



THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

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

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

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

On the Watch-Tower

TIM BOYD

SOME of the greatest sages who have lived took special care to emphasize one particular point. Although the point has been expressed in numerous ways, the essential idea is that change is constant and unavoidable. Everything in this world changes. One would think that this point is so obvious that it need not be expressed so frequently and in so many different ways. However, it seems that for people who are wise there is a reason for this repetition. Those of us who with the years have watched our hair grow grey and our bodies change do not need to be convinced. The young among us witness the same process as their voices deepen, technologies change, and new levels of responsibility open up to them.

So, why such emphasis on the obvious? It seems that for us, even though we 'know' that change is inevitable, we have not learned to embrace it. The normal response is to resist and ignore. Whole industries have grown up around this mass desire to halt, or at the minimum slow down the onrushing tide of change. In the West, one of the fastest growing specialities in medicine is men's cosmetic surgery — a nip here, a tuck there, and a person's face can give the appearance of some surgeon's approximation of youth, but these people

do not live any longer, or achieve higher levels of happiness during their span of years. In fact these sorts of procedures probably have little to do with how others see us, but are driven by how we want to see ourselves. This is merely one glaring example of our need to create at least an illusion of constancy and control in this fluctuating world. Countless other examples can be seen with just a little thought — everything from a fixation with earning more and more money, the need for titles and recognitions, the desire for our hair to be darker, or lighter, the desire to be liked, to be highly thought of, to be pretty, to be smart. All of these reflect our need to connect to something greater than the limits of what we see.

Such behaviour is easy to criticize, or caricature. However, the Hermetic axiom stating that 'As it is above, so it is below' gives us some indication of a deeper meaning. A contemporary American writer, Jack Kerouac, made the point quite simply. He wrote, 'Nobody believes that there is nothing to believe in.' Deep within all of us there is a certainty of something that is changeless. Everyone feels this. The fact that its presence is hidden from us in the ordinary world causes us to act strangely. Not finding what we all dimly know is real,

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we project it on to the world in these various funny ways. Strange as it may seem, our confused grasping at eternal youth, endless abundance, perfect health, knowledge, and power can be seen as a proof of their reality. What we Theosophists call Truth, is eternal, without limitation, perfect, everywhere present, and attainable by each of us. The drawback for us as human beings is our tendency to try to force the world to reward us with some-thing it cannot give. The real need that lies beneath our striving is for peace, for wisdom, for a security that has its roots in the eternal.

Recently within the Theosophical Society the immediacy of change has forced itself upon us. With our international president's passing, thirty-three years of leadership suddenly shifted. Following our extended election period we are now faced with adjusting to a new president. As with all such changes in the past, the TS will adjust and move forward. The work of the TS has not changed since its founding. HPB's comments on the Future of the Theosophical Society in *The*

Key to Theosophy are worth considering

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders. . . . the great need which our successors in the guidance of the Society will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. . . . if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years — tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!

Clearly, we have much to do. ✧

As individuals we need not be concerned that we are unable to change the world; but only that we take the threads of the ugly world pattern as it is spun about us in enmity, in unkindliness and resentment, and re-weave them into a pattern of beauty, kindness, friendliness, peacefulness, courtesy and brotherhood. It is where the spirit of brotherhood has failed that the world has failed, but Theosophists each individually have their world to change and cannot wait for others to be first in friendliness and brotherhood. Each has his own part of the pattern to re-weave; not another's part, and out of his own heart that re-weaving must be done.

Sidney A. Cook

Self-Realization and Meaningful Life

M. P. SINGHAL

Radha Burnier said 'Living meaningfully in the light of oneness and sacredness of life in all its aspects and at all its levels. Therefore, it is not compatible with prejudices, likes and dislikes, measuring and judging by an artificial set of scale. Universal Brotherhood the first object of the Theosophical Society, implies casting out of the mind all traces of selfishness, barriers, ambitions and so forth and keeping it open and free to commune it at a deep level with all of life. Imperfect as most people are, such a state of unconditioned innocence within is hard to come by. . . '

Living with integrity of thought, speech and deeds gives fulfilment in life. Self-awareness as a constant mindfulness comes automatically to such people. As an example three sculptors were working with stones. A passer-by asked one of them as to what he was doing? He tersely, replied, 'don't you see, I am breaking stones' The second sculptor answered to the same question with a characteristic coolness, 'My friend I am working here to earn my living'. The third sculptor was enjoying his work and said, 'I am building a Taj Mahal, the most beautiful memorial on earth'. In fact any work that we enjoy

doing fulfils our life in a meaningful way. Such people live an authentic life and are always contented. They try to do their best and with great joy.

A Meaningful Life In Action: It could also be defined as a life that fulfils it's purpose and thereby becomes meaningful. But this rarely happens. A royal courtier of Persia described human destiny thus: 'Human being is born, he suffers, feels miserable and he dies'. This is true with a very few exceptions: Mahatma Gandhi, Martin Luther King Nelson Mandela (Jr), Mother Teresa, Abraham Lincoln, Buddha, Christ, Mohammed, Guru Govind Singh Sri Krishna, Einstein and Shakespeare are some examples. There may be few more in the list but the main point is that they all strived and worked selflessly to benefit mankind and the world in general.

Those who are fulfilled never ask for anything because they are desireless and wise, they give without reserve to others and always relate themselves with others. They possess a sensitive spirit. Even in dreams, they would walk with faith, feel free and fearless. They are always enveloped in silence, peace, harmony, love and compassion, truth and wisdom. Above

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all they are humble. In our era, the road to success necessitates the path through the world of action requiring patience, tolerance and acceptance of what is, joyfully. An unfulfilled person, seeks the favourable opinion of others, and is jealous of the possibility that his colleagues may become more famous. So they keep the good idea to themselves. A fulfilled person, understands through stillness, acts out of stillness and conquers in stillness. For him, everything he does or can do has a meaning, not a price. He is a lens merely in the beam. He receives, gives and passes the light as a lens does.

They have faith, feel free, practise integrity. They are self-disciplined and self-motivated and understand that all life is one and divine. They respect equality and work with equanimity and have the deepest mental poise in all circumstances. They have no craving for life, no desire, no anger, no greed, and no ego. They are the emblem of truth, beauty and goodness.

Need To Break Away Free: Without freedom there is no meaningful life. The nature of human bondage is such that a person in bondage is unaware of it. He is oblivious of how and when he got into it. He is afraid to discuss it for the fear of losing his own identity. He is unable to let it go. Bondage happens when we identify ourself with the body-mind complex and its attributes. Our mind is an instrument of experiencing the world, but that perception is partial because the colours and sounds it reflects are based on past experiences. The external reality comprises numerous mental constructs and we identify with

them experiencing pleasure and pain, burdened with the baggage throughout our lives. In seeking fulfilment we are trying to realize our freedom. The shift from bondage to freedom is possible with the right knowledge of bondage, to know light, one must know darkness. One who undertakes to live meaningfully understands the utility of light and liberty. Perception is an instantaneous experience of wholeness. Freedom, fearlessness, freshness and friendship and courage are signs of meaningful life. Such a life is eternally connected to the source of one's being. When we do something perfectly, with a definiteness of purpose and deliberateness of action that is a meaningful living.

Self-Realization and Fulfilment: We may ask perhaps in desperation. . . 'Is there a place where peace can be found?' There is. But it is not in any geographical location. We must search for it in the dimensions of our inner space. Just as the ocean has its quiet in its depth, untroubled by its turbulence at the surface, so has every human in their depths the true centre and source of all that we are. There we abide in stillness, peace and harmony. A fulfilled life is in arriving at a peaceful state, a state of silence with a possibility of listening to the voice of silence. A few are willing to help.

At the Feet of the Master, has a Sanskrit verse: *Asatoma Sadgamaya* from mortality to immortality. There is a useful teaching hidden in it. We are trying continuously to fill ourselves with reality, light and eternal existence. The more we are alive to them the more fulfilment we will experience. Such a man is humanized

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and there is perfect psychic and spiritual blending of human nature. The bucket of life fills up drop by drop and we have to prevent every leakage. Every negative trait of character is a hole in that bucket of life. It tries to drain it of its vitality. So filling with good traits is important as well as preventing leakage from it.

Seeking The Inner Voice: Every moment of our lives, we face the challenge to reject what is wrong and do what is right. And what is wrong and what is right, only *the Inner Voice* can tell us. To listen to it we need to be absolutely silent and alert so that our inclination does not get in the way. If the thought we receive is in keeping with absolute honesty, purity and unselfishness, it is the right thought, we can be sure.

When we bow to those who are nobler, higher and wiser, we rise higher. This fulfils our lives too. Every universal teaching well lived helps fulfilment. Lao-tse laid down the one law of Peace. He said, 'The untruthful I will meet with truth as I meet the truthful also. I will meet the liberal with liberality, as I meet the illiberal with liberality also. The faithful I will meet with faith, the unfaithful, I meet with faith also. I will cure the miser by generosity. I will cure the liar by truth.' A kind, gentle and genuine act overwhelms us. We are told to study and to reflect. To realize it in life we need to practise repeatedly till it becomes a part of our being. 'Life itself is the deepest longing of the self. When we live the life in its fullness we fulfil that deepest longing of the self'. Only those who live a fulfilled lives can return good for evil.

The Law of love For Eternal Peace:

For living a meaningful life, we need to undergo transformation, a fundamental change within, that loves all, hates none and forgives the wrong doer. There is transformation in the psyche. It then becomes the source of other changes, in the outer world.

A positive change in the outlook of life makes for far richer life, with the possibility of discovering its very unity. Man is responsible for inner bondage and its realization is the beginning of the transformation for which inner preparation is essential. Besides an eager intellect we need a reflecting mind, one that enquires. A mind that is willing to explore and learn. The space within is created by the absence of prejudice and conditioning. Archimedes, discovered the law of loss in weight of a body equal to the weight of the fluid displaced while bathing in a tub and by pondering over a question, constantly. Study and meditation help in understanding our thoughts and feelings which by the process of refinement shape our ways of thinking. Mahatma Gandhi was influenced by John Ruskin's book '*Unto This Last*'. Russian revolution was triggered by Karl Marx. Martin Luther King Jr was inspired by Mahatma Gandhi. It was their ideas, not their presence that inspired them by their power of thought and vision.

Care of Body, Control of Mind and Control of Action: Aspirants of Self-Realization are likely to forget to take care of the physical body which is the foundation of all other higher bodies. Therefore it is the duty incumbent on all of us that the laws of health become the part of the divine law and should not be

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carelessly ignored. A person who is ailing cannot attend properly the family and social duties and that adds to the burden of life instead of lightening it. We also know that a sound mind lives in the sound body. *At the Feet of the Master* says thus about the physical body: 'This you must not overwork it; you must feed it properly on pure food and drink and keep it strictly clean always, even from the minutest spec of dirt. For without a perfectly clean and healthy body you cannot bear the ceaseless strain. But it must always be you who control that body not it that controls you'. Similarly we need to purify and sensitize and strengthen our mind and other vehicles so that they are gradually brought under control by the mind which is the Raja of the senses. By doing so we avoid the rocking of the chariot of life, that may injure others and ourselves.

Human Service for Salvation: The simplest action to fulfil our lives meaningfully is to forget oneself and help others mindfully and joyfully. 'That life can only be nobly inspired and rightly lived if we take it bravely and gallantly as a splendid adventure in which we are setting out into an unknown territory, to meet many a joy, to find many a comrade, to win and lose many a battle' said Annie Besant. Again she said in the Parliament of world Religions in 1893, 'For only by service of man the fullness of life is made possible,

to the service of man the whole of the universe today is yoked and I shall try to put for you tonight in few words something of the elements of this service, something of its meaning in daily life, as well as something of the heights where to the daily practice may at length conduct the human soul; for poor indeed is that religion which cannot teach the men and women of the world the duty of daily life and yield to them inspiration which shall aid them in their upward climbing to the light.'

This inspiration can come if we realize that the life is a continuous flow and not restricted to one life of the present. The conception that the present life is the only life, is a narrow conception of human life. We need to believe that man is an immortal being and his physical life is only one chapter in his long journey on the superphysical planes. Dr I. K. Taimni says in *Self-Culture*, 'An inner unfoldment is possible because the Adepts of occultism possess not only a comprehensive knowledge of all the secrets of Nature, but also of the practical science of self-culture. . . ' He goes on to say. 'The elements of this Science of Self-culture have been made known to the world at large in order to give every body a chance to tread the path to Self-Realization'. Thus the way to Self-Realization is available to those of the resolute Will, who are willing to discover and tread the path so that their life becomes meaningful. ✧

Theo. — No Theosophist should place his personal vanity, or feelings, above those of his Society as a body. He who sacrifices the latter, or other people's reputations on the altar of his personal vanity, worldly benefit, or pride, ought not to be allowed to remain a member. One cancerous limb diseases the whole body.

The Key to Theosophy, H. P. Blavatsky

The Voice of the Silence — III

The Two Paths

CLARA CODD

THIS is a very interesting part of *The Voice of the Silence* because it indicates something of very deep occult importance. It is called *The Two Paths*, and says: 'Quoth the Teacher: the Paths are two; the great Perfections three; Six are the Virtues (these are the *paramitas*) that transform the body into the Tree of Knowledge'. And then it says: 'Alas, alas, that all men should possess *Ālaya*, be one with the great Soul, and that possessing it, *Ālaya*, be one with the great Soul, and that possessing it, *Ālaya* should so little avail them!' Says the Pupil: 'O Teacher, what shall I do to reach to Wisdom? O Wise one, what, to gain perfection?' And the Teacher says: 'Search for the Paths.' P.W. Martin, in that wonderful book *Experiment in Depth*, advises everybody to search the Scriptures because the Scriptures were all written by men who knew what they were talking about.

'But, O Lanoo, be of clean heart before thou startest on thy journey. Learn above all to separate Head-learning from Soul-Wisdom.' That is not too difficult to see. Head learning is just intellectual appreciation; Soul-Wisdom is really knowing in your Soul. And then a simile is used.

'Ignorance is like unto a closed and airless vessel; the soul is a bird shut up within.' The real divinity in us, of course, is not born yet, it is shut in very, very firmly in the illusions and ignorance of life — The Hall of Ignorance. 'It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies,' unless you feed it, unless you give it daily food, thought and aspiration. That is what the soul is like because it is held a prisoner. In the first part of the book, it spoke about setting the bird free, and breaking the bars of the cage one by one, and teaching him to fly. He has two wings to fly with — thought and feeling. Krishnamurti calls it thought-feeling, all in one, because those are inseparable. They are the human powers from which you finally evolve the divine powers. HPB says that we cannot reach divinity without the development and purification of these human powers. Our controlled or clear thought and our pure selfless emotion — these are the two wings with which we fly. Many people think we can fly with only the mind. But the faculty of the mind is merely the form builder; the emotions are the life giver. Or, to use another simile, the mind builds the

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engine of achievement, but the steam which makes it go are the emotions. Some people can build a very good engine, but it doesn't go because there is not enough steam. And other people have too much steam jetting out all around them with a very defective engine. If you have both fully developed, fully controlled, you can rise to enormous heights. I am still keeping the simile of the soul being like a bird when it is set free. This is my favorite simile — like a lark. Have you ever watched a lark? It flies higher than any other bird, and it goes up by degrees, higher and higher. At last it gets so high you cannot see it, but very often you can hear it. Now I've been told, but I do not know whether it is true, that when a lark is very high, he rests on the air on his two wings. I think that is a very good simile for the first of the mystic states — what the Christian Church calls the Prayer of Quiet, when the mind is absolutely steady and the emotions all quiet.

The Voice of the Silence goes on to say: 'But even ignorance is better than Head-learning with no Soul-Wisdom to illuminate and guide it.' HPB says that the real devil in man is the unilluminated mind. And the Master says in One of His letters that most of the evil in this world, at least nine-tenths of it, is man-created, not God-created: natural evils, like an earthquake.

The book further says: 'For mind is like a mirror; it gathers dust while it reflects.' 'Seek, O Beginner, to bend thy Mind and Soul.' That really means to build the *Antahkarana*, the aspiring mind. This is how HPB describes the *Antahkarana* —

'It is Manas purified of egotism' — pure, selfless, aspiring thought. She says it builds a bridge to bring down the Buddhi. When the Buddhi and the Manas are one, we have passed over the bridge.

Then it says: 'Within thy body — the shrine of thy sensations — seek in the impersonal for the Eternal Man.' The Eternal Man is our divinity. Let us stop for a moment of thought on the words 'the impersonal' because it sounds such a cold word; but I came across a saying of the Master D. K., 'The real impersonality is perfect love.' Think that out. There is so much in that. The real impersonal man is not sitting up there disregarding people. It is perfect love. 'And having sought Him out, inward; Thou art Buddha'.

'Shun praise, O Devotee. Praise leads to self-delusion.' Most people love praise. I like it myself — but it is really delusion, and is not a good thing for us, because it leads to self-delusion. It causes us to get a greater idea of our own importance than is really true. Of course, the other thing is true — somebody is always blaming us and pointing out our faults. We then go to the other extreme — an inferiority complex. Neither of them is real. Why do people praise us? It is their own reaction. We have done something that pleases them, therefore they praise us. Somebody blames us. We have done something they do not like, so they quite unjustly blame us. Both are absolutely unreal. It says a little further on — 'Thy body is not thy SELF. Thy Self is in itself without a body, and neither praise nor blame affect it.' There is a lovely saying in one of the

Upanishads that the Self is not affected by anything that affects the body or the personality. Praise or blame does not mean anything to the real man. Now supposing we have been praised and we feel pleased and congratulate our-selves. *The Voice of the Silence* says that self-gratulation is 'like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.' That is quite amusing, the way *The Voice of the Silence* puts it. The people who have only Head-learning say: 'Behold I know.' Many people are like that, they always know, nobody else knows, they do not listen to anyone else. The other ones that have heart-learning, they say in humbleness: 'Thus have I heard'.

To return to the Two Paths: 'The PATH is one, Disciple, yet in the end, twofold. At one end, bliss deferred. . . . The first one leadeth to the goal (that is, liberation), the second to Self-Immolation.' But then it says a little further on that these Paths are called the Open and the Secret Paths. The first Path leads to Nirvana, the glorious state of absoluteness, the bliss past human thought. Thus the First is liberation, the Second Path is renunciation, and is called the Path of Woe. These Two Paths are described by Mrs. Besant in *In the Outer Court*. She says one goes round and round and the other one goes straight up the mountain side. These two paths are also very clearly described by Subba Rao in his *Esoteric Writings*. Let us talk about them because these two paths are very important. They also make us understand

the function of World-Teachers when they come. This is what Subba Rao says: 'This philosophy (that of the Southern Indian School) recognizes the existence of two paths, 'the Open and the Secret.' He says that the Open way is the one trodden by the vast majority of mankind, and it is also the one recommended by Sankaracharya to his followers. The vast mass of mankind goes slowly round the mountain. That Path is the gradual, safe, natural, slow development of the spirit by successive lives of virtue.

The other road, says Subba Rao, is the precipitous path of occultism, through a series of initiations. Initiations mean a new life, a new beginning. Another way in which we can understand the word is — forcible openings of the consciousness, not natural ones. It is the short and quick path, artificially helped from outside. Can you see the dangers and the risks on that? 'From this', says Subba Rao, 'it must not be concluded that Adeptship and initiation are a mistake. . . . The Adept Hierarchy is as strictly a product of Nature as a tree is. It has a definite and indispensable purpose and function in the development of the human race. This function is to keep open the upward Path, through which descends the light and the leading without which the way for the race would be much longer.' It is a way of developing certain souls who can come back and help the whole of mankind by making it shorter and more understandable to them. That is why it is called the Path of the Buddhas of Compassion.

The end of these paths is the same,

absorption into the Eternal Life. But if we go the long way, when we are caught up into *Paranirvanic* bliss it will mean oblivion of the world of men. We shall go on to a new development, tremendous and wonderful, in which we shall no longer remember being down here.

If you go the short path and belong to the Buddhas of Compassion as they are called, when you reach Paranirvanic bliss you refuse to go on, and this is a subject I want to talk about. This is the Path of Initiation which you hear about in the Theosophical Society. We used to think that every one goes by that path but they do not. Subba Rao said that this Path is only suitable to certain natures. Do we belong to it? I think a large number of Theosophists do, and that is why they are in the Theosophical Society. Probably it was chosen by our own egos at the beginning of evolution. If you belong to this Path, says Subba Rao, you need not seek it because it is always seeking you. We are all in the Theosophical Society, that is the first step. I will not say that every Theosophist belongs to this Path but I think a large number do. Now what is that Path? It is a sort of intensive development, to produce very quickly guides and leaders for the vast majority of men. It is on that Path that we must have the watchful care of a guru because it is an eminently dangerous path. All shortened processes of progress are dangerous. The Master says that in a letter. He says that they never force the pace, either with the individual or with the race, because to force the pace is to create monsters. It is dangerous to

force the pace. That is why we have to have the care of a guru on this path. We pass through a series of initiations which take place on successive planes of nature.

The first initiation takes place on the Astral Plane and then we are put in touch with our Monad, our divinity, by a very wonderful ceremony. It is just possible that anybody who passed through that would remember something because we can remember from the Astral Plane. The second initiation takes place on the mental plane. I do not think many people would remember that, not in their physical brain consciousness. The third takes place on the higher mental plane and the fourth on the Buddhic plane. The first two are given by one of the Adepts deputed by the Great King of the World. But the third and the fourth are given at Shambala by the King Himself. The last, which makes a man a full Adept, the Aseka, no one gives it to Him, He takes it Himself. Now this is the part I want to come to. This is what Subba Rao says: 'This Path is eminently dangerous to those who do not hold the talisman which ensures safety. This talisman is a perfectly unselfish, self-forgetting, self-annihilating devotion to the spiritual good of mankind, a self-abnegation which is not temporal, but must have no end for ever.' Some long time ago Mrs Besant told us that because of the needs of the world, the Master would bring some of us back to immediate incarnation who were not yet initiates on the Path. Then we would have to renounce our Devachan, go without it, which a number of people would not

really be able to do. The Society has fashions and I remember everybody going about saying that they were coming back to immediate incarnation. Dr Besant heard them and she said: 'Oh, oh, my dears, you cannot decide that yourselves. The force which leads you into Devachan is so tremendous that it takes the power of an Adept to short-circuit it and bring you back, and He will not do that unless it is worth His while.' So it is the Master's business whether any one of us comes back to immediate incarnation or not. But this is the point I want to make — if the power that would lead us into Devachan is so tremendous, so that no one can go against it, how a million times greater must be the power that is drawing the Aseka Adept into Paranirvana? Where does He get the power to be able to renounce it again and again, many, many times, and still remain here? I can see where He gets it. We enter the Path through the gateway of the first initiation. C. W. Leadbeater tells us seven lives lie between the first initiation and the Arhat. We need not take that quite too literally, because HPB says that seven years is said to be the time of probation, but it might be seven lives or seven minutes, according to the person. Just roughly speaking, seven lives. Seven more lives between the Arhat and the Aseka Adept; fourteen lives in all, and during all those fourteen lives. He has practised that self annihilation, self-abnegation which has no end forever, and so built it into Himself, that He again and again renounces Nirvana. And why does He renounce it? In order to come back

and help us, and everyone else in this world. So that is why they are called the Buddhas of Compassion. The Two Paths are what the *Voice of the Silence* talks about in this middle portion, and it clearly is written for those who follow the Second Path. Quite a number of yogis reach the open path, but they never come back. The Secret Way leads also to Paranirvanic bliss — but at the close of Kalpas with out number; (Kalpas mean tremendous ages) Nirvanas are gained and lost from boundless pity and compassion for the world of deluded mortals. But it is said, 'The last shall be the greatest.' Samyak Sambuddha, the Teacher of Perfection gave up his Self for the salvation of the World, by stopping at the threshold of Nirvana — the pure state. I think that is our way, too.

'Thou hast the knowledge now concerning the two Ways,' says *The Voice of the Silence*. 'Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals.' 'The Bodhisattva who has won the battle, yet says in His Divine Compassion: 'for others' sake this great reward I yield.' A Saviour of the World is He.'

'Behold! The goal of bliss and the long Path of woe. . . . Thou canst choose either, O aspirant, to Sorrow throughout the coming cycles!' What must we do?

The person who really treads the Path is the immortal self within but we have to find the beginning of that Path in a physical incarnation; we cannot find it after death. We have to begin at the lowest

point. The ego might feel that he has come to a point where he could begin the Path, and in order to begin it he has to gain the cooperation of his brain mind. The Pali Scripture says one of the ways of finding the Path is hearing or reading about it. Of course, another way that is very rare is to be born into the company of wise yogis who are already on the Path. But the most normal way for you or me is reading or hearing about it. That is the point you and I have reached, we hear and we read about it. I wonder if we realize what extraordinary good karma that is. Supposing we had never heard or never read, we might drift for several lives. In fact that was what the Lord Buddha was a little afraid of, so He told His monks when he sent them out, 'There are hundreds of young men in the world, O Bikkus, whose minds are only lightly covered with the dust of worldliness. If only somebody would tell them, and if only someone would help them to see, they would gladly seek the Path.' HPB said the same thing. She said there were large numbers of people who were very near the spiritual consciousness, but they do not know it, and because they do not know it they make no effort in this life to reach it and so life drifts by. So the point we have reached — we have heard and we have read and so we can cooperate with our egos. How does the ego reach us? Perhaps it brought us into the Society; or to a meeting, in order that we might understand and cooperate with him. There are twos sorts of

people. There are some people who come to a theosophical meeting and hear the speaker talking about the Path and poetically and intellectually get very fired and think 'It's wonderful' and because their ego is not taking part, they simply forget about it. On the other hand, if the real self wants us to start on the Path he won't let us forget, he will keep on at us, so to say. But then we might refuse to listen to him, or might be stupid to listen to him. That is exactly what Mr Sinnett did — if I might quote him as an example. I do not feel it is quite fair to him, but The Master said in a letter 'that to which the inner self has longed to blind himself, the outer self, the man of flesh has not ratified. The chains of life are still as strong as steel'. But the Master could not do it for him. He could only give him big hints, and in *The Mahatma Letters* we will see that Mr Sinnett again and again just blindly goes past the hint that the Master gave him. In a way it is quite sad. Still he will have a chance in another life because the Master says in one letter 'Your personality is yours, but your essence is ours.' In another life his ego back to that part of *The Voice of the Silence* where it tells us 'to live to benefit mankind is the first step.' HPB once said that once a man is an accepted pupil, his personality has to disappear forever. He has to become a more beneficent force in Nature. So the Voice that can be heard in the Masters' world is a genuine desire to live to benefit mankind. It really includes all others. ✧

Inaction based on selfish fear can bear but evil fruit.

— *The Voice of the Silence* — The Two Paths

I am the Path, the Truth, and the Life

TRAN-THI-KIM-DIEU

Identity of human perfection with divinity

Examining the history of humanity, one can say that it is equated with political conquests and wars. But seeing it this way indicates that the eye is seeing only on a superficial level. Another way of looking at the same history may suggest that humanity resembles a huge phenomenon in which this collection of beings called ‘humans’ evolves, collectively, towards perfection. Since perfection is a characteristic of the Divine, one can assume that humanity is evolving *as a whole* towards the Divine.

Moreover, this potentiality — which is perfectibility — comes from the Divine. It is because the Divine manifests Itself in the world that we are possessed with *in-built* perfectibility. The Divine makes the world evolve, the world meaning manifestation of the Divine. This way of seeing points to the fact that the whole world or manifestation is just a Divine appearance — or *maya*. Then *maya* can no longer be defined simplistically as ‘illusion’. It can be considered just as the Divine appearance

that depends completely on the Divine Itself. Indeed *maya* is the last illusion to be transcended.

The whole history of humanity — seen from the inner side and through its process — can be consequently equated with spiritual enquiring and with endeavouring towards spiritual progress in order to reach that level of reality where the last illusion must be conquered. The whole process requires a ‘constant eye towards human perfection’, whilst the final identity of human perfection with Divinity forms its apex. The whole process sets itself as consciousness searching for a better way to express itself by moulding the forms, refining sensitivity, and strengthening awareness, so that the ‘last step’ may be realized.

Humanity in this sense ceases to be just either a phenomenon or a collective entity, but rather represents a fundamental step of evolution. *As such*, it acts as the essential link between the Divine and the world, between Spirit and matter. This enables Spirit to manifest itself fully within matter while perfecting it by endowing it with

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the shining quality of spiritual light. This linking action is achieved by individual action, but it has collective results. The collective evolution of the human consciousness is due to each individual's endeavour to walk out of the 'terrestrial mire' by tracing a path of one's own towards Truth — the ultimate state of What Is, and towards Life — the Life eternal that makes all things alive, the Life hidden, but vibrant in every atom.

Life eternal vibrant in every atom

Each of us has to live one's life on earth. Each life, inter-woven with various events seems different from each other. Yet, fundamentally all lives are similar in their process. When the human soul has not yet attained sufficient maturity, it lives as if in an 'escape' mode, running away from the seeing of each state of consciousness, inventing, imagining things with more or less fantasy. This process is due to the two main powers of the mind: the projection of illusions and the obscuration of facts. These two powers are the cause for unreal perceptions to take place within the mind itself. They are responsible for our mistaking a rope for a snake at the physical level, as well as misunderstanding of concepts at subtler levels. Consequently, they lead to superstition.

But when the soul has matured sufficiently, life becomes quite a different matter. Everyday events lose their importance, often exaggerated by undue emotions and the two powers of the mind just mentioned. A mature soul faces all events with their factual value, role, and

consequences, with the required attention, but not more than necessary. Then, energy, which is an inner phenomenon, can be reserved and used for more essential tasks. Amongst these, and perhaps the most essential one, can be identified as the task of observing life in its whole process. Sri Ram describes this clearly:

The process of life, which is an expanding and inexorable process, will allow no one to isolate himself from its current. No one can escape from his own inward process, which is part of the totality of life or evolution.

Life, at its deeper levels, enables the observation and appreciation of the most subtle things. It also reveals their secrets; not only can one see splendid things, but also their 'soul' — that is 'the splendour of the splendid'. The law of similitude indicates that beauty echoes beauty; therefore, the splendour of the splendid can only be 'experienced' by the splendour of the human soul. Life is then a continuous revelation in its 'expanding and inexorable' process. In one word, it is evolution itself. It is also consciousness in the widest sense of the term.

Indeed, life and consciousness seem to be ever bound: they are two different functions of one whole. To use the words of Pierre Teilhard de Chardin, the well-known Jesuit philosopher, 'Consciousness is the substance and heart of life in the process of evolution'. His view here is similar to the ancient Hindu doctrine of *sakti*. This doctrine proclaims the Manifested to be the cosmic theatre of evolution, and evolution

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is just the ascent towards the highest Being and Consciousness, the Divine.

At a more profound and hidden level, life (or consciousness) may be no different from the universal, all-pervading energy that makes all things alive, from the atoms to the stars, from rocks and worms to humans and angels. All kingdoms benefit from this energy to grow and evolve. *Shiva-sakti* — the Divine power of creation — enables all things to exist, to live, and to evolve within the matrix — the one-fabric of the Universe. It is the ‘The hidden life vibrant in every atom’ in our universal invocation.

Yet life can be more. . .

When *Light on the Path* exhorts: ‘Live neither in the present nor the future, but in the eternal’, life stands for the consciousness of what is time-less. There cannot be a ‘second’ being aware of the eternal. Life is the One-Life, also called Unity, or the Divine *behind* or rather *pervading from within* the manifested.

Life is then *consciousness* as substance, *evolution* as process, *energy* in-built within the process for its own purpose, and the *eternal time-less*.

The state of the whole as consciousness, evolution, energy, and the time-less can be equated with Truth or **What Is**.

Truth — What Is — is a ‘path-less land’

As with many concepts, ‘truth’ is defined differently at various levels. On several other occasions, we have examined two kinds of truth: relative truth (*samvritisatya*) and absolute truth (*paramārthasatya*).

Relative truth is mixed with false conceptions, and absolute truth is self-consciousness in reality. (TG)

Each of us has realized truth to some extent, and therefore our truths are all relative, meaning that we are still living in illusion. The greatest illusion is that of separateness (*sakkaya-ditthi*). In fact, the difference in evolution lies in the realisation of truth; and spiritual merit varies according to our endeavouring towards this realisation. In its state of evolution today, humanity has not yet realised the absolute truth. It cannot as yet see the state of ‘What Is’ as the whole dynamic process of evolution, in-built the in-built energy, and as the time-less. However, one of the characteristics of the spiritual soul is the urge to seek, to enquire, to push ever further the limits of mysteries. If it takes ‘more than one year to make the yak’s tail grow’, it will take more than decades, or even centuries or millennia, for the human soul to realize its own divinity.

In order to realize divinity in its own nature, humanity has to realize the truth which the Upanishads call ‘the truth of truths’ — that is, brotherhood. The same has been qualified as ‘no idle phrase’ by the Mahatmas. The realisation is to be done by individuals, as said earlier, but the results of individual actions benefit the whole human race. This is also what Sri Ram pointed out:

Our dharma is to express the Truth, which is fundamentally the truth of the Unity, in such ways as we can and as will help those with whom our lot is cast, to see a little

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more clearly into the true significance of things. This depends on life, on its purity and its flow, rather than on any self-centred attempt to advance and achieve something for oneself.

So, the search for truth is not, cannot be just a matter of personal interest, although this interest may cover the highest doctrine on earth. Our search, at this stage of evolution, ought to include a real concern for humanity — not a philosophical concern, not a scientific curiosity, not as a political or social issue — but a real concern in the sense of a real feeling for our brothers. This concern — if true — does not remain just as a theoretical knowledge of the doctrine, or as a superficial occasional action in favour of a particular solidarity.

Jiddu Krishnamurti, while dissolving the Order of the Star of the East — the organisation set up as a vessel of action for the World Teacher — pronounced the well-known sentence, ‘Truth is a path-less Land’, and pronouncing it, he provoked a reaction in many enquirers. Some of them left the Theosophical Society in order to follow Krishnamurti. However, one perception appeared to be missing: the meaning of the term ‘path-less’. Does it mean ‘there is no path’? Yes, it means there is no ready-made path. But does it mean that one should not walk a path out for oneself? So, the only path must be a path of one’s own.

A path of one’s own

Each one has to walk on his own path.

No one can follow the path of another. Because of our uniqueness, the path of another will not do. However, despite the differences, all paths anchor their foundations in universal principles and requirements. Differences lie in the level of earnestness while walking on the path. When passion for all humanity pervades all actions and becomes his main motive, the inquirer is on his way to being a *bodhisattva* — the one who lives and acts out of compassion, the one who is endowed with the *buddhi* principle, elsewhere called the *Christ*.

All paths begin with ethical foundations. Every great religious teaching includes abstention from evil and the determined willingness to fulfil good deeds. Thus, *Raja Yoga* of Hinduism begins with *Yama* and *Niyama* before going further into *asanas*, *pranayama*, and *pratyahara*; *samyama* crowns the whole practice with *dharana*, *dhyana*, and *samadhi*. Buddhism proclaims *pancha-sila* (the five precepts) together with the *paramitas*. To live in an ethical way is the only way to regenerate the human mind and to preserve it from the trend of declining moral values.

Walking our own path and learning discrimination helps us from repeating similar mistakes. Abstaining from self-identification is equivalent to non-attachment — the safest way to move towards freedom. Earnestness is required for steadiness in development. Indeed, non-commitment casualty is a great fetter on the spiritual path. It makes humans superficial, direction-less, easily driven and mentally abused. Constancy and

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genuine faith are two ramparts on the spiritual journey.

Non-attachment is a delicate point. A wealthy man asked Jesus how to follow him, and Jesus — then endowed with the fully realized *buddhi* principle, or Christ — answered: ‘Leave your possessions and follow me.’ The rich man preferred his possessions. On how many occasions does each one of us prefer the non-essential to the essential; and we have to start again to learn the same lesson? . . .

Constancy in earnestness and endeavour is necessary for all enterprises, and walking the path is a serious enterprise. In *At the Feet of the Master*, constancy is referred to as *one-pointed-ness*. If a traveller wants to reach a place, he must put his energy into this enterprise, keeping it in mind on his way, not stopping at any crossroads or diverting his route to some more entertaining destination. However, earnestness does not imply lack of humour; and endeavour does not imply ambition. This is because on the path, joyousness is a helpful companion, particularly when one ‘works as those who are ambitious’ while one must ‘kill out ambition’. Effort is ever valued, as chanted in the Yajur Veda:

‘Blessed be effort, blessed strenuous effort;
Blessed be collective endeavour,
blessed individual endeavour, blessed be enterprise.’

Yet, right effort is effort-less, that is, endeavouring without ego-boosting. The effort must be maintained with lightness and freedom, as Sri Ram remarked:

To be obsessed with one’s soul, as some religious people are, is the very negation of that freedom which is essential for well-being and happiness. Anything that possesses or obsesses you cannot be the Truth that will give you freedom, peace and happiness.

What makes a human learn this ‘effortless effort’; what motivates a human to move towards the ending of the ego?

Faith (*shradda*) and love.

Having faith does not mean taking every word for granted. Faith deprived of reason leads to superstition and fanaticism. Faith is belief based on reasoning and deduction. When reasoning has reached its final step, when all arguments and justifications end, faith stands there as the alternative to nihilism. It is the true foundation of religiosity. It gives confidence in Life, allied to sympathy for all that exists as living and sentient beings (empathy-compassion). It sounds obvious that faith and love are intimately linked: Blind faith cannot induce true love.

Faith at a certain advanced level becomes the power of self-surrender towards the Divine (*Ishvarapranidhana*). In its active aspect, it is the power of redemption, through Love-compassion (*Karuna*) — that corresponds to the deepest level of universal consciousness, the essence of which is goodness. That essence will remain *manvantara* after *manvantara* as the germ of the future.

Each individual who discovers and realizes, on the path he himself has walked, the truth that he himself is the path

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and that he himself is the object of his search, encounters a greater truth: he as ego is dissolved. There is now identification of the enquirer with the universal consciousness, with life eternal. At that moment — as Jesus identified with the Christ principle — he can say: *'I am the way and the truth and the life'*. The way is the path, individually traced by each. It becomes universal when the truth is realized. The truth of What Is is that all is one-consciousness within the process of evolution, within the Eternal, in order to realize the time-less.

Such an individual, on his way to limit-

less growth, carries humanity collectively in the ascent to the Divine. He can then say as Jesus-Christ: *None can go to the Father but through me*. This individual can be you or I, because each one who is aware that everywhere, inside and outside, there is only consciousness evolving towards the highest Being, may receive the exhortation:

'You are the salt of the earth. But if the salt loses its salt, how can it be made salty again?

You are the light of the world,
. . . Let your light shine before men'.
(Matthew 5, the Beatitudes - 5:22)

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Until you can see yourself clearly and constantly for what you are really like, you have to rely upon the assessment of a teacher.

Idries Shah

White Lotus Day — Tribute to Madame Blavatsky

BHUPENDRA R. VORA

IN *The Secret Doctrine* Madame Blavatsky states that the Lotus or Padma as it is called in Sanskrit is a very ancient and favourite simile for the kosmos itself and also for man. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being. The lotus signifies the emanation of the objective from the subjective divine; ideation passing from the abstract into the concrete or visible form. The symbolism of the Lotus conveys several other levels of meaning.

How significant therefore that Col. Olcott resolved to name the day of the anniversary of HPB's passing to the higher light as White Lotus Day. The mystery that is the life of Madame Blavatsky is in a sense like that of the Lotus. It has many different dimensions and is subject to varying interpretations. Such is the overpowering and complex personality of HPB as it stands out in the events and works of her life that a question has

invariably been asked by many of the deep students of Theosophy during the years since her passing to the higher light. What was her real identity? Many theories have been put forward about this but the truth may never be known. In a letter to Col. Olcott the Mahatma KH states:-

But we employ agents — the best available. Of these for the past thirty years the chief has been the personality known as HPB to the world (but otherwise to us).

It is difficult to give a comprehensive picture of the personality of this great Yogini — for she was more than an occultist, more than a world traveller, more than a brilliant conversationalist and writer versed in the traditions and philosophies of the world. When we look back into her life, it becomes evident that the preparations for her occult work had begun in her childhood. As a child she was gifted with psychic powers that developed more fully under training in later life. She was also able to transcend the barrier of time and see the past, present and the future of manifested forms of life around her.

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For her, all nature seemed animated with a mysterious life of its own. She heard the voice of every object and form, whether organic or inorganic; and claimed consciousness and being, not only for some mysterious powers visible and audible for herself alone in what was to everyone else empty space, but even for visible but inanimate things, such as pebbles, mounds and pieces of decaying phosphorent timber. Her vision encompassed a much larger field of existence covering the subtler dimensions as well.

Her travels around the world are most remarkable especially because it was not considered safe for a young lady to travel alone. She left Russia whilst still very young and for ten long years travelled in strange and out of way places in Central Asia, India, South America, Africa and Eastern Europe. Although superficially looking at her travels one may consider these as the aimless travelling of a restless person hunting for adventures, it would seem on deeper thinking as a definite striving towards a definite aim.

During these travels she acquired teachings of the various countries and civilizations she passed through. She collected knowledge of the traditions of ancient peoples and their descendents who still dwell in continents that were at one time part of the 'Lost Atlantis'. In this respect Madame Blavatsky says: 'The ruins which cover both Americas and are found on many West Indian Islands, are all attributed to the submerged Atlantians.'

That she had a purpose in her American travels, there can be no doubt. She went

to Mexico in 1851 when she was just 20 years of age; she visited Peru twice, and speaks of having 'business relations' with 'an old native priest of Peru' and of 'travelling together in the interior of his country' with a mysterious Peruvian.' In all her vast amount of writings one can see the mark of personal knowledge and experience of far-off places, peoples and their civilizations.

HPB had been under the protection of her Master since childhood. As a clairvoyant child she saw the tall and majestic figure of a Hindu in a white turban, always one and the same. It was in London in 1851 that the famous encounter took place with her Master, who she immediately recognized as her guardian angel and under whose care and guidance she had been all her life. At her meeting with Him at Hyde Park in London, her Master outlined the work she was to do. That she was constantly under the protection of this mighty personage is shown during her American travels. When she was in the West Indies, he warned her in a vision of the risk she was running with voodoo and she promptly moved on from there.

It was during her Mexican wanderings that she resolved to go to India and cross the Northern frontiers of that country to enter into Tibet so that she could make acquaintance of those great teachers of the highest mystic science with whom the guardian of her vision was associated in her mind. Her first two attempts at entry into that mysterious land failed and it was on her third trial that she succeeded. Was this because the time was not opportune

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for her to begin her occult training or a test of her tenacity?

During her travels in India HPB was exposed to the ancient traditions and civilization of this land. She met many ascetics possessed of occult powers. She has given an account of her experiences in her book *From the Caves and Jungles of Hindostan*. This exposure to occult sciences and ancient philosophies of India, and those of other lands enabled her in her vast esoteric writings.

During her stay in Tibet at the Ashram of her Master HPB learnt the occult sciences of thought transference, precipitation etc. which were meant for her future work in the outer world. She also learnt an archaic form of Senzar (The ancient form of Sanskrit). Her occult training also included the preparation of her vehicles so that they may become transmitting wires for communications from the Masters.

Referring to her temperament the Mahatma KH wrote to Mr A. P. Sinnett in the following words:-

‘Now no man or woman, unless he be an initiate of the ‘fifth circle’, can leave the precincts of Bod-Lhas and return back into the world in his integral whole — if I may use the expression. One at least of his seven satellites has to remain behind for two reasons; the first to form the necessary connecting link, the wire of transmission — the second as the safest warrantor that certain things will never be divulged. She is no exception to the rule . . .’

She was working in the outer world

with one of her satellites at her Master’s Ashram in Tibet. Her devotion and loyalty to the Masters was complete, and during the difficulties she faced, she would often say that, she would rather die but have words of slander spoken against those Great Ones she revered. In the middle of 1882 she fell ill, and twice and on both occasions, was ‘patched up’ by her Master.

A most moving and powerful description of HPB’s meeting with the Masters M & KH is given by the Mahatma KH himself in the Mahatma Letters:

. . . Thus she made of M an Apollo of Belvedere the glowing description of whose physical beauty made him more than once start in anger, and break his pipe while swearing like a true Christian; and thus under her eloquent phraseology, I myself had the pleasure of hearing myself metamorphosed into an ‘angel of purity and light’— shorn of his wings. We cannot help feeling at times angry with, oftener laughing at her. Yet the feeling that dictates all this ridiculous effusion is too ardent, too sincere and true, not to be re-spected or even treated with indifference.

I do not believe I was ever so profoundly touched by anything I witnessed in all my life, as I was with the poor old creature’s ecstatic rapture, when meeting us recently both in our natural bodies, one — after three years, the other — nearly two years absence and separation in flesh. Even our phlegmatic M was thrown off his balance by such an exhibition — of which he was chief hero. He had to use his power, and plunge her into a profound sleep, otherwise

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she would have burst some blood vessel including kidneys, liver and her ‘interiors’ to use our friend Oxley’s favourite expression — in her delirious attempts to flatten her nose against his riding mantle besmeared with the Sikkim mud! We both laughed; yet could we feel otherwise but touched? Such was her intense devotion to her Master.

During a short life span of one life she gave to the world so much occult wisdom in the form of her writings, as to be unbelievable. Writing about the period of her life when she wrote *The Secret Doctrine*, Col. Olcott states — ‘To watch her at work was a rare and never to be forgotten experience. We sat at opposite sides of one big table usually, and I could see her every movement. Her pen would be flying over the page, when she would suddenly stop. Look out into space with the vacant eye of the clairvoyant seer, shorten her vision as though to look at something held invisibly in the air before her, and begin copying on her paper what she saw. The quotation finished, her eyes would resume their natural expression, and she would go on writing until again stopped by a similar interruption.’ Col. Olcott writes further that HPB would call for books from the astral plane for her writings.

It is suggested that at the time of the writing of *Isis Unveiled* and *The Secret Doctrine* various Masters of Wisdom occupied her body by the process of ‘Avesa’, did their work, and left. ‘*The Voice of the Silence*’ gives a more intimate glimpse into the real nature of HPB than any other of

her books. On the title page of ‘*The Voice of the Silence*’ she described it as ‘translated and annotated by HPB’ and in the presentation copy from herself (which is preserved at Adyar) she wrote on the fly leaf ‘HPB to H. P. Blavatsky with no kind regards.’ This seeming flippancy shows that she regarded H. P. Blavatsky merely as a designation for the outer vehicle, while HPB to her stood for the real Self, the channel of the Great White Brotherhood, to which she had dedicated her life. In the words ‘with no kind regards’ HPB expressed the eternal conflict between Spirit and Matter, a battle that has to be faced and fought by every aspirant.

The magnum opus of her writing was *The Secret Doctrine* which was published in 1888. HPB described it as a ‘Synthesis of Science, Religion and Philosophy.’ This extraordinary work has not ceased to amaze learned scholars and seekers even after a century, for the vastness of its knowledge and teachings. A corner of the veil hiding the ‘Secret Wisdom’ had been lifted with the publication of this monumental work.

The purpose of HPB’s Secret Doctrine is not only to teach a doctrine that was once secret and which she for the first time revealed, but also to lead the aspirant to discover TRUTH that is beyond all doctrines — an ultimate TRUTH that is secret only because it cannot be put into words, because it is beyond language. The Vedic method of describing the REALITY, by a process of negation — Neti, Neti, Neti — is perhaps a more appropriate way of describing this TRUTH.

White Lotus Day — Tribute to Madame Blavatsky

HPB was a light bearer for the New Age — the Aquarian Age for she created a mental revolution the full impact of which is yet to be felt. She gave a holistic view of life in which science, philosophy and religion are not separate units but part of a composite whole. She gave a breathtaking cosmic view of the evolutionary process in which universes, solar systems, stars and planets manifest and unmanifest according to Nature's laws. From a tiny infusorium to a distant star — at the macrocosmic level to the microcosmic level all life guided by the same laws of nature ever rising to higher and higher levels of expression and greater perfection

under the sway of cyclic laws. The great outbreath and the great inbreath of the ONE REALITY moving outward into boundlessness — the ONE becoming the MANY and then returning to the CENTRE — which is everywhere with its circumference no where. Such is the vastness of her teachings which takes one beyond the parametres of the mind — into a QUANTUM LEAP in the intuitive world.

We pay homage on this WHITE LOTUS DAY to this great Yogini for leading us from darkness to light. We owe her a debt of gratitude for giving us the wisdom that is THEOSOPHY— the DIVINE WISDOM. ✧

As the Lotus in its most ancient meaning symbolized birth, most fitting it is from this standpoint that the day chosen for us to celebrate the Passing (on 8 May 1891) from us of the objective form of our Founder, should have been called by Madame Blavatsky 'White Lotus Day', for she herself writes: 'whether as the Lotus or Water-lily it signifies one and the same philosophical idea; namely, the Emanation of the Objective from the Subjective, Divine Ideation, passing from the abstract into the concrete, or visible form. 'Thus she gave to those who grieved for her passing the promise of her future objective work in the world, her rebirth, in this symbol of resurrection — the white Lotus.

N. Sri Ram

Exploring ‘Self-Awareness’ with the Youth

DEVIDAS MENON

śreyaś ca preyaś ca manusyam etah
tau samparitya vivinakti dhirah
śreyo hi dhiro’bhipreyaso vrnite
preyo mando yoga-ksemād vrnite
— Kathopanisad

[Translation: Both — the truly good (śreyaḥ) and the ephemeral pleasant (preyaḥ) — present themselves to man. While the heroic wise person (dhirah) discriminates carefully between the two and chooses śreyaḥ over preyaḥ, the fool (mandah) chooses preyaḥ, desiring to acquire and preserve various sense-objects].

THIS *Upanisadic* message, supposedly conveyed by Lord Yama to the young truth-seeker, Nachiketa, according to ancient fable, points to a great truth — one that is universal and timeless, and indeed very relevant in education. Are we preparing our youth — at least, the best among them — to take to the heroic wise path of the *dhirah*, the fulfilling path of *śreyaḥ*? The evidence, unfortunately, points heavily to the contrary. The vast majority of our ‘educated’ population are clearly on the *mandah’s* path of *preyaḥ* — with a focus almost entirely on enjoying various sensual pleasures, amassing wealth and acquiring power, at any cost. Cynical as it may sound, there is some truth in Theodore Roosevelt’s famous

remark: *A man who has never gone to school may steal from a freight car; but if he has a university education, he may steal the whole railroad.*

According to ancient wisdom, the thirst (*trsnā* in Sanskrit) for happiness is a natural craving in all sentient beings, and arises from a sense of separation from our Source. It is but natural that we should seek to quench this thirst in all kinds of ways, beginning with sense-pleasures, wealth and power. The *mandah’s* way of *preyaḥ* is indeed how we all begin our lives, but in an enlightened culture, we are meant to be *aware* of and to rise above the entrapment of our lower nature. We are meant to discover and manifest in our lives our true higher nature, governed by

Mr Devdas Menon, Professor, Dept. of Civil Engineering, IIT Madras.

Exploring 'Self-Awareness' with the Youth

śreyah. Should not our education — at least in our best schools and colleges — facilitate and inspire this full flowering of human potential? At present, it would appear that this 'flowering' is limited to highly specialized and narrow domains, and even here, the powerful forces of *preyah* tend to prevail and overwhelm.

Existential Challenge for Youth in India

In my opinion, the biggest existential challenge facing India's young people today is to think for themselves about who they really are, what they are doing, and why they are doing it. In the amazing economic and technological upsurge of modern India, where there is so much promise, millions of young people all seem to be getting on the same train.

They appear to be moving in lock- step, striving to get good jobs, so that they can get married, have children, and be able to send their children to good schools, so that they can get good education, get good jobs, and get married, and have children, and so on. There's a lot of drive and ambition, but not a lot of deeper introspection or consideration of the fundamental philosophical and metaphysical questions about who we really are and why we are here.

— Andrew Cohen

There is so much pressure on our youth — from all sides: parents, society, media — to 'succeed' in the 'rat race' that they fail to look inward and discover where their true inner calling lies. Many of them are driven into aspiring to become engineers and doctors, while their aptitudes

may well lie elsewhere. Even those who discover, through their college education, that their aptitudes indeed lie in the fields of core engineering and medicine, find themselves strangely compelled to abandon their calling, falling prey to the relentless forces of *preyah* sweeping across our culture. Thus, we see some of the best IIT students, who would have made excellent engineers and researchers, ending up in finance and software, tempted by the mind-boggling salaries that they are offered. Indeed, they are persuaded to do so by their own parents, who celebrate their success at being able to earn, in a short time, wealth that they have not seen in their entire lifetime. Likewise, in the field of medicine, even the best students, who find that they have a natural calling for healing, abandon this calling to choose the most popular and lucrative options.

Hardly anyone pauses to reflect and ask: *wherefore, whither?* These basic questions often emerge at a later stage — the so-called 'mid- life crisis'. It is, of course, never too late to take to the path of the, *śreya*, but it is not easy to do so, when the brilliance of one's youthful energy has ebbed away and one finds oneself 'burnt out', fatigued and rather disillusioned with life. It takes significant courage, inspiration, discipline and aspiration to become a *dhirah*; the earlier, the better! Besides, often, we find people in their later years, looking more for solace and therapy, rather than authentic growth.

The crisis that we see witness within ourselves is reflected in the chaos that we see outside, for which we are all collectively responsible — the terrible disparity

Exploring 'Self-Awareness' with the Youth

of poverty and abundance, side-by-side, the growing pollution and irreversible damage to ecology and environment, the unbridled corruption at all levels, and the incapacity of politicians and leaders, nearly all of whom seem to be lost in the trappings of *preyah*. It is so easy to get submerged in a feeling of hopelessness, and yet nothing can be more damaging to us than to lose hope and faith, and get into victimization and the blame game. We need to do all that we can, in our respective limited spheres, to move ourselves and inspire others along the path of *śreyah*.

Exploring 'Self Awareness' with Youth

Of what avail is it if we can travel to the moon,
If we cannot cross the abyss that separates
us from ourselves?

This is the most important of all journeys,
And without it, all the rest are useless.

— Thomas Merton

At IIT Madras, we have been exploring various ways of introducing 'inner' development in education. These have been mostly 'extra-curricular' in nature, using various fora, such as *Reflections* and *Vivekananda Study Circle*, involving mostly talks and discussions, which dwell on diverse themes. We realized the need for a sustained structure to these programmes in order to serve meaningfully the objective of facilitating authentic inner transformation. Thus, we came upon the idea of developing a regular course that is part of the curriculum, and not something extra-curricular. We wanted the course to be 'exploratory' in nature, unlike the other courses in the Institute. The approach

had to be 'open', rather than prescriptive, while at the same time, aiming to be deep and transformative.

In October 2011, the Senate of IIT Madras approved a proposal for starting a 3-credit 'free elective' course on *Self-Awareness*, open to all interested students of the Institute, PhD to BTech, *to enable students to understand self-awareness based on traditional Indian wisdom and modern approaches; to learn to find inspiration, take responsibility for one's inner life; to live with integrity and contribute creatively towards the well-being of all.*

This course has been run three times since January 2012, and the response from the students who 'credited' the course and others, has been overwhelmingly positive. Based on this experience, we are now offering an advanced course in *Integral Karmayoga*, dealing with *spirituality in work*, and is based primarily on some of the universal teachings from the *Bhagavadgītā* — described in the words of Sri Aurobindo as *our chief national heritage, our hope for the future.*

'Self-Awareness' ?

Youth are, by nature, intellectually inclined; but too much thinking can be a handicap when it comes to holistic development. Our students and faculty train themselves to think a lot, because thinking indeed is a primary function in the academic world, where spoken sentences commonly begin with 'I think . . .'; it is relatively rare to hear anyone here say 'I feel . . .' While thinking indeed is a tremendous strength in academics, and in general, in reasoning and conceptual

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ideation, it needs to be supplemented by a healthy development of other human potentials, for holistic and balanced growth.

When we tend to get locked up in our heads, we lose touch with other aspects of our being. We even often forget, or rather lose awareness of the fact, that we have physical bodies that are capable of *sensing*, which is different from *thinking*. The body is an excellent sensor that can reveal truths about ourselves, which our minds tend to ignore, hide or lie about. We also have *desires* of various kinds, which are distinctly different from thoughts, and which are the driving force of *preyah*. It is very necessary to recognize their existence and to deal with them wisely. Otherwise, they tend to catch us unawares, often demanding immediate gratification, and capable of causing much anguish, anxiety and confusion. When the cravings are strong, they persuade and overwhelm our mental will into submission, and our thoughts end up serving our desires, often unconsciously, compelling us to rationalize or justify them, or else, making us feeling guilty. Desires also commonly manifest in a negative sense — when things 'go wrong' and people behave in a manner contrary to our expectations, and we lack the capability and the wisdom of *śreyah* to deal effectively with the consequent anguish, anger and confusion.

In addition to sensations and desires, there are *emotions* that speak another language — different from the language of thoughts — that we need to be aware of and to understand. They have their

own intelligence, and are especially valuable in developing our relationships with others and the environment. Love, empathy, care and compassion are imperative for our individual and collective well-being; thinking cannot develop these. Finally, there are *intuitions* of various kind that transcend the realm of thoughts, and emerge from a much wider spectrum of consciousness that is normally not accessible to most people. Such intuitions can emerge either from the spiritual depths of our hearts or from the wideness above. They are trans-rational and provide a true holistic perspective, yielding unity and synthesis, which is very different from the analytical methods of the thinking mind. When these intuitions emerge in an enduring manner from the heart, they provide for a true compass in life, clearly pointing towards one's life purpose. Thus, paradoxically, the path of *śreyah* leads us not only towards unity and universality, but also well developed individuality. The individual purpose of life must necessarily be in alignment with a universal or cosmic purpose of creation, which according to the wisdom traditions, is towards manifesting truth, beauty and goodness and the evolution of consciousness.

For healthy conscious living it is therefore necessary to (i) be fully aware of all that happens in our field of consciousness, (ii) to gain growing awareness of one's life purpose aligned in the path of *śreyah*, (iii) to be aware when we fall into dysfunction and misalignment, and (iv) to take full responsibility for our inner responses and external behaviour and thereby strive

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for correction and development of our potentials to their fullness. Self-awareness is a powerful means to facilitate such inner transformation and development.

In the 'self-awareness' course we find participants struggling initially to appreciate the manifold nature of their inner being. Compulsive thinking is second nature to them, but they realize that even their thinking skills need to improve significantly. They discover that much of the relentless mental activity is non-productive and dissipative in nature. The overworked mind tends to behave like a computer that cannot be turned off; there are too many 'programs', mostly hidden, working unnecessarily in the back-ground, dissipating a lot of energy continuously. Besides draining energy, the mental noise induces stress and fatigue, and when there is a real need to do some hard concentrated thinking, the system often 'hangs'.

This obsession with thinking is a widely prevalent disease in modern times. It is truly a disease, because it puts us *ill at ease* — something that we are sometimes dimly aware of. To be able to get free, even temporarily, from this imprisonment — being 'locked up' in our heads — can indeed feel liberating.

Freedom, Delight and Awareness

One may be surrounded by great beauty, by mountains and fields and rivers. But unless one is alive to it all, one might just as well be dead.

— Jiddu Krishnamurti

It is ironical that even while living amidst the beautiful sylvan surroundings

at IIT Madras, the vast majority of students seem to move about, completely *unaware* of the immediate *presence* of wondrous and alive Nature all around us. We remain locked up in our respective narrow mental worlds, and not necessarily engaged in solving brilliantly the many technological problems of the world! In fact, if only we were *aware*, we would quickly discover that most of our mental activity is random and unfocussed, often revolving endlessly around routine chores or petty concerns and anxieties.

Participants are pleasantly taken by surprise when we shift outdoors for some of our 'Self-Awareness' studies — under the shade of a beautiful banyan tree. They are even more surprised when we talk about the importance of *doing nothing*, of just *being*, simply *aware*, of being *centred*. All that they have to do is to pay quiet attention, and be keenly aware of all that they experience. This often turns out to be a collective transformational experience.

For example, with eyes closed, we learn together to listen to and enjoy the sounds of Nature — the rustling of leaves in the breeze, the orchestra of crickets, the full-throated song of a bird or the chirping of a squirrel, interspersed with the sounds of human activity and the buzz of vehicular movements. Every sound has its own special note, eventually receding into the background. In the absence of mental noise, all these natural occurrences sound truly wonderful. We feel an immediate sense of release from our habitual, narrow and constricted sense of awareness and self-identity 'stuck in the head' and find ourselves in a vast unbounded expanse

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of delightful awareness. In that vast field of awareness, we remain attentive and present, clearly aware — not only of various objects (such as sounds) that come and go naturally — but, more importantly, of the vast stillness and silence from which they all emerge and into which they dis-appear. Then, there is only that unbounded stillness, *pure awareness*. The worries and anxieties that plague us routinely then appear to be remote, petty and insignificant.

Participants begin to find value in such simple, yet profound, states of being. We try to expose them to various kinds of simple exercises in awareness. For example, sitting together, we sometimes try to re-awaken our own experience of the world in our infancy. Everything — from a little ant to a huge tree — appears to be so fascinating, so wondrous, so alive, so mysterious, so delightful!

It is so important — so very important — to experience this daily! The naturally beautiful and harmonious surroundings in the 640-acre forest at IIT Madras, where we live and work, offers us the perfect ambience for this. We make use of the gift of sensory perception — the very same senses that can trap us in *preyah* for something sublime, filled with authentic well-being, beauty and harmony, that constitute the very nature of *śreyah*. How wonderful it would be, if we could learn to soak ourselves in this Spirit, and remain 'centred' in such awareness most often, anywhere, even in the midst of the hustle and bustle of daily life!

Through such awareness, we discover

that we have the freedom and objectivity to look closely at any 'object' that arises in the vast field of our awareness. Not only does the magnificent forest around us, or the starry night sky with lazily floating white clouds, that suddenly come alive in our awareness, but an entire inner landscape of sensations, impulses, desires, emotions, thoughts and intuitions that also come alive in us.

Such awareness helps us to pay focused attention to the reality of the present. It helps us meet our purpose — any task that needs to be done — most effectively. It also can have a profoundly positive influence on others, as for example, when we learn to listen whole-heartedly. Indeed, without such centred awareness of the present, we tend to remain distracted, and life tends to become more hurried, stressful, and often devoid of meaning and delight.

Delight at Work

For who could live or breathe if there were not this Delight of existence as the ether in which we dwell? From Delight all these being are born, by Delight they exist and grow, to Delight they return.

— Taittiriyaopanisaḍ

Delight (*ānanda*), unfortunately, is not something we experience frequently, and the students know this only too well. It is necessary for all of us to find delight in the work that we do and in the relationships that we have.

There is an instructive story about two extreme attitudes to work that we discuss with our students on the theme of delight in work.

Exploring ‘Self-Awareness’ with the Youth

Once upon a time, during the construction of the Taj Mahal — a magnificent monument made of marble — someone, observing the labourers at work, asked one of them, ‘What are you doing?’ The labourer, who seemed to be mechanically engaged in cutting the marble stone, barely looked up, and mumbled, ‘Can’t you see? I’m cutting stone’. The visitor walked down the line of workers, and paused in front of another labourer, who seemed to be different from the others. This worker had a sparkle in his eyes. He would occasionally pause, look up, as if reflecting deeply on something, and when he put his chisel against the stone, he did so with great skill, enthusiasm and delight. When he saw the visitor pausing in front of him, he gave a gentle smile. When the visitor posed to him the same question, ‘What are you doing?’, his reply was: ‘I’m building the Taj Mahal!’

This story of the two stone-cutters is deeply meaningful and exemplifies the difference between whole-hearted and half-hearted engagement at work. The vast majority of people — nine out of every ten, according to the estimates offered by our students — seem to belong to the half-hearted category. Indeed, this is also testified by Stephen Covey in his book *The 8th Habit* based on several decades of research, conducted worldwide:

Despite all our progress and technological development, most people are not thriving in the organizations they work for. They are neither fulfilled nor excited. They are frustrated. They have no clear vision. They are bogged down and distracted. They

don’t feel they can improve much.

Surely, this is not a healthy way to live life. It shows clearly that our potentials remain tremendously unutilized, and that we live uninspired lives. Often, this happens because we are not doing the jobs we are meant to do. We are simply doing things because others said it is important to do so, or because we believe it is required for our survival. Such work is either uninteresting or involves much struggle. It is only on rare occasion that we find work that is delightful and rather effortless and perfect. In such rare moments, we feel as though we are part of a ‘flow’ and some mysterious higher force is at work through our being. How wonderful life would be if these moments enter into our lives more frequently. This requires us to identify our life purpose — the very purpose for which we have been born. Throughout the course, we encourage students to discover those activities that bring them delight and with which they resonate and from which they feel a profound sense of fulfilment — something that the usual motivations of *preyah*, such as money and fame, cannot grant.

Our course on ‘Self-Awareness’ is exploratory in nature. It has many elements, all of which are aimed at inner transformation for authentic and fulfilling living. The participants need to look experientially into their own selves, and their understanding is reflected in the many assignments that they are required to do. They are also exposed to useful breathing and meditation techniques monitoring the physiological effects of

Exploring 'Self-Awareness' with the Youth

their practice. Essentially, they have learnt the importance of disengaging and 'stepping back' into the wideness of awareness and so remaining 'centred' and inwardly calm, even under difficult situations. Many report significant improvements in their relationships and work culture. A few have also reported clarity in discovering the purpose.

A lot of work is done, as part of this exploration, on understanding conflicts in human relationships. In this connection, the Arbinger Institute has published two wonderful books called *Leadership and Self-deception* and *The Anatomy of Peace*. They use a simple term, 'in the box' to describe what happens to us when we get into conflict. Invariably we lose focus on all our noble intentions and aspirations (*śreyah*) and shift to defending our ego-selves at any cost. Our hearts are then 'at war' instead of being 'at peace' and in this process, we end up conveniently blaming others and the system for the situation we frequently find ourselves in. We tend to treat others as objects instead of humans like ourselves having similar cares and concerns, and our views get distorted in order to justify our positions.

People who came together to help an

organization succeed actually end up delighting in each others' failures and resenting each others' successes . . . We withhold in-formation and resources from one another, try to control one another, and blame one another. When I'm blaming A or B or department XYZ (and suggesting that all our problems will be solved if only they straighten up), I'm doing it because their shortcomings justify my failure to improve.

— The Arbinger Institute

Finally, as part of the exploration participants are required to do a detailed study of *Siddhartha* by Hermann Hesse — the wonderful story of a young truth-seeker who had the courage and integrity to abide in his aspiration, to explore fearlessly, to awaken and find fulfilment in life.

It is hoped that exploring self-awareness contributes in an enduring way to the awakening and flowering of the youth. Let us end with a quotation from Sri Aurobindo.

Learn to live within, to act always from within . . . instead of living in the surface, which is always at the mercy of the shocks and blows of life.

— Sri Aurobindo

Reference Books

1. The Arbinger Institute, *Leadership and Self- Deception*, Berrett- Koehler, 2010.
2. The Arbinger Institute, *The Anatomy of Peace*, Penguin Books, 2010.
3. Puran & Susanna Bair, *Energize Your Heart*, Living Heart Media, 2009.
4. James O'Dea, *Creative Stress*, Pioneer Imprints, 2010.
5. Devdas Menon, *Stop sleepwalking through life!*, Yogi Impressions, 2004.
6. Hermann Hesse, *Siddhartha* (translation by Hilda Rosner, 1954), Harper Collins, 2000.

Presidential Election

2013-14

Under the authority of the Executive Committee of the Theosophical Society, I hereby certify that, in accordance with Rule 10 of the Rules and Regulations of the said Society, the Election Committee appointed by the Executive Committee counted the results of the voting communicated to the International Secretary by the General Secretaries of National Societies and Sections, Regional and Organizing Secretaries, Presidential Representatives and the votes of Lodges and Fellows-at-Large attached to Headquarters. The Executive Committee checked them and declared the results as follows:

Mr C. V. K. Maithreya : 4242 votes
Mr Tim Boyd : 7190 votes

(sig.) Dr Chittaranjan Satapathy
International Secretary

27 April 2014

In accordance with the requirements of Rule 10 of the Rules and Regulations of the Theosophical Society and the results of the voting shown above, which have been checked by the Election Committee and the Executive Committee, Mr. Tim Boyd is hereby declared elected President of the Theosophical Society for a term of office of 7 years from the date of assuming office.

(sig.) Dr Chittaranjan Satapathy
International Secretary

27 April 2014

PRESIDENTIAL ELECTION 2013-14
LIST OF NOMINATIONS RECEIVED UP TO AND
INCLUDING 10 JANUARY 2014

| Sl. No | Names of General Council Members | Mr Tim Boyd | Mr C. V. K. Maithreya | Mr M. P. Singhal | Ms Tran-Thi-Kim-Dieu | Mr Ricardo Lindemann | Nominations with no consent |
|--------|-------------------------------------|-------------|-----------------------|------------------|----------------------|----------------------|--------------------------------------|
| 1 | Mr M. P. Singhal | | | 1 | | | |
| 2 | Dr Chittaranjan Satapathy | | | | | | |
| 3 | Mr T. S. Jambunathan | | | | | | |
| 4 | Mr Ricardo Lindemann | | | | | 1 | |
| 5 | Ms Keshwar Dastur | | 1 | | | | |
| 6 | Miss Joy Mills | 1 | | | | | |
| 7 | Mr Surendra Narayan | | | | | | |
| 8 | Mr Bhupendra R Vora | | 1 | | | | |
| 9 | Dr Dusan Zagar | | | | | 1 | |
| 10 | Mr Keith Fisher | 1 | | | | | |
| 11 | Mr Ebony Peteli, Africa E & C, | 1 | 2 | | | | |
| 12 | Mr Jack Hartmann, Africa, South | | 1 | | | | |
| 13 | Mr John Osmond Boakye, Africa, West | | 1 | | | | |
| 14 | Mr Jorge Garcia, Argentina | | 2 | 3 | | 1 | |
| 15 | Mrs Linda Oliveira, Australia | 1 | | 2 | | | |
| 16 | Mr Marcos Luis Resende, Brazil | 1 | | 2 | | 3 | |
| 17 | Ms Barbara A Farinas Pina, Cuba | 2 | 3 | | 1 | | |
| 18 | Mr Eric McGough, England | 3 | 2 | | | | Mr Vic Hao Chin (1) |
| 19 | Ms Marja Artamaa, Finland | 2 | 1 | | | | |
| 20 | Ms Tran-Thi-Kim-Dieu, France | 1 | | | 2 | | |
| 21 | Mrs Manuela Kaulich, Germany | | 1 | | 2 | | |
| 22 | Mr Theodoros Katsifis, Greece | | | | | | |
| 23 | Mr Halldor Haraldsson, Iceland | | | | 1 | | |
| 24 | Mr S. Sundaram, India | 1 | | | | | |
| 25 | Mr Herry Ispoemomo, Indonesia | | | | | | |
| 26 | Mr Antonio Girardi, Italy | 1 | | 3 | | 2 | |
| 27 | Mrs Lissette Arroyo Jimenez, Mexico | 2 | | | | 1 | |
| 28 | Ms Els Rijneker, Netherlands, The | | 2 | | 1 | | |
| 29 | Ms Sandy Ravelli, New Zealand | 3 | 1 | 2 | | | |
| 30 | Dr Rosel Doval Santos, Philippines | 1 | | 2 | | | |
| 31 | Mr Carlos Guerra, Portugal | | | | 1 | | |
| 32 | Mrs Angeles Torra Buron, Spain | | 2 | | 1 | | |
| 33 | Mr Pertti Spets, Sweden | | 2 | | | | Mr S. Ramu (1) Ms Dara Tatrav (3) |
| 34 | Mr Tim Boyd, U S A | 1 | | | | | |
| | TOTAL | 15 | 14 | 7 | 7 | 6 | |

Note: The numbers 1, 2, 3 indicate the order in which nominations have been made by GC Members. The nominations from Belgium were not taken into account in view of the decision of the General Council.

VOTING RESULTS OF PRESIDENTIAL ELECTION: 2013-14

| No | Name of Section etc. | No. of members eligible to Vote | Votes received | Votes for Mr C. V. K. Maithreya | Votes for Mr Tim Boyd | Invalid Votes |
|----|------------------------|---------------------------------|----------------|---------------------------------|-----------------------|---------------|
| 1 | Africa, E&Central | 163 | 122 | 93 | 29 | 0 |
| 2 | Africa, South | 168 | 151 | 135 | 16 | 0 |
| 3 | Africa, West | - | - | - | - | - |
| 4 | America, Central | - | - | - | - | - |
| 5 | Argentina | 297 | 174 | 58 | 110 | 6 |
| 6 | Asia, East and S. East | 337 | 272 | 191 | 77 | 4 |
| 7 | Australia | 780 | 310 | 51 | 255 | 4 |
| 8 | Austria | 42 | 21 | 12 | 9 | 0 |
| 9 | Bangladesh | 188 | 173 | 34 | 132 | 7 |
| 10 | Belgium | 53 | 39 | 14 | 23 | 2 |
| 11 | Bolivia | 95 | 79 | 20 | 55 | 4 |
| 12 | Brazil | 534 | 321 | 66 | 248 | 7 |
| 13 | Canada | 106 | 55 | 11 | 44 | 0 |
| 14 | Chile | 29 | 26 | 8 | 18 | 0 |
| 15 | Colombia | 39 | 28 | 2 | 25 | 1 |
| 16 | Costa Rica | - | - | - | - | - |
| 17 | Cuba | 322 | 169 | 39 | 128 | 2 |
| 18 | Dominican Republic | 19 | 19 | 2 | 17 | 0 |
| 19 | England | 732 | 336 | 135 | 200 | 1 |
| 20 | Finland | 350 | 219 | 113 | 106 | 0 |
| 21 | France | 202 | 110 | 44 | 64 | 2 |
| 22 | Germany | 94 | 70 | 56 | 14 | 0 |
| 23 | Greece | 126 | 77 | 54 | 23 | 0 |
| 24 | Hungary | 36 | 28 | 16 | 12 | 0 |
| 25 | Iceland | 270 | 41 | 6 | 34 | 1 |
| 26 | India | 8259 | 5972 | 2365 | 3576 | 31 |
| 27 | Indonesia | - | - | - | - | - |
| 28 | Ireland | 52 | 24 | 13 | 10 | 1 |
| 29 | Italy | 986 | 412 | 67 | 342 | 3 |
| 30 | Ivory Coast | - | - | - | - | - |
| 31 | Mexico | 124 | 115 | 7 | 108 | 0 |
| 32 | Netherlands, The | 298 | 142 | 83 | 59 | 0 |
| 33 | New Zealand | 526 | 260 | 89 | 162 | 9 |
| 34 | Norway | 14 | 12 | 5 | 7 | 0 |

Presidential Election

| No | Name of Section etc. | No. of members eligible to Vote | Votes received | Votes for Mr C. V. K. Maithreya | Votes for Mr Tim Boyd | Invalid Votes |
|----|---------------------------------|---------------------------------|----------------|---------------------------------|-----------------------|---------------|
| 35 | Pakistan | - | - | - | - | - |
| 36 | Peru | 22 | 21 | 6 | 15 | 0 |
| 37 | Philippines | 190 | 106 | 5 | 101 | 0 |
| 38 | Portugal | 112 | 51 | 29 | 20 | 2 |
| 39 | Puerto Rico | 30 | 24 | 10 | 13 | 1 |
| 40 | Russia | 58 | 30 | 23 | 7 | 0 |
| 41 | Scotland | 74 | 44 | 11 | 33 | 0 |
| 42 | Slovenia | 53 | 49 | 4 | 45 | 0 |
| 43 | Spain | 293 | 143 | 83 | 60 | 0 |
| 44 | Sri Lanka | - | - | - | - | - |
| 45 | Sweden | 98 | 52 | 20 | 31 | 1 |
| 46 | Switzerland | 33 | 24 | 5 | 18 | 1 |
| 47 | Togo | 23 | 23 | 7 | 16 | 0 |
| 48 | Ukraine | 56 | 52 | 30 | 22 | 0 |
| 49 | Uruguay | 28 | 17 | 5 | 12 | 0 |
| 50 | USA | 2244 | 1001 | 146 | 843 | 12 |
| 51 | Venezuela | - | - | - | - | - |
| 52 | Wales | 63 | 28 | 12 | 16 | 0 |
| | | | | | | |
| | Lodges Attached to Adyar | | | | | |
| 53 | Croatia (Lotus Lodge) | 16 | 16 | 14 | 2 | 0 |
| 54 | Ecuador (El Sol Lodge) | - | - | - | - | - |
| 55 | Doha (Blavatsky Lodge, Qatar) | - | - | - | - | - |
| 56 | France (Ananda Lodge) | 15 | 11 | 3 | 8 | 0 |
| 57 | France (Arc en ciel Lodge) | 15 | 12 | 3 | 9 | 0 |
| 58 | Israel (Covenant Lodge) | 66 | 38 | 28 | 10 | 0 |
| 59 | USA (Orlando Lodge) | 10 | 8 | 8 | 0 | 0 |
| | | | | | | |
| 60 | Fellows at Large | 7 | 7 | 1 | 6 | 0 |
| | | | | | | |
| | Total | 18747 | 11534 | 4242 | 7190 | 102 |

Certified correct on 27 April 2014

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