *up* because the second outcome is *down*. (2) The second outcome is *down* because the first outcome is *up*. (3) Something else causes the two outcomes to point in opposite directions. The trouble is that none of the three explanations work. Beginning with the celebrated proof by John Bell in 1964, an ever-growing number of theorems show that these correlations do not admit of explanations in terms of cause and effect.

For most physicists the ultimate goal of physics is to discover the ultimate building blocks of the universe and the forces by which they affect each other. What has actually been discovered, however, is that the search for building blocks was misconceived. Quantum mechanics does not permit us to model reality ‘from the bottom up’ — either out of a multitude of building blocks or by assigning properties to the points of space. Every one of the particles of which matter is said to be made, turns out to be one and the same thing, and just as there are no ‘parts of space,’ so there are no ‘points of space.’

Quantum mechanics does not explain how the world is put together. What it is trying to make us understand is how the world is *manifested* — how a single nameless Reality becomes many without ceasing to be ‘One without a second,’ *ekamevādvitīyam*.

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We can see this more clearly if instead of asking what *things* are made of, we ask what *forms* are made of. Elementary particles like electrons are formless. While physicists often speak of them as pointlike, this only means that they lack internal structure. The shapes of things are made of the spatial relations — the relative positions — between formless particles. Because each particle is the ‘One without a second,’ these relations are reflexive. The shapes of things are made of self-relations — relations between the One and Itself.

Quantum-mechanically conceived, the form of a material object is a probability distribution over a multidimensional probability space. This is a highly abstract concept, which cannot be visualized. Forms that can be visualized — concrete shapes in three-dimensional space — only emerge at the molecular level of complexity, as atomic configurations of larger molecules.

Atoms and subatomic particles, therefore, should not be thought of as constituent parts in the sense of being distinct objects with separate and independently existing properties, acting on each other according to laws of cause and effect. They are tools by which the ‘One without a second’ manifests a multitude of macroscopic objects. They are instrumental in the process of manifestation. Only macroscopic objects can be treated as distinct objects with separate and independently existing properties, which act on each other according to laws of cause and effect. The categories of substance and causality, therefore, which allow us to break down things into

interacting bundles of properties, are useful only within the manifested world. When we try to apply these categories to the process of manifestation rather than to its result, they lead us astray. They belong to the rules of this *Leela* but have no part in setting the stage for it.

So what is this *Leela* about, and what else does it take to set the stage for it? According to the original Vedanta of the Upanishads, the world is a manifestation of some Ultimate Reality. As *Sat* or substance it constitutes the world, as *Chit* or consciousness it contains the world, and as *Ānanda* or delight of existence it expresses and experiences itself in the world. According to Sri Aurobindo, the process of manifestation involves four additional principles: Supermind, Mind, Life, and Matter. While Supermind encompasses the entire process, its creations are primarily qualitative and infinite. Mind is the agent of Supermind’s secondary action, an action that is quantitative and finite, that creates limits and divisions. Life is the force that executes what mind conceives, and Matter is the result.

To this Sri Aurobindo adds that the particular manifestation in which we participate is special in that it is evolutionary. Evolution presupposes involution — the involution of Supermind in Mind, the involution of Mind in Life, the involution of Life in Matter. A supramentally conscious being knows itself to be the ‘One without a second.’ When Supermind is involved in Mind, we have a world of conscious beings who have lost sight of their mutual identity. When Mind is

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involved in Life, the force of Life receives the ideas it serves to execute from a subliminal source. And when Life — the force that creates and sustains forms — is involved in Matter, the result is a multitude of formless entities, which are none other than the ‘elementary particles’ of particle physics.

Once we know that the purpose of this manifestation is the evolution of Life, Mind, and eventually Supermind, and also that this evolution begins with a multitude of formless particles, we are in a position to understand why the general theoretical framework of physics has to be quantum mechanics. Life and Mind cannot possibly evolve if there are no stable objects of finite size, and the existence of such objects requires the validity of quantum mechanics. If, moreover, we take into account that the evolution of Life requires habitable environments in which a sufficient variety of chemical elements is

available, we find that every one of the well-tested laws of physics is necessary for the purpose of this manifestation.

I mentioned that quantum mechanics does not admit of explanations in terms of cause and effect. There is no physical mechanism, no natural process, that could explain the quantum-mechanical correlations between measurement outcomes. This has aroused much consternation. Yet if the force at work in the world is an *infinite* force, it should be no cause for concern, for it would be self-contradictory to explain the working of an infinite force in terms of physical mechanisms or natural processes. If this force works under self-imposed constraints, what we need to know is why it does so, and why the self-imposed constraints have the form that they do. And this we now know. The laws of physics are what they are because they are needed to set the stage for this *Leela* of evolution. ✧

**No one can any longer doubt that the Universe, conceived in experimental or phenomenal terms, is a vast tempero-spatial system, corpuscular in nature, from which we cannot sensorially escape (even in thought) in any direction. Viewed in this light everything in the world appears and exists as function of the whole. This is the broadest, deepest and most unassailable meaning of the idea of evolution.**

P. Teilhard de Chardin

# Presidential Election

CHITTARANJAN SATAPATHY

THE office of the President of The Theosophical Society is required to be filled up by election. The Rules and Regulations of the Society provide for the procedure for election. The purpose of this article is to apprise the readers about the election procedure and the ongoing Presidential election to ensure full participation of the eligible members in the election process. However, it seems appropriate to pause and reflect on what Bro. N. Sri Ram, former President of the Society had once said about elections in the Society, although he had said the following in the context of Lodges:

Another point which I should like to make, although this may seem too ideal, too difficult for many people, is that there should be no electioneering, no campaigning among the members, when the time comes for the annual meeting. No Theosophist worth the name should attempt to push himself into a position of importance. The practice of electioneering, of doing propaganda for this, that or the other person, which is so prevalent everywhere in the world, should never obtain within the precincts of the Theosophical Society. A member should merely hold himself at the disposal of his fellows for any service that he can render. Unless such a disinterested spirit, of

merely being willing to serve, prevails, so that there is no idea of wanting to become president or secretary, of getting the keys of the Lodge into one's hands — unless such ideas are completely given up, the Lodge itself can never be vital, whatever may be discussed.

This spirit of thrusting oneself, getting control of the organization and making use of it for one's own purposes, convenience or glorification will prevent the Lodge from being a spiritual unit. Anyone who wants a position for himself in the Society should understand that he lacks one essential qualification, whatever else he may have, that his thoughts are not free from the craving for self-advancement and self-importance. I am making these remarks for everybody, myself included, and not with respect to anybody in my mind. I feel that we should be willing in our Lodges to perform whatever service is needed, in any capacity. We must not think: 'This is not important enough for me, who am so very highly endowed.'

(*On the Watch-Tower*, by N. Sri Ram, TPH Adyar, 1966, pp. 465-66)

The present vacancy in the office of the President arose with Radhaji passing on to peace on 31 October 2013. Rule 10 of the Society's Rules and Regulations

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provides for the Executive Committee to appoint an Election Committee within 3 days of the office of the President becoming vacant. This was done on 2 November 2013 and the same day nominations were called for from the General Council members. The Rule provides time of 10 weeks for the nominations which expired on 10 January 2014.

On 11 January 2014, the Election Committee placed before the Executive Committee all the nominations received from members of the General Council. The Executive Committee examined the valid nominations and found Mr C. V. K. Maithreya and Mr Tim Boyd have qualified to be on the voting list, having received

14 and 15 nominations respectively as against the requirement of minimum 12 nominations. In accordance with the revised Rules, the names of the candidates, their biographical data and also the names of their respective nominators are required to be circulated to all voters. This has been done by sending the same to the General Secretaries of all Sections, Organizing/Regional Secretaries of all Regional Associations, all Presidential Representatives, Presidents of all Lodges directly attached to Adyar and all Fellows at Large directly attached to Adyar. 15 weeks are allowed for voting, the last date this time is 26 April 2014. A replica of the voting slip which has been sent out is reproduced below:

### ELECTION OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY, 2014 VOTING SLIP

#### Instructions

Please read carefully

(a) **Mark an 'X' in the box after the name of the candidate of your choice.**

(b) Tear along the dotted line below, enclose this Voting Slip in the small envelope attached herewith, and seal the envelope.

(c) Sign the letter printed below, detach it from the Voting Slip and put it, together with the small sealed envelope containing your vote, in a larger envelope addressed to your General Secretary, Organizing/Regional Secretary, Presidential Representative or Lodge President, to reach him or her by . . . . . (date given by General Secretary etc.)

Names of Candidates and their nominators	Vote
<b>Mr C. V. K. Maithreya</b> , nominated by Bhupendra Vora, Keshwar Dastur and the General Secretaries of the Theosophical Society in <u>East and Central Africa</u> , <input type="checkbox"/> South Africa, West Africa, Argentina, <u>Cuba</u> , <u>England</u> , <u>Finland</u> , Germany, the Netherlands, <u>New Zealand</u> , Spain, and Sweden.	
<b>Mr Tim Boyd</b> , nominated by Joy Mills, Keith Fisher and the General Secretaries of the Theosophical Society in <u>East and Central Africa</u> , <input type="checkbox"/> Australia, Brazil, <u>Cuba</u> , <u>England</u> , <u>Finland</u> , France, India, Italy, Mexico, <u>New Zealand</u> , the Philippines, and the United States of America.	

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The biographical information of the two Presidential Candidates sent along with the voting slips is also reproduced below:

### **Mr C. V. K. Maithreya**

He is a fifth-generation member of The Theosophical Society and is 55 years old. He joined The Theosophical Society in 1968, 45 years ago. He is a graduate in English Language and Literature and has a Post-graduation with Honours in Personnel Management, Organisation Development, Labour Relations, Welfare and Law. He has further qualified in Training and Development. He has worked in industry and has been the owner of a Human Resource Management consulting company with international clients.

At different times, he has been the President of the Vasanta Youth Lodge, Adyar Lodge, Madras Theosophical Federation and Theosophical Order of Service, Chennai Region. He was a member of the Indian Section Council and he is on the National Board of the TOS, India. He has been involved with Co-Freemasonry and was the Chief Knight of the Round Table, India and Knight Counsellor on its International Senior Council.

He has been a writer of articles and a speaker on Theosophy who has toured India, the USA, East & Central Africa, Europe, Israel, Singapore, New Zealand and Australia. He has authored the books *Theosophy*, *The Theosophical Society and The Founders* and *The Vision of Sanjaya* (an esoteric interpretation of the Mahabharata).

### **Mr Tim Boyd**

Born: October 22, 1953 in New York City, USA.

Education: Brown University, Providence, Rhode Island; University of Chicago BA. Partner in Royal Associates (Real Estate Development).

Joined TS in 1974.

Currently serves as President of the Theosophical Society in America and Editor in Chief for Quest magazine TSA. He has served as President and on the board of directors for the Theosophical Order of Service; Theosophical Book Gift Institute; Theosophical Society in America; has lectured and conducted workshops in the US, Central and South America, Europe, Asia, and New Zealand; his articles have been published in theosophical journals around the world.

He is a founding member of a spiritual community which was active in Chicago for more than 25 years. The group worked with troubled youth, taught meditation and healing methods, and established organic food gardens on vacant lots. His involvement with the TOS and the Chushul orphanage in Tibet led to an audience with the Dalai Lama which resulted in the TSA sponsoring his visit to Chicago in July of 2011 for a two day event attended by ten-thousand people. The event raised more than \$400,000, all of which was donated to educational projects aiding Tibetan communities worldwide.

All members who have reached 18 years of age and are in good standing for 24 consecutive months as on 1 November

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2013 are eligible to vote. An eligible voter should get in touch with the General/Regional/Organizing Secretary or Presidential Agent of his/ her area if he/she does not get the voting slip in good time. Members and Lodges in Ukraine earlier attached to Adyar will now receive voting slips from the Regional Secretary Mrs Svitlana Gavrylenko. Members and Lodges in Malaysia, Japan, Myanmar, Thailand and Singapore earlier attached to Adyar will now receive voting slips from the Presidential Representative for Asia,

East and Southeast Mr Chong Sanne. Members and Lodges in Bangladesh earlier attached to Adyar will now receive voting slips from the Presidential Representative for Bangladesh Mr B. L. Bhattacharyya. Members and Lodges in Russia earlier attached to Adyar will now receive voting slips from the Presidential Representative for Russia Mr Pavel Malakov. Other members and Lodges who are directly attached to Adyar may get in touch with the International Secretary by e-mail in the event of not receiving voting slips soon.

## Revival of TS in Myanmar

Olcott Lodge in Myanmar was established by Colonel H. S. Olcott himself in 1885 which became a vibrant centre of the Theosophical Society for many many decades. However, it limped through the Dark Age of Myanmar and in 2010, it nearly collapsed.

It is good to hear that our brothers and sisters, who are eager to make Theosophy a living force, have since revived the TS in Myanmar. There are now 31 active members and there is a strong Executive Committee which meets on the second Sunday of every month. Most of the members gather together at every weekend, enjoy group study and meditation. The President of the TS in Myanmar, Sister Daw Pyi Thane reports — 'We are igniting the Theosophy Light in the darkness of religious extremism in Myanmar. We believe firmly that the Light, the Love and the Way are common to our souls and all the souls of Myanmar so that we can extend Theosophy Light by enforcing our soul Light.'

She further reports — 'We hold our meditation session and group study every weekend, invite interested persons. If a person shows his / her interest continuously, we welcome him / her to be a member. For the time being, we have no facility to open a formal course in Theosophy and Meditation.'

The financial situation of the TS in Myanmar is not very sound but as in the past, some members continue to subsidize the operating expenses of the Society and most of the activities are run by donation from the members.

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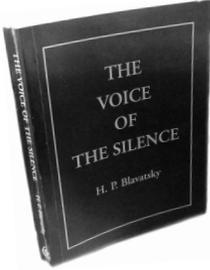
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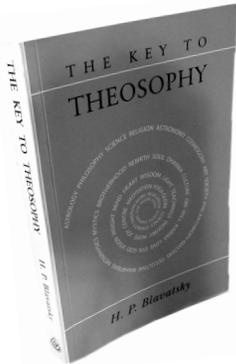
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