

Freedom of Thought

As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher, or writer, from H. P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held, or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise the right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

Freedom of the Society

The Theosophical Society, while cooperating with all other bodies whose aims and activities make such cooperation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title 'The Theosophical Society'.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



THE THEOSOPHIST

VOL. 140 NO. 9 JUNE 2019

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NOTE: Articles for publication in *The Theosophist* should be sent to: <editorialoffice@gmail.com>

Cover: Earthenware tile from Antalya, Turkey. Traditional Turkish tile and ceramic making has developed over the centuries, incorporating many different techniques and styles.

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

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.

The “Word” and the Spiritual Path

TIM BOYD

OFTEN the deepest things are found in that which is familiar, but generally over-looked. There is a common activity that every one of us engages in during the course of every day. We all engage in the process of speech, of giving voice to our thoughts, feelings, and aspirations.

Most of our speech tends to be casual, more or less out of habit or courtesy. Who has not been asked, “How are you feeling?” on a day when we are not feeling well, and given the immediate response “Fine!” just because that is the social thing to do? If we think a bit more deeply about this divine gift of speech, we might be more conscious in the way we use it.

Speech is an imitation or reflection of a divine power that is within *all* of us. It is highly regarded in the Scriptures of the world. In the Bible the first words of the Gospel of John state that “In the beginning was the Word” — speech not as we understand it, but perhaps in the sense of the sound that awakens all things into being.

When John speaks about the coming of the Great Teacher, the appearance of an Avatar, the language that is used is: “The Word was made flesh, and dwelt among us.” A clear understanding of the

power of the Word, rightly understood, is something that runs throughout the Scriptures of the world.

In *The Secret Doctrine* H. P. Blavatsky (HPB) says many things about sound and speech. One thing in particular is: “To pronounce a word is to evoke a thought, and make it present: the magnetic potency of human speech is the commencement of every manifestation in the Occult World”. She writes about the capacity of speech to magnetize, to attract to itself. This relates not solely to conscious occult practices, but to the normal speech and conversation that we engage in from moment to moment.

We mostly use speech without the addition of wisdom. So what she says is that to speak a word is to evoke a thought and to make it present. Every word we say, whether casual or profound, brings a thought into our presence and that of others. HPB goes on to say: “To utter a name is not only to define a being, but to place it under . . . the influence of one or more Occult potencies.” So simply in saying a name we engage in an act that enlists the participation of cooperating “potencies”.

In our normal conversation we do not

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apply this level of thought. We are just talking, and for us it is not something so deep or involved. The fact of the matter is that our speech is *always* something that deep. To utter a name is to define a being and place it under the influence of divine forces — or of those forces more suitable to thoughtless speech and a mind that is not refined.

In *At the Feet of the Master* gossip is described as wicked — why? The focus of our speech is a name — the name of a person. In the act of talking about Mary, John, Peter, Sue, or whoever it is that we bring into this conversation, we are defining a being and placing it under the influence of a variety of forces, and by virtue of the magnetic potency of speech, it draws to it all manner of influences corresponding to the level of thinking of the gossipers.

So there is a great responsibility involved in how we use language. It becomes an active blessing in the world around us, or it becomes a curse. Although we may not think of ourselves as people who would do harm to others, because of the casual nature of our thought and speech about others, we certainly do such things unconsciously.

To some people, it seems a fitting excuse to say: “I just wasn’t aware!” For those who have committed themselves to a path of ever-deepening awareness, that is not acceptable. Even if we go into a court of law, they will tell us that ignorance of the law is no excuse. This is especially true with universal laws and the karmic consequences that ensue.

Our experience of karma is largely the result of certain habits of mind developed over time, habits which by their nature repeat themselves. A mind that has been habituated to responding along a certain line attracts the consequences that correspond to that way of thinking. So the angry person finds themselves feeling isolated, the dishonest person is distrusted, and so on. When we become aware, the excuse of unconsciousness in causing injury to others by our speech is not available to us.

A great First Lady, Eleanor Roosevelt, went on to become a great humanitarian. She once made a comment about speech: “Small minds talk about people; average minds talk about events; great minds talk about ideas.” This is not from the perspective of someone who was specifically engaged in a spiritual path, because probably we can say that *greater* minds talk about the Divine, God, or Reality, and the *greatest* minds remain silent. But *all* of us find ourselves inhabiting different areas of this spectrum of speech at different times.

The idea is to try to refine this, and that is what we are constantly engaged in. In a sense the issue for us is our diet, whether it is about the foods we feed our bodies, our emotions, or our minds. The materials that we feed ourselves create the bodies that we inhabit. Whether it is the physical, emotional, or mental body, we should feed ourselves the best foods possible.

The things that we say are important, but we equally have to pay attention to

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the things that we hear. The words, ideas, and conversations that we allow ourselves to listen to and resonate with have an equal importance for us. Every great spiritual tradition provides for the practice of something similar to mantra, prayer, spiritual song, uplifting poetry. They provide specific combinations of sounds for us to speak and to hear.

The mantra is to be sounded, not just because it is nice to the ear, but because these sounds, and the ideas that they embody, cause the corresponding substances within us to resonate — to become active. As they become active, they also become more capable of reproducing that activity. Each time they are enlivened, it becomes easier for those materials to repeat their activities.

We are advised to engage in practices of repetition of poetry, mantra, and prayer. Poetry is not meant to be silently read off of a page, it is meant to be sounded by the voice, heard by the ear, vibrated in the bones. This is the practice, but I think we do not take it to heart.

Let us take the time to listen to uplifting poetry from America, Afghanistan, England, and India. Let us just listen, hear, and see what moves inside of us.

Before arriving at a period where we could say that we were definitely on a spiritual path, many of us engaged in a time of searching, quite frequently not even knowing that we were actually searching. There is a beautiful poem by Robert Frost that refers to this moment in our unfoldment called “The Road Not Taken”:

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;
Then took the other, as just, as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,
And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
But knowing how way leads on to way,
I doubted if I should ever come back.
I shall be telling this story with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I —
I took the one less traveled by,
And that has made all the difference.

It is a moment of choice that leads us to this moment. Why not the other road that would have led us in a completely different direction? We do not know, but both by choice and by chance, we find ourselves here.

Having come to this path, a Sufi poet by the name of Jalāl ad-Dīn Muhammad Rumi speaks about the nature of our seeking the devotional reaching out for that divine friend. His poem is titled “Friend”:

Friend, our closeness is this:
Anywhere you place your foot,
Feel me in the firmness beneath you.
How is it with this love?
I see your world, but not you.

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Everywhere we look we see the manifestations of the Divine, but the divine beloved friend that we seek is nowhere to be seen in this world. This is the nature of the Path and of the fire of aspiration within us. This is what propels us. Why else would someone continue with no sighting of that divine, invisible, ever present that surrounds and supports us as the very firmness beneath our feet?

A fragment of a poem written by one of the great English-speaking poets speaks about an actual experience that is familiar to all of us at some moment. He was a member of the Theosophical Society and had met HPB in England. His name is William Butler Yeats. The verse comes from a poem titled “Vacillation”.

My fiftieth year had come and gone,
I sat, a solitary man,
In a crowded London shop,
An open book and empty cup
On the marble tabletop.
While on the shop and street I gazed,
My body of a sudden blazed;
And twenty minutes more or less
It seemed so great my happiness,
That I was blessed and could bless.

This moment of awakening, for him twenty minutes more or less, the sense of an ecstatic happiness so profound that he knew without any question that

he was blessed, and that he had the capacity to bless others. This is an experience that probably all of us have had at least in moments.

And from the *Mundaka Upanishad* (III.2.8):

As rivers lose name and form when they disappear into the sea, the sage leaves behind all traces when he disappears into the light. Perceiving the truth, he becomes the truth; he passes beyond all suffering, beyond death; all the knots of his heart are loosed.

We feel the beauty and power of these words. “Something” inside of us resonates in response to the expression of loosing the bonds, the knots that hold us back from our deepest possibilities. It is not something that is being given to us from outside by some sage. The person is called a sage because they recognize that it is inside every one of us, and they know how to speak to it.

Finally, from the pen of another TS member, Sir Edwin Arnold, *The Light of Asia*, the last four lines in that poem about the Buddha’s enlightenment:

The Dew is on the lotus! — rise, Great Sun!
And lift my leaf and mix me with the wave.
Om mani padme hum, the Sunrise comes!
The Dewdrop slips into the shining Sea! ✧

How far from here to Heaven?

Not far, not far, my friend:

A single inward step,

Will all thy journeys end. . . .

Angelus Silesius, AD 1620

A World in Distress: The Remedies as Seen by the Theosophist

C. JINARĀJADĀSA

WE members of the Theosophical Society have no particular common faith or creed, except our assertion of belief in a Universal Brotherhood of Humanity. Our sense of Brotherhood impels us to feel a unity with all that lives, and most particularly with all humankind. Therefore to be a theosophist means to be acutely conscious of any kind of distress in the world, and to be reformers ever striving to know in what way we can diminish the world's misery. Our prime duty as theosophists is to go out into the world to abolish or minimize suffering wherever we find it, and in order to do our work efficiently we have a great body of thought called Theosophy to guide us. . . .

The economists of the world say with regard to the distress everywhere today . . . that it is due to this, that, or the other cause, and all the time they are propounding remedies. It is striking that they are not all united in their remedies. Some suggest changing the banking system, others the abolition of tariffs, and so on. But as I visualize the causes from

a standpoint which shows them clear to me, the root of all our troubles is due to a subtle change which has taken place in the world regarding what is worth seeking in life.

Surely there can be no dispute finally as to what is worth seeking — what is right, beautiful, and good. But of late, largely due to the effect of modern science, there has come about a change concerning what is worth seeking. Science has released the forces of Nature, and has given us myriads of new things as the result of the perfection of machinery. The wonderful advance of scientific and mechanical achievement during the last fifty years has given to us numbers of objects which our grandparents never dreamed were necessary for our daily life. We say today that the standard of living has become higher. That is true, but also as the result of these manifold improvements introduced by science and machinery, the struggle for life has become intensified as never before. New needs have been created for us of which we are conscious, which were unknown

C. Jinarājādāsa (16.12.1875–18.6.1953) was the 4th international President of the TS, Adyar, from 1946 to 1953. Excerpts from the Convention address given at Adyar in December 1932.

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to past generations. We feel that we cannot be happy unless we have this or the other possession, and year by year more and more objects must cater to our physical comforts. Such is our life today that the whole gospel of modern business is to create more needs for us, and to make us believe that these needs are conducive to our happiness. We are no longer happy with the few needs which our grandparents thought were sufficient.

All the nations are reorganizing themselves economically, and that reorganization fundamentally is to sell more to others, and to purchase as little as possible from them. That is the great economic cry today: Let us organize our country in order to be a seller of many things, but put up tariff walls so that we may be a buyer of as few things as possible. But as the principal nations have aimed at selling to each other while restricting their purchases from each other, what is the result? A plethora of goods, more goods than the world needs, because there is not enough money or purchasers to buy them. Therefore all the solutions presented today by the economists amount to this: *We must create more money for all, so that they may buy more goods.* I do not think that is the real solution, and I shall explain why.

The great trend away from the old ideals of life, which I have mentioned, has largely been due, I said, to the growth of modern science. In the great past days of religion, men were taught that this our life of 70 or 80 years was only an ante-chamber to a larger life, and that all objects

of this world and the activities in it had their value only in so far as they released the powers of the Soul. The gospel of every religion is that man is only a passer-by travelling through this world into an eternal world.

But all that is changed today; more and more people are trying to live in this world as if it and its enjoyments were the only reality. Therefore anything which intensifies the sense of reality of this world appeals to them. Naturally enough, all economists take for granted that men know of or care for only one life. They say that we must alter the banking system, abolish or alter tariffs, that the present exploitation of the workers must cease, that men's hunger for land must not be thwarted by the few who hold it, that armies and navies must be reduced. They propound a hundred and one suggestions, but all their suggestions come to this: *There must be more money for all!*

But the real solution is this: *There must be more Soul for all.* It is because we have forgotten the great idea that life is fundamentally Soul, and have put instead of Soul the conveniences summed up in the word "money" that today there is a World in Distress. It is by capturing once again the spiritual sense which has fled that the true remedy begins. What is worthwhile in life? It is upon that, that the whole problem hinges. In modern days, what is the gospel which we are teaching in our educational system? It is that, if you can save money, can invest, and so produce more goods through investment, you will be secure

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against distress in old age. The whole economic system whispers its message: "Take care of your future in *this* world, provide for your old age, save and invest!"

And yet there is another and truer gospel which was proclaimed in ancient days and is well expressed for us in a Chinese saying: "If you have two loaves, sell one and buy a lily." There we have the great spiritual principle of transmuting Life. But that is not the principle today. The principle today is to save and to invest; but what an English poet says sarcastically when commenting upon our modern system is true: "I love a bank for violets. I loathe a bank for savings."

The sense of life, of growth, of self-expression, does not come from a multitude of possessions, but only from possessing the *right* things. When King Janaka saw Mithila, his capital, consumed by fire, he said: "Nothing that is mine is burning." For he had as his eternal possession the Oneness of Life which he had discovered. It is not more money for all that we need for the prosperity of the world, but more good taste for all. It is on such a spiritual principle that the world's reorganization must proceed.

What are the true riches that life has for us? Suppose instead of hoping and planning for a larger income, we plan to have more eyes with which to see, more ears with which to hear. Think of a man striving to train himself to know more flowers, to see more delicate shades in sunsets, to hear more overtones in the roar of the surf. It is these things that are Life, and any true system of education should

teach us to select from experience the things that are permanent, and which the wearing away of the body will not take from among our eternal possessions. To discover the permanent from the fleeting, that is the reason why we are born.

But that reason is no longer suggested to us by the religions, at least with any intensity to produce conviction. That is why in many ways we have to learn life all over again. For the greatness of life for an individual comes from the few things that he *selects*. As we lessen the number of our needs the more intrinsic beauty we find in them. To select from life: that is the true task of education. True wealth is always from selecting, and from transmuting the coarser to the finer, the fleeting to the permanent. Let me illustrate. It is quite true that in my room I have a wall full of books, but if I were going to be exiled to a desert island, with only a few of the world's books, I should select just these few: a volume of the *Upanishads*, the *Bible*, the *Sutta Nipāta*, Dante's *Divine Comedy*, Hardy's poems, and the two Oxford books of English and Spanish verse. And why so few? Because I have discovered my world of literature, and what I read in these reflects my own inner discovery.

It is for this inner discovery of our true wealth and possessions that we are here in the world, but unfortunately that is no longer being taught us clearly today. But religion must come to our aid once again. I do not mean creeds, formulae and rituals. I mean that sense which religion should give of a fine taste towards all

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life's experiences, whereby we know the lovely from the meretricious, the eternal from the passing. *Back to the soul — that is the remedy!*

But to teach ourselves to get back to the Soul, how shall we find the method? Not by laws. No laws of an administration, no laws proclaimed by any king or legislator, will teach us where is the way to discover more Soul. That can only be done by the souls themselves. When there are a few in the world who have the true characteristics of the Soul, they are like little miniature suns shining on all sides to others what is the greatness of the Soul.

The solution in each country is for a small number, a thousand at most perhaps, to set about discovering the Soul, and to take their stand on Soul and not on possessions. These few will be marked men in the beginning, scoffed at and ridiculed. But they will be understood after a while, and the great doctrine will be preached by their mode of living that man comes here to discover what is the essential nature of Soul in *everything* — in each stone, in each shrub, in every human being who lives and suffers. If only the religions of the world today would combine to preach this doctrine: that man is eternal, that his life Here is only to discover something of the beauty of the life Yonder, that this life is only the antechamber to it, that this life which is fleeting, with its miseries and

sorrows, has only one value — that we may discover the Perfect, the Eternal, the Beautiful and the Happy!

If one religion were to teach it, if only all the religions would combine today to teach humankind once more that Soul is the greatest thing in life, then the economic machinery of the world which is out of gear would come back into its right adjustment. To lessen the struggle for all — that is the crying need. For if each individual lessened the struggle for himself by selecting, by seeking not the transitory but the eternal world, then slowly, his example would be copied by thousands, and instead of “speeding up” life we should slacken life, until there would be leisure to discover the Soul in the beautiful little things of life, until we see only One Thing — the Essential Thing in eternity. To go wherever in the world we may, and see and read the One in everything, that is Life. When a man finds that One in all existence, he finds all things. Is not the whole ocean mirrored in a dewdrop? Is not the whole beauty of the world in a tiny wild flower? Have we not the Divinity of Christ and Sri Krishna in a child's face?

These are the truths which the world today needs for humankind, and it is only in so far as we understand that in finding the Soul of things we find the All, we shall, to my judgment, discover the remedy for the World in Distress today. ✧

**The real man smiles in trouble, gathers strength from distress,
and grows brave by reflection.**

Thomas Paine

Truth, Goodness, and Beauty

DEEPA PADHI

TRUTH, Goodness, and Beauty, which constitute the divine trinity, have twin dimensions: transcendental and empirical. Traditionally, Truth, Goodness, and Beauty are regarded as transcendental as they are the responses to the fundamental quest, “Who am I”. In the *Kenopanishad*, it is said:

What is that which cannot be seen by the eyes, but by which the eyes can see? What is that which cannot be heard, but by which the ears can hear? What is that which is not breathed by breath, but by which the breath breathes?

The answer to all these questions is one, that is, “I am the Consciousness or the Self, or Ātman, because of which the eyes can see, the ears can hear, and the breath can breathe.” It is the individual consciousness, which is not different from the Universal Consciousness.

Universal Consciousness is the source of everything, of all manifestations, but is itself Unmanifest and, therefore, cannot be known by the senses, or the mind, or the intellect. One needs to go deeply within to experience it, and is exper-

rienced as Truth, Goodness, and Beauty.

Theosophy is the Divine Wisdom or *ātmavidyā*. Dr Annie Besant says: “The Higher Self or our true self is the divine consciousness inside ourselves.” The quest for Truth is indeed the quest for Self-knowledge or *ātma-jñāna*, which is nothing but *brahma-jñāna* or the knowledge of the Ultimate Reality.

The key message of Theosophy which is also conveyed by the Upanishads is that Life or Consciousness is One — an unfragmented, undivided Whole. Behind all the names and forms in the outer world, there is only one Consciousness. It is the limited, imperfect perception that makes one see all things as separate from everything else. He, who realizes this Oneness experiences Truth, Goodness and Beauty as his own nature.

In the words of a mystic, *sat-chit-ānanda* (the Ultimate Reality) is a goal to be pursued in meditation; *satyam*, *śivam*, *sundaram* (Truth, Goodness, Beauty) are the external manifestations of the same ultimate reality that we can connect with the world of creation.

Truth is the experience of Wholeness,

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both “this”, the manifest, and “that”, the Unmanifest. The *Īsopanishad* says: “That is Whole and this is whole. From the Whole, the whole arises. If this whole is taken out of that Whole, what remains is also the Whole.” Everything which is this is a part of That but not the Whole of That. This Truth in its absolute sense was expressed by the ancient seers in a sacred mystic formula — *aham brahmāsmi*, “I am the Whole”, the One. This unity represents the fusion of the unseen and the seen, the subjective and the objective principles. It does not allow any duality or plurality, chaos or disorder within it. The Truth within is the truth without. To know Truth is to know oneself.

Albert Einstein, sharing his wishes with his close friends, had said:

If there is another life, I would not like to be a scientist or a physicist again. This has been a sheer wastage. I have known so much, but I know nothing about myself. What is the use of all this knowledge? My inner world remains dark and I have been watching faraway stars and the galaxies and the nebulas, and I have not looked at myself.

As a scientist, Einstein wanted to know Truth through experiment and observation of matter in the outer world. But existence is not only matter. Matter and non-matter, gross and subtle, visible and invisible are parts of one existence, the Whole, the Truth.

Truth is *satyam* in Sanskrit, which is derived from the root *sat* meaning pure existence or “Isness”. It is that which is

ever-present, timeless. Truth is unchanging even though our beliefs about Truth change. The opposite of *sat* is *asat* or untruth, which implies non-existence, that which never existed, like “sky flower”. There is another category coined by Śankarāchārya, that is, *mithyā*, or illusion, meaning neither absolutely *sat* or true, nor totally *asat* or untrue, neither ever-existent nor non-existent. This *mithyā* or illusion is the status of the fragmented and impermanent world. But Truth is one and ever-existent. Therefore, Ultimate Reality is defined as Truth.

Until Truth is realized, illusion or appearance is mistaken for it, unreal for the Real and not-self for the Self. Once, King Janaka saw himself in a dream as a beggar who was dying of hunger. When he woke up, he asked the wise men in his court: “Who is the real Janaka, the beggar or the king, as both seemed very real when experienced.” Sage Ashtāvakra, who was in the court at that time said: “Neither the beggar nor the king was real, as each was contradicted by the other. That which remains ever-present is real.” He meant the Self, the Consciousness. Truth is not realized by mere belief, but through inner transformation and practice of unitive living. Truth can only be experienced by a mind like that of a child — simple, innocent, conscious, alert, a “tabula rasa”, a clean slate, which knows nothing.

J. Krishnamurti once explained that simplicity “comes into being [only] when the self is not, when the self is not caught in speculations, conclusions, beliefs, or ideations. Such a mind only can find

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Truth. . . can receive that which is immeasurable, which is unnameable.” In a similar tone, Radha Burnier has said: “Truth is accessible to the pure heart and open mind, not to minds seeking safety in the known, either in the form of religious dogma or scientific theory.” Truth cannot be expressed in language, nor can it be known through the ordinary mind. It is only to be *experienced*. In the words of Dr S. Radhakrishnan: “No one can know the Truth without being the Truth.”

The Jaina doctrine of Anekāntavāda, or non-absolutism, believes that a thing has infinite aspects and every viewpoint regarding it is partial. It suggests, thereby, that the awareness of the whole, or totality, is not a point of view, but a different way of being aware and experiencing.

The motto of the Theosophical Society (TS) is expressed as “There is no religion higher than Truth.” Truth encompasses everything. Religions are many, but Truth is one. The peripheral is mistaken for the core. Truth is the essence of all religions, therefore above all religions. Truth is to be experienced, while religion is to be lived. The clash of religious opinions and ideologies produces intolerance, fanaticism, hatred and ill-feeling towards each other, causing divisions among people. Radha Burnier states: “If religion encouraged men to seek the truth instead of telling them what to believe, the world would be a more peaceful place, for tolerance accompanies the desire to find out what is true.” If Truth is the goal, religion is a path towards it.

When Truth is realized as the Whole,

or Oneness, love overflows to embrace all. Those who experience the Truth as the Whole can never see the world with the utilitarian eyes of the materialists, viewing others as objects to be used or enjoyed. To them everything is sacred and should be treated with love, respect and sympathy. They are incapable of harming others, even animals and plants as they feel all creatures as parts of themselves. They recognize and respect the inherent values of all existence — animate and inanimate. This is the virtue of Goodness. Goodness is well-being, peace, love and cooperative action, which are essential for the harmonious co-existence of all beings, sentient and insentient.

The *Bhagavadgītā* says: “A yogi who feels one with every other, works for the welfare of the whole world.” Right actions happen through him and right action is that which is appropriate and good for the whole. *The Voice of the Silence* says: “Before the soul can see, the harmony within must be attained.”

In *Kathopanishad* there is the mention of *preyas*, that which is pleasant, and *śreyas*, that which is ultimate good. *Preyas* is that which is agreeable to our ego, the outer personality, and is short-lived, whereas *śreyas* refers to the “Good” that is beneficial for the soul, for our self. “*Śreyas* is good which has no equal, no superior.” It is the summum bonum, the highest good. Pleasure leads us around the wheel of Karma in the manifested world. On the other hand, *śreyas*, or Goodness, leads beyond the wheel of Karma into the higher consciousness and becomes

Truth, Goodness, and Beauty

one with the Truth, which is Good, and Good is Truth. The flow of life is spontaneously towards the Good. Those who experience the Truth start living the Truth, and this is nothing but Goodness. In Sanskrit, it is called *śivam*.

In the first series of the *Letters from the Masters of the Wisdom* it is written: “The main object of the TS is philanthropy . . . ‘not for himself but for the world he lives’.” In the widest sense, the word “philanthropy” means love for all. Radha Burnier defines the word as a stable and integral element of one’s consciousness: “It is an experience of the value of all living beings; a comprehension of the sanctity of life”. Madame Blavatsky makes the declaration that “True Theosophy is Altruism.” It is the practice of selfless service and concern for others. If philanthropy is love for others, altruism is selfless service to others. Love leads to selfless service. Goodness embraces both.

Beauty, or *sundaram* in Sanskrit, is the flowering of consciousness of the man who has experienced Truth, the Oneness, and starts living the Truth as Goodness. There is a saying that “Beauty is in the eye of the beholder”, but the greatest Beauty lies in experiencing the One, the Whole, the Truth.

It is only the ignorance and narrowness of our perception that creates dualities or distinctions such as ugliness and beauty. Being detached from the ego and self-interest when we see, we can have a true vision of Beauty that is everywhere. Then only can we realize that there is nothing

called ugliness, as it has its own beauty for others in the totality.

In the absolute sense, Beauty brings Bliss with it. Pleasure obtained through the mind is superior to that gained by the senses. Mental pleasure is qualitatively and quantitatively higher than the happiness gained through the mind. But Bliss is experienced not through the senses or mind or intellect, but along with the awareness of the consciousness. Therefore, it is said to be beyond verbal description, called *ānandam* in Sanskrit. In the *Bhagavadgītā* it is mentioned as *sukhamātyantikam*, that is, joy unlimited.

Though as goals they are transcendental, these virtues are manifested in our states of being, actions, and our relationship with the outer world. The *Encyclopedia Britannica* acknowledges the significance of this trio: “Truth, Goodness, and Beauty form a triad of terms which have been discussed together throughout the tradition of Western thought. They have been called ‘transcendental’ on the ground that everything which IS, is in some measure or manner subject to denomination as true or false, good or evil, beautiful or ugly.”

The Mission Statement of the TS, declared in 2018, is based on these three values: “To serve humanity by cultivating an ever-deepening understanding and realization of the Ageless Wisdom, spiritual self-transformation, and the unity of all life.” Three expressions in the statement such as the “unity of all life”, “service to humanity”, and “understanding and realization” correspond to the triad of Truth,

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Goodness, and Beauty respectively. Unity living is the manifestation of Truth. As President Tim Boyd states:

Unity is the basis of all understanding, spirituality, and even physical well-being. Even at the level of our personality, there is no strength where unity is absent . . . In human relations the absence of unity expresses itself as fragmentation, weakness, and illness.

Service that involves loving care, and compassionate and selfless activity, certainly takes one towards Goodness. And the experience of Beauty is the necessary outcome of the understanding and realization of the unity of life. Beauty lies in oneness, wholeness and harmony. These three values, as contained in the Mission Statement, can serve as a constant guide for our self-transformation.

This trinity can also be used as methods in our education system. Students at an early age should be encouraged to appreciate Truth, that is, to think in terms of totality or the whole. When one realizes the whole, one's perceptions become holistic. This involves perceiving the whole of a situation or a thing or a person that includes the visible and invisible, known and unknown parts. When we are unable to see or understand the whole, we make judgments on the basis of incomplete and distorted perceptions. Many times in our life we come across such situations when we pass wrong judgments on a person or an event, but regret later when we come to know the whole story.

Students, from an early age, should learn the meaning of Goodness that essentially refers to a positive relationship with others, human and non-human. It implies respect for all living beings that includes ahimsa or non-violence, as no one has the right to harm others. Children should be made to realize that at this point of time, if humanity has to survive, it should practise ahimsa, and that would lead to Oneness, or Truth. They should be taught to be compassionate and altruistic in their behaviour towards others, and should be encouraged to experience joy and love while serving others selflessly. They should be guided and motivated to work as volunteers in orphanages, old-age homes, hospitals, and so on, at least once a week which would give them an exposure to the darker aspects of life, but which are a part of Life as a whole.

They should be encouraged to see beauty in everything. Beauty is orderliness which they need to learn in the school as a form of discipline. It is harmony, which means living together in fellowship and happiness that enriches life. These three objective values are essential for transforming students as flourishing human beings.

It is never enough to know Truth, Goodness, and Beauty only as transcendental values if they do not help us in changing our ways of perception and living. A conscious and constant effort to practise these core values in our everyday life can bring necessary transformations in the individual to experience the Oneness, the Whole.

Truth, Goodness, and Beauty

Vicente Hao Chin, Jr, in his book *Theosophical Education*, speaks of Transformative Education, which he says “must involve the awakening of the higher nature of a person and the aligning of the personality to such higher nature.” In fact, this is the purpose of establishing the Adyar Theosophical Academy (ATA) as a centre for transformative education which will prepare the students in all

dimensions, including emotional, social, moral, and spiritual.

I conclude with a quotation from J. Krishnamurti:

Everywhere and at all times, education has been built on a value system, conducive to the development of physical, intellectual, moral and spiritual life. . . . It activates the latest capacities of the individual, enabling him to recognize Truth, Goodness, and Beauty. ✧

**Enlightened leadership is spiritual
if we understand spirituality,
not as some kind of
religious dogma or ideology,
but as the domain of awareness,
where we experience values like
truth, goodness, beauty,
love and compassion,
and also intuition, creativity, insight
and focused attention.**

Deepak Chopra

The Role of Love and Hatred on the Higher Spiritual Path

WILLIAM WILSON QUINN

In the silence of love you will find the spark of life.

Jalal al-Din Rumi

BEFORE engaging in any meaningful discussion of love and hatred from the standpoint of the *philosophia perennis*, one must first review the principle of *polarity* which, as a first principle within this primordial philosophy, is both immutable and immemorial. This review is necessary because love and hatred represent the “two poles of man’s ‘Soul’”, as the Adept Koot Hoomi (KH) stated, expressly identifying them as a classic example of the binary nature of polarity. Understood as feelings, or emotions, by initiates of the Order of which the Adepts Morya (M.) and KH are members, love and hatred are also described by KH as “immortal feelings”, and as such are an exception to the rule that all those components comprising the fourth of the seven principles of the human being — the *kāmarupa*, or the seat of emotion — disintegrate at some point after death. The significance of this relatively obscure exception for the wayfarer on the higher spiritual path cannot be overstated.

The choices he or she makes based upon emotion that implicate love and hatred as the poles of this axis, and including their varying degrees between these two poles, will necessarily have both immediate and lasting effects on the wayfarer’s higher spiritual journey.

The “First Principle” of polarity

Polarity, which is synonymous with duality, and the *synthesis* of its two opposite poles into a unity or oneness, is a core component and among the first principles of the ancient wisdom tradition. In the Vedas, for example, this principle is expressed by the concepts of *purusha* and *prakṛti*. The former is the active or masculine principle, while the latter is the passive or feminine one, which represent the two axial poles of all manifestation in the universe. In the Vedānta, this principle of duality is expressed by the term *dvaita*, whose synthesis is *advaita*. Other ancient, sacred scriptures and associated historical literature similarly abound in references

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to this principle, the most visible of which are found in the Taoist (yin/yang), tantric (both Buddhist and Hindu), and Hellenistic Gnostic¹ expressions. Polarity, as a principle, is also recognized in various forms in most major religious traditions. In addition, this principle, occasionally rendered as syzygy, was a key element of pre-Socratic thought, evidenced by the “table of [ten] opposites” formulated by Pythagoras, and preserved by way of Aristotle in his *Metaphysics*. All these writings, collectively, assert that the first principle of polarity — and concomitantly the *coincidentia oppositorum* (the synthesis or “coincidence of opposites”) — can be found at every level of manifestation and in every manifested modality or operation up to that point of coincidence.

H. P. Blavatsky (HPB) often addressed the principle of polarity, or contraries, or opposites, in reference to various phenomena. Among her most succinct statements, and one that illustrates a correspondence of the macro-principle with the micro-subject, is the following:

Esoteric philosophy admits neither good nor evil *per se*, as existing independently in Nature. The cause for both is found, as regards the Kosmos, in the necessity of contraries or contrasts, and with respect to us, in our human nature, ignorance, and passions. There is no *devil* or the utterly depraved, as there are no Angels absolutely perfect, though there may be spirits of Light and Darkness; thus LUCIFER . . . is the LOGOS in his highest, and the “Adversary” in his lowest aspect — both of which are reflected in our *Ego*.²

Perhaps most important is this human perspective where, as elsewhere, these two opposites are in a constant state of intercourse and tension, striving for resolution or reconciliation. This was emphasized by Aquinas in his formulation *duo sunt in homine* (literally, “two there are in man”), further illustrating the centrality of this principle. These two Inner/Higher and Outer/Lower contraries of the human being, just like the immortal feelings of love and hatred, are connected as correlatives. As HPB observed, these opposites or contraries always occur in pairs, examples of which are light, selflessness, and supra-consciousness *versus* darkness, selfishness, and unconsciousness — none existing independently *per se*, but as interrelated yet polar contraries along the same axis. We may also add to these the moral concepts of good and evil.

What might be called the supreme aspect of polarity is its resolution or synthesis — duad into monad. This resolution is the *coincidentia oppositorum* in which duality must, at some point, dissolve before and into the *one*, or unity. This is the act of the coincidence of its binary nature, effectively equilibrizing and neutralizing itself in the process of uniting. This two-subsumed-in-one is the final goal of human endeavor, the *ens perfectissimum* (“absolute good”) of esoteric metaphysics, total liberation, *moksha*, *nirvāna*; it is identity with unconditioned Being. This aspect of polarity is, in short, among the most sublime and sacred themes of the *philosophia perennis*, of *theosophia*, alluded to in the various religio-philosophical and esoteric or

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occult systems as full enlightenment, transformation, or God-realization — terms that may be peculiar to specific doctrines but which convey the same meaning. Stated most succinctly, it is complete synthesis or *coincidentia oppositorum*, each pole transubstantiated into the other, forming one of the two, or sublimating the duad into a unified and holistic state beyond contraries and conditions.

The unique status of love & hatred

As exemplars of the principle of polarity, we learn from KH that “*Love and Hatred* are the only *immortal* feelings, the only survivors from the wreck of *Ye-dhamma*, or the phenomenal world.”³ We may safely extrapolate from this that love and hatred are survivors of the dissolution of the phenomenal world, which includes the “lower quaternary” of the seven principles of the human being. Accordingly, love and hatred, being *immortal* feelings and, as such, shielded as an exception to the rule that phenomena of the human being must disintegrate after this “wreck” we call death, partially integrate with the noumenal world of the “higher triad” of these seven principles, being *ātma* (7th principle), *buddhi* (6th principle), and *manas* (5th principle), during the transition from death to rebirth. These higher principles are the “spiritual faculties” of which KH speaks when he adds that “Out of the resurrected Past [prior incarnation] *nothing* remains but what the Ego has felt *spiritually* — that was evolved by and through, and lived over by his spiritual faculties — be they

love or hatred.”⁴ It is significant that KH uses the verb “felt” to explain the resurrection of love and hatred in the post-mortem state of *devachan* — and potentially in subsequent incarnations — in contrast to purely intellectual “recollections” of one’s spiritual milestones.

If the survival of love and hatred is an *exception* to the rule that feelings or emotions, as progeny of the *kāmarupa* (4th principle) in alliance with *mānasa-rupa* (lower 5th principle), do not survive the transition from death to rebirth, what is that rule? The rule is that upon one’s death the lower three principles — the 1st or physical body, the 2nd or etheric body, and the 3rd or vital body (*jivātma*) — all die together, and thus separate from the remaining higher four principles that then exist together, temporarily, in the *kāmaloka*. There follows a “death struggle” of the 7th and 6th principles versus the 5th and 4th and, where the higher two principles prevail, they attract to themselves “. . . the quintessence of *Good* from the 5th — . . . and the most Spiritualised portions of its mind [higher 5th principle] — follows its divine *elder* (the 7th) into the ‘Gestation’ state.”⁵ KH further adds to this that at the end of this death struggle “. . . the 6th and 7th [principles] carrying off a portion of the 5th . . .” enter the gestation state with “. . . the spiritual spoil from the 5th.”⁶

Significantly, with regard to the events of the post-mortem transition, neither KH nor M. provide any detail about the exception that emotions of love and hatred may be part of this “spoil” that survives

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the initial post-mortem states as a component of the immortal reincarnating entity of the human being — the spiritual Monad. KH does explain, though, that no other feelings in the bliss of *devachan* exist “. . . outside that immortal feeling of love and sympathetic attraction whose seeds are planted in the fifth, whose plants blossom luxuriantly in and around the fourth, but whose roots have to penetrate deep into the sixth principle.”⁷ As the polar counterpoint to *devachan*, one is left to speculate whether this same pattern or process may apply to hatred in that post-mortem state called *avichi* where, for those who traveled the dark path, no feelings “outside that immortal feeling” of hatred exists, and whether it is even possible for the “roots” of hatred to “penetrate deep” into the 6th principle (*buddhi*), as do the roots of love.

Choices in the range between love & hatred

For the wayfarer on the higher spiritual path, the significance of the immortality of the emotion of love and its survival into *devachan*, and potentially from one incarnation to another, should be immediately obvious. As regards the cartage of the essence of love and hatred into future incarnations, we learn from M. that “Man has his seven principles, the germs of which he brings with him at his birth.”⁸ Imbedded, therefore, in the spoil of the 5th principle that forms part of the reincarnating Monad of each human being, *immortal* love or hatred arguably can return in new incarnations within the “germs” of which M. speaks.

Along the axis of love and hatred, where the wayfarer makes significant life decisions while not yet having reached a condition of *true* free will, their spiritual consequences may be either salvational or catastrophic.

Given that love and hatred are the extreme poles of an axis, we must acknowledge that wide space exists along this axis where these opposite emotions overlap and begin to merge, not unlike brackish water formed by the confluence where large rivers meet the sea. As KH writes:

Yes; *Love* and *Hatred* are the only immortal feelings; but the gradations of tones along the seven by seven scales of the whole keyboard of life, are numberless. And, since it is those two feelings — (or . . . those two poles of man’s “Soul” which is a unity) — that mould the future state of man, whether for *Devachan* or *Avitchi*, then the variety of such states must also be inexhaustible.⁹

It is seldom if ever that one is faced with a choice between pure or absolute love, and pure or absolute hatred. As KH points out, “the gradations of tones” along the axis in between the polar extremes of love and hatred are “numberless”. Such choices, then, are almost always more subtle than stark, and often more ambiguous than clear. Where circumstances are ambiguous, it may not always be easy to discern selfless intent from selfish intent when confronted with life choices. In short, wayfarers may have “mixed emotions” when confronting such issues in their daily life.

The principal challenge for the way-

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farer treading the higher spiritual path, therefore, is to be able to discern accurately among ambiguous love-hate emotions when making significant life choices, and similarly to avoid an indifference or apathy that ignores love as compassion. For the wayfarer who is fortunate enough to have achieved a state of genuine free will, these choices are effectively made for him or her. *Free* will occurs only where the wayfarer has been able to *synchronize* his or her individual will operating through the Inner Person (*ātma-buddhi-manas*) to the Universal or cosmic will. However, where that higher state has not yet been achieved, and the choices to be made lie within this brackish maze or “the gradations of tones” between the poles of love and hatred, the consequences of making the correct — or incorrect — choice are profound. Committing oneself completely and consistently to the way of universal love, for example, in the life choices one makes within this axis of love and hatred, is to love well and thereby to receive its rewards. This idea is reflected in the words of KH, who wrote that “Unless a man *loves* well or *hates* as well, he will be neither in Devachan nor in Avitchi”¹⁰ during the post-mortem transition.

The two choices and their consequences

It may appear surprising that in their writings a fair amount of attention is paid by the Adepts M. and KH, and by HPB, to the *via obscura*, the path of darkness, where fear and hatred flourish. At one point KH refers to “. . . the two

kinds of the initiates — the adepts and the sorcerers,”¹¹ also referring to the latter as “Brothers of the Shadow”, among whom are a discrete order of Himalayan monks known as Dugpas. Moreover, we learn that these Brothers of the Shadow have rules in their orders, and train neophytes in their insidious methods of operation which include seduction and fear, among others. Rather than seeking to exert control over oneself for the benefit of others, as do the Adepts and their *chelas*, the sorcerers seek to exert control over others for their own selfish ends, following the “left hand” or pole of polarity among whose elements are selfishness and evil, and where hatred is utilized as an emotion of destructive force. As HPB noted, “Very luckily few outside the high practitioners of the Left Path and of the Adepts of the Right . . . understand the “black” [magic] evocations . . . [and the] sorcerers hate all those who are not with them, arguing that, therefore, they are against them.”¹² The consequences of choosing this path of darkness are ultimately isolation and total annihilation as a human Monad, and the entry into *avichi* can be relatively proximate in the long cycle of transmigration.

In fact, it should not be surprising that M., KH, and HPB make reference to this *via obscura* throughout their writings, even while expressly promoting the *via lucis*, the “path of light”, for those whose goal is further spiritual advancement. This is so because, first, the *via obscura* represents the polar opposite of the chosen paths of these Adepts. It thus provides a stark counterpoint for choosing between

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these two paths, under the precept that things are defined by their opposites. But second, and more importantly, probationers and newly accepted *chelas* remain at risk, for example, by becoming intoxicated with new powers they may have developed or by succumbing to selfish urges of a swollen personal ego, and possibly sliding backwards into that other path. There are no guarantees when the wayfarer's spiritual quest reaches these levels, *even* under the watchful eye of the guru, since we are each the navigator on our own journey, and each our "own absolute lawgiver, the dispenser of glory or gloom" to ourselves. The temptations are both strong and dangerous and, as M. once wrote to his *chela* Ramaswami Iyer, even "An accepted chela does not become free from temptation, probations, and trials."¹³

Nonetheless, the fact remains that the sphere of the *via obscura* harbors the emotion of hatred, while the sphere of the *via lucis* harbors the emotion of love, and that each is the opposite of the other. For the wayfarer on the higher spiritual path it is also crucial to distinguish, in any discussion of love, differences in that emotion that can be understood by early Greek terms. The Greeks developed several separate terms under the rubric of love, but for our purposes we need focus only on two: (1) *érôs* — from which the English word "erotic" derives — having mostly to do with a personal and specific love, and (2) *agápe*, having mostly to do with an impersonal and unconditional love, as the Adepts and their *chelas* have for humanity as a whole. Accordingly, it is

only that love, *agápe*, of which we speak in this discussion. This is the love needed to tread the higher spiritual path, as noted by KH when he wrote that he was ". . . not only taught, but desirous to subordinate every preference for individuals to a love for the human race."¹⁴ This is the love of all beings and compassion for their suffering, the Buddhist ideal of the *bodhi-sattva* whose adherents practice *metta*, translated from the Pāli as "loving kindness", and for whom "Compassion is no attribute. It is the Law of Laws — eternal Harmony, *Ālaya's* Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of love eternal."¹⁵

Final approach to a synthesis of hatred and love

At this point in our cycle of duration, the ominous shadow of the *via obscura* is steadily advancing upon our globe, in numerous forms. For this reason, a continuous effort must be made to promote its opposite — the *via lucis* — as an antidote to the despair and suffering that follow in the wake of these dark forces. Those who consider themselves to be wayfarers on the higher spiritual path must then respond without equivocation by following the religion of the heart and choosing love as their path, and so *radiating* love since, as HPB ably notes, "Hatred is never quenched by hatred; hatred ceases by showing love; this is an old rule."¹⁶ And this "old rule", as HPB says, is the key to equilibrizing and neutralizing the effects of hatred and dark-

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ness, which are now so apparent in the world's affairs. One cannot travel the two opposite paths simultaneously: one must choose a path and follow it until that final point of synthesis is reached. These dark forces can only be neutralized by radiating universal and unconditional love up to that mystic point of coincidence of darkness and light, of hatred and love, when the wayfarer at last escapes the constraints of the pairs of opposites, of contraries, and ascends to the ineffable state beyond them.

But until that ineffable state is reached, a sustained effort by the wayfarer on the path of light consciously to radiate and project loving kindness, the "immortal feeling", to all people, to all sentient beings, is necessary to offset the pall of global angst, fear and suffering. Just as our mentors the Adepts do, it should become part of the wayfarer's duty to

project and broadcast through all available media the hope and consolation that inheres in the path of love and light. By example, he or she should be a constant reminder to others that love is the breathtaking and shimmering beauty of prismatic emanations flowing from the *ātma* and *buddhi*, the calm and spiritually luminous brilliance that "embraces all in oneness", the welcome solace of warmth simulating the rays of the sun that nurture and bless everything they touch, unconditionally and indiscriminately. And so will the immortal feeling of love accompany the wayfarer into *devachan* and possibly into future incarnations, and amplify his or her role as a spiritual being, because "It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood, who is entitled to the possession of our secrets."¹⁷ ✧

Endnotes

1. See, particularly, the tractate from the Gnostic scriptures titled "The Thunder, Perfect Mind": "For I am the first and the last, I am the honored one and the scorned one, I am the whore and the holy one," and so on. From Robinson, James M., ed. *The Nag Hammadi Library*. San Francisco: Harper & Row, 1977, p. 271.
2. Blavatsky, H. P., *The Secret Doctrine*, vol. II. Los Angeles: The Theosophy Company, 1947, p. 162.
3. Chin, Vicente H., ed. *The Mahatma Letters to A. P. Sinnett*. Manila: TPH, 1993, p. 209.
4. *Ibid.*, p. 263.
5. *Ibid.*, p. 193.
6. *Ibid.*, p. 213.
7. *Ibid.*, p. 209.

8. *Ibid.*, p. 120.
9. *Ibid.*, p. 264.
10. *Ibid.*, p. 215.
11. *Ibid.*, p. 504.
12. Blavatsky, H. P., *Collected Writings*, vol. 14. Adyar: TPH, 1985, p. 105.
13. Jinarājādāsa, C., comp. *Letters from the Masters of the Wisdom*, 2nd Series. 4th Reprint. Adyar: TPH, 2002, p. 101.
14. *The Mahatma Letters to A. P. Sinnett*, p. 92.
15. Blavatsky, H. P., trans. *The Voice of the Silence*. Adyar: TPH, 1964, p. 208.
16. ———, *Collected Writings*, vol. 12, p. 434.
17. *The Mahatma Letters to A. P. Sinnett*, p. 100.

The Yoga of Beauty: Developing Intuition — II

BERNARDINO DEL BOCA

Authenticity only lies in that which is eternally beautiful.

Goethe

THE secret of the Yoga of Beauty lies solely in *knowing* that a spiritual reality that can be perceived by everyone exists everywhere. It is also essential to *know* that it is necessary to let our consciousnesses expand beyond the limits that our deceptive minds try to impose on us every second as we follow our path. Those who *know* that Beauty is one of the most subtle and powerful forms of energy in creation gradually discover beauty everywhere and creative capabilities are awakened in them. Those who practise *hatha yoga* can develop radiant health in their bodies. Their eyes sparkle, their personalities are warm and sympathetic, and their overall appearances become harmonious and dynamic. The same results can be achieved in a longer lasting way by those who manage to reach the plane on which the Spirit continuously operates, through the Yoga of Beauty. When we find ourselves exclaiming “What a beautiful old lady!” it is not because we are struck by

the person’s aesthetic appeal but because there is something spiritual emanating from all of her personality and from the harmony of her spirit-dominated existence. By growing accustomed to living in harmony with her spirit, unconsciously the old woman in our example has learned to make her life a work of art.

In India, Sri Krishna is portrayed as the Beloved and as an incarnation of the spirit of Beauty. Hindus know that love is naturally attracted to beauty, but it is only in the light of pure, non-possessive love that it is possible to perceive real beauty, which is always different from what we imagine to be beautiful. Our imaginations can deceive us, because they are not in harmony with the genuine spiritual reality of things. However, our fantasies can lead us to the discovery of the “Kingdom of the Spirit and Truth”. Consequently, our consciousness starts to make us perceive the things that are genuinely beautiful and live in that beauty.

Bernardino del Boca (1919-2001) was president of the “Besant-Arundale” TS Group in Novara, Italy, for many years. He was a great writer, lecturer, artist, and scholar of cultural anthropology. Translation from the Italian introduction to Laurence J. Bendit’s *The Yoga of Beauty*, Italian edition.

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Sometimes I think and imagine that among men there exists just one art and science, which is drawing or painting, and that all of the others are derived from it. After all, if you really think about everything that is done in this life, you will grasp the fact that — without realizing it — everyone is painting this world, whether they are creating and producing new forms and figures, wearing different types of clothing, constructing and occupying space with buildings and painted homes, cultivating fields, making paintings and marks by working the land, sailing on the seas, fighting and dividing legions, playing a part in deaths and funerals, or engaging in any other operations, feats and actions.

(Dialogues with Michelangelo)

The people of the East create precious forms of art and they have a better understanding than those in the West of what Beauty is. Westerners' appreciation of works of art is often based on their potential sale prices. In contrast, people in the East simply see them as traces of a spiritual reality and a way to get closer to it, so that they can be enlightened by the spirituality. The Chinese call "beauty" Tao: a way. According to Laozi:

Before the Heavens and the Earth were created, a primordial substance existed in Nature. It was calm, it was unfathomable. It existed for itself and was the same throughout. It was omnipresent. It had no limits. It has to be considered the universal mother. I do not know its name, but I call it Tao. If I were forced to describe it, I would call it infinite. Since it is

infinite, I call it inconceivable. Since it is impenetrable, I call it inaccessible. Since it is inaccessible, I call it omnipresent. Man is ruled by the Earth, the Earth is ruled by the Heavens, the Heavens are ruled by Tao, and Tao rules itself.

Those with the capacity to grasp the profound meaning of Laozi's words will also be capable of gaining an insight into the origins of the forces of yin and yang, not to mention the "way of harmony" that guides the awareness of things and how they change, among the deceptive aspects of Space and Time. Beauty can thus be seen as becoming aware of the eternal and unchangeable aspect of Tao, to which we can get closer only if we delve deep into our consciousnesses, which must now expand in the new Aquarian dimension.

Psychologists have studied the profound, varied reactions of people faced with the reflections of their Egos in a mirror. Depending on our state of mind, we may consider ourselves to be beautiful on some occasions and ugly on others, but we almost always lie to the mirror and to ourselves, due to a lack of imagination and poetry.

In his magnificent book, *The Prophet*, (Guanda, Parma), the Lebanese poet [and literary hero], Kahlil Gibran, describes "Beauty" as follows:

And a poet said: Speak to us of Beauty.

And he replied: Where shall you seek beauty, and how shall you find her unless she herself be your way and your guide? And how shall you speak of her except she be the weaver of your speech?

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The aggrieved and the injured say, “Beauty is kind and gentle. Like a young mother half-shy of her own glory she walks among us.”

And the passionate say, “Nay, beauty is a thing of might and dread. Like the tempest she shakes the earth beneath us and the sky above us.”

The tired and the weary say, “Beauty is of soft whisperings. She speaks in our spirit. Her voice yields to our silences like a faint light that quivers in fear of the shadow.”

But the restless say, “We have heard her shouting among the mountains, and with her cries came the sound of hoofs, and the beating of wings and the roaring of lions.”

At night the watchmen of the city say, “Beauty shall rise with the dawn from the East.”

And at noontide the toilers and the wayfarers say, “We have seen her leaning over the earth from the windows of the sunset.”

In winter say the snowbound, “She shall come with the spring, leaping upon the hills.”

And in the summer heat the reapers say, “We have seen her dancing with the autumn leaves, and we saw a drift of snow in her hair.” . . .

All these things have you said of beauty. Yet in truth you spoke not of her but of needs unsatisfied, and beauty is not a need but an ecstasy. It is not a mouth thirsting nor an empty hand stretched forth, but rather a heart enflamed and a soul enchanted.

It is not the image you would see nor the song you would hear, But rather an image

you see though you close your eyes and a song you hear though you shut your ears.

It is not the sap within the furrowed bark, nor a wing attached to a claw, but rather a garden for ever in bloom and a flock of angels for ever in flight.

People of Orphalese, beauty is life when life unveils her holy face. But you are life and you are the veil. Beauty is eternity gazing at itself in a mirror. But you are eternity and you are the mirror.

Mrs Radha Burnier began her article, “Beauty Within” with the following words:

Beauty cannot be described or defined. It must be experienced in order to be understood. Nonetheless, it is possible to note certain characteristics of beauty and certain essential elements that exist in everything that we recognize as beautiful.

These characteristics are order, harmony, rhythm, proportion, symmetry and also a certain asymmetry. However, beauty is, above all, something that is at the source of things, that is inside things, and that exists in all of the things created by Nature. The ancient sages said that “beauty is in the eye of the beholder”: it can be appreciated by those who are capable of using their hearts to get to the “core” of the things that they find beautiful.

Therefore, those who wish to find the path towards practising the Yoga of Beauty must start from a state of freedom, so that they can discover the harmony inside themselves and at the heart of all things. *The Voice of the Silence* (Sirio, Trieste), says: “Before the soul can see,

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the harmony within must be attained". Harmony develops within us when we learn to love, when the words of a friend make us feel secure, when we feel sympathy for others, when we accept things with understanding and a desire for co-operation. Once we have experienced the first few moments of genuine inner harmony, it enables us to perceive beauty. The people who practise the Yoga of Beauty are those who learn these things and then start to instinctively use their hearts, letting them prevail over their minds.

Krishnamurti said:

Beauty cannot be found in museums, paintings, sculptures or concerts; beauty does not lie in a poem, a beautiful sky at sunset, the light shining on the water, the face of an attractive person or the proportions of a fine building. Beauty only exists when the mind and the heart are completely in harmony with things; and beauty cannot be perceived by a limited mind that is only capable of seeing the disorder in this world.

The perception of beauty is Yoga, that is, union with the mysterious, unknown "heart" that is hidden in all things and all beings, from stones to flowers and from animals to human beings. A mystery that is still unfathomable, especially for scientists, is the existence of an unknown form of intelligence operating on the level of subatomic particles which has the ability to take action through conscious thought and influence the formation of the energies that we perceive as atoms, cells and matter. In actual fact, matter is only the

ephemeral side: *the ashes of Life*. This unknown intelligence is an aspect of the mysterious Beauty.

The Yoga of Beauty is the yoga of the time of the Spirit. For now, we can only perceive its full purpose by intuition. People today are preparing to conquer a new plane of consciousness, on the ruins of the now overworked values of the Age of Pisces, but they have not yet reached a sufficient level of development in their spirituality to understand what Beauty is. That is why the development of intuition is so crucial for those who want to proceed beyond the fog and ruins of this time.

Ever since ancient times, sages have sought to understand and reveal the mystery of Beauty, but they have never succeeded. Their research was premature and it was based on exterior values that were analysed by the mind. Last century, the famous German physiologist Ernst Wilhelm von Brücke (1819-1892), who was the son of a painter, wrote a treatise entitled "The Human Figure: Its Beauties and Defects", in which he analysed all of the elements that lead to a human body being deemed beautiful. However, he had to acknowledge that these external aspects of beauty stem from a "fire" that made them possible and that very often a body that is beautiful by aesthetic standards may not arouse emotions in the beholder if this "fire" has gone out or it is hidden by discordant mental encrustations.

Everything that happens follows a precise plan. What we know as evolution is nothing but the drive towards reaching a

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broader state of consciousness. Therefore, recently many individuals have felt the need to understand the phenomenon of Beauty in connection with new cultural interests. Some of these individuals have tried to comprehend the reasons behind photogenic qualities, hoping to reveal the secrets to the allure of Greta Garbo, Rudolph Valentino and other famous sex symbols of the silver screen. Others have taken the approach of making bizarre philosophical ventures in the field of aesthetics, often in an attempt to justify works of art that have absolutely nothing beautiful about them.

In his little book *Sculpter sa statue* (Editions J. Oliven, 65 Avenue de la Bourdonnais, Paris, 1956), the French writer Henry-Louis Dubly discovers beauty in the indomitable spiritual strength that drives young people to “sculpt their statues” — that is, their bodies — with exercise, sport, and a joyful approach to life. Beauty is thus found in the moulding energy that makes children born from real love beautiful, and with which Nature continually shapes all of creation. The matter of the latter, the chemism of all things and everything that scientists are able to analyze in their laboratories is nothing but the ash left by this energy. It is the dull, dead part of it.

At the end of this century, with the development of psychothematics and the Psycho-Cybernetics of Dr Maxwell Maltz, people will learn more about vital phenomena and the Yoga of Beauty will become a subject taught in the new types of schools where students will not go to

learn a trade but most importantly to learn to live.

Beauty exists in creation like a “fourth aspect” of humans, that starts to work when individuals take the level of development of their consciousnesses beyond physical-astral-mental processes; beyond will, emotions and thoughts. Beauty is the part of Reality that continuously exists in the “living moment” of all things. Our senses are conditioned by mental processes and they tend to keep us in a position that is out of sync with the “moment”. Consequently, we only recognize the aspect of reality that is already in the process of decay and has already fallen under the relentless alteration of Time.

The Yoga of Beauty has the tricky task of guiding us towards the purification of our senses, until we are capable of intuition and perception of the vital processes of beauty. Laurence J. Bendit’s book is the first guide to taking control of this “fourth aspect” of humans that will enable future generations to gain wisdom, on the way of the heart. Nobody today can teach a dull-minded peasant farmer to enjoy the magnificent beauty of the sky at sunset. The farmer will simply be happy to see a sunset full of colour for it tells him that the weather will be good the following day.

Nobody today can force a painter looking ecstatically at the fabulous sight of the same sky at sunset to go further and perceive “Life that creates” in the Reality that lies beyond space and time. Nonetheless, each of us is capable of sensing the work of Beauty and perceiving the

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thread that ties us to it, if we gradually abandon ourselves to that divine spark that dwells within us. The mind will then no longer hamper us, and the heart will open up its way for us.

The second book in this collection was *Love's Way* by Orison Swett Marden. In it, among the miracles of love, we are provided a guide to doing away with our negativity and troubles. The second book only points the way to the start of a path. It is a mental exercise to broaden our consciousnesses. It is up to each of us individually to find love's way; the way of the heart.

These will remain nothing but words *to those without* the insight to grasp everything that lies behind their meaning. Furthermore, words today have extremely overworked values and they are interpreted by the minds of readers in a way that is influenced by what they have filed in their mental pigeonholes. Therefore, we have passed these words through the flexible grids of "psychothematics", so that those who are capable of not listening to their "mental Ego" (which thinks that it knows everything, and which is mistrustful, fearful, mean, and hypocritical) can allow the dormant intuitions of their Spirits to make them perceive what words cannot yet say. Those who persist in allowing their intellect-mind to reign unopposed over their lives will never be able to experience psychothematics and for the time being will not be able to start practising the Yoga of Beauty.

Art can help us to discover beauty as a state of our being that responds to the

solicitations of everything that lives in the "moment". However, in order to avoid being shackled by the dead form of art and its ashes, it is necessary to transcend the mind and the emotions. There are many individuals, including theosophists, who think that they love music and are touched by its beauty. In actual fact, they have become slaves of a mental formula and a type of emotion that only gives them pleasure. Their spirits do not experience that "moment" of beauty. The Spirit cannot come forth because their minds fill their personalities too much.

In the January 1971 edition of *The Theosophist*, there was an interesting article by Hugh Shearman entitled "The Yoga of the Future". In it, he writes that "yoga" is becoming a "dirty word" in the West because it has been reduced to a form of speculation: a selfish and flippant approach to self-improvement built on superficiality and superstition. In order to give a better understanding of the real meaning of Yoga, or Union, Mother Teresa of Calcutta [now Kolkata] is named as the greatest *yogini* in India today: she has abandoned the Western way of life in order to practise the form of Bhakti Yoga that silences the mind and guides people along the way of the heart. This European nun is capable of seeing and understanding people who are ill, hungry, dying alone, and bereft of hope, and she finds the necessary energies to do what needs to be done, because she has realized that she is united to *everything* and part of *everything*. She has said that to help the poor, one must be poor.

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It is the only way to practise Bhakti Yoga: the Yoga of the Heart.

Those who know how to use psychothematics have the capacity to easily grasp what linear words cannot express, so they will have realized that the Yoga of Beauty is not a selfish endeavour to beat others, but the only way to tighten the threads that tie us all together. Our existence has always been woven on such threads.

By psychothematics, we can call to mind what Count Nikolaus Ludwig von Zinzendorf (1700-1760) urged us to do: “Discover beauty in all things if you want Nature and life to recognize your brotherhood with them.” As a founder of the United Brethren (or Moravian Brethren), he managed to preserve unity in its communities in Europe, America, and Africa not by religious or social rules, but by the secret of the search for Beauty, which brings with itself love and goodness. How much do the Netherlands owe to this man? Many have forgotten, but his stays in the Netherlands did more than just help the Lutheran Church. He sowed the seeds of the Aquarian spirit that makes the Netherlands stand out from other European countries today.

The Yoga of Beauty has the additional role of making people discover other dimensions in reality. As is the case with modern science, which still fails to realize that Life exists before matter (it is important to remember that matter is nothing but the ashes, the memories, and the chemical precipitate that remains after the spiritual expression of the “vital moment”

in the dimension of continuous infinity), people today are unaware that Beauty is the expression of the energy that responds to the dreams, desires, and faith of those who hurl themselves beyond the limits of material illusion.

The German poet Hölderlin said: “Art is the passage from matter to culture, and from culture to Nature.” He realized that art is a “passage” rather than a result.

The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is ceaselessly self-deceived. The second requisite is the still deeper conviction that such knowledge — such intuitive and certain knowledge — can be obtained by effort. The third and most important is an indomitable determination to obtain and face that knowledge. Self-knowledge of this kind is unattainable by what men usually call “self-analysis”.

It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man. To obtain this knowledge is a greater achievement than to command the elements or to know the future.

(Lucifer, October 1887)

In June 1957, C. Jinarājadāsa had an article entitled “The Door to Beauty” published in *The Theosophist*. In it, he underlines that beauty is an aspect of Reality, so it should be sought out in life everywhere. We should surround ourselves with beautiful things and follow the example set by the ancient Greeks, who used beauty for their religion, their cul-

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ture, and their moral and social values. He ends the article with these words:

He who loves the beautiful can understand Theosophy with a depth of significance which cannot be achieved by one who restricts himself to Theosophy merely as religion.

In every century, the most sensitive and advanced part of the collective unconscious has driven suitable individuals to create the typical forms of art of their time. When people saw the Gods in human form, they created the most beautiful statues, in which the artists managed to pour part of their souls. When people discovered mysticism, they took its essence and poured it into the stones of Romanesque churches, mosaics, paintings, and wood carvings. When people discovered Nature and *joie de vivre*, artists painted stunning landscapes and Rubens used colour to convey his joyful vision of rich life. Later, people's minds became intoxicated by scientific

concepts and ideas, making them lose sight of Nature and see nothing but disorder and the struggles faced by people today, who no longer have faith in Life. Consequently, their artistic creations no longer reflect Beauty. Nonetheless, art is just a "passage" of emotions and what really counts is not so much the result, but the creative process, as well as being aware of something that can be grasped from the true, mysterious spiritual Reality. Therefore, it is right to accept all forms of artistic expression that stem from genuine efforts to understand something that lies beyond the bounds of sensory illusion.

So art is a medium that teaches us to understand, sympathize and give. Although the results are almost always extremely ugly, in today's art forms clairvoyants often note efforts to express forms of Beauty that it is still impossible to convey in our time, but that soon will be, thanks to the new plane of consciousness.

(To be continued)

OFFICIAL NOTICE

INTERNATIONAL CONVENTION 2019–20

In accordance with the Rules and Regulations of the Theosophical Society, the 144th international Convention will be held at the national headquarters of the Indian Section in *Kamachha, Varanasi*, from 31 December 2019 to 5 January 2020. The Convention theme is "Nurturing the Divine Seed".

Marja Artamaa
International Secretary

Social Problems and Their Solution

R. REVATHY

THE Mahachohan, a Master of the Wisdom and superior of the Mahatmas Koot Hoomi (KH) and Morya (M.), helped oversee the developments of the early Theosophical Society (TS) founded in 1875. He stated to Master Koot Hoomi in 1882: “As we find the world now, whether Christian, Muslim, or Pagan, justice is disregarded, and honour and mercy both flung to the winds.” These words still stimulate and make us realize how great and true they are when we hear news such as the recent, brutal serial attack in Sri Lanka on churches during worship, and on hotels, having hundreds of innocent people. Another horrifying news we heard recently was the brutal, group sexual assault on a girl child in south India.

So what is the remedy? What is the solution for this type of social problems occurring in the world? We must consider two main points here: (1) The unhappy conditions prevailing in such areas and the reasons behind them. (2) Whether theosophical principles can be the solution to bring about and maintain peace and joy in the world in the future.

Another Master of the Wisdom has written: “Let every Theosophist do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished.” The Master KH diagnoses the cause as due to human selfishness and ignorance of fundamental guiding principles that are universal in their application: “Prejudice based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought, . . . pride and stubborn resistance to Truth if it but upset their previous notions of things, such are the characteristics of your age” — that is, the modern age. The guiding principles are lacking, and that Theosophy furnishes them is also stated by the adepts. Master KH adds:

Simply because the philanthropy . . . you . . . boast of, having no character of universality; that is, never having been established on the firm footing of a moral, universal principle; never having risen higher than theoretical talk; . . . it is but a mere accidental manifestation but no

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recognized LAW. The most superficial analysis will show that, no more than any other empirical phenomenon in human nature, can it be taken as an absolute standard of moral activity; that is, one productive of efficient action. Since, in its empirical nature this kind of philanthropy is like love, but something accidental, exceptional, and like that has its selfish preferences and affinities, it is necessarily unable to warm all mankind with its beneficent rays. This, I think, is the secret of the spiritual failure and unconscious egotism of this age.

Theosophy provides those principles, says the Mahachohan, linking together, in his words, religion and social reform:

To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilized* races less than any other, have ever possessed the *truth*. The right and logical explanations on the subject of the problems of the great dual principles — right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism — are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but to these there must be somewhere a consistent solution, and if our doctrines prove their competence to offer it, then the world will be quick to confess *that* must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the truth.

Here again the Mahachohan's words

require deep meditation: "Our doctrines" must "prove their competence" to give "the solution of every problem", social and other.

What are the doctrines that can do this? How then, should theosophical principles be applied so that social cooperation may be promoted and true efforts for social amelioration carried on? We must remind ourselves of these principles, namely, universal unity and causation, human solidarity, the law of karma and the law of reincarnation. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty, disease, and so on. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround them, and the neglect of social duty on the one side, is most closely connected with the stunted and arrested development on the other. In sociology as in other branches of true science, the law of universal causation holds good.

But this causation necessarily implies as its logical outcome, the human solidarity on which Theosophy so strongly insists. In *The Key to Theosophy* H. P. Blavatsky (HPB) says:

If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practis-

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ing in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which *each shall live for all and all for each* [emphasis mine], which is one of the fundamental theosophical principles that every theosophist should be bound, not only to teach, but to carry out in his or her individual life.

How to apply this general principle in a concrete way is the question. We must look for a moment at the concrete facts of human society. Contrast the lives not only of the masses of people, but of many of those who are called the middle and upper classes, with what they might be under healthier, nobler conditions, where justice, kindness and love were paramount, instead of the selfishness, indifference and brutality which now too often seem to reign supreme. All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past.

Selfishness, indifference, and brutality can never be the normal state of the human race — to believe so would be to despair of humanity, and that no theosophist can do. Progress can be attained, and only *attained*, by the development of the nobler qualities. Now, true evolution teaches us that by altering the surroundings of the

organism, we can alter and improve the organism; and in the strictest sense this is true with regard to human beings.

A word here with regard to the action of the law of Karma — we often hear it stated that those unfortunately situated are there because it is their karma. But the Master says it is also their karma to be helped, and our thinking on the subject of karma and social reform would be greatly clarified if we remembered that there is such a thing as group karma — the collective action and reaction operating between groups of individuals, classes, and nations. In this regard Master KH asks this question in one of the letters to C. W. Leadbeater: “There is also the collective karma *of the caste you belong to*, to be considered. . . . Are you willing to atone for *their* sins?”

Regarding political and social reforms, HPB has made the following statements:

- (1) That the world is in need of all-inclusive principles to be universally applied;
- (2) That Theosophy gives us those very principles;
- (3) That it is the duty of all theosophists to apply them bravely and thoroughly in their own private circles and to support their understanding and application in a public sense everywhere.

It was argued once: “What has active political and social reform to do with theosophists? Their duty is to spread abroad theosophical ideas, leaving to others the duty of applying them.” Or, as we sometimes hear it said: “The Society exists to

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disseminate spiritual teachings, not to mix itself up in practical affairs.” That this indicates a fallacious attitude of mind will become clear with a moment’s thought. Life is not divided into watertight compartments like that, and real religion, dealing as it does with the most far-reaching and fundamental facts of our nature and life, should have an immense influence and bearing upon the ordering of the outer plane arrangements of humans’ mutual existence. So only it is defined that “the root of every religion is a definition of life and its mission”. The great common factors thus defined are:

1. Who we are — the true nature of the human being.
2. Why we are here — the purpose (goal) of Evolution.
3. What we should do — namely the great laws of life and the universe, “with whom is no variableness, neither shadow of turning” in obedience to which we may more swiftly and happily attain the common goal.

It signifies as follows:

- (1) It constitutes a faith in an origin common to us all.
- (2) It sets before us, as a principle, a common future.
- (3) It unites all the active faculties in one sole centre, whence they are continuously evolved and developed in the direction of that future, and guides the latent forces of human mind towards it.

We recognize God as the Father of all; humanity as bound together in a

community of origin, of law, and of aim; the earth as sanctified by the gradual accomplishment of the divine design; and the individual, blessed with immortality, free will, and power, *as a responsible artificer of his own progress*. And it has been wisely and wonderfully said: “*Religions are transitory, but Religion is eternal.*” If this is so, these great facts are for ever fundamentally the same, and are practical in the truest sense. It is the divorce of real religion (not superstitious dogmatism) from politics that is responsible for much of the present chaos in human life.

Religion gives us the great principles of human life and consequent right action, but these are of little use unless they work out in a happier, purer, and social order. The one is finally the outcome of the other, and it is just because we have not grasped purely and truly the great laws of life and applied them, that so much misery, poverty and ugliness abounds.

In summary:

- (1) The principal aim of Theosophy is to further the evolution of the human being — the soul.
- (2) This cannot be done with large masses of humanity, owing to their wretched physical condition.
- (3) This is due to the lack of universal guiding principles, taught to us in true religion, applied individually and nationally, as in true politics and sociology.
- (4) Theosophy gives us these very principles.

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(5) Therefore it is the duty of theosophists to industriously inculcate everywhere these true principles.

(6) We must do our utmost to help by using all means in our power, and by every wise and well-considered social effort which has for its objects: (a) the altering of the surroundings of the poor with a view to their ultimate social emancipation; (b) the development of a sense of duty in those who are more happily placed.

Each must answer for themselves, with right and due consideration of their obligations, opportunities, skills, and faculties, how they will help in this manner. Remember always that even more important than schemes of reform is the growth of the spirit of true brotherhood, that saving, regenerating, and conquering spirit so well expressed in the words of an ancient Indian scripture: "Regard every old man and old woman as your father and as your mother, and every young man and young woman as your brother and as your sister."

That is the spirit of the Masters' world, the spirit that will save humanity. Shall

we not see to it that it rules our lives in all our dealings with our fellowmen, especially with those less fortunately placed than ourselves? Petty comforts of life and little rounds of pleasurable conventionalities can often be laid aside to help individually or in concert with others, the unfortunates of the earth. *Wealth is opportunity, leisure is responsibility.* The Master says: "It is the duty of every man who is capable of an unselfish impulse to do something, however little, for its welfare.

So, brothers and sisters, let us take genuine interest in following theosophical principles — practising brotherhood, following the truth, cultivating sympathy towards all, and rendering service to the poor, needy and ignorant. In doing so, we might need to sacrifice our time, energy, sometimes our comfort and money, cooperating with others and showing utmost tolerance. What lubricating oil does for a machine, tolerance does for our heterogeneous organization. It prevents friction, counteracts disruptive tendencies, and allows the working of the whole organization to function smoothly for the welfare of all of humanity. ✧

We must understand that poverty does not create our social problems, our social problems create our poverty.

Marco Rubio



Participants of the 96th Easter Theosophical Conference held in Adyar at the recently renovated Blavatsky Bungalow from 19 to 21 April 2019. (*Seated from l. to r.*): international Treasurer Ms Nancy Secrest, international Secretary Ms Marja Artamaa, international President Mr Tim Boyd, President of the Kerala Federation Dr M. A. Raveendran, and Advisor to the President Mr Harihara Raghavan



One of the sessions of the Easter Conference (*from l. to r.*): Secretary of the Kerala Federation Mr K. Dinakaran, Mr Raghavan, Ms Artamaa, Mr Boyd, and Ms Secrest

Theosophical Work Around the World

Adyar — Easter Conference

The 96th Easter Conference was held at Adyar from 19 to 21 April 2019 on “The Real Purpose of the Theosophical Society”. The book of study was *Theosophy as the Masters See It* by Clara M. Codd, and the venue was the recently renovated Blavatsky Bungalow.

The Conference was hosted by the Kerala Theosophical Federation (KTF). Dr M. A. Raveendran, President of KTF, welcomed the gathering. International President Mr Tim Boyd presided and said that the real mission of the Theosophical Society (TS) is “to serve humanity by cultivating an ever-deepening understanding and realization of the Ageless Wisdom, spiritual self-transformation, and the unity of all life.” He added that: “We should realize this Mission during the Easter Conference when the spiritual power all over the world is rising to redeem humanity from the limitations of matter.”

Ms Nancy Secrest, international Treasurer, then inaugurated the Conference. She pointed out that Codd’s book was very relevant even sixty-six years after its first publication, because Universal Brotherhood is not an idle phrase, but a fact in Nature.

Dr. N. C. Ramanujachary started the discussions with “Why the Masters founded the Theosophical Society”. He said: “They did not want the TS to become a cult. The TS is principle- not person-oriented, and it spreads the value of occult truths in the daily life of man. The afternoon session,

chaired by Mrs Sonal Murali, National Lecturer, had talks on “Religion vs Superstition” by Mr Krishnamurti and “Science is our Best Ally” by Dr Raveendran.

The next day’s morning session was chaired by Mr S. M. Umakanth Rao, ex-General Secretary of the Indian Section, with the talks “Latent Powers beyond Science” (Ms H. Sripriya), “Yoga, Practical Realization” (Ms Sandhya Rani), and “What are the Things to be Discussed?” (Dr R. Revathy). The next session chaired by Mr K. Narasimha Rao, former international Treasurer, featured the talks “New Avenues of Work” (Ms Upasika Maithreya), “Towards Unification” (Ms Marja Artamaa, international Secretary), and “Dogma, Authority, and Discipline” (Mr K. Dinakaran, Secretary of KTF). The afternoon session, chaired by Ms Jaishree Kannan had talks on “Loyalty” (Ms Lakshmi), “Discretion” (Ms Geetha Subramaniam), and “Zeal” (Mrs Veena Ramachandran).

The last day’s session was chaired by Mr S. Raman, Secretary of the Madras Theosophical Federation, with talks by Mr N. C. Krishna, National Lecturer, on “The People the Master Wants”, Ms Vijayalaxmi on “The Hindrances of the Way”, and Mr C. Nandakumar on “The Joy of the Way”. The Conference concluded with a closing address by Mr S. Harihara Raghavan, Presidential Advisor, and a vote of thanks by Mr Dinakaran.

Nearly 124 delegates from various Federations attended the Conference. ✧

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Edited by Mr Tim Boyd, 'Olcott Bungalow', The Theosophical Society, Adyar, Chennai (TS),

Published by Mr S. Harihara Raghavan, No. 55 'Govinda Nivas', TS, and Printed by Mr V. Gopalan, 'Chit Sabha', TS, at the Vasanta Press, TS, Besant Garden, Besant Avenue, Adyar, Chennai (Madras) 600 020, India, on behalf of the President, The Theosophical Society.

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