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Cover: A view of the Nitobe Memorial Garden on the grounds of the University of British Columbia, Vancouver, Canada, where the 12th World Congress of the Adyar Theosophical Society took place from 23–27 July 2025 (see p. 33 for more details).

***Errata*:** Due to an oversight, the photographer's credit was not included in the cover caption of the hard cover version of the Aug. 2025 issue of *The Theosophist*. It was John Greiser, board member of the TS in Portland, Oregon, and creator of the Instagram page, **@theosophy station**

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THE THEOSOPHICAL SOCIETY

Founded 17 November 1875

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

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

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

President's Opening and Closing Addresses at the 12th World Congress

TIM BOYD

Opening Address[1]

I AM very happy to be here with you and would like to welcome all of you to this World Congress in Vancouver, Canada. We have come here from 30 different countries, so from all around the world this place has become a focus for us. This 150th gathering has been in the planning process now for three years, but for two years quite intensively, where a core group of individuals have planned and made arrangements for the rest of us. Particularly our Canada group has been wonderful in terms of making it seem as if it was all so easy and smooth. We also have a number of other volunteers who have joined us from around the world. It is wonderful and rare to get together like this.

Fifty years ago, in 1975, the 100th anniversary of the Theosophical Society was celebrated in New York City. I was there, and at that time I had been a member of the Theosophical Society for one year. I was completely new and was trying to figure things out. It was an exceptional occasion for someone like me, bright-eyed, new, young. It was an occasion where I had the opportunity to meet and listen to great people, genuine luminaries within the theosophical world. John Coats was the president at that time. Joining him were Joy Mills, Dora Kunz, Rukmini Devi Arundale, Radha Burnier, Boris de Zirkoff and others. I met Geoffrey Barborka and Dane Rudhyar walking through the halls. These names may not mean anything to many of you, but these were people who were deep in their association with the theosophical work. During that gathering I had a chance to spend time in their presence. It was enormously valuable.

So in 2025 here we are again. A different setting, a different group of people, but the same opportunity. All of those people that I named are gone now. Not one of them is with us today. At that same meeting, I also had the opportunity to be in the presence of people who have gone on to become coworkers over these last 50 years. I met a few of them, but whether we met or not, we shared that experience, and it has colored whatever it is that we are doing now. I would like you to keep that in mind during our time here together. This is a unique occurrence. It will never happen again. This combination of people, minds, and hearts, will never occur again. Make the most of it.

There is an expression in the theosophical work that comes up often. Everybody has heard it. Motive is everything. Our motivation is a cause that conditions all of the effects that follow. Our intent in coming together is something that attracts forces from the inner world and the people and circumstances from the outer world to this work in which we are involved. So at this time, when you have the opening of an event like this, its a good time to ask ourselves a question. We will be hearing many people speak in the coming days. We will also be hearing from each other. But it is a good idea at the outset to ask ourselves the question, "Why am I here?"

We have many motives. We all have friends that came. That is a good motive. We all have the sense that there is a network of people, a movement to which we are connected. But asking more deeply: why are we here? The Theosophical Society has a 150-year history that has imprinted itself on the world. Global culture has been influenced in all of its aspects because it has touched people. It has touched lives great and small, and their influence has spread into the world in the arts, politics, science, and certainly spirituality. This same influence has touched us, and stirred to life a dimly perceived memory of a deep possibility that is resident within each and every one of us. In becoming aware of that, we approach something that is grand, that is beautiful, powerful, exalted, exalting, something that we are in connection with. During our brief time together let us deepen that connection.

Many people in today's world have a feeling of being insignificant, of being powerless in the face of the forces that are active in the world and the crises that we are facing as a human family. At the same time, almost everybody feels that in some way, at some level, each of us has a role to play in shaping the future. We are not merely leaves blowing in the wind. The role that each of us has to play is utterly unique to each of us. What I would say is this: Whatever is your reason for being here, I think I would be safe in making a promise that you will not leave here the same as you arrived. However imperceptibly, something will change. And the simple fact is that on this very long journey of self-transformation in which we are engaged, the slightest movement in another direction, over the long haul, will bring us to a completely different goal. That movement is something we can and will experience while we are here.

Many of us who are here knew Joy Mills. I consider her to have been a good friend, certainly a wise counselor. I can recall on one occasion when I needed some insight into a direction that seemed to lie ahead for me, and there was no one else that I knew in the world who could help me, so I sought her out. When you go to wise people, when you speak to elders, very often we are looking for some concrete advice, something we can grab hold of, something we can act on. Joy did not give me that kind of advice. Every now and then in speaking with her, a different look would come over her. At those moments it was best to listen closely. In

speaking with her that time, her advice was this: "Look for the open door." Cryptic, I know, but, look for the open door. On this path there are moments when something opens to us, and in that opening a possibility is presented that previously did not consciously exist for us. During our time here, we have 370 open doors sitting in this room. Get to know one of them. See where it leads you. In doing that, the purpose of this meeting will have been served, that in some way, some new energy has been allowed to be set free in a world that is so much in need of what each and every one of us has to give.

So, welcome. I look forward to all that is yet to come!

Closing Address[2]

We have come to that moment. It is a funny thing that whenever an event like this begins, we all know that a moment such as this is coming where we say that it comes to a close. But of course, does anything really ever come to a close? This time, it is a position I have had many times, where a vision, a dream, comes down to Earth. Two years ago this World Congress was just an idea. Then, with the collective efforts of many people, the space was prepared. Diverse people were asked to take the role of standing up here and sharing ideas from their own particular perspective. Most of the time it seems that as a program such as this moves along, it weaves itself together into something much greater, into a sacred space, and during the time that we are here, we have the opportunity, the blessing, of living inside of that sacred space that has been created for us. As this event's theme is "Toward Insight and Wholeness", it is always the hope that being in each other's presence inspires insight, that it moves us to closeness and to have some realization of wholeness. From that connection we are made better; and the world is made better. It is always the hope that this has been our experience. When we first came together, I asked something of all of us who are here, myself included. I requested each of us to just ask ourselves a question — I did not ask for an answer: Why am I here? What is my motive? What is the intention that has placed me in this space?

There is a lovely letter written to a fellow poet by Rainer Maria Rilke which talks about our questions; that there are so many questions we ask for which we are not yet prepared for the answer, but that as we ask it, as we dwell on it, we find that step by step, moment by moment, experience by experience, person by person, ultimately we live our way into the answer. I would not be telling you anything you do not already know deeply inside of yourself. I can tell you that we are in challenging times, at least outside of these walls, and that each of us has a role in shaping the future by participating in the present. In our attempt to fulfill

our part we take upon ourselves the responsibility of waking up. Because until that moment occurs, the fullness of what we have to offer will remain hidden. So we point ourselves in that direction. "Why am I here?" should be a question that we ask ourselves beyond this event, and live our way to that answer for the benefit of all of those who are around us.

In Mahayana Buddhism they have a standard for what constitutes proper motivation. In answer to the question, "What is my motive for spiritual practice?" the response is "To attain enlightenment for the benefit of all sentient beings." An analogy that has come up more than once during our time here is the idea of a divine seed planted within each of us. There is nothing we have to do about that part. It is there. Our only role is to provide the conditions for that seed to break out of its encasing shell, take root, grow, flower, and expand.

Ultimately, it is the hope that whatever this seed is within us, we will treat it properly and it will grow. And it will grow to shelter others. It will grow to produce nourishment, shade, the safe spaces for others. That is our role. Along the way, we will learn some things, we will study some things. We may become knowledgeable in some things, we may become proficient in many things. That is not what it is about, but it is a necessary part of the process.

Meister Eckhart once said: "If the only prayer you ever say is 'Thank you', it will be enough." Thank you for this rare opportunity to encounter something of such deep value that it can draw people together from thirty countries around the world. Thank you for our association with something that has managed not just to survive over 150 years, but to plant itself within us and others over that time. Thank you for our time at this conference. Thank you for five days in the presence of the Holy Ones, not just the holy, Holy Ones, but you and me. I thank you to have been in your presence and to have been able to receive some of these energies and thoughts and good wishes, not for me, but for this work and for the potentials that we all seem to realize that we have. It is something that I am confident will have an effect when we leave this place.

We are in challenging times, but it seems that it is really through crises that we grow. All of us have had losses during our lives. If you have been fortunate to live long enough, many things will have been lost — family, friends, relationships, jobs. All these losses in many ways prepare us, and we grow. Crises do not only come to test, they come to prove. The Theosophical Society has survived many.

What do I want for an outcome of this conference? Each of us has had our own experience here. Whether it was through a talk, some meeting, encountering someone that we did not know before and now we do, something has been stirred within every one of us. Remember it. Because, really, if this spiritual path is anything, it is a pathway toward remembering the deepest, most hidden, and

most vital knowledge within ourselves. It is all about remembering our way, all the way to the soul.

This has been a beautiful time. It is very hard to express, but the value of it has been not just in us as individuals, but in this greater something that we have been able to form and to magnify. I say it from time to time because I think it is worth saying: meetings such as this will benefit each and every one of us. But during gatherings such as this, those moments when we feel most attuned, most whole, most drawn out from the limitations of our little thinking and little worlds, those moments that occur are the very moments when we provide a usable instrument to those ones that we speak of as the Great Ones. You feel it, although you may not have words for it. The expansion, the movement beyond our normal boundaries are a sign. In that, we do the work that we are here to do. So to all of you, I say thank you. Even though we are going in separate directions after our time here, we will always be connected, and we will be able to bring others into the same kind of blessed, sacred level of connection. So to all, we are at that point. Thank you! ✧

Endnotes

1. <youtu.be/_IHoMcNSoTQ>
2. <youtu.be/TQWS4KeBsJg>

Strive, towards the Light,
all of you brave warriors for the Truth,
but do not let selfishness penetrate into your ranks,
for it is unselfishness alone
that throws open all the doors and windows
of the inner Tabernacle and leaves them unshut.

KH (Mahatma Koot Hoomi)
Daily Meditations
Compiled by Katherine A. Beechey, p. 3

The Moment of Choice Facing Humanity — II

KIRK GRADIN

THOUGH inaccessible to the ratiocinative mind, the unfoldment of human principles even in the daily 24-hour cycle, corresponds to cosmic unfoldment. This points to why the study of cosmogenesis is a necessary prerequisite to understanding ourselves. Raghavan Iyer affirmed that meditating upon the archetypal stages of cosmic birth, as given in *The Secret Doctrine* (*SD*), begins to awaken the metaphysical imagination and to activate dormant heart and brain centers. When incorporated into our daily practice, we can become more rhythmically logoic, compassionate, and intuitive, mentally breathing from above below into each day. Through self-testing, trial, and self-correction in combination with virtues and vows on the Pāramitā Path, we gradually come to embrace, identify with and understand the whole of evolving life, near or far, discerning omnipresent archetypes that were previously obscured by surface appearances. Progressively and in proportional order, doors of perception and creative activity unlock, deepening our capacity to discern the good and choose good in order to be of greater service to the whole.

HPB assures us in many places in *SD* that the number 10 is the basis of esoteric cosmogony and that the sacred numeric and geometric relationships between the numbers 1 through 10 offer a fundamental key to our ideal potentiality and to the apprehension and proper use of the language of the soul.

This ten-fold potentiality may be activated by the human monadic stream through a process of descent and ascent, of involution and evolution involving 49 primary stages: 7 circuits through 7 globes. The descending, involutionary arc of the cycle involves Rounds 1 through 4 in which the lunar Dhyāni-s destined to provide vestures for human incarnation are said to traverse and assimilate the lower kingdoms — mineral, vegetable and animal — in their most ethereal conditions. This occurs over vast cycles while matter slowly condenses and coagulates. The descending process culminates in

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the fourth Round after 3.5 Root Races where the most differentiated state is reached. But the ethereal human forms produced by the lunar Dhyāni-s are still senseless and mindless, operating by instinctual intelligence only. The awakening of self-consciousness, of noetic ideation, choice and responsibility in the evolving human forms, is of an entirely different order. It is made possible by the willing sacrificial descent of the fifth hierarchy of solar Dhyāni-s composed of fully enlightened beings from previous periods of evolution. This is what distinguishes the human from the animal and it is where the theosophical conception of evolution differs radically from the Darwinian model.

This fifth hierarchy of Dhyāni-s perform several critical functions starting even before the awakening of *manas*. In Egyptian, Hindu and Buddhist symbology these "Sons of Brahma" or "*Mānasa*" are represented by *Makara*, a mythical crocodile or sea-dragon linked to the five-pointed star. Such symbolism points to the fact that they are an ineffable host whose true nature cannot be conveyed in any language. In the early third Race, as the incarnating agents of *Icchāḍakti*, *Kriyāḍakti* and *Jnānaḍakti*, (divine will, divine imagination and divine knowledge), they are said to have emanated in unison a Banyan Tree of Bodhisattvas known as the "Sons of Will and Yoga". This universally radiant host performs an indispensable service. It constitutes a true Garden of Eden, an indestructible nursery of guidance and instruction for all future human adepts, *Nirmānakāya-s* and initiates who have or who will emerge to serve humanity in our planetary cycle.

At another critical juncture near the midpoint of the Third Root Race, this fifth class of Dhyāni-s also sacrificially lit up the fifth principle in humanity and incarnated as King Initiates of the first Divine Dynasties. This is the mystery depicted in the Greek myth of Prometheus which HPB called the greatest, most sublime and most heterodox of the old myths. Out of pity for the human race, Prometheus defies the will of Zeus by stealing the fire of Hephaistos, the creative fire of direct spiritual awareness and self-consciousness, of foresight and insight, and delivers it to humankind. This is the awakening of the human soul, the immortal fifth principle which begins the cycle of individuated human reincarnations in mortal vestures. Because of this sacrificial act, humanity is now a potential god, and also a responsible choosing agent. Both the upward arc of universal enlightenment and the descending vortex of self-destruction become possible. The Mind, as *The Voice of the Silence* states, is both "the knower of the Real" and "the great slayer of the Real".

Students of Theosophy recognize this pivotal juncture in the scheme of evolution as occurring 18.75 million years ago. But to isolate it to a distant epoch is illusory, as it continually reverberates in the soul memory of humanity. The initial awakening of the white light of *manas* is said to have brought with it a luminous

awareness of the living reality of the sevenfold Lords of Light, the Dhyāni-s within and their fully realized Buddhic and Bodhisattvic emanations who "walked freely" among mortals. Because of the devotion that naturally arose out of this awareness, Blavatsky wrote, the mysteries of Nature could be harmoniously shared with all humanity via one universal language and one common religion rooted in effortless solidarity with the entire monadic stream embracing every kingdom.

But the golden age that arose with the descent of the Promethean host was eventually forgotten by humanity. As detailed in the second volume of the *SD*, in the process of descent and individuation, the divine light of spiritual awareness linked to the Third Eye, was naturally eclipsed by the further concretion of the vestures from an astral to a physical condition and by the differentiation of the senses. This was necessary in order to make possible the capacity for reason and experience on the physical plane. However, this clouding of inner vision and intuition was needlessly compounded by the misuse of newly awakened faculties. By the fourth or Atlantean race, great portions of humanity had already chosen to identify with and serve the lower lunar self, the vestures of incarnation rather than the Spirit of Nature above. This had a compounding effect over many epochs and incarnations. As natural devotion to preceptors devolved into self-worship, the buddhic eye of spiritual perception closed. This was not a necessary aspect of the evolutionary program, but one karmically generated by human choice leading to our current predicament. As a result, we are not only blind to the higher triad, our true spiritual nature and mission on this earth, but even the more subtle aspects and potentialities of the lunar vestures are unknown to us.

In this way, Atlantean self-worship, wrote HPB, co-opted and inverted divine wisdom and eventually led to all the anthropomorphic and tribal religions we see around us today. It is what enmeshed us in dogmatism and sectarianism. It also clouded our ability to recognize authentic Mahātmic currents, true spiritual teachings and its teachers when they appear amongst us. Instead, we persecute and crucify them. This is an old and repeated tragedy of the human race, dramatically illustrated in Dostoevsky's *The Grand Inquisitor*.

In the *Gospel According to Thomas*, we find an archetypal dialogue in which even the disciples of a great Initiate can fail to recognize his or her true stature:

> Jesus addressed his Disciples, "Compare me to someone. Tell me whom I resemble."
>
> Simon Peter said: "Like a just angel."
>
> Matthew answered: "You are like a wise philosopher."
>
> But Thomas replied: "Truly Master, my mouth cannot bring itself to utter comparisons."
>
> And Jesus said: "I am no longer your Master. You have drunk from the bubbling fountain which I brought — And you are drunk."
>
> He took Thomas aside, and said three words to him.

> When Thomas returned, his companions asked: "What did Jesus tell you?"
>
> And he replied, "If I related even one of the words He told me, you would gather stones, and hurl them at me, whereupon fire would leap from the stones, and burn you."
>
> *The Gospel of Thomas*, 13

As the Buddha taught in the Fire Sermon, we also fail to recognize the illusory and afflictive state of the *skandha-s* constantly aflame with the fire of sense experience, of separative egotism, of illusion and delusion, of passion, greed, lust and anger. We are not only blind, but we are unaware of our blindness. Plato called it double ignorance. We do not know, but we think we know. Called *kāma manas* in theosophical teaching, the lower ego dissipates the *fohatic* energy of the spiritual will which otherwise would naturally draw us toward a higher life and deeper perceptions. In the Greek myth, this was symbolized by the angry and despotic Zeus, who kept Prometheus chained to the rock of matter, tortured daily by the vulture of insatiable desire. This, in a nutshell, is one way of describing the fundamental predicament of our age, a form of psychic global warming.

> Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution — the selfishness of the personality has so strongly infected the real inner man with its lethal virus, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an abnormal, unnatural manifestation, at this period of our human evolution — at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.
>
> All this is further compounded by Kali Yuga. As predicted by the *Vishnu Purana*, we live in an age "Black with Horrors", where everything is inverted, where *adharma* is made to look like *dharma*, where kings and rulers are addicted to falsehood and wickedness, fake news is given as truth, where wealth is the object of devotion and taken as a sign of wisdom and where physical passion is often the sole bond between the sexes, where ". . . menace and presumption will be substituted for learning . . . and fine clothes, for dignity." All this puts "living in challenging times" on another level.

But there is a fire which destroys and a fire which purifies and uplifts. The advantage of Kali Yuga is the rapidity with which changes can take place. More can be done within a single incarnation than in other *yuga-s*. When the fires of purgation and self-correction are voluntarily and self-consciously cultivated it is called *tapas* in Sanskrit and *tumo* in Tibetan. It is a Promethean fire which slays egotism, dispels illusion, and alchemically transforms us through internal shifts of motive, identity and self-regeneration. HPB called Prometheus the first philanthropist, the flame of natural, sacrificial devotion to the needs of others and to universal

enlightenment. Embodied in the Kwan Yin pledge, this flame of altruistic devotion can be rekindled by each one. It is what devotes us to self-examine and realign, to see more clearly and fundamentally where we have gone astray. What begins as a tiny spark can eventually grow into a fiery sword capable of cutting through the iron chain of *nidāna-s*, joining with that dateless and deathless *sangha* showing the way to many others.

> Kwan Yin is connected with . . . the hidden power in every human being to produce a result that is beneficent. . . . There is a latent Kwan Yin in every human being. It is the voice of conscience at the commonest level. It is the chitkala (the voice of the guiding Dhyani) of the developed disciple. At the highest level it is nāda, the Voice of the Silence, the Soundless Sound, that which is comprehended in initiation, and ceaselessly reverberates in the anāhata, the deathless centre of the human body, transformed into a divine temple.
>
> Raghavan Iyer

We began this portion of the essay by reference to the Great Brotherhood of Bodhisattvas, the enlightened ones who perpetually reside in Shamballa, who are said to embody all the highest excellences of the pāramitā path manifesting on inner planes all the highest *dakti-s*. They are said to perpetually resonate to the Demiurgic Logos, the needs and purposes of our planetary system as a whole and the particular needs of the epoch into which they incarnate. The timeless truths of Theosophia are eternally enacted in the heart of this Ever-Living Human Banyan. And it is one of the avowed purposes of HPB's great mission and the Theosophical Movement in its broader scope, to educate, prepare and inform the Western mind regarding the living presence and influence of these Mahatmas.

> For this age, as one of them has already said, "is an age of transition", when every system of thought, science, religion, government, and society is changing, and men's minds are only preparing for an alteration into that state which will permit the race to advance to the point suitable for these elder brothers to introduce their actual presence to our sight.
>
> W. Q. Judge

The whole of the Movement as Judge wrote, can be seen as a preparation for that day when such beings could again walk the earth without being hunted as devils by some or worshipped as gods by others. Part of the indispensable role of a true Master of the Wisdom or avatāra was given in this vivid allegory by Robert Crosbie:

> A siddha-purusha (perfect man) is like an archeologist who removes the dust and lays open an old well which has been covered up by ages of disuse. The avatāra, on the other hand, is like an engineer who sinks a new well in a place where there was no water before. Great Men give salvation to those only who have the waters of piety hidden in themselves, but the avatāra saves him too whose heart is devoid of love and dry as a desert.
>
> Robert Crosbie

As to the purpose of her incarnation

and the outlines of the divine philosophy she bequeathed to the world, HPB herself left a prophesy in several places in her writings, most directly stated in the last pages of *The Key to Theosophy*.

> I must tell you that during the last quarter of every hundred years an attempt is made by those "Masters", of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century, you will invariably find that an outpouring or upheaval of spirituality — or call it mysticism if you prefer — has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend. . . . If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the 20th century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish.

Raghavan Iyer also often spoke of the moment of choice that faces humanity in the current epoch. From one perspective, in the cycle of Seven Rounds, it is only in the Fifth Round, many millions of years in the future, that *manas* will be fully developed, and humanity as a whole will be able to knowingly choose between good and evil, between eternal life and death. If humanity chooses the path of altruism and brotherhood, of benevolence and unity, we are told, it will ascend by progressive stages to realize its innate divinity and immortality as a Dhyān Chohanic host. Out of loving service to the whole of life, it will joyously cultivate and manifest its *nirmānakāya* vesture in dulcet harmony with the whole of Nature and with the Great Brotherhood of Bodhisattvas so that as many as possible can join in the upward arc. On the other hand, those egos who choose to continue serving the separative soul, a form of spiritual materialism, personal salvation, moral indifference and ingratitude, will sever the thread linking them to further participation in human evolution. HPB spoke very openly about this reality, even saying that we daily rub elbows with such soulless beings. Any progress made by those egos through reincarnation has been tragically lost.

> This is the crucial juncture which is being anticipated by analogy in the Fifth Race of

> the Fourth Round right now. Owing to the enormous retardation in evolution in the past, it became absolutely necessary for the original vibration of the Planetary Spirit, the Avataric vibration of eighteen million years ago, of a million years ago in the time of Rama, of five thousand years ago in the time of Krishna, to be resoundingly struck again so that the resultant karma would force a widespread quickening of choice.
>
> R. Iyer

For this reason, he wrote, this 5,000-year transition cycle within Kali Yuga, at the dawn of the Aquarian Age and the culmination of the seven-century plan, is one in which the stakes are very high. It is a time of immense suffering of a type that could only be understood by a Buddha, a Jesus or a Shakespeare. It is also a time of immense opportunity for courageous individuals and communities of seekers who aspire to become spiritual and moral benefactors and creative pioneers of the civilization of the future. The titanic struggle between benevolence and malevolence, between universal altruism and materialism, sectarianism, and separatism which would otherwise be resolved in the Fifth Round is taking place right now in the Fifth Race of the Fourth Round.

Like the heating of base metal, all the impurities must rise to the surface, be faced and dispelled. This is an aspect of the avatāric impulse. The predominant mind forms of the age, whose pseudo-morality justifies violence on a vast scale, disregards the marginalized, which co-opts and misuses knowledge and the gifts of Nature for creed, caste or corporate gain, are in their death throes. In succumbing to them or passively drifting along without confronting and dispelling their seeds in our own psyche, we risk being stranded and stranding countless others. For as we heard, it is not materialism that will have the upper hand. This is why *Theosophia*, the compassionate program of the Bodhisattvas radiating from Shamballa is crucial and indispensable. The life-giving sacred lore is the destroyer of dogmatism, designed to awaken soul memories and the voice of conscience, to keep alive humanity's intuitions, to awaken the noetic, boundless heart, to draw all towards Truth and Brotherhood, and thus aid humanity in choosing to save itself from itself.

> The time has surely come for a sufficient number of men and women to enact an *ākāśic* model of what the future holds for all. A man becomes a man of ideation when he uses the ideas represented by the Wisdom-Religion, even though he cannot preserve them and use them with the spiritual potency that once innately belonged to him. Every time he uses them, he becomes more alive, more capable of withstanding the buffetings of change. He gains more continuity of consciousness. He moves from the realm of the unreal to the Real, from darkness to Light, from death to Immortality. His is the great compassion shown in sharing some wisdom with those who truly wish to make serious effort toward self-renovation in their lives on the basis of the eternal verities of *Brahma Vach.*
>
> R. Iyer

In *The Epitome of Theosophy*, William Quan Judge points out that it is a misuse of terms to say that the spiritual nature can be cultivated. The real object to be kept in view, he says, is to so open up or make porous the lower nature so that the spiritual may shine through it and become the guide and ruler. The immortal god within us is "cultivated" only in the sense of having a vehicle prepared for its use, into which it may descend. For most people, he says, the divine triad is not in the person, but hovers, so to speak, above us. It is always joyous, blissful and peaceful, unconcerned and independent of all internal and external conditions and circumstances of the incarnated being. And it overflows with a boundless *ānanda*, joy and bliss, absolute knowledge and universal compassion. It continually partakes of the Divine state "conjoined with the Gods", he says, feeding upon ambrosia. The aspiration of the student is to allow that light of knowledge to shine through and animate what we call the personality.

This is part of the great promise of Theosophy which aims at underlying causes rather than treating symptoms. If carefully studied and taken to heart, repeatedly assimilated, tested and validated through reason, experience and intuition, it would in time lead us to a series of transformative moral and spiritual awakenings. Marked by seven portals and stages of testing and trial, we would not only awaken unguessed capacities of perception and action, but would entirely dissolve our sense of separateness, all divisive egotism and isolation. In doing so we would undermine the countless opposing factions and callous disregard that now pits neighbor against neighbor, race against race, religious belief against opposing belief, and nation against nation. We would utterly terminate all forms of our inhumanity and cease the abuse and misuse of any being, resource or kingdom of Nature. Each of us would become nonviolent, but spiritually vibrant, noetic and creative centers of active goodness, especially on behalf of those who are forgotten, neglected or condemned. At the same time, as we join with other aspirants in nuclei of universal brotherhood aligned in devotion and aspiration, we will also progressively enter under more direct guidance and self-conscious alignment with those Masters and Adepts who have always been serving the highest causes of human evolution and awakening. As such living brotherhoods effected their communities and nations, a harmonic golden age would again become evident on earth, where each would willingly bear the burdens of others and where natural overflowing selfless charity would wisely radiate through our social and political institutions, as well as through every thought, word and deed.

(*Concluded*)

Approaches to Wisdom

MARJA ARTAMAA

"DON'T think too much." I was once given this advice. There is a subtle wisdom in it. It's not about rejecting thinking, but a gentle reminder that beyond analysis and speculation, there is a space of trust, stillness, and deeper knowing. In that space, we don't calculate — we realize that all is as it should be, that everything is just right.

We often engage with life through personal needs — searching for comfort, control, or validation, or easy living. However, the path to wisdom begins where ease ends — when we are called to go beyond the familiar and embrace the unknown.

Inner Compass

Outwardly, a compass guides us through space, helping us to find the directions of North, South, East, and West. With a map and compass, we learn to orient ourselves on land very well. What happens when we are lost in an unknown city or a deep forest? If you have a map, you look at it, you can guess the direction, or ask someone nearby.

In spirituality, we do not have a map or compass. Maps become metaphors, and directions dissolve. They are not enough, because the direction is **inwards**. We have the focus point, the **centre,** from which we look at everything. From that centre, we react when we are lost — some may panic, some stay calm, some pause, when they are lost. Our inner wisdom speaks within us to guide us. And from that centre, from the heart, starts our approach to the Wisdom.

Guidelines

For spiritual life there are, though, many **guidelines**. Which to choose? Usually the spiritual guidelines are good, because they are given by wise men. John Selby has written: "There is a deep need to learn how to reverse the direction in which we are focusing. Instead of focusing entirely on the outside world, focus in the opposite direction, which is inward. It's called waking up, becoming self-aware."

Just as we can train ourselves to use a map, we can cultivate our capacity in various ways. One of them is to listen — to our conscience, intuition, and the silent whisper within.

In Theosophy we have learned that every human being has the **higher Self**, which might be more or less hidden, but which from deep inside guides us in our lives.

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In Buddhism it is said that we all have **buddha nature**. In Christianity it is said that **within you is the light**. In Vedanta it is the Ātman. All directions point to the same center. Though the symbols differ, the direction remains the same: inward.

All the religions emphasize that we must become good human beings, with the heart rooted in God, goodness. One must have a pure heart when entering the sacred. Inside us we have that knowledge, that wisdom. We know that doing good is the right way.

We are all like walking wisdom traditions because we have long histories behind us; from life to life, we learn something. We need to approach that knowledge and realize the presence of that wisdom within us, that quiet knowing. The spiritual journey is not about becoming someone new but remembering who we already are.

To live this way is not always self-evident. But as the Masters of the Wisdom simply say: "TRY." That one word contains it all — aspiration, effort, humility, and hope. Just that. A word so small, yet so immense. Try to listen. Try to serve. Try to be still. The rest unfolds in time.

Some approaches and practices

Let us look at and select a few sentences and practices from Patanjali, Lao-Tse, the Buddha, Gurdjieff, and J. Krishnamurti that guide us in approaching wisdom.

Patanjali: The wisdom of breath

Patanjali is known for his great work, the *Yoga Sutras*. He lived in the East before the time of Jesus. According to H. P. Blavatsky, he was a contemporary of Pānini and lived closer to 700 than 600 BC. (Pānini was a Sanskrit grammarian from ancient India and is considered to be the father of linguistics). Patanjali's main contribution to the world is understanding how the mind functions to achieve enlightenment. Here, we focus on his first practice, which is breathing.

Breathing happens in this moment. When we focus on our breath, we instantly center ourselves. Breathing in and out reflects the functioning of the entire universe, an eternal movement. Human beings reflect the same.

Patanjali also talks about Emptiness as the fundamental background of existence. Emptiness is reflected in our breathing at the moment when we switch from inhaling to exhaling and vice versa. In that very moment, the turning point, we may encounter emptiness, the infinite Void. The emptiness encompasses everything. We might say: "His wisdom is infinite." The phrase we take away from Patanjali is "I breathe freely."

The Patanjali Practice

- sit comfortably
- close your eyes if you like
- make no effort at all
- breathe gently in and out
- let the exhalation go all the way out
- then inhalation
- notice the air flowing in and flowing out
- when you sense the air, be also aware of the movements of the chest and the stomach as you breathe

- breathe out your worries — make no effort at all
- breathe in the light — make no effort at all
- if you want you can hold your breath very shortly in between in and out, but do not do it forcefully
- the moment of pause in holding breath reflects emptiness
- breathe gently in and out
- effortlessly
- remember to say "I breathe freely"

Lao-Tse: The quiet way

Next, we move on to Lao-Tse, who lived in China approximately 2,500 years ago. His name means "Old Master".

Lao-Tse is one of the founders of philosophical Taoism and is also revered as a deity in religious Taoism. Its most famous sacred text is the *Tao-Te-King*, which Lao-Tse wrote.

His message was that people must live in harmony with themselves and Nature. The balance of yin and yang is central to this philosophy. The goal is to attain immortality.

Tao-Te-King can be viewed as a spiritual path or mystical way. Its core is to quiet the mind — enabling one to realize without overthinking.

The quiet state is the deepest essence of meditation. The way to reach that state is by transforming from thinking to being aware. It serves as a method to listen to the inner silence. Tao connects the mystic, the practice, and the transcendent. Then we hear what the heart wants to say.

The phrase we take away with Lao-Tse is **"My mind is quiet."**

Lao-Tse Practice:

- Take 2 points from a distance to look.
- Look first to the left, then to the right point and back and forth (slow rhythm).
- Try to realize without thinking the quietness of your mind, which realizes the moving — just realize, do not think about it.

There is that which decides about the movement, and that is basically quiet and alert.

Buddha: The wisdom of acceptance

About 100 years after Lao-Tse, came Buddha. Buddha means "awakened one" or "the enlightened one". He sought the reason for suffering: "If there is a beginning of suffering, there must be an ending of it."

The way to that is mentioned in the Noble Eightfold Path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

One aspect of Buddhism is accepting the world as it is, with compassion. The present moment is significant. One should strive to recognize the thoughts that prevent one from realizing the present and let those thoughts go. The message is: "If I could accept reality and stop resisting it, then I could live in the present."

Compassion is all-embracing, like love. Can there be love and judgment at the same time? In love, there is no worrying, no inequality, no ill intent, and so on. If you reach a state of compassion and love, nothing is wrong in that moment. Suffering has a reason, but love does not judge what has led to it. With love, this can

be understood, and transformation may take place.

The phrase we take away with the Buddha is **"I accept the world just as it is."**

The Buddha Practice: walking meditation

- If we can, let us walk quietly around the room and return.
- While walking, try to get the connection that all is OK. I am present here at this moment.
- Try to feel calmness in your mind and while walking. But do not think too much, if not at all.

Gurdjieff: The art of remembering

Gurdjieff was an Armenian-Greek mystic and spiritual teacher who died in 1949. He more closely resembles a Zen master or Socrates than a Christian mystic. His teachings focus on self-awareness in daily life and humanity's role in the universe. He taught that most people live their lives in a state of hypnotic "waking sleep". He wants us to remember who we truly are — that we would recall our Self. He says: "Man lives his life in sleep, and in sleep he dies."

Our attention is directed toward the outer world, while, on the other hand, there is the observer of that world. At the beach on the Bay of Bengal, we can see, realize, and experience the waves flowing. We witness the water streaming into the ocean. However, we can also look at ourselves as observers within the stream. There is the I, who is the witness and the experiencer.

The phrase we take away with Gurdjieff is **"I remember who I am."**

Practice:

- Pay attention to your real inner light.
- We listen to temple music.
- Concentrate on the basic sound.

J. Krishnamurti: the freedom to see

Lastly, we have Krishnamurti, who died in 1986. He emphasized awareness and the importance of the Now — to be here and now as a blessed moment. He advised opening the mind and heart to achieve direct perception. He didn't want people to follow him blindly as a guru. Instead, he encouraged going beyond needs and beyond the mind. When he said in his talks, "why do you come here year after year?" he didn't say, don't come, but prompted reflection on why "you" come.

The sentence we take away with Krishnamurti is **"Forget the teachers, keep the teachings in mind."**

Practice:

- When our mind is calm, we begin to see with our whole mind.
- Observe, be aware.

Conclusion — a gentle reminder

As we can see, there are various approaches to inner understanding and presence. Let's keep an open mind, a pure heart, and an eager intellect.

Remembering: I breathe freely, my mind is quiet, I accept the world, I remember who I am, and I keep the teachings in mind. ✧

Whispers of War and the Teachings of Theosophy — II

RACHNA SRIVASTAVA

THE complex nature of war has been a prominent subject in literature, philosophy, and religious discussions. In Homer's narratives, fighters are conflicted not only by battle but also by their allegiances, fears, and sorrows. In Tolstoy's "War and Peace", the personal struggles of characters are just as crucial to the narrative as the grand clashes that take place around them. Thinkers such as Nietzsche noted the importance of personal conflict for development and change. Existentialists like Camus and Sartre examined the human encounter with absurdity and a lack of meaning, viewing it as an internal struggle. Religious traditions likewise address the internal conflict. The *Bhagavadgītā*, a fundamental scripture in Hinduism, unfolds on the brink of a major war, yet its emphasis is on the ethical and spiritual challenges faced by the warrior Arjuna. He must reconcile his responsibilities with his moral compass, demonstrating that the toughest battles are often those fought within oneself.

In Christian teachings, there exists the concept of spiritual warfare — not against physical adversaries, but against inner darkness and temptation. Buddhism underscores the necessity of overcoming desire, anger, and ignorance — our internal foes that lead to suffering. Theosophy integrates these perspectives, advocating for the universal brotherhood of humanity and the fundamental unity of all spiritual truths. It posits that the journey of the soul is one towards awakening, where every experience, including conflict, carries the potential for renewal. Consequently, we should confront the internal struggle with courage and spiritual ambition rather than fear. Once we recognize the true battlefield as within ourselves, we stop being mere bystanders of war and start the genuine journey towards its resolution.

Peace initiatives that neglect the inner aspect are bound to be insufficient. Ceasefires, treaties, and diplomatic discussions may silence the guns, but they fail to mend the scars of animosity, trauma, and division. Only a form of peace that encompasses inner growth can be enduring. Theosophists have traditionally promoted universal brotherhood as the basis for

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such peace — not merely as an abstract concept, but as a tangible truth that needs to be embodied in thought, speech, and action. Brotherhood does not imply sameness but involves recognizing the divine essence in all individuals, transcending superficial appearances.

Ultimately, the expression "inner and outer conflict" serves both as a diagnosis and a solution. It highlights the source of humanity's turmoil — our separation from our own divine essence and from one another — and suggests the cure: spiritual awakening, personal accountability, and compassionate action. It encourages us to rise above blame, fear, and revenge, fostering instead wisdom, courage, and love. It serves as a reminder that peace is not something to be bestowed from the outside, but rather a deliberate choice made, moment by moment, within ourselves.

A fundamental aspect of Theosophy is the concept of karma, which represents the universal principle of cause and effect. In theosophical thought, both nations and civilizations accumulate karmic repercussions for their actions, which can reveal themselves in various forms, including warfare.[16] Thus, war can be understood as a manifestation of collective karma, serving as a necessary cleansing of past wrongdoings and providing a chance for spiritual awakening and moral reflection. Theosophy views war within the framework of karma, where actions have consequences that shape future lives. It suggests that by creating good karma through positive actions and a commitment to peace, individuals can contribute to a more peaceful future. Theosophy emphasizes the concept of the brotherhood of humanity, which suggests that all people are interconnected and share a common origin. This belief encourages compassion and understanding between different groups and cultures. Theosophy also introduces the idea of spiritual evolution. Humanity, viewed as a collective entity, is moving towards increased enlightenment and unity (Leadbeater, 1910). From this perspective, war can be interpreted as part of a painful yet transformative journey, compelling individuals and communities to face their ethical shortcomings and progress beyond base instincts such as greed, hatred, and separatism.

Human beings have undoubtedly grappled with the issue of evil for as long as they have been capable of thought. In theistic beliefs, this issue is framed as follows: If God is omnibenevolent and omnipotent, why does He allow evil to exist? The Book of Job in Jewish scripture explores this issue, alongside John Milton's epic poem, *Paradise Lost*. (Any work that addresses this issue is referred to as a theodicy, as it examines the justice [*dike*] of God [*theos*].) *The Secret Doctrine* does not present a creator God to which such a question can be directed. Nevertheless, the problem remains relevant. In this contemplation, Blavatsky suggests that what we label as evil is just as intrinsic to the essence of existence as what we label as good.

What we identify as evil is sometimes the drive for diversity, separateness, and materiality, which is essential for the

universe's existence. It represents the path of outward movement, *pravṛtti*, which leads to *samsāra*, the grand illusion. Conversely, what we deem good is the drive towards unity, oneness, and spirit. It embodies the path of return, *nivṛtti*, culminating in *nirvāna*, the harmonious existence of all things. From this perspective, good and evil are relative to one's position along these paths. Actions that are deemed appropriate and good on the outward path can become inappropriate and evil on the return path. Thus, evil can be viewed as simply a good that has been displaced.

One consequence of this perspective is that "evil", inclusive of war and violence, has a role within the larger tapestry of the cosmos. This notion is challenging and often unpopular. However, it finds expression in both the *Bhagavadgitā* and Annie Besant's pamphlet on "The High Purpose of War" from World War I. During periods of international strife, it is, naturally, tempting to rationalize one's own nation's actions and to believe that God or Dharma is aligned with us — that our nation is virtuous while our foes are malevolent.

Nevertheless, the potential for truth to be manipulated in a jingoistic manner does not diminish its validity. Shiva the Destroyer is just as vital to the divine order as Brahma the Creator. The body requires both anabolism and catabolism to thrive. Societies can be constructed, and they must also be dismantled. The processes involved in destruction and dismantling are frequently fraught with turmoil and conflict. Hence, deciding when "evil" plays an appropriate and necessary role in the workings of the world is always a complex matter; it is a choice that each individual must confront.

Currently, the world faces threats from wars and violence. Historically, it has always been thus, but what is particularly troubling nowadays is our frightening capacity to wage war and commit acts of violence. However, violence is less about what actions we take than about the manner in which we carry them out — our motivations and attitudes. We can work towards purifying our motivations and improving our attitudes by making conscious, self-aware choices when confronted with challenging issues that lack clear-cut solutions. We need to navigate moral ambiguity without succumbing to moral paralysis. It is indeed conceivable to learn how to accomplish this through study, meditation, and persistent effort.

Each of us has a role to play in this endeavour. As the lyrics of a well-known song convey: "Let there be peace on earth, and let it begin with me." In theosophical writings, the concept of "echoes of conflict" can be seen both as a metaphor and as a prophetic notion. War transcends mere physical clashes; it represents a spiritual struggle between opposing forces of light and darkness. Blavatsky (1888/1977) frequently highlighted the underlying forces that shape worldly occurrences, indicating that unseen intelligences and cosmic principles dictate the direction of human events.

Contemporary theosophists, including

Alice A. Bailey (1942), perceived global wars, such as the World Wars, as reflections of a broader spiritual crisis — one in which humanity was being evaluated on its ability to prioritize unity instead of division.[17] This mystical perspective neither romanticizes nor justifies violence but instead frames it within an ethical and metaphysical framework. War becomes a signal — "a whisper" from the spiritual realms — that humanity must awaken, learn, and transform. The true battlefield, according to Theosophy, is within the human heart and mind.

Theosophy is a Pathway to Peace and Unity

Although it recognizes war as a karmic and evolutionary requirement, Theosophy fundamentally promotes peace, oneness, and compassion. The primary aim of the Theosophical Society is "to create a nucleus of the Universal Brotherhood of Humanity without any distinction based on race, creed, gender, caste, or colour".[18] Theosophy imagines a world in which people acknowledge their spiritual connection, going beyond national and sectarian divisions.

In this light, Theosophy acts as both a diagnosis and a solution: it views war as an indication of spiritual immaturity and presents a vision of global unity as the cure. Meditation, ethical action, personal transformation, and altruism are practical methods that theosophists employ to shift awareness from conflict to peace.[19] Practical Vedanta says: If God was everywhere, if everyone was divine, one should behave in a way that would lead to the realization of the oneness of mankind, or the *brahman*-hood of the whole world. This wonderful idea of the sameness and omnipresence of the Supreme Soul has to be preached for the amelioration and elevation of the human race. If only we are awakened to this great Truth, the whole world will undergo a wonderful change.

If we could really get it through our heads and hearts that we were the *ātman*, the divinity itself, can you imagine what a tremendous push our spiritual life would get? All of the weaknesses we so dearly love to dwell on, all of the hurts others do to us; all of the smallness would be replaced by an invigorating freedom flowing from the Self. An identity centered in the *ātman* would revolutionize our spiritual and secular lives. We would act from the highest motive to the highest goal, letting go of the sense of accomplishment, the sense of failure, the petty lies, and the devastating jealousies. However such an identity does not give us license to commit any act we desire. We must be honest, cautious, and circumspect as we practice this truth. If we practice being the pure, infinite Self, then all of our actions will begin to conform to the highest ethical, moral, and spiritual principles.

This practical method of change is one of Swami Vivekananda's great spiritual treasures. We can change ourselves and we can change the current of history. Swamiji considered the worship of man as the highest worship. He says: "If you want any good to come, just throw your ceremonials overboard and worship the living god, Daridranarayan, the man god — every being that bears a human form

is god himself." We are to see humanity as divine so that part of our service becomes the recognition of the divinity in men and women.

> What is the good of that spiritual practice or realization which does not benefit others, does not conduce to the well-being of people sunk in ignorance and delusion, does not help in rescuing them from the clutches of lust and wealth? When this feeling of the all-round good of all without respect for caste or colour will awaken in your heart, then I shall know you are advancing towards the ideal.

Swami Vivekananda further says if worship of stone-images can bring about inner transformation, why not the worship of living images of God? It is in this spirit that Swami Vivekananda wrote:[20]

> These are His manifold forms before thee,
> Rejecting them, where seekest thou for God?
> Who loves all beings, without distinction,
> He indeed is worshipping best his God.

Swami Vivekananda considered *brahma* as truth. He names it *satchitānanda*. He propagated Advaita Vedanta which had three pillars:1) The purpose of life is to experience divinity in all human beings. If you cannot see God in your fellow beings, how can you worship God?

2) Man not only has body and intellect, he has a soul too. His soul is unexpressed, unseen *brahma*. The soul is part of God and so it is deathless.

3) If we realize that there is one *brahma* in all, then there will be only the relation of love and service.

Vedanta gives the message of universal love and brotherhood. Dr Annie Besant says in *The Wisdom of the Upanishads* that the supreme self always dwells in the hearts of beings. We need not fear to declare that "I am He, and there is none other." If we live we are part of them. When the Self manifests, all is manifested after Him.

> No matter then if you blunder, if you are still blind, if your *upādhi-s* [vehicles] falter you, it matters not, if you recognize the one great truth of your own Divinity, for as the sun burns up the clouds that obscure him by the glory of his light, so shall the glory of the Self, shining within the heart, burn up everything which obstructs, until it shines forth undimmed.[21]

She says, step by step strive to pierce into your Self, and if you would begin the search, begin with everyday life.

> We have a tongue, sight, and hearing. Dominate the tongue, and let it never speak an unkind or untrue word; no harsh language, no sharp criticism, no claim to judge or condemn anyone. Speech is a power of the self and is degraded when under the control of outer objects. Master the eye and ear, teaching the eye to see the self.[22]

Because as a man thinks so he becomes. The embodied self, beholding his real nature, obtains his true end, and ever pain ceases. With the awareness of divinity in all human beings comes empathy, love and brotherhood and the realization that what you don't want people to do with you, don't do with others.

The behavior which brings joy in this world and in the next world too,

is religion. Just actions form religion and unjust, non-religion. Truth is religion. Something which is for the welfare of humanity as a whole must be practical. Truth, seeing all as one, control over the senses, keeping away from jealousy and animosity, forgiveness, good conduct, not hurting others, courage, knowledge, clean heart and mind — this is religion. When we treat all human beings as ourselves and not another, then only we are truly awakened and then there will be no conflict.

Conclusion

Amid rising geopolitical tensions and the persistent threat of conflict, Theosophy offers a meaningful framework for comprehending and resolving human discord. Its teachings remind us that every call for war carries profound spiritual lessons. Through its focus on karma, spiritual growth, and universal brotherhood, Theosophy encourages humanity to overcome fear and divisions, pursuing a journey of peace, wisdom, and inner strength.[23]

(Concluded)

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All things, material and spiritual, originate from one source and are related as if they were one family.
The past, present, and future are all contained in the life force.
The universe emerged and developed from one source, and we evolved through the optimal process of unification and harmonization.

Morihei Ueshiba
The Art of Peace
Shambala Pocket Classics

Ramana Maharshi and the Power of Silence — II

CLEMICE PETTER

MANY people believe that enlightenment or self-realization is something to be acquired, that it is an end to be reached; but Ramana says it is not. That this state of enlightenment occurs when the mind becomes quiet. When all acquisition ends, all search ceases. That is when preferences, judgments, opinions, and all the games of the mind fall apart. It is liberation from all the games of the mind. One does not reach this state through practices; he even says: "No spiritual practice is necessary for this search. Your duty is to be. Not to be this or that, but simply to be."

Spiritual teachings are the same in all traditions; what changes is the way of teaching. Ramana teaches in a direct manner, he neither encourages practices nor prohibits them. A story illustrates this well. One of his disciples who, when coming to live in the Ashram with Ramana, brought along statues of deities for devotion. He prepared a small altar in his room, where he performed his daily prayers and worship. One day, he showed his altar to Ramana, who looked and said nothing. After two years, while passing by, Ramana saw the altar and simply said: "Oh! you still have that altar?" The disciple understood that it was no longer necessary to maintain his practice, that it was time to free himself from it. Ramana said that what would truly lead a person to that state of silence, the direct way, is to question: "Who am I?"

This questioning is not to be repeated mechanically or chanted like a mantra. The questioning should be done with a deep interest in discovering where this idea of an "I" originates. Ramana tells us: "Grace is within you, Grace is yourself. Grace is not something to be acquired from others; if it is something external, it is useless."

It is clear that his teaching is directed towards oneself, it is inward-focused. Bliss depends solely and exclusively on each one of us; it is within us. There is no human being who does not have it within themselves. So, to enter this state of Grace, we must turn inward. We need to pay attention to our emotions, how our mind works, how we explain away and justify our actions and thoughts, how we depend on external events for our happiness and peace.

Ms Clemice Petter, lives at the foot of Arunachala, Tiruvannamalai, India. She is also the author of *Pathless Land*, published in India and Brazil.

We do not like to be alone because when we are alone and have nothing to distract us, our unresolved issues come to the surface. Since we do not like to look at ourselves, as we are afraid of what we may find, we avoid the essential issues, the questions that bother us and are too painful, which is why they scare us.

Human beings have a tendency to flee from pain, and there are those who say that this is healthy and even desirable. However, they do not simply disappear because we ignore them. Quite the contrary, these monsters remain inside, working, affecting our lives. For example, when we fear the pain of loss, to escape the pain we start to relate superficially. This is because if the person leaves, we think we will not suffer since we do not have a deep relationship. Then life becomes shallow, and we begin to live more and more on the surface, avoiding the depths of our being. Not realizing that there are no treasures in shallow waters, only garbage accumulates on the surface. This superficiality in itself brings a constant and profound pain that requires more and more superficiality to be hidden, and becomes unbearable.

So the solution is not to flee, because running away itself is painful. But if we look at the suffering, go through it, live this suffering with attention, and learn from it, we will understand that it comes from this movement of fleeing from ourselves. If we are strong enough to face the storm, perhaps, the sun will shine again, and suffering will come to an end. We must be brave and rely only on ourselves, as modern society does not help us to turn inward and get rid of the superficialities created by escaping from truth.

The entertainment industry is there to distract us more and more, making us more and more superficial. Why do only human beings seek entertainment? Animals do not get bored; they live. But humans have this problem of boredom, the need to escape from a constant and piercing pain. The very idea of separetness is the cause of the pain that accompanies human life. With the ignorance of our true nature comes the need for entertainment.

When not busy with something, in moments of leisure, without television or internet, we feel bored. And the first idea that comes to mind is that we should look for something to do, to occupy our minds with something. Is this not a symptom that we are unable to connect with our deeper being? When we sweep dirt under the carpet, it remains there, even when we do not see it, it continues to be there. But there comes a time when we have to deal with it; it starts to bother us and makes us uncomfortable.

Is this constant need to create ways of distraction and happiness not a symptom that we are distancing ourselves more and more from our own essence? From our true nature, which is contentment, a state of constant bliss? The more we distance ourselves from the core of our being, the greater the search for happiness in things, situations, or people. The greater the pleasure of having and the pleasure of seeking, the greater the distance from the core of our being. Even spiritual seeking

can become a distraction. Spiritual seeking is the quest for direct contact with our deepest being, with the real Being that inhabits each one of us. But it can also be used by the mind and become another playground.

This search is painful because, having distanced ourselves from our true nature by seeking external pleasures and satisfactions, and forgetting the path that leads to the source that never dries up, we may not know where to start the journey back to the core of our being. We have deceived ourselves into thinking that we could find outside, something that only exists within us, by thinking that if we have more money, more fame, more romance, or more holiness, we will be happy. The search for happiness is not wrong; the problem is that we seek it in places where it cannot be found.

Turning our attention inward is the first step in this process of regenerating the human within us. When Ramana Maharshi says that the only path is through pain, it may be difficult to understand and even to accept, as the movement of the human mind is to seek pleasure and avoid pain. So, the first thing we need to accept is the fact that in life we must welcome pain just as we welcome pleasure. And perhaps what we do not realize is that trying to escape from pain intensifies the very thing we try to run from; in fact, fleeing is what perpetuates pain.

In modern society, it is believed that we have the right to be happy. Not that this is wrong; in fact, we all have that right, not only do we have it, but our very nature is happiness. However, this innate happiness does not depend on anyone or anything to exist; it exists naturally. The problem is that we have distanced ourselves so much and for so long from this natural state of being, that we have lost the natural and causeless happiness, and started to seek it outside of ourselves, in other people or circumstances. We think we have to forge our happiness through external events. We strive to be the best in everything, to have the best house, the best car, the most attractive body, the most glamorous life, and so on. When in fact, this movement of external search only takes us further and further away from what we are looking for.

When we seek happiness, which actually does not need to be sought, as it is naturally in us, we create unhappiness for ourselves and for the people around us. For example, some people believe that to be happy they need to earn a lot of money, buy a beautiful house, a good car, and so on. They start to work to achieve that goal, and often, by being focused on the pursuit of money, they become insensitive to the surroundings. It is not uncommon to see wealthy individuals who pay less than the minimum wage to workers. People who complain when paying domestic employees' salaries but happily pay the same amount for a fine dinner that they imagine will make them happy. In this external search for happiness in things and situations, human beings often become destructive and cruel. We fail to realize that everything that depends on someone or something

to bring us happiness is not real. All the happiness we need is within ourselves.

There is also the belief that in this inner search we can help others without ourselves being committed to it. Maybe the only way to help others is our own change of direction, from the search for external satisfaction to the realization of the inner world's wonders. There is nothing I can do to help others on this journey, except to walk on my own journey for the awakening to truth, and to be in touch with the purest and most sacred within me. Ramana Maharshi suggests that the greatest help to humanity is the realization of each one's true nature. Instead of seeking external means to bring about changes, the greatest service someone can offer is the discovery of one's own true self.

It is not difficult to understand why the highest form of helping humanity is self-realization. An enlightened being is not in conflict, neither with themselves nor with anyone else. Therefore, they are not creating social problems or disharmony in the environment in which they live. They live in peace with themselves and consequently with the world. They radiate peace. When we are not in this state of peace, we might deceive ourselves by thinking that we are working for peace, but the fact is that we radiate and reproduce in our environment what we are. If we are in conflict, then conflict is our contribution to the world; it cannot be otherwise. Therefore, the best, and perhaps the only way to help humanity is to turn inward, to seek our deepest Self, that eternal reality.

Some may ask if this would not be a selfish attitude? It seems to me that this question is another way to escape the pain that comes with turning inward. We believe that we can do something to make the world better, without realizing that we are in the same state as the world is. In other words, we are in conflict, we are in constant search for something, and this search is the symptom of not having what we seek, that is obvious. Because no one goes in search of what one already has. If we are seeking peace or trying to promote peace, it means that we are not at peace. If we seek to promote social justice, then we may also know that there is no justice within us. It is very hard to accept this, as we are used to thinking that our work is outside, in the external world. Perhaps keeping ourselves occupied with the external world is the way we find to escape the true work we have to do, which is within.

Once peace is found within, this state of fullness, of bliss, radiates and affects the external world. So, if we really want to contribute to peace in the world, we must be a living flame of peace and find within ourselves the answers to our conflicts, the answers we are looking for outside. And if we look closely at our relationships with people, we may see that we seek to find in relationships something that we cannot contact within ourselves. We feel that we lack it, and since our senses are directed to the external world, we think we can fulfill that "lack" in a relationship.

Even without realizing it, we already

enter a relationship with expectations. We place a heavy burden on each other's shoulders when we expect him/her to give us something that only we can give to ourselves. And the obvious result is frustration and anger. Thus, we relate to people in erroneous ways. The value of a person does not lie in what they can offer; they are important because they are a human being, and that should be enough for us.

When we expect them to be this way or that way, to do this or that, we are opening the door to disappointment. And perhaps the person won't disappoint us; maybe they will try hard to fit into the little box we created for them, but they will do so at the cost of sacrificing part of themselves. And then we will be helping that person to be unhappy. And no one can be happy at the expense of someone else's unhappiness. As Ramana tells us, there are no others. When we create unhappiness for "others", we are actually creating unhappiness for ourselves. Even without seeing this fact, our blindness does not change the order of things.

Therefore, to turn inward and find that silence, that peace, that stillness of mind, is the best, and perhaps the only way to contribute to peace in the world, remembering that happiness is a byproduct of peace. It is incredible that after thousands of years seeking justice, social equality, and peace, we have never achieved it, and still we do not question the direction we have taken, or the means by which we have sought them. Are we not like the man who, wanting to go north, starts walking south because that seemed to be the easier way? Is it not time to change direction and at least consider the possibility that the change we are looking for has to come from within us? That we may try as much as we will, it cannot come from without?

(*Concluded*)

Theosophical Work around the World

12th World Congress of the TS, Adyar*

Vancouver, Canada, in July was the perfect stage for a meeting of minds and hearts from every corner of the globe. The University of British Columbia's stunning campus welcomed 376 delegates representing 29 countries during 23–27 July 2025, a living testimony to the international spirit of the movement. Here, more than just one event was about to unfold: it was the celebration of 150 years of the Theosophical Society (TS), Adyar, and 100 years of the TS in Canada. **The theme**, "A Journey Toward Insight and Wholeness: Our Role in Shaping the Future", promised not just reflection, but action — a goal set firmly into the future of the theosophical movement.

The gathering opened in a sacred and uplifting way.[1] The first morning offered multiple voices and traditions, with prayers from different faiths, the resonance of Annie Besant's universal prayer, and the grounding blessings of **First Nations of Canada** (one of the three groups of indigenous peoples of Canada traditionally living south of the Arctic circle). Marja Artamaa, international Secretary of the TS, extended her welcome to the delegates, followed by video greetings that highlighted the worldwide reach of the movement. Robert Béland, President of the Canadian Theosophical Association, then formally welcomed everyone on behalf of the host Association. International President **Tim Boyd** followed with a **message** (see p. 5 of this issue), that felt both urgent and hopeful, reminding us that the Ageless Wisdom still has a vital role to play in a world facing unprecedented challenges.

Soon after, historian and theosophist **Michael Gomes** launched into his **keynote address**, taking the audience on a masterful journey through the Society's history in his talk "150 Years of Theosophy", punctuated by stories, milestones, and the launch of *H. P. Blavatsky Collected Writings — Russian Serials,* compiled by Boris de Zirkoff and edited by Michael Gomes. In recognition of his outstanding contributions to theosophical scholarship, **Gomes** was awarded the prestigious **Subba Row Medal**, a distinction granted by the Theosophical Society since 1885 to individuals who have made exceptional contributions to theosophical literature and research. Among its past recipients was Boris de Zirkoff, the compiler of *H. P. Blavatsky Collected Writings*, whose monumental project has been carried forward into the present by Gomes with the launch of its latest issue at this Congress.[2] The formal opening session was then gracefully closed with words of thanks by Marja Artamaa. The day concluded on a note of deep inspiration with **Pedro Oliveira**'s stirring **lecture**, "The Adepts' Dream for Humanity", which invited each listener to carry the dream

of liberating the one life within in a practical application of insight in order to reach the whole.[3]

With the new day came renewed energy and a focus on strengthening the Society's foundation and work. Participants began with **Tai Chi** conducted by Weiwei Du (TS France) and the sacredness of the **Bharata Samaj Puja**, presented by V. Vijayalakshmi and Dr R. Revathy (TS India), as part of the 100 years of the Bharata Samaj Temple association.[4] Richard Sell introduced **Vic Hao Chin, Jr**'s address, "Strengthening the Core of Theosophical Work", which conveyed a heart-felt call to align our structures with our ideals, a call to action and implementation of strategic work in our activities, especially focused on continuously training core groups of theosophists who will be teaching Theosophy to members and to the wider public, and on promoting practices and institutions that embody the principles of wisdom in order to help address the problems faced by individuals and society. Vic Jr followed this up with the launch of ***On the Verge of Wisdom***, **a book** of essays **by Tim Boyd**, whose central theme he described as navigating life amid the contending forces of the personal and the mystic, both of which cannot be ignored, in other words, practical spirituality.[5]

The hall was then filled with buzzing activity of the subsequent **workshops** which included Ricardo Lindemann (TS Brazil) on nine meditation techniques from the *Yoga-Sutras*; Barbara Hebert (TS America) on practical tools for working through the personality; Sonal Murali (TS India) on education for life from a theosophical perspective; Pablo Sender (TS America) on the fundamental work of the Society; a presentation on compassion in action through the energetic healing method *Therapeutic Touch*® by Leonie van Gelder (TS America); and the voices of younger members, Francis Lim (TS Singapore) and Leo Ta (TS Australia).

The afternoon brought "Wisdom Across Borders", a lively **intercultural dialogue** moderated by Renee Sell, where voices from the Americas (Isis de Resende, TS Brazil), Africa (Narendra Shah, TS Africa East & Central), Europe (Patrizia Calvi, TS Italy), and the Indo-Pacific (Arni Narendran, TS India) wove a picture of shared challenges and universal values.[6] The celebration then continued into the evening with the **centenary of the TS in Canada**, the host country. A commemorative **video** produced by **Mairi Budreau** (TS Canada) on its history set the stage, followed by First Nations voices — Shawn Edenshaw (Haida and Gitxsan Nations), Carole Flamand (Atikamekw, Manawan), Grégoire Canapé (Innu, Pessamit), and Sonja Nahanee (Squamish Nation) — whose teachings, stories, and language echoed profound connections between human beings, Nature, and spirit.[7,8]

The evening culminated in a vibrant cultural **dance led by Edenshaw and First Nation** performers, filling the hall with music, movement, and the living heartbeat of the land.[8]

The third day dawned, as the remaining days did, with the quiet grace of Tai Chi and the centering stillness of **meditation** conducted by **Juliana Cesano,**



The 12th World Congress had 376 delegates from 29 countries.
The group photo was taken at the outer hall of The Nest, University of British Columbia, Vancouver.

Photo Richard Dvořák



Tim and Lily Boyd



Stephan Hoeller with Michael Gomes looking at the Subba Row Medal awarded to Gomes



Michael Gomes signing the new book *HPB Collected Writings: Russian Serials*



Entrance to the premiere of *One Fire*. l. to r. Pablo Sender, Terhi Ahava (Director of *One Fire*), Tim Boyd, Bharath Jampala, Lily Boyd, Marja Artamaa



Release of Tim Boyd's book, *On the Verge of Wisdom*

Photo Richard Dvořák



Conversation: Tim Boyd, April Hejka-Ekins (Alexandria West), Jonathan Colbert (TSA and ULT), Kenneth Small (TS Point Loma), Eugene Jennings (ULT)



AV Team: Richard Dvořák (Germany), Steve Schweizer (USA), Marko Leosk (Estonia/England), Mairi Budreau (Canada), George Wester (Australia), Tobia Buscaglione (Italy)



Shikhar Agnihotri and Catalina Isaza-Cantor (Adyar)



The Canadian volunteer team — fourth from right is Robert Beland, President of the TS Canada

Photo Richard Dvořák



First row: Opening Session, Michael Gomes, Pedro Oliveira, HPB book release, TS Canada centenary: Robert Beland, Shawn Edenshaw, Sonja Nahanee
Second row: Vinay Kumar Patri, Vicente Hao Chin Jr, Intercultural dialogue, Elizabeth May, Tim Boyd, Bharata Samaj Temple puja
Third row: Deepa Padhi, Vibha Saksena, Krista Umbjärv, Elif Kamisli, Conversation "Roots and Shoots", Stephan Hoeller
Fourth row: Tim Boyd and Michael Gomes, Wrap-up of Workshops, Closing Session, Taral & Archana Munshi, Suvralina Mohanti & Kritika Goel

Kim Dieu, and Betty Bland, preparing hearts and minds for the work ahead. The spotlight of that day then turned decisively toward the future. Author, activist, lawyer, and Canadian member of parliament, **Elizabeth May**, introduced by Andrie Levey-Bates, held the audience spell-bound with her **speech**, "Toward Insight and Wholeness: Our Role in Shaping the Future". She reminded participants that, amid the richness of cultures and life forms, we are one human family with a shared destiny — and that in a world unsettled and in disequilibrium, unity can become the force that changes everything.[9] The morning's energy carried into a continuation of the previous day's workshops, alive with inquiry and practice, and was further enriched by **short** but powerful **talks** from **Deepa Padhi**, international Vice-President of the TS, alongside **Vibha Saksena** (India) and **Krista Umbjarv** (France), each reflecting on dimensions of spiritual wholeness.[10]

In the afternoon, President **Tim Boyd** was warmly introduced by international Secretary Marja Artamaa before delivering his **address,** "Next Steps", in which he invited participants to transcend dependence on the external and to trust their own intuitive capacity to know, to see, and to grow. He emphasized the living practice of study, meditation, and service, and left his audience with searching questions — *What can we do? How can we serve one another? How do we truly connect?* — closing with an invitation to weave these next steps into the fabric of daily life.[11] As twilight descended, excitement mounted for the premiere of the **documentary**, *One Fire — 150 Years of Theosophy*, directed by Tehri (Finland). A festive red-carpet welcome set the tone, and the screening unfolded as a moving tribute to the Society's global journey, illuminating its legacy and igniting a sense of renewed commitment for the future.

The fourth day turned to the creative spirit at the heart of the theosophical tradition. To begin with, Sabine van Osta (Belgium) introduced **Elif Kamisli**, exhibition curator from Turkey, who delivered a **lecture** on "Theosophy and Art — Reviving a Transformative Legacy", showing how art can be more than aesthetics — a vehicle of transformation that awakens the inner eye, bridges cultures, and embodies spiritual insight, making the invisible visible and the eternal present.[12] Right after that, came the **conversation, "Roots & Shoots — 150 Years of the Theosophical Movement"**, between Tim Boyd (TS Adyar), Jonathan Colbert (ULT/TSA Wheaton), Kenneth Small (TS Point Loma), April Hejka-Ekins (Alexandria West), and Eugene Jennings (ULT). Their conversation wove together different perspectives within the movement, acknowledging the richness of diverse traditions while affirming the shared commitment to wisdom, service, and truth that continues to guide the Society forward.[13] Following this exchange, participants gathered for a memorable group photo, a living souvenir of the Congress that captured both the diversity and the unity of those present (see p. 35 of this issue).

The afternoon offered a pause for ex-

ploration, with many participants wandering through the treasures of the UBC campus — the tranquil Nitobe Japanese Garden, the lush UBC Botanical Garden, and the inspiring Museum of Anthropology. Some delegates led by Elif Kamisli visited the Vancouver Art Gallery's **Emily Carr collection** and a special showing of **paintings by Lawren Harris**, a member of the Canadian Group of Seven. The final evening together, led with warmth and vitality by **Vinay Kumar Patri** (TS India), drew everyone into a last **circle of fellowship,** weaving celebration with reflection in a spirit of unity. An illustrated presentation by **Catalina Isaza Cantor** (TS Colombia) and **Shikhar Agnihotri** (TS India), **"Adyar, the Multiverse",** transported the audience to the Society's international headquarters in India, revealing the historical, mystical, and multifaceted nature of Adyar as both a sanctuary and a living symbol of the theosophical tradition.[14]

The evening flowed into the **Indian classical dance**, "The Divine Union — A Path to Insight and Wholeness", performed with grace and devotion by Suvralina Mohanti and Kritika Goel (both TS India), offering movement as meditation and beauty as teaching.[15] The program concluded with the launch of "Theojyoti", introduced by **Taral and Archana Munshi** of TS India, and appreciated by President Tim Boyd. This new digital initiative symbolized the bridging of tradition and modernity, opening fresh channels for study, dialogue, and service in the digital age.

The fifth and final day looked ahead to the horizon with a sense of both completion and new beginnings. **Stephan A. Hoeller's lecture**, "The New Theosophy for the Coming Centuries", offered a visionary outlook on the challenges and opportunities awaiting the movement, combining clarity of thought with the inspiration of a lifetime devoted to Theosophy.[16] His reflections were followed by a warm and engaging **interview with Tim Boyd,** International President of the TS, **conducted by** historian **Michael Gomes,** which added both depth and a personal note to the morning.[17] The day then turned to the **workshops**, as facilitators shared brief but insightful reports moderated by **Donna Erickson** (TS Canada). Together, these reports offered both continuity and renewal, showing the breadth of theosophical engagement in today's world.[18]

The **closing session** brought the Congress to a moving conclusion: a **video** presentation of photos by **George Wester** (TS Australia) that captured the highlights of the week, followed by deep and touching thanks from **Marja Artamaa**, international Secretary of the TS, and warm words from **Robert Béland**, President of the Canadian Theosophical Association.

In his final address (see p. 7 of this issue), **Tim Boyd** called on participants to carry the spirit of Vancouver into every Lodge, every community, and every act of service, affirming that the Congress was not an end, but a new point of departure. The session then opened to the voices of the land, with words from Grégoire Canapé and a prayer from Carole Flamand (Canada), whose presence reminded all of the deep connection between Theosophy and the wisdom of First Nations. The final

words, once again offered by **Robert Béland**, closed the 12th World Congress in a spirit of gratitude, unity, and commitment to the path ahead.[19]

Beyond the scheduled sessions, what made this Congress unforgettable was the energy in the air. Conversations over coffee blossomed into collaborations. Cultural performances became doorways to deeper understanding. Every smile, every handshake, every shared silence reminded participants why the Society exists: to unite, to seek truth, and to serve. The two books that were launched during the Congress (see above) became instant bestsellers and were sold out by lunch-time of the second day, obviating TPH Adyar's concerns about unsold copies! Another dimension of this spirit was the extraordinary teamwork that sustained the Congress — not only in the years of preparation but also throughout the event itself. People from different countries, cultures, and areas of expertise came together, forming teams as needs arose, each ready to contribute from their own capacity, yet always aligned with a common purpose. In this shared labour of love, the deeper motive behind the work was constantly remembered: the whole, the vision, and the call to service. The 12th World Congress was not just a commemoration of the past — it was a living, breathing vision of the future.

CATALINA ISAZA CANTOR

Endnotes

* Full Playlist of the videos: <youtube.com/playlist?list=PLUiu6C_LsrOZHmW8NEkuldTAoQzcm3Zck>

1. Opening Session: <youtu.be/_IHoMcNSoTQ>
2. Keynote Address, "150 Years of Theosophy", by Michael Gomes; Book launch of *BCW — Russian Serials*; Award of Subba Row Medal: <youtu.be/o6TTWy1scs4>
3. Lecture, "The Adepts' Dream for Humanity" by Pedro Oliveira: <youtu.be/CJ907s05SEQ>
4. Bharata Samaja Puja by Dr R. Revathy and V. Vijayalakshmi: <youtu.be/4YENu86QyD4>
5. Talk, "Strengthening the Core of Theosophical Work", by Vicente Hao Chin, Jr; Book launch of *On the Verge of Wisdom*: <youtu.be/iiRE0s-2948>
6. Intercultural Dialogue, "Wisdom across Borders": <youtu.be/oMyMJuRhT7g>
7. Speech, "Philosophies of First Nations", by Shawn Edenshaw:<youtu.be/_DCAWbKvXaI>
8. Presentation, "First Nations Teachings and Language", by Sonja Nahanee; Cultural Dance Presentation by First Nations dancers: <youtu.be/JWzSI4-yEvE>
9. Speech, "Toward Insight and Wholeness" by Elizabeth May: <youtu.be/4KMxSc6Fq0k>
10. Short talks by Krista Umbjarv, Vibha Saxena & Dr Deepa Padhi: <youtu.be/01qlom6g7yQ>
11. Lecture, "Next Steps", by Tim Boyd: <youtu.be/mgc_vtm5KQI>
12. Talk, "Theosophy and Art", by Elif Kamisli: <youtu.be/At6GxLqYTT4>
13. Conversation, "Roots and Shoots": <youtu.be/BXsyfQss8lA>
14. Presentation, "Adyar, the Multiverse": <youtu.be/3J5FQdEeIDg>
15. Indian Classical Dance, "The Divine Union": <youtu.be/NDyUKnO7dh4>
16. Lecture, "The New Theosophy for the Coming Centuries", by Stephan A. Hoeller: <youtu.be/29y9RP0X8XY>
17. Interview with the President, by Michael Gomes: <youtu.be/msPbii8_0G8>
18. Wrap-up reports of the Workshops: <youtu.be/nYSb5DpPpXg>
19. Closing session: <youtu.be/TQWS4KeBsJg>

Note: Make sure to remove the brackets on each side of the links before using them.

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