



THE THEOSOPHIST

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Cover: International Headquarters building seen through one of Adyar's trilithons – Adyar Times

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THE THEOSOPHICAL SOCIETY

Founded 17 November 1875

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

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

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

Inaugural Address

TIM BOYD

GREETINGS, everyone. It is a great honour to be here with all of you. It is a humbling experience that so many of you would take the time and have the interest in the Theosophical Society and who its President might be. I am here today because we have recently completed an election and now we are having an inauguration.

The Theosophical Society, since its founding, has been dedicated to the democratic form of choosing its leadership. A vote has taken place. Some people have voted one way, and others have voted differently. To those who saw that there was some value in the possibility that I might assume this position, I am thankful. For all those who saw another choice and another possibility, I am equally thankful, because all of us have invested ourselves not just in a person, but in an organization that has a deep history, a powerful vision, and a mission for the upliftment of humanity. So the individual who ends up standing in front of the microphone is certainly a secondary consideration.

I find myself in the position of being the eighth President of the Theosophical Society since its founding in 1875 in New York City. Many of you have known some of the people who have occupied this position, and each one of them, without

doubt, has been a great individual. None of them was perfect, but all of them were perfect in their devotion to the Theosophical Society and in their life of service to this work that they saw as so valuable. As the eighth President, I am the most recent one to bring my own particular set of imperfections to this work, but I promise that I will try. More than that, I cannot promise.

Since its inception the Theosophical Society has been engaged in a very important work around the world. Much of it we have seen, but a great deal has taken place in the most important areas that it came into being to serve, that is, the inner levels of our being. If we were to really try to put our finger on what it is that the Society has done, we could say that it has been engaged in seeding human consciousness, much like a farmer seeds the land, with seeds of great potency that it was hoped would spring to life. The particular name that was given to this work was Theosophy, the Ageless Wisdom, which speaks of the possibilities for unfoldment of capacities that each of us have, but that seem to remain hidden, latent, throughout the course of our lifetimes.

With the introduction of the Theosophical Society, much of that hidden landscape of our consciousness became vividly

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described, and an avenue for actual transformation was depicted for us all. When we look at it historically, one seed that was planted grew and arose in someone like Annie Besant. Another seed sprouted into someone by the name of J. Krishnamurti. Other seeds that were planted relate to contemporary scientists and philosophers like Rupert Sheldrake, poets like W. B. Yeats, artists like Kandisky. The movement of human thought, the arts, and all of the realms of expansion from the inner to the outer have been deeply influenced by this act of planting these various seeds.

While all of that has its own great importance, to you and to me probably the true importance of this act of planting seeds is that they have been planted equally in each of us. We now await how they will arise and flower. The work of the TS in the world and its influence on world consciousness is clear and undeniable. Nothing that we see in the world today has not been touched by this wisdom called Theosophy and its Society. Each one of us is a recipient of this great benefit. The original injunction of the Society to popularize the knowledge of Theosophy, in many ways has been fulfilled splendidly.

If we trace our thinking back to the context of 1875, when this Society arose, the various ideas and concepts that we take for granted today — such as the sevenfold constitution of the human being; that we are more than just the body; that there are layers and layers, planes of existence, which are functioning simultaneously within each of us — were not just remote ideas, they were

unknown, particularly to the Western world.

Ideas that are quite common and ordinary in the Eastern world — such as karma and reincarnation, that are a fact that people build their lives upon — to the Western world of Europe and the Americas, these ideas were unknown. Today, any dictionary in the world contains all of these terms, and the ideas have taken root in a popular sense. It is not uncommon when I am in the United States at a coffee shop or in a grocery store to overhear a conversation with someone talking about their karma, or about reincarnation, or about some level of dreams and their meanings — all of these things were unheard of in the world of 1875, and now are quite common. Those particular seeds have flowered.

This blessing is also part of the problem. The Theosophical teachings present a comprehensive view. However, the world at large has adopted it in its particulars, taking what has been of interest, leaving behind the greater view within which it resides. So such concepts as karma, planes of Nature, spiritual evolution, even such beings as the Masters of the Wisdom, have been diminished — reduced to commodities and mere details in the ceaseless quest for self-satisfaction. This is something of a problem.

As a member of the Theosophical Society, this condition of the world brings certain questions to mind. At the time the Society was started, it was viewed as a soothing balm of truth that could do much, if properly presented, to alleviate many of the self-induced sufferings in our world.

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Few people would argue that the same sorts of selfish motives that were active in the hearts and minds of many in 1875 are less active in 2014. If anything the level of selfish competition has increased. Nations, groups, individuals, find themselves in constant contest with one another — for what? Everybody, it seems, is trying to get more. More of what? You pick it: more control, more money, more fame, more. The same sorts of hungers that gnaw at the hearts of people now, have gnawed at the hearts of people before, even in the presence of something that we call ‘Theosophy’. What we describe as religious sectarianism does not differ in any of its details from warring nations or from predatory businesses. Lump them all together and they all look the same. Everybody is competing for ‘market share’ — their piece of the global pie.

The scenario of today is not the hoped-for vision of humanity that so many people projected into the future at the time of the founding of the TS. It forces us to ask certain questions of ourselves. The first might be: ‘What, in fact, has become of this soothing balm of truth that the Theosophical Society introduced into the world?’ There is no religion higher than truth; there is no dharma higher than truth — no person, no ideas, no movement, no teachings.

In the face of this most recent expression of the Ageless Wisdom, what has been the response of our world? This also brings to mind another question: As members of the Theosophical Society, as people who actually value and try to live by our experience of this Truth, what is our role

in bringing about this state of affairs in the world? Have we abdicated a role that should fall to those who, at least in theory, have knowledge? It causes us to ask yet another question: Is knowledge, even knowledge that we describe as Theosophical, sufficient? Is it enough to say that ‘I know’, and that I know something which has been pointed to by wise persons over all the ages as something of great value?

Somehow, the answer that the world gives us is that perhaps something more is needed — and what is it? Everyone is endowed with some degree of sensitivity in perhaps slightly different ways. There are a few people who are not aware that there is a new pattern emerging in today’s world. We see it happening, we know that something is taking place, but our ability to describe its outlines, to point to the way in which it is going to emerge, is somehow limited. Still, everybody knows that something is going on in this world.

There is a mighty consciousness that is wanting to make itself known in the world. If it were a person, we could describe it as something seeking to walk among us. There is this consciousness, always searching, just like water searches for ways to flow. This consciousness is perpetually available to openings through which it can make itself felt. For those who have embraced the spiritual path, to whom the ideas and actual experience of Theosophy have become meaningful, we can describe our role as becoming that opening.

There is a problem for us. It may sound blunt, and perhaps it is better not said, but the world today, with its deep yearning for

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some connection with something that is 'real', something that speaks to the inner beauty, the inner calling that is in every person — that world — is not beating a path to our door, and there is no reason to expect it. Perhaps the question that would be more valuable to us is: Are we beating a path to the door of those in need? This work that lies before us is the same work that lay before the Founders; it has not changed. It is the work of becoming open to a world in need.

One of the great TS Presidents, Annie Besant, talked about the spiritual life in many ways. One of the things she said about spirituality, and particularly about our efforts and our approach to it, is that we should let our spirituality be judged by our effect on the world — not by how good we feel about ourselves, not about our ability to become quiet in our private moments — none of those things: 'Let our spirituality be judged by our effect on the world. Let us be careful that the world may grow purer, better, happier because we are living in it.' Perhaps that may not be everyone's standard for spirituality, but it is a valid one for us to consider.

I will share with you two overlooked passages from Christian spirituality. These are the ones that people tend *not* to quote. The first one is: 'Unless the Lord builds the house, they labour in vain that build it.' The second, and one that formed the basis for the work of Mahatma Gandhi, Martin Luther King, and others of that depth of perception: 'Resist not evil.' The connection for me between those two quotes has nothing to do with evil, definitely

nothing to do with building houses. It has to do with a state of our being which perhaps is sometimes overlooked. In a word, that condition of our being, of our mind, could be described as a state of openness.

Like the door is open, like the window is open, it is a condition of our being that resists nothing, that blocks nothing, that does not turn from that which our minds categorize as ugly or low. Resist not. Resistance, of its very nature, is the response of a mind that is trapped in fear. 'Self-protection' is the mind that resists. For those who are genuinely wise, this behaviour may even seem humorous, if it did not cause so much pain. A modern Taoist philosopher asked, then answered a question: 'Why is it that you are so unhappy? Because 99.9 per cent of everything you do, of everything you think, of everything you want, is for your self, and there isn't one.' The self that occupies so much of our attention, that we take excessive pains to beautify, to harmonize, to get the right diet, to think the right thoughts, this self is, by its very nature, without substance.

The more outwardly acquisitive forms of selfishness: grabbing for money, houses, reputation, are easy to identify. The more subtle ones, like our commitment to an enduring self that will continue to exist from body to body, from culture to culture, are more difficult. When closely examined, no one has yet been able to point to this elusive self. Answers are good, but it is the question that is more valuable. The question establishes the focus for living. Answers tend to be small things.

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So these are the questions, the matters that should be stirring within us. At this time we are wanting for nothing in this work of unfoldment. The seed has been planted within us, the soil, the water, the nutrients, are all to be found in this moment. The only thing that prevents the light from shining and stirring these seeds into life are the obstacles we throw up, like clouds.

They say that who you are speaks so loudly that people cannot hear a word that you are saying. Your inner state is what is

being called out for. That state is this quality of openness; not tolerance, not merely accepting different creeds, religions, or races. While that is important, openness demands something more of us.

In this moment, let us respond to this ever-calling invitation to openness, which is the only way in which we as individuals can be transformed, and the only way in which humanity can experience the regeneration that has been spoken of by past Presidents. *That* is the goal of the Theosophical work as a whole. ✧

If one advances confidently in the direction of his dreams, and endeavours to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws will be expanded, and interpreted in his favour in a more liberal sense, and he will live with the license of a higher order of beings. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

Henry David Thoreau
Walden

‘A Power that Maketh All Things New’

PEDRO OLIVEIRA

HISTORY presents abundant evidence that the search for power which originates in personal desire and ambition ends up in failure. It has become a platitude to criticize the visibly selfish politicians but the malady of power can be very subtle and yet also destructive. The Bolsheviks in Russia, for example, were utterly convinced that they had inaugurated a new era for that country. However, in a little more than eighty years the communist regime collapsed, for it had created a select class of people which enjoyed privileges that ordinary workers would never see in their lifetime. It also had affirmed itself by sending thousands of dissidents to the dreaded Gulags, or forced labour camps.

As Thomas Jefferson, one of the Founding Fathers of the United States of America, stated: ‘Experience has shown that even under the best forms of government, those entrusted with power have, in time, and by slow operations, perverted it into tyranny’. The cruel, despotic, and murderous dictatorships of the twentieth century sadly corroborate Jefferson’s view. Under Nazi rule in Germany and Stalinist rule in the Soviet Union more

than twenty six million people were killed, and many millions more displaced. Dictatorships mushroomed around the world in the second half of the twentieth century in many countries and caused untold suffering.

Abraham Lincoln remarked ‘nearly all men can stand adversity, but if you want to test a man’s character, give him power’. Indeed the truth of this statement has universal applicability. Law-abiding individuals, friendly and cooperative, seem to undergo a transformation when invested with authority and power. They can become domineering, mean, violent, and sometimes even brutal in their personal exercise of power. Why is this so? One possible answer to this question can be found in the *Pratyabhijnā Hridayam* of Ksemarāja, aphorism 12, as translated by I. K. Taimni:

The essential nature of bondage in the unreal world of manifestation is being infatuated with one’s own limited individual power owing to lack of awareness of that Reality which is the source of all power.

The dictionary meaning of ‘infatuation’

Mr Pedro Oliveira, now a member of the Australian Section of the TS, has worked for the TS at Adyar and earlier in Brazil. Talk delivered at the International Convention, Adyar, in December 2013.

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is 'an intense but short-lived passion or admiration for someone or something'. In this case it is an infatuation with power seen as an extension of oneself. The intensity of love of power creates the illusion that such a state of things would last forever, as the lives of many dictators and despots show. In October 1989, dictatorial regimes in Eastern Europe fell one after another in a few weeks of popular uprising. However, the above mentioned aphorism clearly shows that the only true source of power lies in the One Reality, which is an integrated state of consciousness and energy (*śiva* and *śakti*). For modern science, energy is a measurable field whose behaviour can be studied under laboratory conditions. In the Perennial Wisdom tradition, energy, or *śakti*, is regarded as the Mother of the Universe, nourishing the evolution of countless forms of life. It is not different from compassion and wisdom. All other forms of power existing in the phenomenal world are just limited expressions of that eternally benign source.

The widespread power of our time is information, and therefore we see governments investing large sums of money to win the race of espionage and eavesdropping on individuals, companies, and governments. The deep connectedness of information systems around the world creates the stage for the advent of information as power. Whoever obtains the needed information first places himself or herself in a position of advantage, thus furthering their own power. In the world of information, individual privacy has

become a mirage of the desert.

The other disturbing aspect of the so-called information revolution is the almost pathological level of absorption in cyberspace which can be seen in the world today. If you board a train or a bus, or walk through the city, you will see many people disappearing into their electronic communication gadgets, which makes the other practically non-existent. Martin Buber, the well-known Jewish theologian, once defined religion as the supreme discovery of the other. He also said that life is relation. Instead of means of communication such gadgets become actually life partners, almost an addiction sometimes, instead of just instruments that can simplify and make more effective our communication with others.

We have surrendered to the power of information, we swim in an ocean of sounds, images, words, and impressions, but that does not necessarily improve our capacity to see, to listen, and to reflect, and therefore to relate to others. This new trend represents a clear tendency towards self-absorption. J. Krishnamurti, in his last talk in Madras in January 1986, was almost prophetic when he questioned the future impact of computers on the human brain.

T. S. Eliot also had a warning for the information age:

Where is the wisdom we have lost in
knowledge?

Where is the knowledge we have lost in
information?

The Italian semiologist Umberto Eco, almost echoing Eliot's eloquent words,

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said that ‘too much information amounts to noise’. The noise caused by too much information makes us lose the knowledge of our own understanding of what life is. When that happens our opinions are, at best, second hand.

What is power? One of the dictionary definitions is ‘the capacity or ability to direct or influence the behaviour of others or the course of events’. It is almost indistinguishable from control. Political parties desire to remain in power not necessarily because they have the best platform of policies and ideas to uplift the under-privileged in society and to create equality. At the heart of such a desire is the craving for the benefits that power brings. Vaclav Havel marvelled the world when he resigned as president of Czechoslovakia when it was decided to split the country in two. It was not difficult for him to relinquish power. Such men are truly rare. The fact that they are admired indicates that, deep down, a number of people value unselfishness in political life, while others continue to exercise their vote by giving it to sometimes questionable candidates. As George Bernard Shaw once said, ‘He knows nothing; and he thinks he knows everything. That points clearly to a political career.’

The democratic rule of law has become an important institution in the world following the revolutions in the eighteenth and nineteenth centuries. Democracy, from Greek *demokratia* (from *demos*, ‘the people’, and *kratia*, ‘power, rule’) is hailed as the government of the people. For those who follow world events and also political

processes in their own countries, it is just not possible to ignore the sometimes massive irony of such a definition. Free and fair elections — and responsible and accountable governments — are a reality that has not arrived in many countries in the world yet.

When power is exercised for self-benefit in any form it cannot bring about renewal. An amalgamation of opinions, strong desires, and ambition imprisons the mind in a kind of parallel reality, making the awareness of the needs of others — sometimes the needs of millions — as almost non-existent for all practical purposes. For example, very few countries in the world have an equitable, just and truly accessible healthcare system. Millions of children go without food every day and many communities live without access to drinkable water. One of the hopeful signs in the world today is the fact that local and very difficult issues are now receiving global attention through social media. This not only creates awareness, but also offers solutions that the moral and political inertia of local governments has so far ignored.

Those who inspired the formation of the Theosophical Society insisted that Universal Brotherhood should be — has to be — its primary purpose. For them Universal Brotherhood was not an ideology, a political platform, or even a belief. They spoke of it as ‘the only secure foundation for universal morality’. At levels that none of us can see humanity is one body, one living organism, one power, one life. Such is the ‘power that maketh all things new’. This is also the

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power of wisdom, as presented in the Old Testament, in the book of Wisdom of Solomon (7:27): 'And being but one, she can do all things: and remaining in herself, she maketh all things new.'

Life, in its purest manifestations, is indistinguishable from newness. A brand new shoot in a shrub or a tree, a little kitten, a puppy, the dew drops on the leaves, the face of a baby; all express a freshness that comes from a different dimension. And such freshness and newness continue to follow life in myriads of other expressions. For Ilya Prigogine, the great Belgian scientist, the real secret of the Second Law of Thermodynamics is not just entropy or disorder, it is also renewal.

Dr Besant stated:

There is no life without consciousness; there is no consciousness without life. When we vaguely separate them in thought and analyse what we have done, we find that we have called consciousness turned inward by the name of life, and life turned outwards by the name of consciousness. When our attention is fixed on unity we say life; when it is fixed upon multiplicity we say consciousness; and we forget that the multiplicity is due to, is the essence of, matter, the reflecting surface in which the One becomes the Many.

Can there be renewal in the human consciousness, particularly in its relationship with power? Dr Besant worked very hard for India to be transformed by the power of brotherhood and wisdom. Some say she failed and that the liberation struggle left her behind. But the simple fact

that the important issues affecting the country today are essentially the same as during her years of dedicated service — education, the condition of women, the system of political representation, the need for a spiritually-based ethics, the protection and upliftment of the weak — shows that she contacted something profoundly true within herself which was also profoundly relevant for the country.

In her book *India — Bond or Free? A World Problem*, in the chapter on Home Rule for India, Dr Besant stated the following regarding the nature of India:

India in the past has shown that the highest spirituality does not prevent, but ensures, the greatness of achievement in the many-angled splendour of a Nation's life; under the shelter of her sublime religion she developed a literature of unparalleled intellectual power, philosophical and metaphysical; her Art flowered into exquisite beauty; her dramas still purify and inspire.

Col. Olcott and Madame Blavatsky did not decide to establish the international Headquarters of the Theosophical Society in India — and at Adyar — because of their personal fantasy. They were instructed to do so by their Adept-Teachers as the ancient ethos of India is one of universality and tolerance, both of which are essential in the search for Truth.

It is not without a reason that people throughout India called Dr Besant 'Vasant', which means Spring. In her many activities she brought to bear the energy of spiritual renewal, aimed at the upliftment of the

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poor and at the growing responsibility of those who had the benefit of education. She once addressed graduates of a college in India saying that the world would only see an era of peace and brotherhood when those who were educated at the cost of the education of millions would repay that education through selfless service. There are those who may argue that having paid for their education they do not owe anything to society. However, a world which has millions of illiterate people and many more millions sunk in abject poverty is

sufficient evidence that those who know more have a moral responsibility to uplift their fellow human beings. Knowledge cannot be divorced from moral responsibility.

Because Dr Besant emptied herself of personal ambition and the selfish exercise of power, she became the instrument of vastly beneficent powers that always work for the regeneration of humanity. Her life was touched by a love that does not end, that ‘rejoices not in iniquity, but rejoices in the truth’, as taught by St Paul. Only love can bring renewal. ✧

To be powerful and effective, our contribution and our attitude must be positive. It is by the very texture of our lives, the total quality of our thoughts and feelings and actions, that we build this nucleus of Brotherhood and give it a secure future. It is not by policy, programmes, or by influencing people’s opinions or votes that we create a fair future. It is by our love and integrity and unselfishness, the completeness of our dedication to the service of humanity. When our work for the Society is really established upon those qualities in ourselves, we shall have discovered something which will enable us to live and act without doing or even thinking injustice to others and without agitation or anxiety.

Hugh Shearman
A Guide to Work in the Theosophical Society

The Voice of the Silence — IV

CLARA CODD

THE Voice of the Silence says there are three steps on this Path. The second step is to practise the six glorious virtues. These are what are called the *paramitas*. The first one is *dana* and that is often translated as ‘charity’, but I am sure it is not really the best translation. Charity has a queer connotation with most of us. It is associated in our minds with giving things away that we do not want, but that is not real charity. If we go into the derivation of the word ‘charity’— it comes from the Latin word *caritas* meaning clear, so the charitable man is the man to whom all things are dear, and that is exactly what the word *dana* means, because *da* is the Sanskrit for give, so *dana* means the spirit of giving. On the outgoing path we are taking everything, but on the return path, the spiritual man in us grows by giving. He could not do otherwise — he is the essence of it. I think these *paramitas* are very similar to the noble eight-fold path of the Buddha and also to what I call the noble eight-fold path of the Christ — that is, the eight beatitudes. The second one is morality. But there again I think we have a wrong connotation. Occult morality has got nothing whatever to do with man-

made morality, which generally concerns itself with sexual codes which, after all, differ in different nations at different times of history. I think the real occult morality is absolute purity of heart which is being whole-hearted — not a divided self. ‘If thine eye be single,’ said the Christ, ‘thy whole body should be full of light.’ Singleness — singleness of heart is a pure heart. Even if you love somebody else completely and wholly it is a pure love.

And then the next one is *kshānti* — patience. One of the Christian saints, St. Catherine of Sienna, thought this was the greatest of all the virtues. She said it was the root of all the others. So think about patience. Do you remember how *The Voice of the Silence* puts it? ‘Have perseverance, have patience, candidate, as one who fears no failure, courts no success.’ Isn’t that wonderful when you think of it? You know all of us are a little anxious; we fear failures, we try to get success as quickly as possible. Now if we had real patience we would fear no failure and would not court any success. We do not want to set out to achieve anything, to be something. This is what Krishnaji is trying to tell us.

People talk about initiations, about

Reprint from November 1974, *The Theosophist*. This is the 125th year of the publication of *The Voice of the Silence*.

being one with the Master and all sorts of things, but what they are really thinking, only they don't realize it, is their own personality being a success and being one with the Master. Now that never can happen. Your personality has to disappear entirely. And then in another verse, 'Have perseverance, candidate, as one who doth forever more endure.' We must gain the courage of our immortality. The Master Hilarion said, 'Courage does not really belong to the physical body. It belongs to the immortal self, who knows himself to be immortal.'

HPB says just the same — she gave her people a meditation, thinking of the unity of life in terms of space and in terms of time, and said that it had three effects. First of all it makes a substratum of memory in our lower self which does not cease either in dreaming or waking, and its outer manifestation is courage. With the memory of universality all dread vanishes during the dangers and trials of life. And secondly it was a continued attempt at an attitude of mind to all existing things which is neither love, nor hate, nor indifference. Can you see what that is? It really means not to have personal love, personal indifference. So what therefore is the frame of mind? It is having that charity, *dana*, to be one to whom all things are dear. And then, HPB says it gives you greater ease in practising the virtues because all the virtues are the outcome of intuitive identification with others, known or unknown to the personality. Practising virtues by themselves has always struck men as an unnatural proceeding. But if you are that inner thing,

that intuitive identification with all others, then therein are all the virtues. The lack of virtue arises really from too much self. It is a very simple thing. The Master also said — 'The personality becomes discouraged, because it thinks time is short. The Eternal Man is never discouraged because he knows he is immortal.' We must identify ourselves with the immortal man: 'The man for whom the hour will never strike.'

People come and talk to me like this: 'Why didn't I hear about these things years ago? I'm too old now.' Do not be hypnotized by your body. You are not old inside. There is a great deal of truth in the saying that the last thoughts before you die, the last thoughts before you sleep, are so important. That is exemplified in the story of the good thief on the cross. His last thought was of the Christ saying to him, 'Today thou shalt be with me in Paradise.' And don't you see why? If you have the right intention even at the last minute before you die, you have a golden thread that will lead you through death, and through birth and never desert you because that intention is a temporary identification with your immortal self.

So this is why Patanjali says, 'the right use of the will is the constant effort to stand in spiritual being'. We could think so much about that. People do not know what 'Will' is. It has nothing to do with ordering people around. That is arrogance! It is the constant steady 'effort to stand in spiritual being,' even if you only do it in imagination to begin with. So particularly when the day of death comes you will remember. To

the higher self death does not matter, birth does not matter. I remember that when HPB started her ES class, she said she hoped that some of them would attain spiritual consciousness before they died, and then they would pass between birth and death in full consciousness. But even if we do not, we can have that immortal trust, that immortal faith.

‘Thy shadows live and vanish (that is our personalities) that which in thee shall live for ever, that which in thee knows (for it is knowledge) is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour will never strike.’

Going back to the subject of the First Step — ‘To live to benefit mankind’ says *The Voice of the Silence*. ‘Step out from sunlight into shade to make more room for others.’ Did you ever think of that? Because it is quite natural for us if we see a bit of sunlight to step into it. Did you ever think of stepping out of it so that someone else could have it? I remember HPB talking about that. She said that if it is necessary you should give food to another man who is starving and starve yourself. It is better to die yourself than to let the other die.

I think this is a lovely verse ‘Out of the furnace of man’s life, and its black smoke, (think of a man’s life and all its darkness, ignorance and misery) winged flames arise, flames purified that, soaring onward, ’neath the Karmic eye, weave in the end the fabric glorified in the three vestures of the Path.’ So out of ordinary life, and its troubles, and sorrows, arises that which makes the future God.

Let us go on with the fifth of the six virtues. HPB says, *virya* — dauntless energy and patience means fighting the Tamasic *guna*, and the physical body has a preponderance of that. It is the physical body that generally makes us slack. Then contemplation and vision, and lastly, the third step which will not come until the end. ‘To reach Nirvana’s bliss, but to renounce it, is the supreme, the final step, the highest on renunciation’s path.’ And then supposing this is too high for us in one life: ‘If the doctrine of the Heart is too high-winged for thee, If thou needest help thyself and fearest to offer help to others — then, thou of timid heart, be warned in time: remain content with the “Eye Doctrine” of the Law, (that is the religious life). Hope still, for if the Secret Path is unobtainable this day, it is within thy reach tomorrow. Learn that no efforts, not the smallest — whether in right or wrong direction — can vanish from the world of causes. . . . Thou canst create this day thy chances for thy morrow . . . Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, . . . the destiny of those who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions.’ And then it tells us what to do. ‘Act thou for them today and they will act for thee tomorrow.’ If we do the best to help and cheer, to make people happy, souls coming back next life will do their best to make us happy and that will give us an opportunity to rise to spiritual realms in another life.

‘Tis from the bud of renunciation of self that springeth the sweet fruit of final liberation.’ So says *The Voice of the Silence*. ‘Follow the wheel of life; follow the wheel of duty to race and kin.’ The first duty of every theosophist is to do his duty by every duty. I know people who think they can leave their families and their family obligations and go off and be an occultist, but you just cannot do that. They are making a great mistake because there is nothing in that ordinary life which hinders our being an aspirant and an occultist. HPB told us that one could be a soldier walking up and down in front of a sentry box, (Can you imagine a duller life than that?) and yet be a pupil of the Master, an occultist, because, it is not the circumstances in your life in the very least that affects it, it’s your inner attitude. Do not despise life and what is around you. We must understand life. How are we going to understand and hear the Voice of God, and the Voice of the Master, except through the events of daily life? Someone once asked Mrs Besant, ‘How do I know what the Master wants me to do? She said, ‘If you have really given your heart to Him, absolutely, watch your circumstances because you have given Him a certain right, not to alter your Karma because he is one with it, but to rearrange it a little.’

Therefore watch what comes up in front of you, watch your circumstances. HPB says just the same thing. She calls it ‘A chela’s daily life ledger’. In a letter to a private person she asks, ‘Have you ever thought of thinking about the events that happen to you, and reading their message?’

Sometimes the most insignificant event is the one that is full of the greatest meaning’. She said that and then also this — a wonderful remark, that to a man who is wholly dedicated to the Master’s work, a real chela, nothing in his life happens without its due significance — nothing. There are no insignificant happenings in His life. Now do not go about looking for something extraordinary and wonderful. There is nothing in the universe that is insignificant. I think that is the real meaning of St Peter’s vision where the Lord told Him that nothing is common or unclean. Nothing is insignificant, or does not matter. ‘Exhaust the Law of Karmic Retribution. Gain Siddhis for thy future birth.’ And a little later on it says, ‘The deva-sight and deva-hearing are not acquired in one short birth.’ ‘Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom, . . . without a Teacher, hope, or consolation.’ The Master says in one of His letters that ‘The Theosophical Society is not an academy of occultism. The spiritual suffering and ignorance of the world need help, light, and illumination. That is what we live for.’

Someone once asked HPB if she thought she could teach the whole world Theosophy. ‘Yes,’ she said, ‘if we had enough people we could do it.’ And I think we should not go about teaching them something we think they have got to know. We must find out how we can illuminate and widen a rather narrow mind, how we

The Voice of the Silence — IV

can warm and inspire a seeking heart. Here is something for us to remember:

And if he falls e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his. But if thou wouldst Nirvana reach or cast the prize away (that is the Secret Path) let not the fruit of action and inaction be thy motive, O thou of dauntless heart.

I will close now with words which are ascribed to HPB but they are not HPB's words, they are Annie Besant's words. They are generally printed on a card with the letters HPB underneath, but it is not right. When I was the General Secretary of the Australian Section, I used to browse in all the old magazines, and I came across an article by Dr Besant about HPB and she closed the article with these words; they are her words. I never thought they sounded like HPB. They sound like Mrs Besant —

with perils of every kind, but yet a road, and it leads to the heart of the Universe. I can tell you how to find those who will show you the Secret Gateway which leads inward only and closes behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that a strong intellect cannot surmount. For those who win inwards there is reward past all telling, the power to bless and save humanity. For those who fail there are other lives in which success may come.

Many people fail, but as a Master said, 'For this life their sun has set, but there are other lives in which it will rise again.' What have you and I to do? To listen to the voice of our own divine selves and obey it, and that is the source of all real happiness. You will really know happiness if you obey your own inner god.

There is a road straight and narrow, beset

(To be continued)

OFFICIAL NOTICE CONVENTION 2014

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has determined that the 139th international Convention of the Theosophical Society will be held at the international Headquarters, Adyar, Chennai, India, from 26 to 31 December 2014.

Dr Chittaranjan Satapathy
International Secretary

Let Every Moment be a New Dawn

S. SUNDARAM

A poet remarked a few years ago, though India achieved 'Freedom at Midnight' we have yet to see the light of the day. This observation is equally applicable to individual, family, society and the world at large. Age and experience certainly have not made us wiser. What has gone wrong? The question is whether we have to change the values which were recognized, imbibed and lived by a few individuals, or we have to change our own outlook, our own way of thinking and living?

If a living philosophy is to solve the problems existing in society then that philosophy has to be implemented, translated into action and lived by the members who constitute the structure or body of that society. It is the individual or a group of people who can bring about these noble thoughts into existence. In this regard the role of the individual or a group of people is very important.

Role is action, it demands action; it demands 'appropriate conduct which serves as common guidelines for social action'. The intensity of involvement of the person performing the role is a significant factor for the desired change perceived by the individual or a group

of people. That provides the effective direction in which the society has to move and progress. The organization in which we are considering the subject, 'Role' can be defined as conduct and action based on thoughts and values which are not self-centred and are for the betterment of fellow beings and society.

Social transformation can be explained as change relating to or concerned with the mutual relations and welfare of human beings as members of society. It is not something which can be achieved by passing laws. It cannot be imposed from the top. Nor is it something which can be achieved by discovering the superficial motivations of humanity like greed, fear, envy, etc. The most significant factor in this regard is the social perspective of the members themselves who want to bring about social transformation. Without a well-formulated social perspective all other efforts would be meaningless and would lead us nowhere. If the members of the Theosophical Society are to be of help in bringing about transformation, in bringing about a new world, it is necessary that they must know what are the areas of concern. The point which merits consideration is

Mr S. Sundaram is General Secretary of the Indian Section of the TS. Talk delivered at the international Convention, Adyar, in December 2013.

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what human values we seek to preserve in our progress towards social advancement. It is not easy to define it unless one has an adequate knowledge of Theosophy from where the members are to seek assistance. Theosophy must be regarded as activity in which knowledge and action are closely related.

As we are all aware, when transformation is considered in the theosophical context, the emphasis is given on transformation at the individual level. The stress is on transformation of a person's nature, his conduct, and his outlook towards life, because it is the individual who puts noble thoughts into action. In this connection Bro. N. Sri Ram says:

. . . merely to produce an outer change is not enough. It is like teaching good manners. There has to be a change in man fundamentally. This is precisely what Krishnamurti speaks of and aims at, a certain fundamental change as a consequence of which all the necessary changes in organization and behaviour will come about automatically and with the greatest possible ease. When you see for yourself what is the truth, you will act in accordance with that truth. You do not then need any direction, except that truth¹.

It is pertinent to understand the nature of transformation that occurs in an individual, the transformation within an individual; transformation in one's psyche, in one's whole being — which actually is the source, the fountainhead of the outer revolution. It is only the change within that can bring about change in the outer world;

change within can bring about change in the very outlook towards life. Because it is only the agitation within, the questions and doubts surging within that will help us in perceiving the beauty of the Inner Life, the life that is not opposite to the worldly life but which is a fuller life, a richer life and a complete life. In other words the very questions, the keenness to know will lead us to the understanding of the oneness of life, the Unity and Harmony in life without and within. In this regard, it may not be out of place to mention that Dr Annie Besant and Gandhiji could effectively implement their ideas into practice because they were clear in their minds about the issues they were genuinely concerned with. They made it clear to the people that as long as we are slaves of our baser instincts and are guided by the forces which influence our lower nature, the political freedom and social reform will be meaningless and will lead us nowhere. They showed us 'the connection between the service of suffering humanity and the process of self-purification'.²

The essential feature of the TS, is that it does not seek to confine anyone's mind within the periphery of preconceived ideas and set opinions. Everyone is free to explore, to delve into the depths and discover for himself whatever he can of wisdom and truth. The resolution of 'Freedom of Thought' passed by the General Council is based on faith in the members, all of whom have the potential to be creative and constructive. But this freedom also casts a great responsibility on every member. So, it must be borne in mind that once a person

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becomes a member, once he has joined the Society, he becomes accountable for his thoughts and deeds. This certainly and undoubtedly requires a tremendous sense of responsibility, sensibility and moral conscience. This sense of responsibility, duty and honesty is derived from within. Unless it sprouts and grows from within, unless one is honest to one's own self, the actions for carrying out a responsible work one has been assigned with, will not be spontaneous³.

There have been instances in human history when individuals tried to shape society with their broad outlook, creative thoughts, noble and saintly ideas. Had they not done so, nobody would have questioned them. The thought-provoking and soul-stirring teachings and ideas of such great saintly scholars inspired people to study and understand the deeper and genuine meaning of dharma. They channelled all their talents, energies, and knowledge not in shattering the hope of the people but in shaping the destiny of society. The atmosphere they tried to generate was impersonal, cleansing and purifying. Such individuals' sincerity and accountability to themselves, to the social surroundings, to Nature, and above all to Truth, distinguished them from others. Accountability for something true, good and beautiful inspired them to act in a positive way. Their very vision of a happy, good, and sane society, and the harmony of the conscience and vision motivated, or rather compelled them to act spontaneously to transform the dream into reality. Whatever they did, they did because they just could

not help it. And this attitude is the pertinent force which makes all the difference. We never become tired of admiring, mentioning and quoting those great individuals. But, when it comes to our actual living, priority is given to altogether different things. So, as long as this discrepancy between thought and deed, this gap between idea and practice is there, can a new world come into being with a different level and different quality of people? In this regard, the other point which merits consideration is, could there be a process of inner change along with the worldly changes which will develop in the people a sense of belonging to one another?

We need to remember that what people in general call as progress is nothing if it does not lead to a corresponding inner change. There has to be proper and harmonious blend of hand, head, and heart or soul-force for the making of a complete human being. What is needed is not merely extraordinary brilliance or technical and scientific know-how. What is required is moral wisdom. The question arises — what can be done in the existing situation? How can the members of the TS be instrumental in contributing to the fashioning of a more *just* society in the future? What can be the role of Theosophy in an era of changes brought about by the developments in the field of technology? How can Theosophy be made people-centric? How can our voices be heard? One might say, if we are to be heard and respected, we need to address problems of national and universal concern. If that is so, then I would like to add that the

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members of the TS are not cut off from the main current of society. They are equally concerned about the problems prevailing in society — the difference is in our approach to looking at problems. The TS is aiming at curing the disease and not the symptoms. In theosophy lies the untapped potential of presenting a more holistic perspective of our national problems.

What humanistic frame of mind shall produce such an ethical environment? This is a task which cannot be the sole responsibility of the social scientists, intellectuals, thinkers, and social workers. It constitutes a responsibility for all of humanity. As mentioned by Bro. N. Sri Ram:

It is not a change in organization that is needed. . . . But what is important is a change in the quality of life that flows through the organization; that seems much more important than procedures and outer forms.⁴

Buddha said that ‘life is full of suffering’. But that is not the only thing he said in the context of suffering. He also showed the Eightfold Path to come out of suffering. The cause of suffering is ‘determinable’ and the way to get rid of it is also available.⁵ As mentioned by a scholar ‘The unenlightened life I am living is without real meaning and truth.’ Unless we find out the causes of our internal disorder, mere gathering of information in the name of knowledge and education will lead us nowhere.

So, is it possible to bring about a powerful and meaningful change in our whole psyche, or thought process, and our actions,

so as to bring about a harmony between thought and action, between theory and practice of Theosophical teachings and values? The life and work of great people show that a radical and fundamental transformation can be brought about, provided we set about it in the right way.

Let us examine our own self if there is any lack of commitment on our part? What prevents us from taking initiative and acting spontaneously and voluntarily when situations demand such actions from us? What are the factors and forces that overpower us and prevent us from taking right action at the right moment? Being concerned members, giving serious thought to these and several such questions may help us to solve the problems and tensions by proper understanding and goodwill.

Growing consumerism has made man’s lifestyle more dependent on material things, resulting in greater problems and complications. People’s needs are being determined by advertisements through the mass media. Unless we overcome our tendencies to acquire more and more for our narrow personal gain and increase in rank and power the consequences are bound to be what we are witnessing in the country and elsewhere in the world today. The Indian culture and tradition have taught us that education is that which liberates, which intensifies one’s awareness and awakens one’s conscience. Besides, the education which does not help in the flowering of one’s whole being is self-defeating. In the present situation it is essential to discover the possibility of change in which the individual and

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society may be interdependent in the profound and genuine sense of the term. The factors and causes which promote inequality, fundamentalism, desire, and competition to possess more wealth have created a great crisis. It is necessary to free the individual and society from this crisis and to work out a model of a social system in which freedom, in the right sense, prevails. An order in which morality, good conduct, co-existence, cooperation, and compassion may be effective and powerful forces to reckon with. For this, it is pertinent for each individual to become genuinely strong within, because only then will his noble and good qualities be able to create a positive impact on people. So, it is necessary to awaken the moral force lying within, which alone should guide thoughts and actions in the right direction.

I have seen many sick and old people in my life but I never questioned certain fundamental truths of life. The same scenes were witnessed by a Prince some 2,550 years ago — the scenes disturbed his whole being; then he tried to go into the depth of the causes. That very search for truth enlightened him and he is regarded as one of the Greatest among the Enlightened Beings. This shows that a questioning mind, an observing mind, an enquiring mind, the spirit of enquiry is necessary to understand one's own real self, to understand the mysteries of this marvelous earth, the Cosmic Truth, and, above all, the oneness of the whole phenomena of realizing that the one consciousness, the Supreme Energy, is pervading every

particle in every being of this cosmos. In other words, the very questions, the keenness to know, will lead us to the understanding of the Oneness of Life, the Unity and Harmony in Life *without* and *within*.

How to rise to the occasion? How to make people aware of the fact that the subjects which they categorize as abstract and utopian have not only inspired several individuals in the past to pursue deeper study, but have also enlightened and transformed their entire outlook and approach towards life. The vision and ideas envisaged and experienced by saints, seers, thinkers, philosophers, and great scholars have not lost relevance with the passage of time. In fact, their significance has grown with the multifarious crises the world is passing through. How to bring about change in the existing pattern of human relationship?

One must enquire and ponder over certain questions: What are the basic inherent qualities and context of the constructive force which makes some individuals into great and noble souls? One finds that there is complete harmony and coordination between their thought and action. Their clarity and depth of perception — their perception of oneness with Nature, society, and situations spontaneously result in their total and complete involvement with them. Their complete involvement, with the force of their creative and constructive energy, manifests into their voluntary commitment to the demands of the situation and crisis. And the sense of awareness and commitment make them accountable to themselves and universal existence. These teachers are

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guided by their conscience and inner strength. Their conscience is so clear that they can not sit idle or remain indifferent to a situation which they find to be unjust. Their answerability is to their own self, their own conscience and integrity. Their voluntary commitment to fulfil the supreme task explains their inner strength and the courage of conviction.

In HPB's 'The Golden Stairs' we come across the words 'a clean life', 'an open mind', 'a pure heart'. But it is difficult to distinguish between 'a clean life', 'an open mind', and 'a pure heart'. They are not only interdependent and complementary to each other, but are also entirely inseparable. The complete identification of thought and action in the life of great people show that they had a pure heart, led a clean life, and lived with an open mind. They were not guided by ego and prejudices.

The desire for comfort, security, and success prevents one from having an open mind. A person with open mind is always alert, awakened, and sensitive to the situation and the surroundings. That is why he does not react, but responds to a situation. He is not influenced by adverse situations. Because of this alertness and sensitivity an open mind accepts new thoughts and ideas understandingly. In other words it implies the readiness to understand others' point of view and to explain one's own view to others. It rules out imposition of one's views on others and it insists that one should accept a viewpoint only after being convinced of its correctness. In this regard, the more the receptivity, the greater the depth, and

in such a mind there is greater scope for self-cleansing and self-purification. It is in such a mind, the sense of freedom, initiative, creativity and responsibility can develop and flower.

In the 2005 Besant Memorial Lecture, Prof. Asghar Ali Engineer pointed out the difference between 'reason' and 'wisdom':

Reason is the use of the intellect to comprehend. It is only a tool given to us by God, but how we use that tool to benefit others will depend on the values to which we subscribe. Reason plus values become wisdom. So it is the duty of all those who believe in certain values to use the intellect for promoting those values, and that will be wisdom.⁶

So, let there be complete coordination between what we know, what we understandingly imbibe, and what we do. Then, our thought and deed will have positive impact, it will generate an atmosphere which will encourage others as well to practise the higher values of life in day-to-day dealings.

What I am saying does not apply to the great scholars of Religion, Philosophy and Psychology; I am not saying it in the context of those who have studied Theosophy in great depth and have actually lived the Theosophical values. I am sharing my views regarding the common people who find it difficult to devote their time and energy to ponder over the values of life that really matter. They are used to a certain pattern of life which they are not sufficiently agitated to change. Such men and women generally misinterpret the

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principle of Karma and whatever adverse situation they face they interpret in terms of or as the result of their *past karma*. But the relevant question to be considered is that even if we are facing some unpleasant situation because of some intentional or unintentional Karma of the past, are we doing anything in the present in order to shape and have at least a better future? The long absence of positive thinking makes one work against his own self and against the welfare of society. It adversely affects the individual and society as well. So, if we have to come out of the present crisis, let us change our outlook, let us not ignore the present. Let the present be the spring-board for a well-planned better future for humanity as a whole. Proper utilization of available resources and opportunities in the present will make life meaningful. We have immense wealth in the form of Theosophical literature and words of wisdom. Nevertheless, let us not wait passively for inspiration to be given on a platter. Let us labour hard and put in our best efforts so that we become the very change itself. Then the innate harmony, wisdom, and truth on their own will unfold

themselves through us. What is required of us is not a casual or indifferent approach, but a positive and constructive attitude and outlook. Let us utilize the present in the best possible manner in thought as well as deed. To put it in Krishnaji's words, 'look afresh'.

In one of his couplets, the all-time great Urdu poet Mirza Ghalib says:

The eyes must be kept open at all times, in all situations, for, it is the intense eagerness, the passion of the viewer, that makes the flower bloom to its fullest extent, to its divine beauty and splendour.

It is not just with the eyes of the physical body, but with the eyes of the soul, of one's vibrant inner being, that one has to observe the whole phenomena, the workings of Nature and of Life. It is then that every moment will offer a new and fresh opportunity, inspiration, zeal, and spring of strength, enabling and motivating one to rise and move ahead, working towards what is good, true, and beautiful. Every moment, then, will *bring* not only a new dawn, but every moment will *be* a new dawn in its fullest glory and splendour.

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Opening of the Springbrook Centre: On Wisdom

RADHA BURNIER

BROTHERS and sisters, I am delighted to be present on this auspicious occasion which will inaugurate this Centre, meant for education and spiritual understanding. There could be no better setting for such a purpose.

The whole of our theosophical work is educative; education into a state of Wisdom. ‘Theosophy’, of course, is a word which stands for the Eternal Wisdom, Divine Wisdom. There will be a School of Theosophy here, which means a school which will help us, or those who come here, to come nearer to Wisdom. At Adyar, there is the School of the Wisdom, but a School of Theosophy cannot be anything other than a School of Wisdom. And where else can one have the opportunity to contemplate Wisdom, than in a place which makes one more aware of everything which belongs to Nature?

It is the tragedy of the human being to live in a state of, not external isolation only, but internal alienation from what is natural. Being natural is difficult for the human mind, which has been educated into artifice. It has to re-educate itself into being what it is meant to be. Therefore,

Wisdom has been sometimes described as the recovery of Nature within oneself. Regaining one’s natural state of being is Wisdom and in that state there is no barrier between the life within and the life outside. Barriers are created by the mind and as long as those barriers exist, we create all kinds of problems. However, when that barrier breaks there is an experience of wholeness, which may be an experience we all have from time to time, to some degree. Then there is a different source from which action can take place and relations are realized.

When we speak about Universal Brotherhood, this implies breaking down the division between this life which we imagine as separate, and the consciousness or life which is everywhere — in grass, in the trees, in the animals, in the unknown, in the invisible forms of life which exist. In a place of natural beauty like this, there are many invisible influences and that is why such places have an atmosphere which you cannot find where many human beings gather together and fill their immediate surrounding with the illusion of separateness. So the main work

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of a theosophist is to find Wisdom, to break down these internal barriers created by our mode of thinking. There is no difference, as I see it, between coming to Wisdom and realising Universal Brotherhood.

We very often give a very superficial meaning to the Objects of the Society, because we do not examine carefully and patiently the full implications of those Objects. Sometimes, the remark is made that Universal Brotherhood is an Object which belongs to the past, that it is obsolete. You only have to hear the news every day to know that it is far from obsolete. There is fighting everywhere, atrocious cruelty, hatred, lack of understanding. Even from a superficial point of view, it is totally unjustified to say that Universal Brotherhood no longer needs to be recognized and realized. From a deeper point of view, there is a level of understanding which is open to everybody and which can completely alter the state of human existence.

But if we are to learn this Holy universality then we have to keep our minds free. This is what it means to be a student of the Wisdom, not to come to any conclusions on the basis of superficial perceptions but to go deeper into the meaning and the nature of all that surrounds us.

Holy Universality

In a book on Taoism the author uses the phrase 'Holy Universality' because when the divisions inside the mind collapse, even temporarily, even somewhat superficially, one becomes aware of the Holy nature of all that exists. A new

sense of harmony, of peace, enters the consciousness. I am sure everyone has experienced that to some extent. One begins then to realize that life is precious not only in particular forms, the particular human beings for whom we have a preference or particular forms of life, which our poor eyes are able to appreciate at the moment only. Life is precious everywhere. According to Theosophy, everything is living. Only a deep sense of reverence for all is a sign of Wisdom.

Wisdom is of course different from knowledge, because knowledge does not help anyone to behave differently, to relate differently. However, Wisdom spontaneously translates itself into conduct and casts its influence on everything that we do, not only physically, but our speech, our thoughts, and so forth. So, our work and duty as theosophists is to come to this state of Wisdom. It sounds selfish but it is not, because if there is Wisdom in a person, he becomes a benefactor of humanity, of whatever he comes into contact with.

In her little essay on Practical Occultism, HPB says that it is easy to be a theosophist but it is more difficult to be a practical occultist. Perhaps it was easy to become a theosophist from her point of view. It is certainly easy to become a member of the Theosophical Society, but every member is only beginning and has to learn to become a theosophist — that is, become a student of the Wisdom, tread the pathway of Wisdom, become imbued with Wisdom and become a benefactor of humanity. To do this, we have to examine

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patiently the truths that may be too familiar to us, so much so that we do not look into them to understand the full implications.

What is universality, that state in which there is no preference within the mind, which means no prejudice? Our minds are full of prejudices. Even when we do not know each other, when we look at each other immediately likes and dislikes arise. The dislikes may grow when we come to know each other if our opinions clash or our habits are different. However, in the state of universality there cannot be such prejudices. In *The Mahatma Letters* there is mention of humanity remaining the same for millennia. One of the reasons they point to is the prejudice within the human mind. We are so ready to formulate opinions about others, to classify them, put them in the approved or the non-approved category, and then we proceed on the basis of the opinions we have formed. But if we are to learn this Holy Universality then we have to keep our minds free. This is what it means to be a student of the Wisdom, not to come to any conclusions on the basis of superficial perceptions but to go deeper into the meaning and the nature of all that surrounds us.

What are the implications of being in such a prejudice-free, open state? Can one feel lonely if one experiences this universality? So many people suffer from loneliness; perhaps all of us at some time experience it. We do not question whether that pain is based upon some wrong perception in ourselves; we attribute it immediately to circumstances outside. We

say people are not friendly, so and so is not giving me enough attention, and so forth, but the actual problem is within oneself. If the heart and mind are open, there can be no loneliness, because we are one with whatever we are with.

Problems

Practically every problem can be dealt with, dissipated, if we go into the implications of the important principles of Theosophy. It is not of consequence whether we learn the details or not. To probe carefully into their deeper implications is important.

Does death really separate? It seems to separate. Everywhere when there is separation, there is pain once again. This is so common a human experience. But, if we have even a dim perception of the truth that there is only one whole, one existence within which there may be many movements and forms, then — how can there be a sense of separation, caused by the death of the body or anything else? One cannot disappear anywhere, nobody does. The form disappears, the familiar things may not exist any more, but they are all still there as part of the universality. But because we do not meditate upon this, the truth of it does not become part of our consciousness. Although we talk about these things and read books on the life after the death of the physical body, still we suffer in the same way. We struggle and weep, but should not our study in the larger sense of the term change all our responses to the innumerable situations in life?

Opening of the Springbrook Centre: On Wisdom

Why do we continue to feel afraid if we are theosophists? A theosophist can never be afraid. Afraid of what? All these problems, loneliness, the pain of separation, fear, absence of peace, all these are symptoms of lack of understanding. So educating ourselves into Wisdom is perhaps the most important work of the theosophist, and this education does not stop. If we say that we are theosophists or we want to be theosophists, it only means that we have started to try to come to this Wisdom. If we are interested in this, we can also communicate to others the importance of Wisdom in life, especially in a world where people believe that they can make efforts to bring about peace and solve the numerous problems of life without changing anything in their own consciousness.

Change from Within: from un-Wisdom to Wisdom

It is important to communicate the need for this change within: from un-Wisdom to Wisdom. This other kind of Knowledge, which is Wisdom, can naturally and easily make us all friends, give us all a new perception of the precious nature of life and make everything that we do have a healing touch. We cannot tell people what is Wisdom, because we have not come to that state and words do not contain Wisdom. The words only indicate something.

Therefore it is not our duty to tell people what to think, what to say or what to do. One of the most attractive features of the Theosophical Society is that it leaves everybody free to find out for himself, to enquire, to discover. It only indicates

certain important things, which can act as guidelines. So it is not for us to tell people what they should think or be. But we can certainly share with others our ardour to come to a different kind of realization which will naturally result in peace and the solution of problems which everybody wants.

Our realities at present are shadow realities. We attach reality to things which are completely unreal, which is why it is said that he who would find Wisdom must learn to know what is unreal. Are our perceptions in accordance with the actual truth of things? When we say so and so is like this, it is only my perception for the moment. However, I believe that to be real and act according to that false reality. Firstly, we have to realize the falseness of the false realities in which we live. Then perhaps we may come to the realization of the Truth of things, Truth being what everything is in itself, not as it is visible to us, but what it actually is.

As mentioned in the beginning, the essence of Wisdom is the awareness of the unity of all existence, of the Holy nature of all forms of life. Therefore, all our work must be done in cooperation, in harmony. We cannot begin with tensions and divisions and make this journey towards Wisdom. In the beginning our cooperation may be based on a vaguer understanding, but later on that vagueness will disappear and we will be intensely and fully aware of our relationship with everything else as part of a whole. So we cannot but associate Universal Brotherhood with Wisdom.

Opening of the Springbrook Centre: On Wisdom

So at this Centre, which is meant both as an educational centre and a spiritual retreat, I hope that many people will be able to unfold the Wisdom nature within themselves; and this education, meaning not only the lectures or classes in this hall, but just being with all the beautiful surrounding life and taking in something of its natural harmony, will all be helpful to the world. Very little education comes through words. Words can help, but there is an educational process which comes through thoughtful perceptions, through silence, through interior examination, plunging into the depths. This is an ideal place for all that.

In the business of our normal everyday existence in urban surroundings, with the pressure to act and always be doing something, we lose sight of essentials. It is good to come away so that we are able to look at things with a different perspective, in a different state of mind, perhaps with different companionship. So I hope this will be a Centre for a wonderful

spiritual flowering and that it will give strength to the work of the Theosophical Society, which is nothing other than creating a more beautiful world, by bringing about an awareness of life at a different level.

Let us dedicate this place to that highest of all aims, which we call Theosophy. Let us say together the Invocation to Unity and spend a few moments in Silence, offering ourselves without reservation to the service of Wisdom.

May this Centre be always a great receptacle for the blessings which can come from every quarter, in order to help humanity to rise from its present state of darkness into the light.

O hidden Life vibrant in every atom

O hidden Light shining in every
creature

O hidden Love embracing all in
oneness

May each who feels himself as one with
thee

Know he is also one with every other.

OFFICIAL NOTICE

We are planning to publish a commemoration volume of *The Theosophist* in October 2014 to honour the memory of our former international President, Mrs Radha Burnier. We hope to receive articles and photographs from our TS members and also from subscribers to and readers of *The Theosophist* who have had a close association with her and knowledge of her life and work for the TS and other fields.

Contributions of articles and relevant materials may be sent to the Head, Editorial Office, Theosophical Society, Adyar, Chennai 600 020 (editorialoffice@gmail.com) to reach us before 30 August 2014.

Mr Tim Boyd
President

Realizing the Self

PRADIP SATPATHY

W. SOMMERSET MAUGHAM is well known for creating stories around real life characters. In his novel, *The Razor's Edge*, he vivifies the life of an American pilot traumatized by the death of a friend in a war. He feels suffocated under the veil of the unreal world and embarks upon the journey of life to find its true meaning. In the quest for finding answers to his questions he renounces an enviable job offer, a bright career, and a beautiful marriage proposal, and takes on the life of a wanderer. He moves to different places visiting libraries and reading books. His insatiable desire to achieve the absolute takes him from the corridors of knowledge to a subtler spiritual adventure in India.

Following the path shown by the exalted ones, he moves from the confines of books to the vast expanse of the universe; from a state of intense desire to a state of utter desirelessness; from knowledge to self-realization. The author happens to meet the hero of his novel in the intervals of time, and in his last interaction finds him liberated from the delusion of the unreal world, free from bondage — a realized soul.

The epigraph of the book reads, 'The sharp edge of a razor is difficult to pass

over, thus the wise say the path to salvation is hard'. It is taken from a verse of the *Katha Upanishad* that says

Arise, awake, and learn by approaching the exalted ones, for that path is sharp as a razor's edge, impassable and hard to go by, say the wise.

Who am I? Where have I come from? Where shall I go? These questions have been haunting human minds since the history of civilization. One can find numerous such examples in mythologies, history, and stories based on real lives, where people have renounced the cozy comforts of family life, friends, society, and even kingdoms, in the quest of finding answers to their questions. But why do people generally run away from the familiar environment to an unknown one in this pursuit? Is it the hounding of the questions that make them so restless that they find it impossible to continue to live the life they had been living, or is it that a relatively strange environment gives them the time and space to channel their energies inward? Explanations can be many.

In Hindu mythology there is an exceptional example in king Janaka, who attains

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the state of self-realization even being a family man, and that too discharging all the duties of a king. The process of liberation is depicted through the conversation between king Janaka and ṛshi Astāvakra, popularly known as Astavakra Samhita. In this classic treatise, the conversation begins with three questions from king Janaka. How can knowledge be acquired? How can liberation be attained? How is renunciation possible? The answers to these and subsequent questions are in line with the monistic Vedanta philosophy. But what makes the treatise stand out from others is the simplicity and unambiguousness with which it addresses the subject.

Astāvakra, primarily advises to drink the nectar of tolerance, sincerity, compassion, contentment, and truthfulness, and shun the objects of the senses like poison. He explains that the Self is not created of the five elements (earth, fire, water, space and ether) nor does it belong to any caste or creed. The Self is not anything that the eye can see. It is perfect, free, actionless consciousness, the all-pervading witness, unattached to anything, desireless and always at peace. One should burn down the forest of ignorance with the fire of understanding that 'I am the pure awareness'. Astāvakra strikes the most fundamental chord with the simplest possible words,

If one thinks oneself as free, one is free, and if one thinks oneself as bound, one is bound, because as one thinks, so one becomes.

Pleasure and pain, righteousness and unrighteousness, desire and anger, success

and failure, are creations of the mind and not the concern of the Self. The Self is infinite, like space, and therefore one should understand that 'I am in all beings, and all beings, are in me'. A person who has attained such knowledge is content, with purified senses, and always enjoys solitude. He is neither attached to the things he has enjoyed, nor does he hanker after things he has not enjoyed. He is never distressed.

Once this knowledge is fully realized, there will be nothing left for renunciation. Having attained that state, there will be no desire left, not even the desire for liberation, because bondage is the love of the senses, and liberation is indifference to the objects of the senses. Knowing that the universe is unreal and the Self is perfect, to whom misery and happiness, hope and despair, and life and death are the same, one can enter into the state of dissolution.

With every stage of the teachings, the reaction, understanding, and realization of king Janaka is described at length. The elaborate description of king Janaka's glowing expression gives a vivid idea about the feelings of a seeker undergoing the process of realization. In other words, the text provides a barometer against which a seeker can make an assessment on a stage-to-stage basis as to where he stands in this journey of faith. Through the beauty of poetry the text has tried to answer the inherent questions that come to whoever treads the path. Another question that flows from these conversations is that if the teachings could transform king Janaka,

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why is not the same experience happening to me? Maybe, to answer this question, Astāvakra has explained that a person of pure intelligence may achieve the goal by the most casual instructions, whereas another may seek knowledge for his whole life and still remain bewildered. It is understandable that king Janaka was already an elevated soul and the teachings of R̥shi Astāvakra helped him open the door to salvation. However lucid the teachings might appear to be, the essence lies in the preparation the seeker has to make for such realization.

When the currents of our lower nature are incessantly swaying one towards sense gratification, just holding to one's ground looks impossible. But here one has to swim against these currents and rise above the lower forces. That is why the r̥shi-s have compared this path to the razor's edge. There is a common feeling that one has to renounce one's family and society and lead the life of a sannyasi to achieve spiritual illumination, but the story of king Janaka raises the aspirations of those who endeavour for such pursuits while leading a normal life.

The mountains, the caves, the forests may provide a conducive milieu for such practices, but for those who are discharging their duties within the confines of society,

the golden words of Mrs Annie Besant may provide the perfect answer:

It may be said that to serve in the evolution of man is as the club or dumb-bell serves the purpose of the athlete. He could not strengthen his muscles unless there was something against which he exercised them. He could not gain muscular vigour unless there were opposing weights by struggling to lift which the muscles should grow strong. The value is not in the weight itself, but in the use to which it is put, and if a man wants his physical muscles, the muscles of his arms, to grow very strong, the best way to strengthen them is to take a club or dumb-bell and daily exercise the muscles against the opposing force. In this way Tamas, negligence, or darkness, plays its part in the evolution of man; he has to overcome it, he develops his strength in the struggle; the muscles of the soul grow powerful as he overcomes the negligence, the sloth, the indifference, which is the tamasic quality in his nature.

The same analogy may be drawn for the obstacles one has to face treading the spiritual path while discharging the duties of a family person. The more the obstacles, the more are the opportunities to strengthen the soul and smoothen the path that is as impassable as a razor's edge.

The self is put together, and it is only in undoing the self that that which is not the result of influence, which has no cause, can be known.

J. Krishnamurti
Commentaries on Living (First Series), p. 135

No Effort is Lost Towards Pursuing Noble Intentions

G. DAKSHINA MOORTHY

NO effort is lost towards pursuing noble intentions. — Do you agree? This is the theosophical theory of least effort. It explains the simple truth that to swim against the current (an allegory to lower life, or the life of the commoner, the ordinary human being) is to strain oneself. This dissipates all of one's energy. Man falls into agony and despair.

If you agree with this; how? — Upon being taught; upon reading through authorities; or upon experiencing its truth within yourself? Unless it is the latter, you must listen with concern. The theory works at directing humanity to its perfection.

A Sunday-by-Sunday confession of the Christian faith pronounces:

We have done those things which we ought not to have done, and we have left undone those things which we ought to have done.

As a result, humankind is getting doubly depleted of energy, owing to lack of wisdom, and is unable to reach the goal of life. We are constantly living in conflict, and so repeatedly losing our energy.

Noble intentions are those that are moved by love, compassion, and empathy towards all creatures. However, what we see in daily life is that man acts prompted by his desire for pleasure and self-enjoyment, i.e., selfish intentions, disregarding others' interests. Well, what is wrong with one pursuing one's own ends? You see, it is our intentions that carry us forward in life. Intentions drive us to act and exert effort, which is to spend energy. Can one explain the process of dissipation of energy?

Let us recollect from J. Krishnamurti talks:

One's own motives, opinions, beliefs, fears, likes and dislikes, form the content of one's mind. Out of them one defines the pattern of one's life, which one will be unable to come out of, for fear of uncertainty and insecurity.

One's own pattern of life is partial and peculiar to oneself. It is imperfect and does not conform to the wholeness of things, which is the true frame of life. Truth is *what is*. Impelled by one's own pattern of

Mr G. Dakshina Moorthy is Vice-President of the Karnataka Theosophical Federation. Talk delivered at the international Convention, Adyar, in December 2013.

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life, chosen by oneself, one considers life in terms of *what should be*. So, according to JK ‘. . . the difference between “what is” and “what”, according to one’s pattern, “should be” is the cause of conflict’. What is the effect of this conflict? JK explains further: ‘. . . Energy is dissipated in the conflict between “what is” and “what should be”.’

One loosing energy by working is a common mundane experience. Conflict between ‘what is’ and ‘what should be’ causes dissipation of energy; we can notice the movement of our thought from the concrete to the abstract.

I shall try to explain by taking you briefly through Homer’s Odysseus. In every country of the world there are legends which hold allegorical expositions. They seek to pass on the quintessence of higher life through generations. Of such, Homer’s Odysseus has outdone other legends for its brilliant exposition.

Homer’s Odysseus

Odysseus longs for victory, possession, and glory in life. He goes after the Trojans in battle and achieves his goal. In the course of his expeditions he gets separated from his wife, Penelope, his hearth, and country; grows ragged, worn, and turned into an ugly old man, as a result of the play of allurements of Calypso, the temptations of Circe and the cruel blights of Athena.

He realizes the pretences of worldly designs and decides to turn homeward. He needed to find *for himself* the true path that leads him homeward, builds a new vessel with his own hands, and sets out for home.

As Odysseus gives up his intentions of being aggressive and ambitious, the Olympian deities exert their power in his favour; Calypso abandons her inducements and, alike, Circe is transformed from a temptress into a helper. Athena restores him to the prime of life.

Back upon his arrival, Odysseus is easily recognized by his aged nurse and his faithful dog. But Penelope does not immediately throw herself into his arms. Even when Athena restores him to the prime of life, and to greater dignity and beauty he has to prove his identity to Penelope before she will accept him.

‘The Lower’ and ‘the Higher’

In this story, Odysseus portrays symbolically the awakened mind of man seeking after long years of battling with worldly things, represented by the Trojans, to regain knowledge of himself. He represents the active mentality, fighting against obstacles and pushing onwards in rapid movement.

Penelope, his wife, sits before her loom, waiting patiently at home for him to return. Standing for the higher nature, or spiritual intuition, she remains in the background of the whole poem as a permeating influence.

The point of Penelope not accepting Odysseus at sight is that anyone wishing recognition by the higher Self must make a clear demand; he must unmistakably recognize and call upon his inner god before it can help him.

Śvetāśvatara

This brings to our mind the allegory

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of the two birds — allegorical of the lower life and higher life, of a verse from the *Śvetāśvatara Upanishad*:

dvā suparnā sayujā sakhāyā
samānam vṛksham parishasvajāte
tayor anyah pippalam svādvatty
anaśnannanyo abhichākaśeti

[Two birds sitting on the same perch of a Pippalam Tree; one eating the fruits from the tree and enjoying its effects; the other sitting simply and observing]

You are familiar with the allegory from the Upanishad. The bird eating the fruit and enjoying its effects is the lower self, that part of man driven by the capabilities of the lower quaternary. The other bird, sitting simply and watching, is the higher Self driven by the higher triad of man. It represents the witness state, the no-mind state, *stithaprajnatva*. As Theosophists, you would readily follow the significance of this verse.

Gītā

In the *Bhagavadgītā* it is said: man has two selves, one linking him with matter, the other with Spirit. He himself has to decide which of the selves he gives expression to — the lower or the higher. The *Gītā* has taught us to discern *karma* from *akarma*. Akarma has the noble intention of caring for others, unselfishness (Chapter III, Verse 9), Akarma is that action of ours which does not bind us to the results of action. This is also termed *nishkāma karma*, i.e., actions without desire for fruits (Chapter III, Verse 25).

The Mundaka Upanishad, in its run, renders this invaluable instruction:

A hero has to depend upon his mighty bow for success — the bow that none other can wield — instead of the more logical weapons of sword or spear. Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to THAT which *is*, hit the mark, O friend — the Indestructible.

The target is to be hit by a man who is *not thoughtless*; and then, as the arrow becomes one with the target, he will become one with Brahman. Becoming one with the Brahman means switching over to the true life, *the higher life*, above the mundane; matching *what is* with *what should be*; coming out of our patterns and rejoining the natural stream of life, which is the cosmic order of evolution, removing the difference between the observer and the observed.

Conclusion:

Effort is needed to rise out of a low level of emotion or sensation, into the *higher state*. In that higher state the soul can speak through the heart of the creator instead of through the human senses. When on that plane, effort is required to maintain that which is gained, but no effort is needed when the soul is speaking from the heart, for then the work flows of its own accord as the flow of a full river. The inference is: no energy is spent in living in a higher Self, i.e., living nobly, driven by love and compassion towards all creatures! ✧

Theosophical Work around the World

Adyar

On the evening of 27 April 2014 the result of the election to the position of international President of the Theosophical Society was communicated to the members of its General Council. Calmly, Mr Tim Boyd walked into the Adyar headquarters, met the members of the Executive Committee, and assumed charge as the eighth international President of the TS.

The following evening, on 28 April, at the Headquarters Hall, Adyar, the result of the TS Presidential election was officially declared by the international Secretary, Mr Chittaranjan Satapathy, followed by a simple ceremony of welcome. The Blavatsky Ring of Office was presented to the newly elected President by the General Manager, Mr Harihara Raghavan, and a short talk was then given by Mr Boyd. Thanking all TS members regardless of how they voted, the President said he was at once honoured and humbled in accepting this position held by such personages as Annie Besant, N. Sri Ram, and Radha Burnier. He added that there was a great need to continue to take Theosophy to all the peoples of the world because today, as well as it was after the major world wars, there is a loud call for spreading the culture of universal brotherhood. He struck an instant chord with the audience with his candid approach, cheerfully braving Chennai's hot summer.

Earlier that afternoon, in the open-air Adyar Theatre, refreshments were served and the President was able to meet and speak informally with workers of the various departments of the estate, as well as with residents and friends of the TS, all of whom warmly welcomed him.

The White Lotus Day function in the morning of 8 May was the first formal meeting presided over by the new President, at which he gave the opening remarks. He recalled that the life of HPB was one of 'pursuit of deeper knowledge', and that it was an occasion to recommit to the principles and ever-flowing spirit of the profound wisdom which HPB brought forth.

On the evening of the same day, after an introduction and welcome address by the General Manager, the President gave a public inaugural address attended by around 250 people from different parts of Chennai city. As part of his talk, he illustrated how the mind clings to the protection of the little self in so many ways, and thus the soothing balm of Theosophy is more relevant than ever before. Striking a positive note, he reiterated that 'the seed has been planted within each one of us, and it is up to each one of us to allow the seed to grow'. The complete transcription of the talk is published in this issue. The meeting concluded with inspiring chanting by Ms K. Jaishree.



Newly appointed international President, Mr Tim Boyd, interacts with workers, residents, and friends of the TS, at Adyar, on 28 April 2014



The President, Mr Tim Boyd, during his inaugural address on 8 May 2014

Theosophical Work around the World

The Netherlands

In the last week of March 2014, a symposium on 'The Challenge of the Soul: Truth, Knowledge and Wisdom' was organized by the TS in Amsterdam, Netherlands. It was the fifth in the series of symposiums initiated by the Lectorium Rosicrucianum. There were eight lectures in this day-long programme, six were given by members of various spiritual organizations and one each by a professor of the Amsterdam University and an Art Historian. The symposium was well attended with over 350 visitors.

The subject of the symposium was explored by the lectures, from the perspectives of the speakers of the Lectorium Rosicrucianum, the Amsterdam University, the Sufi Movement, the Theosophical Society, the Rosicrucian Order AMORC, the Anthroposophical Society, and the Co-Masonic Order of Le Droit Humain. It made for an interesting symposium to hear points of view presented by the various spiritual organizations not only where they differ in their approach to the subject, but more so where there was congruity in realizing the same objective, which is inner growth and making progress on the Path.

Ukraine

The White Lotus Day celebrations in Ukraine, the birthplace of our Co-Founder, Mme Helena Petrovna Blavatsky, were held in all the theosophical branches and study centres of Ukraine. Solemn gatherings were held on this day. As

usual, the fragments from the poem by Edwin Arnold, *The Light of Asia*, *The Bhagavadgitā*, and *The Voice of the Silence* were read. Remembrances and reflections of HPB as well as music and poetry were presented. The issue of modern theosophical life was also discussed.

This year at Kyiv, on White Lotus Day, a solemn public meeting took place at the TS in Ukraine. Citizens marked the 123rd anniversary of the passing of their prominent countrywoman. Members felt it is necessary to restore the name of Helena Blavatsky in the Ukrainian national treasury and to give her a worthy place in the history and culture of Ukraine. The TS in Ukraine recalled that at one time HPB wrote: 'When I die, people, maybe, will do justice to my unselfish aspirations. I swore to help people on the way to Truth while I live, and I will adhere to it. Let them disgrace me and offend me. Let someone name me a medium, spiritualist, or swindler. That day will come when future generations will learn to better understand me.' The Ukraine members ponder: has that day arrived? They say: 'We approach HPB with our life, dreams, and aspirations. And each of us must ask ourselves if we deservingly continue that service at the altar on which HPB placed her love. In fact, she found an international elucidative movement that is called to spread the idea of Brotherhood to all peoples throughout the world. Today we are witnesses of the challenges that are experienced in living this noble ideal!' ✧

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