



# THE THEOSOPHIST

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Editor: *Mr Tim Boyd*

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Cover: Tashi Lhunpo Monastery in Shigatse, Tibet, the place that H. P. Blavatsky (co-founder of the Theosophical Society) claimed held the Senzar (language older than Sanskrit) texts she translated. Photo by Antoine Tavenaux.

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Official organ of the President, founded by H. P. Blavatsky, 1879. The Theosophical Society is responsible only for official notices appearing in this magazine.

# THE THEOSOPHICAL SOCIETY

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

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

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

# On *The Voice of the Silence*

TIM BOYD

THIS is the 92nd South India Conference, but for me it is the first South India Conference that I have attended. It is very good for me to be here. I have travelled quite a long way and just arrived yesterday at two o'clock in the morning. On my way I had a good deal of time to think about our time together, about the meaning of this work that we are doing, and our study of *The Voice of the Silence*. Part of my travel here involved four fascinating conversations with four different people in four different places along my route.

The first of those conversations began with the gentleman who picked me up at my home in Wheaton, Illinois. His family was from Pakistan. When he found out that I was coming to Chennai he became very animated, because little did I know that the captain of the Indian cricket team is from Chennai. Cricket would seem to be far removed from thoughts of *The Voice of the Silence*, but the man spoke with such passion about his interest and involvement in this sport, that our forty-minute drive to the airport passed extremely quickly. When I return to the US I am going to meet with him again,

so that he can teach me more about this wonderful sport.

The second conversation occurred while waiting in line at the airport. A young woman was standing next to me. She had just arrived from Hawaii and was on her way to Germany. She has two jobs: in Hawaii she teaches in an experimental school, and in Germany she works as a pastry chef. She was passionate and felt thankful for such a rich and diverse life. Somehow she has managed to combine these two different activities. She has found that her mission in life during her travels is having the opportunity to connect with people around the world. This inspired her. Although she had no exposure to Theosophy, she felt that she was an old soul.

The third conversation, and probably the best, was with the woman who sat in the seat next to me on the airplane. She was a very simple woman from a tribal village in Algeria, northern Africa. She spoke no English or other easily recognizable language; I neither spoke nor understood any of the things that she said, and yet we had a conversation that lasted for almost half an hour, during

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Inaugural address delivered at the 92nd South India Conference, Adyar, 2 April 2015.

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which the overflowing sense of kindness that she displayed towards me was communicated so profoundly. Without the benefit of language she spoke eloquently. She patted my face and smiled, I helped her figure out her seatbelt — simple things.

The fourth conversation took place on a bus on the way to the final plane coming to Chennai. The woman seated across from me, as it turned out, was born and raised in the neighbourhood where I grew up in New York City, went to a school that we competed against in New York City, moved to Chicago, where I had moved, and now was on her way to Chennai to work on building teams of people in the corporate world.

All of these were encounters that seemingly had nothing specific relating them to Theosophy or to the inner work that we do. They could be seen as mere chance encounters. However, I left those conversations having been impressed by each of these people whose paths crossed mine. All of us were in motion, headed mostly to different places in the world, but somehow in those moments that we were in each other's presence we connected and changed each other, maybe only slightly, forever. It made me think that the nature of the human experience is exactly this matter of making impressions. From moment to moment we impress the quality of our consciousness on the world that surrounds us. To the wise, these impressions are very deliberate and necessarily helpful. To the unwise, we make our impressions by reactions — unthoughtout, undisciplined,

uncontrolled. Probably most of us have some mixture of wisdom and its absence.

One of the purposes for the re-introduction of the wisdom of Theosophy in our time has been to try to elevate the nature of these impressions that we are continually making on the world and on ourselves — to re-establish humanity in the role that it uniquely plays in the economy of Nature.

As Theosophists, who have had the benefit of exposure to the wisdom teachings of Theosophy, we can identify what have been described as the three gems of the Theosophical world. Three short books that have been part of the history of our movement and that seem to be a very clear expression of the nature of the Theosophical life.

The three books are *At the Feet of the Master*, *Light on the Path*, and *The Voice of the Silence* — the last of which we will be considering during this conference, but nothing stands in isolation. In the Theosophical literature we have many books that are richer than these three in terms of information, concepts, and descriptions of the inner workings of the world in which we live. But somehow these three seem to epitomize Theosophy as a path and a way of living, and why? The value of these books is that they are practical, they say something that can be practised and applied. This is where their wisdom lies.

The word 'practice' is used frequently in various different contexts. I will share something mundane that occurred to me, but that had repercussions on my own

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thought. A number of years ago I was travelling. This time I was going to visit Niagara Falls, a beautiful spot standing on the border between Canada and the United States, one of the natural wonders of the world. I was arriving in the late afternoon from the Canadian side, which lies to the west of this great river. When I got to the Falls they were more beautiful than they had been described. The scene was powerful and all-encompassing for all of the senses.

It was a sunny day. As I stood at the river's edge looking into the Falls with the sun at my back, the water surging over the edge, and the plume of spray rising out of the falling water, everywhere I looked in the water I saw beautiful rainbows. Directly across on the other side of the river there were other people also standing, also looking at the same water, the same spray. What occurred to me at that time was that on the other side they saw the spray, but because of the position of the sun in relation to where they stood, they saw no rainbows. It was only those who were standing on the side of the river where I was that beheld this particular vision of Nature. At that moment, I realized what it is we try to do in our practice. What we see is determined by how we position our consciousness. Practice is the systematic attempt to position our consciousness in order to properly perceive this world, and the worlds beyond the one we inhabit.

To the extent that we embrace the teachings within these three gems, we alter the point of view from which we

see the world. Each one of these three great works had different authors. Jiddu Krishnamurti as a thirteen year old boy was the author of *At the Feet of the Master*, the last of these three books to be written. *Light on the Path* was written first by Mabel Collins. *The Voice of the Silence* was the last book written by H. P. Blavatsky, just two years before she died. We can better appreciate where these books stand in terms of the stages along the path which they address if we look at the first page of each book — the dedication page. It tells a profound and specific story about the author's intention for the book.

The words of dedication in *At the Feet of the Master* are: 'To those who knock.' These are those who stand outside the entrance to the Temple of Wisdom and make a sound at the door in their request to be allowed in. The dedication of *Light on the Path* is much longer: 'A treatise written for the personal use of those who are ignorant of the Eastern Wisdom and who desire to enter within its influence.' It is dedicated to those who are ignorant of a particular approach to Reality, but who are sufficiently aware to sense a great value 'within its influence'. Probably the shortest dedication is that of *The Voice of the Silence*: 'Dedicated to the few.' This is not a book for popular consumption or one intended for the broad public, but the one that HPB described as for 'those few real mystics within the Theosophical Society'. She further said that this book would surely speak to their needs. This is the hierarchy

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of these particular books. They all lead us along a path that goes in a specific direction, and they culminate in this work that we will be considering in our time together: *The Voice of the Silence*.

Humanity has a very specific role in the economy of Nature. The human element is a transformative one. No other aspect of the natural world has this capacity that humanity does. It is something that we develop through practice. Ultimately, practice leads to a point where

practice is not necessary. It takes great effort to become effortless. These works are intended to guide us to stand up and fulfil the role that we are here for as individuals, but, more importantly, as that organ within the greater body that is described as humanity.

I am happy to inaugurate this study that certainly will be productive of wonderful things, and I look forward to inaugurating a 93rd, and maybe even a 100th, South India Conference. ✧

**If we can merely silently observe the process of desire, which is oneself — which is not, you experience desire, but experiencing desire — then we will see that there is a freedom from this burning, constant urge to be or not to be, to become, to gain, to be the Master, to have virtue, and all the idiocy of desire and its pursuits. Then there can be a direct experiencing, that is, experiencing without the observer. Then only is there a possibility of being completely open, of being as nothing; and then there is the reception of the Real.**

J. Krishnamurti

*The Collected Works of J. Krishnamurti*, vol. V

# The Challenge of the Modern Theosophical Movement

MARCOS RESENDE

THE Theosophical Society is like a huge banyan tree, it has its central trunk here at the Headquarters and spreads its branches all over the world. No matter how physically far from the National Sections and the local lodges we may be, it is still one tree, one life. Being here is like being part of the sap in the main trunk, sending life to the entire tree.

After almost one hundred and forty years from the founding of the TS a lot has changed. From a technological point of view, we have gone through major transformations. The external changes have been profound. At that time, they used horses or ox carts. Now it is the time of jet planes, internet, and instant communication anywhere in the world. Science has taken unimaginable jumps. Quantum physics opened revolutionary perspectives in the scientific community. From an inner point of view we have also changed, but not so much. Humanity has become a little more open and tolerant, although there is still religious fanaticism and racial prejudice. In the West, nowadays, there is greater receptivity to the idea of

a spiritual dimension to life. The East, in its turn, quickly accelerates towards the material development with all the resulting side effects. Human beings, however, remain selfish, violent, caring only for their own interests, becoming more and more greedy. The frantic search for power and material goods, the exploitation of man by man and social inequalities have widened. There is still a lot of poverty, hunger, and disease arising from poverty, while we continue spending billions of dollars on weapons, machines which destroy and kill.

In the beginning, the TS appeared closer to the Masters, its inner Founders. At that time some members were even instructed by Them through letters. Today we are not aware of any direct intervention by Them, and their influence now depends directly on the quality of our work and our affinity with Their purposes.

Earlier many initiates were part of the theosophical movement, leaving their legacy in the vast literature produced. Today the TS work is entrusted to us, its members, and we still have much to learn

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**Mr Marcos Resende** is General Secretary of the Brazilian Section of the TS. Talk delivered at the international Convention, Adyar, December 2014.

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about life and the spiritual path. It is up to us, common men and women, trying to understand life and to live up to the fundamental theosophical principles, to take care of the TS. What are our challenges? What is the challenge of the modern theosophical movement?

In this new moment of our TS, when we have lost a strong and charismatic leader who was like a mother to us all, we are moving towards a more participatory phase where responsibilities for the direction of the theosophical movement fall more directly on each of our shoulders.

Mrs Radha Burnier led the Theosophical Society for more than three decades. She was much more than a simple member. She had a deep understanding, a nobility of character, and leadership of the first ray far beyond our capabilities. She was a natural leader and instilled in the movement her deep spirituality and rectitude of conduct. She did not always please those used to flattery and self-importance. She was a diamond of integrity and living spirituality.

Now, more than ever, unity is our first challenge. We must be united. Only the true perception and experience of the unity can transform us; it is also the only way to enforce the first Object of our Society. Working in this way, brotherhood becomes a reality. Unity encompasses humanity as a whole. If we cannot be united in our theosophical lodges, study groups, or National Sections, beyond personal differences, the goal will be purely theoretical. How can we claim to be united with humanity while

antagonizing those that are near us? For the unity not to be merely intellectual or a utopia we need to enhance the perception and understanding of the deeper realities that underlie the shallow concepts of the external world. We need to allow a flourishing in our heart of a feeling of affection that goes far beyond the intellect.

Our second major challenge is not to allow the TS to become a source of dogma or crystallized thought, a mere belief that loses the vitality that can only be provided by the living Truth, as stated by HPB in *The Key to Theosophy*.

On the one hand, we need to be open and receptive to Theosophy as living wisdom that comes from the observation of ourselves, nature, and life as a whole, as well as from the teachings that come from other religious, scientific, or philosophical sources. On the other hand, we must be alert, skeptical, and cautious about pseudo-spirituality and all information relating to so-called esoteric things that proliferate widely in the modern world.

Our unmoving commitment is to Truth. In order not to become dogmatic, we must see clearly that Truth is not a mere repetition of words and it cannot be mixed up with beliefs or ideologies.

Truth is a state of consciousness in which one perceives and sees things as they are. As life is ever-changing, both at the subjective and objective levels, we often have perceptions of Truth, flashes, or insights that enlighten and expand our consciousness, but we often quickly transform them into a belief, as if Truth

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could be retained and repeated. From that assumption we think we know and may try to convince others to adopt the same point of view. This is a big mistake that perhaps many of us make. We cannot have nor possess Truth, for it is timeless and it cannot be confused with a mere recording of memory. It always depends on a new insight, a new dive into every new moment.

The vast theosophical literature, from *The Mahatma Letters* to *The Secret Doctrine*, as well as the work of prominent authors such as C. W. Leadbeater, Annie Besant, N. Sri Ram, and J. Krishnamurti, among others, is a precious heritage, a rich source for study and reflection. But it can only produce transformation when there are people interested in understanding more, investigating to the extent of their capabilities the mysteries of existence. These teachings are important maps that may, or may not, help us to move out of our small world and to explore the territory of Truth that is inside each of us. From within us can naturally flow the ability to see things as they are and the honesty to say, when necessary, 'we don't know'.

If the TS was to turn into an institution of believers, for example, in reincarnation and karma, the Masters, the evolution, the seven rays, and so on, although these may be very noble and elevated teachings, it would have lost what is essential: the ability to be a light in the dark sky of the world. Life-transforming Truth demands an agile and inquiring mind that always goes deeper,

not standing still and stagnant as in mere belief. The perception of Truth does not happen with simple acceptance.

For the TS not to ossify we need to realize the importance and the meaning of learning together. Unfortunately, in many Lodges or Sections, members are divided between those who 'know' and those who 'do not know', those who give lectures and those who do not give lectures; the ones that are 'important' and the ones who are 'not important'. This division is illusory and misleading. We are all learners and the TS is the ideal place to *learn how to teach and to teach how to learn* for its structure is based on the principles of freedom of thought, commitment to Truth, Universal Brotherhood and service to others. Every study should have a fresh perception, otherwise we become no better than mechanical repeaters, which is very far from the perception of Truth.

Our TS cannot be a place for vanity or personal promotion of anyone. Each member, however humble, is as important as the most prominent one. But as we are normally unable to perceive in ourselves the existence of vanity or the desire for personal importance, we may end up polluting this sacred space of learning and growth. Therefore, self-knowledge and Theosophy are two sides of the same coin. There is no spiritual progress without the perception of ourselves and the unconscious manifestations that emerge from the psychological ego.

To fulfill to the best of our ability the first Object of our institution, Universal

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Brotherhood, we need to know ourselves, by diving into our immortal divine nature, while also being aware of the personal and finite dimension, in order to minimize its interference with the manifestation of that much greater consciousness. In this way we avoid creating complications, divisions, and antagonisms with our brothers and sisters, workers for the theosophical cause, and fellow humans in general. Lack of awareness of personal motives, of self-importance, pursuit of power — even in our Lodges or National Sections, sympathies or antipathies on a personal level, all of these can drive us away from the first Object of our institution, decreasing its brightness on the inner planes and therefore in the collective consciousness.

Our work has internal and external dimensions. We need studies among members in order to deepen our understanding and, at the same time, studies focused on the public with accessible language that can be understood by all. If we neglect the inner work, which should not be only at an intellectual level, but an effective learning to broaden the horizons of understanding and transform our daily living, we run the risk of developing superficial activities that cannot touch people's hearts, and which do not contribute to the upliftment of humanity and our own transformation.

The other side of our work, as important as carrying out enlightening studies, is the one concerning the public. This work aims to keep the doors of our TS open. If we do not develop work focused on the public, with appropriate

and accessible language without being superficial, we can end up closing up ourselves as a club of friends, losing the connection with the world and, consequently, with the Holy Ones. As They said, Theosophy or Divine Wisdom was not given out for the mere delight of some people, but for the good of all humankind.

Our public work should be one of quality, through lectures, seminars, workshops, publication of magazines and books, with the use of television, the internet, websites, social media and all available means, in order to reach out to the interested public. The intention should not be necessarily to bring in new members, look for specific results, or convert people to a particular thought pattern. Truth, the ultimate goal of our work, is something that transcends any thought pattern or repetition of words, and can only be discovered by the individual. It is very beneficial and necessary to reflect and investigate together. However, one of Those that guided the founders of the TS had warned that we should not try to impose our standards of life and beliefs on others, but rather help them to achieve their own standards and beliefs, whatever they may be, serving as a stimulus to a more noble life.

If we conduct efficient public work, of good quality, regardless of how many new members may join, the doors will be open for those who have the dharma of service to humanity, which is the theosophical cause. The most important aspect in relation to public work is that we make our institution known throughout the

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world in order to attract the attention of the highest minds, as said by the Mahatma in one of the Letters. The affiliation of new members may occur naturally if our doors are actually open.

The quality of the theosophical work depends on the dedication and altruism of each member. The more we are able to make the light shine, not in terms of self-importance or personal brilliance, but as a service to others — *learning how to teach and teaching how to learn*, the more vigorous our Society will be to fulfil, to the greatest possible extent, the scope for which it was founded.

We need to modernize our work in order to follow the transformations that have taken place in the world and be open to young people without losing track of the essentials, that is freedom of thought, commitment to the Truth, brotherhood, and a tolerant spirit, as well as service to others.

The Theosophical Society, though conceived and founded by the Masters of the Wisdom, is run by imperfect beings. HPB had many faults, but she was the best person available for the mission. She had the essence — deep altruism and a capacity of extraordinary sacrifice, besides an unconditional devotion to the Masters. We, imperfect beings, have the mission to carry on this cause and for that we have to leave our egos aside, in order to be effectively united in diversity and in tune with the Holy Ones. Each one of us, through our ability and dedication, can

give our best, and the quality of the work as a whole depends on each link, each member that makes up the whole Society.

The task that falls upon us, Theosophists of the twenty-first century, is not a small one. We must work inwardly, observing and knowing ourselves, polishing the rough stone that we are and, at the same time, provide a large and important service to humanity by studying and learning through the Society. Our institution can be one of the most effective tools for the Holy Beings to exert a powerful and uplifting influence over humanity if we, as members, understand that, on the quality of our individual work depends the whole of TS work. None of us is perfect but if we do the best we can, giving ourselves to the maximum, free from personal ambitions, as the Theosophical work should be, we will have done what is expected of us.

May each of us realize the wonderful opportunity of service that is the Theosophical work. There is nothing more beneficial than to inwardly serve the Masters and the cause of uplifting humanity. Let us do our part. May we honour and dignify the precious heritage received from generations that have gone through the Theosophical movement over the last 140 years. May we merit this opportunity of service and act in accordance with the fundamental and unforgettable principles of our institution: freedom of thought, commitment to Truth, a tolerant and fraternal spirit, learning, and serving others. ✧

# On Relationship, Part III — Love and Wisdom

RAPHAEL LANGERHORST

Divinity is not a being, but a power; not an entity, but a force; not a stationary and completed phenomenon, but an ever-flowing stream of life; not limited to any area, however great, but free. It grows and moves eternally; it is the tide of life on which all manifested worlds are borne. It is all-pervasive, ever-present, and eternal. It has no permanent expression, no continuous mode of phenomenal existence. The expressions appear and disappear continuously, each reappearance differing from the manifestation which preceded it. Divinity is not wholly incarnated in any form, whether planetary, solar, universal, or cosmic. God <sup>1</sup> passes, but never stays. Divinity exists, but is immeasurable, intangible, and invisible.

Geoffrey Hodson,  
*The Supreme Splendour*, p. 1-2.

In Parts I and II we have contrasted our inherent divine nature with the slavery of our bodies, and have seen that this slavery is the cause of conflict within ourselves and with others. What remains to be done is to shed more light on the nature of our own slavery and the

transmutation required to re-establish our divine freedom. Only then, aware of our own relation to the divine, are we able to relate to that same divinity in others.

## Intellect

Our intellect (mental capacity, *manas*) is by itself neutral and inactive. But because we human beings live as an integrated unit in our personality, our intellect is naturally interwoven with adjacent principles within that unit. In the case of our personality, our intellect is interwoven with the astral — our emotions and personal desires. Our astral principle binds our intellect to the fulfilment of our desires. As such, our mind becomes restless, ever striving to realize our insatiable greed — for pleasure, power, wealth, excitement, and objects of our passions. Such a state of slavery of our mind is called Kama-Manas, and a natural result of I-ness.

And again it is written that the Supreme is the pivot on which the Universe revolves. Thus we have the idea of a continual revolution of all things, a recurring sequence,

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**Mr Raphael Langerhorst** is a young Theosophist, active in the TS in Austria. He is an electronics and IT engineer with musical talents.

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a Universe revolving by the divine impulse, founded on the divine nature; and to that wheel of the Universe, the pilgrim-souls are bound; bound, not in their own nature, which is freedom, but bound by the vehicles <sup>2</sup> into which they have entered for the gaining of experience. And we must always remember, when we speak of binding, that it is only the vehicles which are bound. So, truly, our wanderers, our pilgrims, are not bound. You cannot bind the Jivatma <sup>3</sup> any more than you can bind the sunlight; but the shadow <sup>4</sup> which the sunlight throws, that is bound to the wheel of births and deaths.<sup>5</sup> It is by understanding that it is only the shadow which is bound,<sup>6</sup> that you can gradually feel your own inherent freedom, and at last know yourself as free.

Annie Besant,  
*The Wisdom of the Upanishads*, p. 64.

### **Kama-Manas**

Why is our intellect thus bound? Because we have not yet gained mastery over all levels of manifestation. We are slaves to our bodies and we live on our illusive self, thinking we are our body, our emotions, and our thoughts, thus subjecting ourselves to their despotism. Yet, as bodies in an ever-changing world, separate from all other beings, the reign of our desires is without wisdom, based on ignorance <sup>7</sup> and ever-shifting goals, tossing us through life like a boat on stormy waters or leaves in the wind. There is no permanence in our desires themselves <sup>8</sup>, so how can there be a real purpose in them at all? But we are too

busy to catch up with our shifting desires to even pause for a moment and ask such fundamental questions. So we keep running through this world, obviously aimless, yet with great haste, always something on our mind <sup>9</sup> we deem worthwhile pursuing.

Thus we never see our own restlessness, being too much involved in what we call our life. But it is not even our life but the life of our bodies, to which, in our ignorance of our real nature, we have handed over all control, leaving us behind as frightened witnesses, yet clinging to our life as if we had all to lose.

The nature of the Jivatma as a reflection of Ishvara <sup>10</sup> is, we know, threefold. Jnana is the knowledge-aspect; Ichchha is the will-desire-aspect, and Kriya the activity-aspect. And it is necessary to recognize that those aspects belong to the sunlight, and cannot be given up. When you are told to destroy desire, you do not destroy Ichchha, which is part of the nature of the Jivatma, and answers to the Ananda <sup>11</sup>-aspect of the Saguna Brahman Himself. When you are told to destroy wandering thoughts, the mind which is the Raja <sup>12</sup> of the senses, you do not destroy Jnana, which answers to the Chit-aspect of Brahman. When you are told to destroy activity, you do not destroy Kriya, which answers to the Sat-aspect of Brahman. What then you do is, that you destroy the shadow in the lower world,<sup>13</sup> in order that the sunlight of the higher may shine out undimmed. For in the shadow lies the illusion; in the shadow lies the avidya<sup>14</sup>

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which blinds the Jivatma to his own real nature.

Annie Besant,  
*The Wisdom of the Upanishads*, p. 71.

### Transition

There are two key processes involved in getting us out of our slavery of Kama-Manas, and they somewhat have to run in parallel for a stable transition. The first is to disentangle our mind (intellect/manas) from our desires (kama), which can only be accomplished through the second process of attuning our mind to the adjacent higher principle — our inherent divine wisdom (Buddhi).

This transmutation releases our intellect from its orientation to the lower, and instead opens it up for higher inspiration, which is really our inner divinity — *The Voice of the Silence*, as HPB puts it, and *Light on the Path*.

This disentanglement is synonymous with realizing our misidentification with our thoughts and desires, and letting them go. This letting-go can in turn only be realized by understanding clearly the transitory nature of all such phenomena,<sup>15</sup> and finally employing our will to keep our focus steadfast on this reorientation.

But, usually, before we can truly understand and appreciate this necessity, we require (often repeated) experience, to finally impress the link between cause (slavery) and effect (suffering) on our mind, unless we are able to reason it out. Lack of reasoning and experience keeps us captive in this world of excitement and suffering, under the reign of Kama-Manas.

A few words of warning should be given here. While still being slave to Kama-Manas, we are very well attuned to the same slavery afflicting the bulk of humanity. Thus we only experience our own suffering according to our own little distress (having nothing else in mind anyway, ultimately). Yet, when we begin to disentangle our intellect from being the CEO of our Desire Unlimited business (i.e., from being the slave of our desires), we get out of tune from the world of slavery. We need to get out of tune from this slavery and in tune with our inner nature. Getting out of tune itself initially requires enormous will power and can only be done by complete determination empowered by proper discernment.<sup>16</sup> However, out of sync to this world around us (seemingly), this world becomes hell for our personality and it becomes difficult to find comfort — both because nothing has real value any longer for our self (seeing the transitory nature of all our old values) as well as the dissonance between us and the mire of (now obvious!) selfishness and personality-oriented people.

Even that which people do to us out of love (they think) is often useless or even dreadful to us, comparable to a good-hearted but mindless host serving us the best meat, even though we do not eat meat — or, still more serious, our old-school spouse loving us to death out of possessiveness, selfish desire, and caretaking.<sup>17</sup> Then we realize that the only hell in existence is a man-bearing planet, as HPB says in *The Voice of the Silence* <sup>18</sup>

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and *The Secret Doctrine*.<sup>19</sup> Given this warning, it is important to emphasize that this hell, in which we live even now, can only be hell — and is inevitably hell — to our lower principles, that is, our personality. Thus, once taking the path out of the mire of Kama-Manas, we are bound to (1) fall back to comfortable but enslaving Kama-Manas, or (2) become insane, or (3) find our way to Buddhi-Manas and establish our divine identity, thus removing our self-identity (selfishness) from our personality, which is the only way to endure in our personality the wider outlook that we gain.

Related to the above, we can read the following in *Light on the Path*, Part II, Rules 2 and 4, where the warrior refers to the higher self, the inner divine nature in the human being — this should be a particular warning not to let our lower self bind us to the world of shadows — and to go beyond:

Look for the Warrior, and let him fight in thee. . . .

Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear, then will he fight in thee, and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss.

But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow un-

certain, and in the dust of the battlefield thy sight and senses will fail, and thou wilt not know thy friends from thy enemies.

With this warning, we now know that suffering in our personality will not end for us, indeed it will be multiplied by the bulk of humanity still being enslaved to desires because we become aware of that fact. Yet, we also become aware of the divine in all, and only this, if we can manage it, can save us from insanity and slavery, and at the same time make of us conscious co-workers in the uplifting of humanity to divinity, which necessitates suffering in our personality out of compassion, as long as the bulk of humanity is enslaved. However, such voluntary suffering will all the more cleanse our nature as much as our compassion serves the uplifting of others. We also need to reckon with our former ambitions, which now — with our different perspective and values — have turned into bondage. Karma<sup>20</sup> we have to patiently endure, as we unwind our ultimate freedom.<sup>21</sup>

Now, let us turn from Kama-Manas and continue with our topic at hand, knowing that self-conscious divinity is neither for the faint-hearted, nor for a selfish glorification of our personality, which instead should rather become an immaculate tool in our divine hands. Yet, this transition is a necessity for our relationships to become meaningful in a higher sense. When we speak of ending our suffering by realizing ourselves as divine, it means that the suffering does not affect our own nature any longer. This is because we have come to know

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our self as not being the personality, which is subject to suffering in this ever-changing world, and are able to see the inner harmony in the obvious suffering even as one step of the human evolution towards divinity.

He who knows at the same time both the Unmanifested (the cause of manifestation) and the destructible, or manifested, he crosses over death through knowledge of the destructible and attains immortality through knowledge of the First Cause (Unmanifested).

Swami Paramananda, *The Upanishads*,  
p. 34 (*Isa-Upanishad*, XIV).

This beautiful quote from the *Isa-Upanishad* hints at the two key processes for the transition referred to above. The first, knowledge of the destructible, allows us to disentangle Manas from Kama; and the second, knowledge of the First Cause, refers to divine wisdom (Buddhi), to which we have to attune our mind (manas) instead — a very real enlightenment.

By contrasting and making tangible our divine<sup>22</sup> and personal natures we gain knowledge of both, our divine immortality and our ever-changing and transient personality. If we can combine that with our experience and put our Reason to task, we may eventually develop discernment and work our way from Kama-Manas to Buddhi-Manas.

Such contrasting is also imposed on us through everyday life experience, and it is this, enlightened by our discernment, that eventually allows us to grow and

master the transient by the immanent. It is in the context of relationships with ourselves and others where we find the highest contrast — and contrast is accompanied by conflict — as a result of our investment in our apparently separated identities, the cause of polarities. It is really by understanding both the transitory in order to be able to let go,<sup>23</sup> and the eternal source through our higher aspects, that we may find our own immanent divinity.

So, too, in man all power is hid. The evolution of the Soul is but the search for that secret hiding place, a gradual removal of the veils which enshroud the divine life. Though hid, that life sweeps on eternally, emerging from the Spark which is man's deepest Self and passing throughout all his vehicles.

The flow is steady, rhythmical and harmonious in jewel and in plant, in animal and in bird, for these have no self-will. In man self-will appears, and in his blindness he disturbs the rhythm and the harmony of the life of which he is both a partaker and an expression. That disturbance may be great or small, but according to the measure in which man sets his will against the stream of life, so is the measure of the resulting dissonance<sup>24</sup>. If the existence of evil is admitted, then this, and this alone, is its source. The greater the degree of self-will, the greater the interference with the flow, and therefore the greater the disharmony. At last man learns the true reason for all suffering and thereafter sets his will and so behaves that he no longer

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impedes the motion of the eternal life, but rather provides new channels for its everlasting flow.

Then, and not till then, all sorrow, pain, suffering and disease are brought to an end for him; then alone is he free. Being free, he serves the life in all as in the blindness of his earlier lives he sought to serve himself. In that change he has found bliss.

In his youth, he sought the feet of God in Heaven above; in his manhood he discovers the God<sup>25</sup> within himself, is liberated, and becomes one with life itself.

Geoffrey Hodson,

*The Supreme Splendour*, p. 3-4.

### **Buddhi-Manas**

There is no pain in the ever-changing, if the transitory is known as transitory.

There is no slavery imposed by our personality, if we are aware of our divinity.

There is no fear, if love finds itself.

There is no conflict in unity, knowing our own self in all others.

As much as the basic modus operandi of Kama-Manas is through separation and self-seeking in the fleeting, naturally leading to suffering, as much is the modus operandi of Buddhi-Manas the awareness of the same divine, pure essence in all manifestation. As such, love expresses itself naturally, being truly awareness in all. There is no artificial effort involved in the expression of love, given the freedom from our slavery in the presence of our divine nature, as love is ultimately the foundation on which

all existence rests. Love, then, is not a feeling, our very nature is love itself.

At the same time, Buddhi-Manas is understanding and wisdom, just for the same reason — the awareness of the unity in all seeming diversity is the only way to truly appreciate the very nature of everything and everyone around us. It may be shrouded and disfigured beyond recognition in the lower principles, while being completely obsessed by their own possessiveness. Yet, all that lives, ultimately lives on love divine, and we are able to recognize this fact, once found in our own nature, also in others, despite being obscured by their lower principles and thus hindering the reflection of the inner divinity. This recognition allows us to relate to that divinity, even though other beings may not be aware of their own higher nature themselves. But if there is mutual recognition, blessed we are beyond words!

Manifestation works through reflections. Out of our immortal divine essence (Monad) our higher principles Atma-Buddhi<sup>26</sup> are emanated. Manas manifests when combined<sup>27</sup> with our lower personality (Mental-Astral-Physical). There is higher manas that attracts to Buddhi as well as lower manas (mental) that tends towards Kama, the astral principle.

Thus we, as human beings, have an immanent divine principle, our Monad,<sup>28</sup> out of which Atma-Buddhi-Manas emanates as our living and to us immortal higher self. Out of this higher self our personality (Mental-Astral-Physical) emanates, a new one for every incarnation,

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although linked through Karma <sup>29</sup> to all previous personalities.

Now it is important to note that all life is ultimately borne on the divine pivot, around which the universe revolves, so to speak. And it is by reflections that our consciousness manifests in our lower principles — first the reflection from our Monad into our higher self, and then the reflection from our higher self into our personality. Thus we see that we, bound to our personality during life, are really just a reflection of a reflection of our actual divine essence <sup>30</sup> (the shadow of a shadow of our Self).

For this reflection to express itself properly in the lower, these lower principles need to be pure, without any illusive self. This particularly applies to the personality which very much tends to invest into an illusive separated self-glorification, thus ultimately blocking all higher reflections. Of this, the cause and result is selfishness, leading to conflict with all certainty.

Besides purity, it is also necessary to establish the orientation towards the higher, which is the purpose of meditation proper. Only this orientation, like

putting a mirror in place and cleaning it from dust, allows higher principles to shine out undimmed, so to speak. This is then what we do with our personality, and especially with regard to our intellect (manas), to disentangle it from kama through purification, thus bridging the gap to the higher manas and its tendency towards Buddhi <sup>31</sup>. This finally establishes love and wisdom — the nature of Buddhi — even in our lower principles, thus cleansed and purified, as an immaculate reflection.

Although the Self may not be gained by thought, of the shadow, it may be gained by thought, when the shadow is known as shadow, ‘and when the Self who has the nature of knowledge’ <sup>32</sup> shines out undimmed; therefore it is necessary that a man should develop the higher mind, <sup>33</sup> even though the lower mind <sup>34</sup> be his obstacle and his foe. The higher mind, united with Buddhi, the Pure Reason, the Wisdom-aspect of the Self, can know the Self.

Annie Besant,  
*The Wisdom of the Upanishads*, p. 77.

(To be continued)

#### Endnotes

1. Immanent and transcendent power, life, intelligence, and law manifesting within the Solar System.
2. Bodies.
3. Our immortal divine essence, often figuratively referred to as wanderer or pilgrim.
4. Bodies, or vehicles — in this case our personality.
5. Samsara.
6. Through our misidentification with our bodies (shadows).

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7. Avidya.
8. This is the very cause of suffering as long as we are bound, through Kama-Manas, to identify ourselves with the transient — desires in this case; because if the transient goes and our consciousness is completely immersed in (identified with) whatever goes, it is like death to us, e.g., our body, the fruits of our desires, and so on.
9. Thus obscuring our inner peace.
10. In this case the Logos of our Solar System.
11. Bliss.
12. Ruler or king. In this case the manas driven by kama (Kama-Manas) that keeps our senses bound to the external objective world.
13. In this case the illusive I-ness of our lower principles, that is our misidentification with our bodies, not the bodies themselves. Reflecting our divinity (the sunlight) in our lower principles is only possible if our own investment of illusive self-identification (and thus slavery) with them has been removed.
14. Ignorance of our divine nature.
15. Because what we do not understand fully keeps attracting and/or repelling us, thus binding to Kama-Manas for expression. So we are called to understand our lower nature as well, although this does not mean indulging in its slavery on purpose.
16. Technically speaking, we can compare this to an electronic resonance circuit composed of an LC oscillator and ourselves operating at the same frequency. This LC oscillator will always impose on us that same frequency as long as we are close to it. Only after changing our own frequency as far as to get out of the mutual bandwidth, will this LC oscillator (the selfishness of mankind at large in this case) no longer be of concern, except for being a source of noise and imbalance (hardly a place we can personally enjoy) — the hell we can then readily observe all around — and we must not be surprised if it is backfiring on us *personally* while we are still in its psychological proximity.
17. In other words, the world no longer has anything to offer us that we consider truly desirable — our personal desires now being basically limited to life-sustaining needs as well as whatever is required for our work, ideally.
18. H. P. Blavatsky, *The Voice of the Silence*. She is commenting on the use of Myalba in the main text as follows: *Myalba* is our earth — pertinently called ‘Hell’, and the greatest of all Hells, by the esoteric school. The esoteric doctrine knows of no hell or place of punishment other than on a man-bearing planet, or Earth. *Avichi* (Hell) is a state, not a locality.
19. H. P. Blavatsky, Edited by Annie Besant, *The Secret Doctrine, Volume 3*, footnote on page 526, while talking about people who are dedicated slaves to Kama-Manas (it is instructive to read the whole section). The actual footnote as given by HPB reads as follows: ‘The Earth, or earth-life rather, is the only *avichi* that exists for the men of our humanity on this globe. *Avichi* is a state, not a locality, a counterpart of Devachan. Such a state follows the Soul wherever it goes, whether into Kama Loka, as a semi-conscious Spook, or into a human body, when reborn to suffer *avichi*. Our Philosophy recognizes no other Hell.’
20. The Universal Law of cause and effect.

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21. We find a good deal of information of this transitional state in *Talks on the Path of Occultism*, vol. 3 — A commentary on *Light on the Path* by Annie Besant and C. W. Leadbeater. Specifically see comments on rule 3 in chapter 4 as well as the last comment by CWL on rule 20 in chapter 10 (pages 91 and 197 in the German Hirthammer edition). It is very instructive to read these comments.
22. Which is ultimately intangible, which means there is higher divinity beyond divinity, so it is always progress from one step to the other, and similar laws apply at the next step in the new context — in our human stage it is the struggle between selfish destruction and immortal divinity.
23. To withdraw our misidentification and entanglement.
24. Which translates into suffering.
25. See footnote 1 regarding the interpretation of this term.
26. Note that Atma is still universal and only becomes individual in combination with Buddhi.
27. In the process of individualization, upon entering the human stage of evolution.
28. This term was specifically introduced by Leibniz (1646-1716) in its modern interpretation.
29. Accumulated in our higher manas, as part of our higher self, also called the Ego in theosophic literature.
30. Which is itself a reflection of Ishvara who in turn is a reflection, ultimately leading to the absolute principle — such wisdom allows us to develop a sense of humbleness and see the total inadequacy of human (or any) pride.
31. Antahkarana.
32. Brhadaranyaka, IV, ii, 6.
33. Buddhi-Manas.
34. Kama-Manas.

### References

Annie Besant, *The Wisdom of the Upanishads*.

H. P. Blavatsky, *The Voice of the Silence*.

——— *The Secret Doctrine*.

Mabel Collins, *Light on the Path*.

Geoffrey Hodson, *The Supreme Splendour*.

**The purpose of relationship is not to have another who might complete you, but to have another with whom you might share your completeness.**

Neale Donald Walsch

# The Mystical Journey

BHUPENDRA R. VORA

ONE of the most awe-inspiring concepts that was presented by Madame H. P. Blavatsky in *The Secret Doctrine* was that of the journey of consciousness through various kingdoms of life in order to gain the experience of manifested life. In the Third Fundamental Proposition of *The Secret Doctrine* Madame Blavatsky refers to this journey of consciousness through time and space in the world of a *manvantara*. A *manvantara* is an immense period of time during which consciousness moves through the three elemental kingdoms, prior to making its entrance in the mineral, and subsequently in consecutive order, the vegetable, animal, and human kingdoms. It proposes as follows:

The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or ‘Necessity’) in accordance with cyclic and karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine soul) can have an independent (conscious) existence

before the spark which issues from the pure Essence of the Universal Sixth principle — or the OVER-SOUL — has (a) passed through every elemental form of the phenomenal world of that *manvantara*, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence from the lowest to the highest Manas, from mineral and plant, up to the holiest Archangel (Dhyāni-Buddha). The pivotal doctrine of the esoteric Philosophy admits to no privileges or special gifts in Man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. . . .

Herein is defined the Divine Plan for the evolution of consciousness or the blueprint under which the scheme of unfoldment of life proceeds. It is an amazing manifestation of the ‘One Universal Life’ in its differentiated aspects proceeding in the process of evolution. In the ancient Vedic literature the Divine is symbolically said to have declared, ‘I am One and chose to be many’ (*eko*

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*ham bahudha vadanti*). Therefore behind this world of manifest plurality, there is only 'The One Reality'. Hence the manifested world has been termed as an illusion or a *mayavic* world because it is in a constant state of flux and is in the 'Time and Space' dimension.

The individual units of consciousness are on a mystical journey to gain experience of the manifested world and discover what they really are. To realize that they are not the body, mind, intellect — instruments of activity and experience in the lower planes — but sparks of the divine using the sheaths of consciousness appropriate for these planes. One of the most fascinating aspects of the Divine Wisdom as presented in *The Secret Doctrine* is in respect of the Cycles of time. It mentions the four *yuga-s*; *sat*, *treta*, *dwāpara* and *kali*, forming one *mahayuga* that covers vast periods of time. It also refers to the larger time cycles of many *mahayuga-s* and the days and nights of *Brahma* during which vast plans of evolution of consciousness are achieved and the manifested world proceeds into dissolution or *pralaya*. In the *Mahatma Letters*, the Mahatma describes this process in the following words:

When the Spirit-man reaches the last bead of the chain and passes into *final Nirvana*, this last world also disappears or passes into subjectivity. Thus are there among the stellar galaxies births and deaths of worlds ever following each other in the orderly procession of natural Law. And — as said already — the last bead is strung upon

the thread of the '*Mahayuga*'. (*Mahatma Letters* — letter No. 1, 23rd Ed. Adyar)

The spark or soul emanating from the 'One Source' travels through 'Time and Space' in the manifested world; thus acquiring the experience of manifestation and thereby growing in wisdom. The doctrine refers to a vast plan of evolution in which consciousness moves through the various kingdoms of life before reaching the human kingdom by natural impulse. In the human form self-induced effort propels the evolutionary journey.

As the third proposition states, it is impossible for any being to have a separate conscious existence until it goes through this obligatory journey. In the *Aitareya Upanishad* the process of the creation of the worlds and that of all life is mentioned. It says:

Om! In the beginning this was but the Absolute Self alone. There was nothing whatsoever that winked. It thought 'Let Me create the worlds'. — Verse 1

In subsequent verses of this *Upanishad* reference is made to the creation of the elements and the manifestation of life. Similar words can be found in the First Book of Moses in the Old Testament and the Gospel of Saint John in the New Testament. The One becomes the many and the units of consciousness begin their evolutionary journey.

This journey takes them through the kingdoms of life commencing from the elemental levels to the mineral kingdom and then moving on to the vegetable,

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animal, and human kingdom over eons of time. These units of consciousness gradually awaken to the experiences in the many kingdoms of life through which they pass. The great Sufi poet and mystic, Jalaluddin Rumi, wrote about the mystery of the soul's evolutionary journey in the following words:

I died from the mineral and became a plant;  
I died from the plant and reappeared in  
an animal;  
I died from the animal and became a man;  
Wherefore then should I fear?  
Where did I grow less by dying?  
Next time I shall die from the man,  
Then I may grow the wings of the angel.

Theosophical teachings mention that it takes millions of years for the evolution of consciousness in the mineral, vegetable, and animal kingdoms before its final emergence in the human kingdom. And therefore in the *Viveka-Chudamani* Sankaracharya states that to attain human birth is indeed difficult.

In order to gain experience of the material world, consciousness (*purusha*) has to interact with matter (*prakṛti*). It has been said symbolically that without Matter, Spirit is lame and without Spirit, Matter is blind. Therefore through the interaction of both, this manifested world comes into being (*Samsara*).

This is involution or *pravṛti Mārga* of the Spirit (*purusha*) into Matter (*prakṛti*). After gaining the experiences of the manifested world the evolution or retirement of the spirit back to the spiritual realms has been termed as the *nivṛti mārga* or

the evolution of the soul and its return to the source from whence it came. However, the *ātma* then has the experience of manifested life in the world of names and forms and a conscious awareness of its true nature.

In her book *A Study in Consciousness* Dr Annie Besant elaborately explains the journey of consciousness through the many planes of Nature until it reaches the physical plane. In the physical plane, having gained the experience of mineral, vegetable, and animal kingdoms, it makes entry in the human kingdom. The mind faculty develops and the individualized consciousness begins to propel itself through self-effort in its journey of evolution. Dr Besant, writing about the entry of consciousness in the human kingdom, states:

The middle of the third Root Race had been reached; the nervous apparatus of the animal man had been built up to a point at which it needed for its further improvement the more direct flow of thought from the spiritual Triad to which it was attached; . . . it was now to form the foundation of the causal body, the vessel into which the downpouring of life was to be received; . . . . The mother life of the Logos had built for him the bodies in which he could now live as a separate entity, and he was to come into direct possession of his bodies and take up his human evolution.

The journey up to this point indicates an amazingly intricate journey of consciousness over millions of years and exceedingly painstaking effort on the part

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of Nature to lead it eventually to birth in a human form.

The plan of the 'Divine Source' of all existence is for evolution of consciousness to be worked out in each order of creation from the tiniest form of micro-organic life to giant star systems. When the animal life individualizes to become the habitation of a man, a 'Son of God' has gone forth to realize his true Self, a spark of the Divine Source from whence he has come. But the journey inevitably must go through many incarnations and many experiences.

In order to unfold the latent Divinity, each spark or Monad, having taken upon itself the many sheaths of consciousness to function in the physical, astral, and mental planes proceeds on the evolutionary journey. Bound by the wheel of birth and death, and under the workings of the Law of Cause and Effect, it learns its lessons in the School of Life. In the early stages of its human experience as a primitive or uncivilized being, the effort is to get everything for himself. With this selfishness the 'I' is strengthened. This becomes the motivating factor for the soul to progress. But after many lives as an uncivilized man, Nature gently nudges him towards the principle of 'We' not 'I', the concept of sharing, which he must learn. The spirit of sharing becomes his creed as a member of a community.

This spirit is well illustrated in the story of an anthropologist who had gone to a village in South Africa and proposed a game to the tribal children. He placed a basket full of fruits near a tree. And made

them stand a hundred metres away and announced that who ever reached first would get all the fruits in the basket. When he said 'ready, steady, and go' — the children quite unexpectedly held each other's hands and ran towards the tree together, divided the fruits amongst themselves and ate them. When the anthropologist asked them — why they did so, they replied — 'Ubuntu', which meant: 'How can one be happy when all the others are sad?' Ubuntu in their language means: 'I am because we are.'

The spirit of caring and sharing with others indicates a definite progression in the evolutionary path. As a natural progression from this stage, he then moves up to a level of spirituality that inspires him to share the pains and burdens of others. Finally, in the spiritual life the unit of consciousness that is the monad evolves to that level where he performs all actions in an altruistic spirit in the name of his Master and subsequently with the affirmation, 'Not I but the Father'.

But to attain to this level he must resist and overcome the influences of materialism that constantly bear upon him. In the dialogue between the teacher and the disciple in the *Katha Upanishad*, attention is drawn to those things that are pleasurable (*preyas*) but lead him to bondage and those things that are desirable (*shreyas*) for the evolution of consciousness.

The involution of the spirit or consciousness with matter is at its most gross level at the present stage of evolution. Theosophical literature mentions that the evolutionary point of the 'Earth Chain'

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to which we belong is at present at slightly above the midpoint, which is the point of the grossest state. It means that matter dominates spirit in its influence. The tremendous influence of materialism on the human consciousness is an indication of this influence. Hence the struggle that men face when aspiring for the higher aspects of life, being pulled down by materialistic considerations.

In his book *Gods in Exile* J. J. Van der Leeuw writes:

There is no greater problem, no greater difficulty in human life than this consciousness of being two persons in one. Thus St Paul groaned under the strife of the law of his members against the laws of the spirit and exclaimed in distress: For the good that I would, I do not; but the evil which I would not, that I do.

A similar statement is attributed in the great epic the *Mahabharata* to the chief protagonist of the righteous Pandavas, Prince Duryodhana. He was claimed to have said that he knew the Truth but could not follow it; he knew the untruth but could not renounce it. Most human beings who aspire for the higher spiritual life, as well as those who lead an average good life, do invariably find themselves succumbing to the desires of the lower self. This struggle is inevitable as many lives have been lived in which the sensual propensities have had a free rein. To bring these sense horses under discipline does require a strong will power.

But a realization comes after much experience that the pleasures of the senses

are ephemeral and do not provide lasting contentment and peace. There appears then to be a void in the life of the person and a need to investigate the cause of the misery and suffering in life. The quest for truth commences, as it must in the life of each human being in the course of evolution. The transformation results in a movement towards greater idealism and compassionate living with greater consideration for others.

Many people in the world have this sensitivity and compassion for the suffering of others and do make their contributions in terms of serving the needy in one way or another. There is an inner urge to do more for the world and to live a more spiritual life. In such people it is possible to witness the quest for an understanding of the purpose of life or the eagerness to lead more altruistic and devotional lives. A (more and more refined) life keeps evolving and the desire to be helpful to others and to refrain from actions that cause suffering to others becomes more firmly established in the psyche. This is the path of the vast majority of those of the human race, who persevere to lead decent and ethical lives.

In Dr Besant's *In The Outer Court* she describes the human evolutionary journey as the climbing of a mountain with its winding road slowly taking the pilgrim up until the Temple of Divine Wisdom is reached at the peak. The path up the mountain, however, has its attractions that can distract the pilgrim. The journey is sometimes one step forward and two steps backward. But inevitably a

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time comes when soul takes definite steps to hasten its progress.

This is by taking up the task of removing the imperfections of character and cultivation of virtues. In accordance with its nature, the development may be on the paths of devotion, or knowledge, or action. It may be a combination of all. The 'Golden Stairs' that are recited at many TS Lodges are a charter of the qualities that the aspirant needs to develop to travel on the path of spiritual progress. This is the path that leads up the winding road to the top of the mountain.

There is also the path of more concerted effort that leads up to the peak on a more direct route. This however calls for much more intense and serious effort that leads to faster progress. It means taking one's life into one's own hands and working tenaciously at all the imperfections, impurities, and weaknesses in the character. *At the Feet of the Master* mentions the four qualities of discrimination (*viveka*), dispassion (*vairāgya*), good conduct (*shatsampatti*) and love (*mumukshatva*). Good conduct includes the six steps of purification of mind control (*śama*), control of action (*dama*), accepting people as they are (*uparati*), endurance of all pain without lamentation (*titiksha*), constant fixing of the mind on pure spirit (*samādhāna*) and faith in the teachings (*śraddhā*) and in the teacher (*Guru*). These steps lead to the stage of union with all life (*mumukshatva*).

*The Voice of the Silence* recommends the development of the *pāramitā-s*:

The *Pāramitā* heights are crossed by a still steeper path. Thou hast to fight the way through portals seven, seven strongholds held by cruel, crafty powers — passions incarnate. (Verse 200)

The seven portals or *pāramitā-s* are: *dāna* (charity and love immortal), *Śīla* (harmony in word and act), *kshānti* (patience sweet that nothing can ruffle), *vairāgya* (indifference to pleasure and pain), *virya* (the dauntless energy that fights its way to the supernal Truth), *dhyāna* (ceaseless contemplation that leads to the realm of *sat*) and *prajñā* (that which makes a man a god, a *Bodhisattva*).

And as the final verses of the *The Voice of the Silence* say: 'A Pilgrim hath returned back "from the other shore". A new Arhan is born.' (Verses 314 and 315)

On the evolutionary journey, the evolved spark of divinity that is the human being progresses through higher and higher levels of unfoldment and wisdom in its journey towards the Godhead. The unmanifested consciousness has gone through the long and arduous journey gaining experience of the manifested world and emerges as an *evolved entity*, a Son of God who will play his part in the vast schemes of evolution that exist in the Universe.

With this evolved entity comes the realization of its own divinity. The God (Brahman), that he was searching for outside, is within him and is the same consciousness as in everything else in this manifested world. The proclamation of Universal Brotherhood is then

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an expression of Reality, not mere words. (I am verily that *Brahman*), not merely  
In the words of the Upanishads he is as a declaration of belief but that of  
then able to proclaim *aham brahmāsmi* realization. ✧

### References

1. *The Secret Doctrine* — H. P. Blavatsky
2. *The Mahatma Letters to A. P. Sinnett*
3. *Aitareya Upanishad*
4. *Theosophy Explained in Questions and Answers* — P. Pavri
5. *Viveka Chudamani* — Adi Sankaracharya
6. *A Study in Consciousness* — A. Besant
7. *Katha Upanishad*
8. *Gods In Exile* — J. J. Van der Leeuw
9. *Mahabharata*
10. *In the Outer Court* — A. Besant
11. *At the Feet of the Master* — Alcyone
12. *The Voice of the Silence* — H. P. Blavatsky

To sail beyond the sunset, and the baths  
Of all the western stars . . . .  
It may be that the gulfs will wash us down:  
It may be we shall touch the Happy Isles,  
. . . that which we are, we are;  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield.

Lord Alfred Tennyson  
*Ulysses*

# Situational Awareness and the Buddhist Concept of Mindfulness

WILLIAM WILSON QUINN

THE classic Buddhist doctrine of the four foundations or ‘establishments’ of mindfulness has its origin in the *Satipatthāna Sutta*, the tenth discourse in the *Majjhima Nikaya*. A key element of this and others of the Buddha’s discourses on mindfulness is that reality is accessible only in the *now*, and that we need to focus our minds — our complete attention or concentration — on each and every passing moment of our waking, breathing lives that we commonly refer to as ‘now’. If we are able to achieve this, we necessarily avoid dwelling mentally in what are commonly referred to as our ‘past’ (memory) and our ‘future’ (imagination), neither of whose contents is actually *real* since neither is now.

Events of our past that we may recollect and projections about our lives in the future are simply the mental constructs of memory and of imagination (in the form of daydreaming), neither of which has inherent substantive reality. The substance of reality exists only in the ‘now’, which is the point that continuously separates the past (unreal because it

consists only of remembering what was previously real as the now) from the future (unreal because it consists only in imagining what is not yet real). Mindfulness is about the now; about being — and remaining — fully aware in and mindful of the moment, of being and living wholly in the present. ‘Be here now’, as Baba Ram Dass has succinctly put it.

Tradition holds that the *Satipatthāna Sutta*, following centuries of oral transmission, was initially written in Pali around the first century BC. Over two thousand years later — in the year 2000 to be exact — in an environment unrelated to spiritual development, Mica R. Endsley and Daniel J. Garland edited and produced a book titled *Situation Awareness Analysis and Measurement*. This pivotal book is a compilation of articles from leading specialists in the field at the end of several decades of prior study and development of a new concept called situational awareness. Based on the collective or summary content of this book and other similar writings, a not unreasonable argument can be made that

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at least as to some of the *principles* involved, ancient Buddhist mindfulness and modern situational awareness (even with its non-spiritual genesis) can be usefully compared, and found to have certain features in common.

It is best to initiate any such comparison by beginning with the senior of these two concepts, that of Buddhist mindfulness. It is occasionally alarming to non-Buddhists to discover a series of descriptive images about one's physical body that appear at the beginning of the *Satipatthāna Sutta*, which are gruesome and repulsive by design. The *sutta* demands at the outset that the disciple focus, among other things, on a mental picture of his or her *own* post-mortem decomposing body in the local charnel grounds, emitting malodorous fluids with the remnants of the body putrefying in their thick puddles, and crawling with maggots and vermin devouring the last bits of rotting flesh still stuck to their bones. These loathsome images serve a distinct purpose: they are intended to act as a sobering, cold splash in the face for the complacent who attempt to follow the challenging and disciplined path to awakening, laid out by the Buddha. These images are intended to remind the disciple to see in each and every moment — in the now — what is *really* there, stripped of all personal attachments, all self-indulgent veneers, and all dubious rationalizations — even when the true picture of the present moment and one's role in it are dramatically disturbing. If through this and related techniques the

disciple achieves and abides in seeing clearly what is *now*, he or she has largely achieved the goal of mindfulness. And having done that, it is easier for the disciple to live calmly and in accordance with the ideal of what in Pali is termed *metta*, or 'loving kindness'. Armed with these two powerful attributes, the disciple can hardly fail to advance significantly on the path to greater spiritual awareness, and perhaps even to initiation.

Among English speakers who are not Buddhists, and who in fact may be both secular and areligious in outlook, the term situational awareness has crept into their vocabulary since the 1960s to express, at least in part, the ancient concept of mindfulness. Mica Endsley's nutshell definition of the term, based on an active perceiver, is '... the perception of elements in the environment within a volume of time and space, [and] the comprehension of their meaning. . . .' Where this 'volume of time and space' is shrunk to the single point of zero, or in other words to the *now*, by the Buddhist (or any) practitioner of meditation, then Endsley's definition in great measure mirrors the concept of mindfulness as set forth in the *Satipatthāna Sutta*. One might even take a guarded step further in this comparison, and observe that the 'comprehension of the meaning' of the 'elements' perceived within the *now* sounds suggestively close to the goal of *vipassana* meditation (i.e., 'insight'), though one should take care not to assume that this correlation was affirmatively intended by Dr Endsley in her definition.

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Deepening our comparison by means of reciprocity, it might be said, using the terminology of Ananda Coomaraswamy, that situational awareness is the mindfulness of the 'Outer Man'. Unless or until we fully understand these terms of Coomaraswamy, it may seem odd to draw correlations between mindfulness and situational awareness, given the provenance of the latter, modern term. The modern term had its genesis in the military of the 1950s — specifically with pilots in combat — where the amount of 'elements in the environment' were multiple and sped past in nano-seconds, and full awareness of all of them simultaneously was often a matter of surviving or dying. Situational awareness, under those conditions, was the most basic of survival tools. The pilot would need to be aware equally and simultaneously of air speed, yaw, pitch, altitude, wind speed, clouds, sovereign air space, nearby mountains and peaks, surrounding friendly aircraft, surrounding hostile aircraft, ordinance, fuel, sunlight, anti-aircraft defenses, *ad infinitum*, and of all of these elements actively changing minimally or radically each second the pilot's hand was on the control. The indispensable need for situational awareness under these conditions was obvious and basic, and so the military began training pilots to become situationally aware, and to cognize and understand this concept and its ramifications.

Soon the concept of situational awareness spread from the military to the civilian world, and by the 1970s and 1980s had entered the domain of corporations and

businesses with positions for certain of their employees that had a high degree of risk. Seminars and training workshops on situational awareness began to appear regularly, and conferences were — and still are — held where papers were presented and often published. Today, the bibliography on situational awareness is immense. Ultimately, the concept found its way into policing and then to personal safety, and can now be found associated with numerous professions and activities, even to the point of being overused, such as being situationally aware of local and national politics. Nonetheless, the end result of the evolution of this term in the past sixty or so years is that if one believes that being aware of one's overall situation is important, either as a survival tool or as a spiritual attribute, then to achieve this, one (his or her Outer Man) needs to be constantly and fully aware of one's *exterior* surroundings.

But those individuals on a spiritual path, at least, also need to be similarly aware of their *interior* surroundings, as it were. So it also might be said, again using Coomaraswamy's terminology, that mindfulness as derived from the *sutta* is the situational awareness of the 'Inner Man.' The *sutta* outlines the four basic elements of one's inner world typically traversed in the practice of sitting meditation. In this world the meditator, not unlike the pilot, needs to be fully and simultaneously aware of his or her inner situation during meditation, owing to the fact that at least for the beginner the speed of change in the emotions, mind, and

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consciousness is, not unlike a jet aircraft, incredibly fast with changes every second.

Depending on the translation, the *Satipatthāna Sutta* identifies these four elements, or ‘establishments,’ as being aware of or being mindful of or simply ‘contemplating’ in each moment of the *now* (i) one’s body, (ii) one’s feelings (or emotions), (iii) one’s mind, and (iv) the phenomena or ‘objects’ of one’s mind, including consciousness itself. For purposes of this discussion, the text relied upon is the skillful translation from the Pali of Bhikkhu Bodhi (*In the Buddha’s Words*, Wisdom Publications: 2005). The text of the *sutta* refers throughout to a generic ‘monk’ to whom the Buddha is addressing his teaching, but this was the common didactic form used at the time which can, without at all offending the meaning, be applied to any person regardless of gender or religion who is diligent in the practice of meditation. One peculiar characteristic of the original text should be noted: this being repeated references to the monk’s objective to contemplate the ‘body in the body’, the ‘feelings in the feelings’, the ‘mind in the mind’, and so on. This wording can be explained by the dual goals of (a) having the monk, or meditator, isolate each of these establishments and their sub-categories in order to contemplate each one alone, separately and unconnected with the others, and (b) having the monk contemplate each one impersonally, rather than personally, in order to emphasize their commonality as affecting all humans.

Recalling momentarily the multiplicity

of elements of which the fighter pilot must be aware in a combat situation, one can get a sense from only a brief account of the *sutta* of all that the meditator must be aware in his or her inner journey. Even though the consequences of failure in these two activities are obviously not parallel, given that the meditator may come back to meditate another day in the event of an unproductive meditation session, the amount of interior elements of which the meditator must be aware is at least equal to if not greater than the amount of exterior elements of which the pilot must be aware, to say nothing of the changeability of these interior elements and the speed at which they change.

The *sutta*, for example, breaks down the four establishments or foundations into further sub-categories of which the meditator must be mindful in the course of his or her meditation. The body has sub-categories of breathing, posture, comportment, physiology, and decomposition. The feelings encompass the whole array of different emotions experienced by individuals, from pleasant to painful and everything in between. Similarly, the thought processes of the mind are equally bounteous, with conditions of the mind ranging from delusional to contracted to distracted to exalted, and ultimately to liberated. But in the *sutta* the last of the four establishments, the objects or ‘phenomena’ of the mind, contain the most numerous sub-categories, and include what in Buddhist doctrine are called the five hindrances, the five aggregates, the bases of empirical reality, the

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seven enlightenment factors, and the four noble truths. While it is not within the compass of this discussion to elaborate on the meaning or purpose of all these specific features or sub-categories, it is enough to say that each and all of these aspects of the sub-categories have some effect on the meditator during the process of meditation — and, for that matter, at all times — especially those flying about within the beginning meditator's interior space like dust particles in a windstorm. Ultimately the meditator's goal is to calm this windstorm and be mindful of *all* these interior features, simultaneously, in the moment.

This is a central challenge of Coomaraswamy's 'Inner Man': the successful meditator must have complete situational awareness of the non-material terrain within the interior of his or her being. More accurately, he or she must be mindful, by constantly seeking to achieve or by having achieved mindfulness. While the parameters of modern situational awareness are predominantly material, those of the ancient practice of mindfulness are predominantly non-material. Alternatively, this might more properly be phrased as the parameters of modern situational awareness are *physical*, while the parameters of Buddhist mindfulness are *metaphysical*.

Interestingly, the bridge between situational awareness of the physical and mindfulness of the metaphysical is the human body — the first establishment of mindfulness. Both the jet pilot and the meditator need to be aware of the status

and operations of the body. While the pilot may be more concerned with fatigue or injury to the body or the effects of gravitational forces in maneuvering, the meditator will principally be concerned with issues of the body more closely related to the practice of *hatha yoga*, and particularly breathing, both of which have strong links to the metaphysical. In this regard, the ancient Hindu science of *prāṇāyāma* shares with the venerable Buddhist text *Ānāpānasati Sutta* ('The Mindfulness of Breathing') certain breathing techniques that have direct and significant effects on one's consciousness. So the human body may legitimately be seen as a bridge, or the overlap, between the exterior or outer physical world where through one's senses one should be situationally aware, and the interior or inner metaphysical world where through one's higher mind one should be mindful.

Once having crossed over this bridge of the human body from the physical to the metaphysical dimension, and progressing further into the realms of the inner world through the practice of meditation, the disciple must finally come to terms with his or her mind — the training and awakening of which is among the core aims of meditation. Those who first come to this endeavour from a theosophical background are sometimes initially confused about why the Buddhist practices seem so focused on the mind, when there are other, higher modalities of the human being. Where such confusion exists, it is likely because this background from which they come is replete with teachings

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of subtle bodies (alternatively ‘sheaths’ or ‘vehicles’ or ‘envelopes’) and the corresponding *chakra-s* of the human being that are higher, speaking hierarchically, than the human mind, the mind being but one of these bodies. The writings of HPB, for example, and many others, adopt the classic Vedantic formulation of constituent *kośa-s*, or the ‘subtle bodies’ and their alternate English translations from the Sanskrit, of which all human beings are comprised.

The first two of these *kośas* are the *ānandamaya-kośa*, which may also be termed the *ātma*, and the *vijnānamaya-kośa*, which may also be termed the *buddhi*. Below these is the mind, or the *manomaya-kośa*, often termed the *manas*, which is where the principal work of sitting meditation takes place, and why Buddhism places so much emphasis on training the mind. The simple reason for this is that the *ātma* is unconditioned and already fully awakened, and thus not subject to training or awakening by the disciple. And while the *buddhi* may be conditioned, and at least vastly superior to the mind in awareness, neither is it subject to training by the disciple, except to increase its strength, so to speak, by ever greater confidence in and reliance upon its intuitive capacity (referred to alternatively as the process of ‘intellection’). Meditation then, becomes the gateway for the centring of one’s consciousness in these higher realms by steady training of the mind and accessing the ascending *jnana* states, or cultivated higher states of mind which are effectively meditative

milestones explicit in Buddhist doctrine.

True mindfulness, then, is a condition of the mind — the calm, serene, and trained mind of a skilled meditator. Without this degree of mindfulness, the mind is not capable of awakening to full reality, where it becomes illumined by the light of the *buddhi*. And true mindfulness only occurs in the moment, in the *now*. This principle is the underlayment of the *Satipatthāna Sutta* which, together with the *Theranamo* and the *Bhaddekaratta Sutta-s*, form the backbone of the Buddhist teaching on living in the moment, in the *now*, as the only way to experience reality. It might therefore be said that while situational awareness of each moment within the physical realm is an exoteric corollary to mindfulness in the metaphysical realm, owing to its final destination, true mindfulness is esoteric in nature. This encompassing nature, however, does not preclude one from being mindful, and not just situationally aware, in undertaking meditatively the simple and ordinary physical tasks of life. Accordingly, this esoteric nature of mindfulness is wholly consistent with if not fully incorporated into the *philosophia perennis* — the theosophical doctrine — and further points to the truth that, in a higher dimension, both the past and the future lie in the present. But in our current state, to have achieved true mindfulness in the kinetic *now* is to have reached the presence both of divine beauty and, ironically, of the quiet serenity in motionlessness, wherein one may hear the voice of the silence. ✧

# Theosophical Work around the World

## Adyar

### South India Conference

The ninety second South India Theosophical Conference was held at the International Headquarters, Adyar, during 3-5 April 2015, attended by 130 members. The conference theme was on one of the three gems of Theosophy: H. P. Blavatsky's *The Voice of the Silence*. The Easter Conference, as it has also been known, was inaugurated by the international President, Mr Tim Boyd. He exhorted the members present to fulfil their roles as individuals and help in the upliftment of humanity. Mr Sundaram, General Secretary, Indian Section, welcomed the gathering. He emphasized the need to clearly perceive head-learning and soul-wisdom without succumbing to inaction. Prof R. C. Tampi, Director, School of the Wisdom, spoke on 'The mind is the great slayer of the Real'. Members in attendance came from different parts of South India, including Tamilnadu, Kerala, Karnataka, Telengana, and Rayalaseema. A few delegates also came from Odisha and Mumbai. Eleven speakers drawn from several regions spoke on various sub-themes drawn from the little book by HPB. The closing address was given by the international Vice-President, Dr Chittaranjan Satapathy. The Conference ended with the vote of thanks by the convenor, Ms H. Sripriya, and chanting by Ms K. Jaishree. The

conference helped the participants to connect with one another and to have an insight into the mystical book.

### Olcott School

The Olcott Memorial Higher Secondary School, a Tamil-medium school since its inception, has more recently identified the need for making students proficient in English and in the use of computers, so that they may have better employment opportunities. With the assistance of the British Council, we are introducing English-language classes for both the teachers and students. We are thankful to the British Council, Mr P. M. Belliappa, MBE, and the Pemanda Monappa Trust for making it possible. Last year, with the generous help of the QUALCOM Corporation of the USA, a modern computer centre was established in the Olcott School, used both by teachers and students.

### Rain-Water Harvesting

The TS Adyar campus is not only famous for its 450-year-old Banyan Tree, but also for its numerous other trees and flowering plants, which provide the second largest green lung in the city of Chennai. To supplement the ground water resources, so vital for the good health of the flora, the TS has taken steps to put in place an elaborate rain-water harvesting system with the generous help from M/S. Asian Paints Limited. Thirty-one

## Theosophical Work around the World

re-charge wells (15-ft. deep and 4-5 ft. in diameter) have been dug in the campus with the help of M/S. Akash Ganga Trust to collect roof-top water and direct it for recharging the ground water.

### **Dates for the Next International Convention**

The next International Convention dates have been changed as 31 December 2015 to 5 January 2016, to be held at the International Headquarters, Adyar.

### **India — Assam**

The international Vice-President, Dr Chittaranjan Satapathy, visited Guwahati in Assam to deliver the Sreecharan Barua Memorial Lecture on 30 March 2015. He spoke on 'Practical Theosophy and World Peace' in a well-attended public lecture. During this visit he also conducted a two-day study class for the members of the Assam Theosophical Federation on 'Theosophy in Daily Life: Yama, Niyama and Paramitas'. He was assisted by Bro. J. K. Sahoo and Sis. Arunima. The Vice-President also inaugurated a new TOS group during his visit and distributed school uniforms to 36 meritorious poor school students on behalf of the TOS.

### **New Lodges**

Seven Lodges have been chartered in the last six months: Hilarion in France, Radamanthys in Greece, Esperanza and Horus in Mexico, Golden Link Theosophical Lodge in the Philippines, Svet Istiny in Russia, and Rama Ananda in Spain. Now we have 987 Lodges.

### **Recent Changes in General Secretaries, etc.**

The following have been elected as General Secretaries of their corresponding Sections, as follows: Mr Narendra Shah of East and Central Africa, following Mr Ebrony Peteli; Mrs Jenny Baker of England, following Mr Colin Price; Mrs Mirva Jaatinen of Finland, following Ms Marja Artamaa; and Mr Enrique Sanchez Arrieta of Mexico, following Mrs Lissette Arroyo Jimenez. Also, the Scotland Regional Association has elected Mr Stuart Trotter as Organizing Secretary, following Mr Gary Kidgell.

### **School of the Wisdom 2015-16**

2–13.11.2015 - The Yoga of Theosophy  
— *Dr Pablo Sender*

16–27.11.2015 - Life's Deeper Aspects  
— *Prof. R. C. Tampi*

2–12.12.2015 - Self-Transformation and  
the Spiritual Life  
— *Mr Vic Hao Chin, Jr.*

11–22.1.2016 - Glimpses on Chinese Philo-  
sophies in the Light of Theosophy  
— *Ms Trân-Thi-Kim-Diêu*

### **Bhowali Himalayan Centre**

The Bhowali Centre, with excellent scenic views, food, and accommodation, is hosting a School of the Wisdom session to be held from 7 to 17 September 2015. Interested participants may please contact the international Vice-President at <[ivp.hq@ts-adyar.org](mailto:ivp.hq@ts-adyar.org)>. A recommendation from the head of your Section, Region, etc., is required. ✧

## Theosophical Work around the World



At a function held on 22 April 2015 in the Headquarters Hall, the international President, Mr Tim Boyd inaugurated the Water Management Initiatives project to harvest rain-water at the TS, represented by Mr Sekhar Raghawan, First Trustee, Akash Ganga Trust. Details of the project are shown on the board depicted below.



# RAINWATER HARVESTING AT THE THEOSOPIHICAL SOCIETY

**Rainwater Harvesting Estimation (as per AGT Rain Centre)**

**= Area X Yearly Rainfall X Harvesting Efficiency**

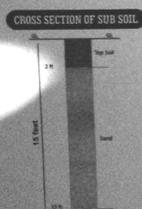
**Rooftop** = 14300 Sq. Metres X 1.3 Metres X 70%  
= 13013 cu. metres or 1.3 crore litres per year

**Paved** = 2500 Sq. Metres X 1.3 Metres X 60%  
= 1950 cu. metres or 0.20 crore litres per year

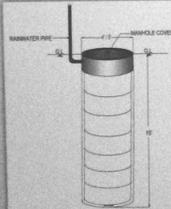
**Unpaved** = 20000 Sq. Metres X 1.3 Metres X 20%  
= 5200 cu. metres or 0.52 crore litres per year

**TOTAL VOLUME OF RAINWATER HARVESTED  
IN THIS PREMISES IN A YEAR = 2.02 CRORE LITRES**

**CROSS SECTION OF SUB SOIL**



**RECHARGE WELL**



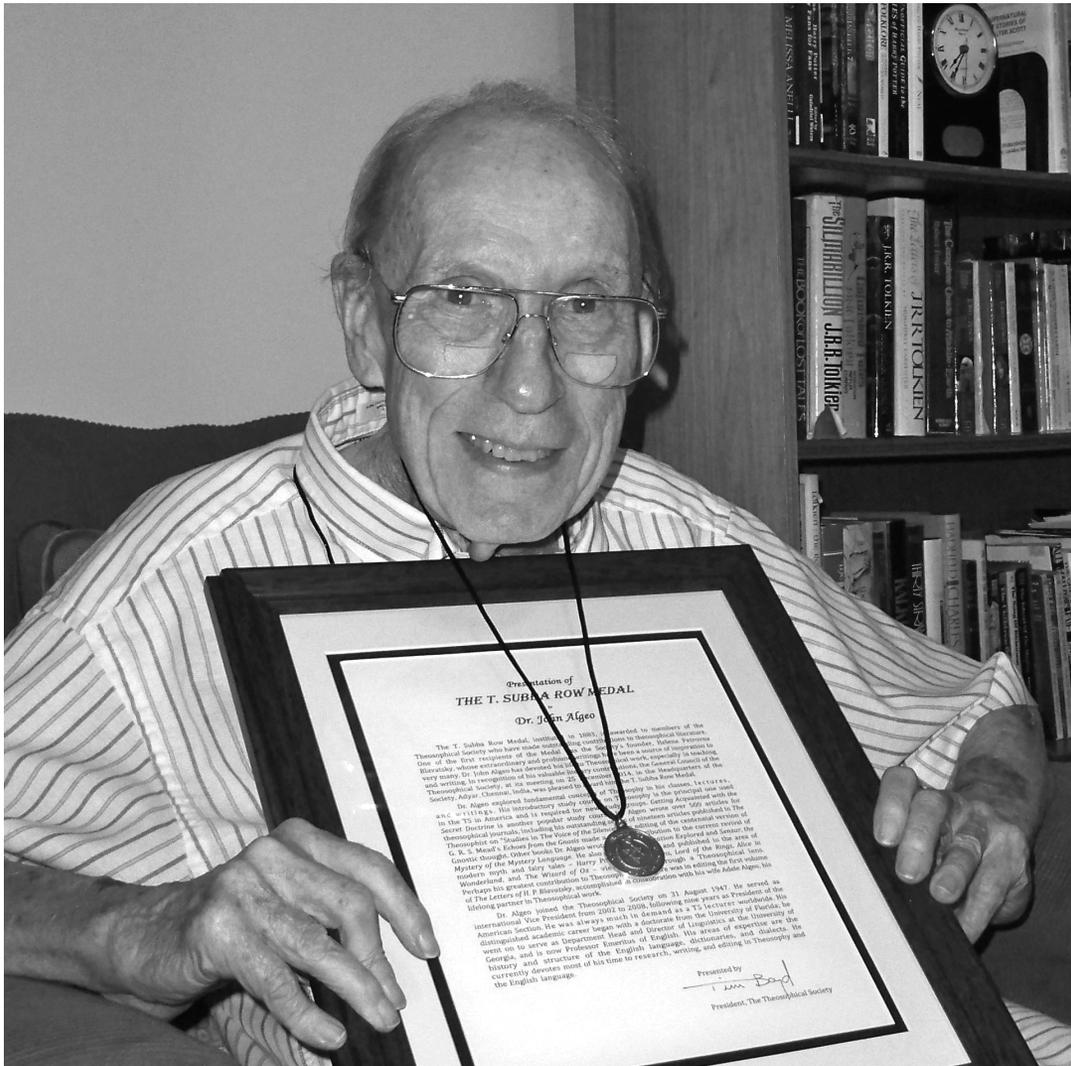


Location of Recharge Wells

CSR Project Funded by  **asianpaints**

Executed by : **AKASH GANGA TRUST** 

## Theosophical Work around the World



As mentioned in the March 2015 issue of *The Theosophist*, on 25 December 2014, the General Council of the Theosophical Society was pleased to award the T. Subba Row Medal to Dr John Algeo, former international Vice-President and National President of the TS in America, in recognition of his valuable literary and teaching contributions. As shown above, more recently he was presented with the actual Medal and framed citation.

## INTERNATIONAL DIRECTORY

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*Date refers to the date of formation*

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