



THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

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

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

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

The Solution to All Problems

TIM BOYD

Recently I have been talking to different groups about a number of seemingly different topics. Although the titles and the subjects seem different, ultimately I have been talking only about one thing — the solution to *all* problems. The idea of addressing something as vast as the solution to all problems seems a bit presumptuous, immense, and necessarily covers a broad spectrum of conditions. The range of problems appears endless. For an individual, something as mundane as a headache is a problem. We all have problems in our families, whether it is illness, alcoholism, or irritability. Every society has a whole range of problems, from health care to crime and to various kinds of social inequalities. On a global scale, we are aware of the many problems that every person in the world is now facing — pollution, deforestation, global organized violence, and so on. So to be able to identify a possible solution to all of this, would be something of enormous value.

Let us take the example of a volcano. When it erupts it can be a very destructive event that everyone can witness. There is a great upheaval, dust comes out and molten lava erupts which can be seen by all destroying everything on its path. For

most of us, when we think about a volcano, it is the eruption and lava that we can see and point to. We never give much thought beyond this symptom of the eruption that we witness. But if we think carefully we realize that what we see is the result of something that is happening under the surface. Deep within the earth this lava is becoming heated and flows from many directions. It finally reveals itself to us as a sudden eruption, but it has been developing for many years. The better approach is to direct our attention towards causes, not the symptoms. Although we have to address the symptom, the important part for our future is how we first see and then address the central cause.

For each one of us there is one central cause that leads to all sorts of sufferings we experience. In modern society there is a problem called ‘identity theft’, where one person takes the identity of somebody else, pretends to be that person, and then behaves in a manner that creates financial problems for the real person. Our central problem is very similar, except that we are the ones taking on a series of false identities. The process is the same for all of us, and it begins at the moment of birth.

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Let us examine this process. What is it that happens when we are first born into this world? If we are familiar with Theosophy, there is no need to go into details about reincarnation. We can accept that as a given fact of existence. The process begins with the soul that associates itself with a new body. We know that a soul is not feminine or masculine, has no nationality or race, no religion or political party. But what happens when the baby appears in the world? The doctor examines it and the first thing pronounced is 'It is a boy' or 'It is a girl'. From that point onwards everyone regards the soul and its body as a specific gender. Based on that identity, certain things will be permissible behaviour and certain things will not, depending on the local culture. So in the United States of America, for example, it would not be acceptable behaviour if a boy were to play with pink dolls; to play with guns or weapons would be acceptable and even encouraged.

Next, the soul is assigned the name of a particular family, and based on this family name and history one's occupation and social status are strongly influenced. Then we receive a nationality, a religion, and so on. Layer after layer after layer is put on top of a soul that in reality has no gender, no name, no country, no religion, none of these. This is how the identity problem that we face when we come into this world, begins.

From the moment of birth the process starts where everyone around us, whenever they see us identifies us and responds

to us based on this variety of identities that have been layered around the soul. For a time, the message that is continually imparted to us is 'Your name is Tim. You are a boy, a Christian, an American, and so forth'. This in itself is not such a problem; the real problem appears later. At a certain point we start to repeat what we have heard and reaffirm all the different layers placed on ourselves.

A time comes when the process moves from 'You are . . .' to the qualitatively different internal statement 'I am . . .'. No longer is it the projection of the surrounding environment, but now it becomes the fully accepted embodiment of who we are. We have all engaged in this process. Even if we stopped there, it would not be such a big problem. But the process continues. It is no longer enough for us to be a certain nationality; soon we want to be a 'good' American, famous, rich, good-looking, and so on. The initial process of assigning an identity moves to the stage of accepting and promoting an identity, and then expanding it. This is really the source of *all* our problems, because none of these layers are the reality of the soul that has incarnated. We become so rooted in these identities that as a soul inhabiting an American body, it is completely justifiable for me to go to Iraq and kill a body inhabited by a soul from that nation. This is not just an individual problem, but a general one. The question arises: what can we do about this state of affairs?

Many traditions speak about a way that we can move away from this destructive

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identification modality. There is a term in Sanskrit *neti, neti* — which literally means ‘not this, not this’. It describes a process of recognition of all the layers of identity. The only way that we can ultimately free ourselves of this problem is by first seeing this process that we are engaged in, witnessing the identities to which we have become attached, and then releasing them. We look, examine, and ask ourselves ‘Who am I? Am I a nationality; am I a religion, and so on?’ And if we look and examine carefully we say ‘No, not this. *Neti, neti.*’ If all the identities are released there is still a soul that remains. Layer after layer, identity after identity, we engage in this process of seeing and asking. It is much like peeling away the layers of an onion. Ultimately, we get to the point where there are no more layers to take away. When the last layer is peeled back, what remains? That is the question we each have to answer for ourselves. It is impossible for that question to be answered by the speech, ideas, or writings of any other person. The value of such writings and teachings is to lead us to the point where *we* are able to peel away the last layer for ourselves. Then it becomes a question of experience, not knowledge.

The *neti, neti* approach to moving away from the sense of multiple identities is the negative way. But this is a dual

universe, and there is another way. The negative path is one of radical subtraction, and the second path would be the path of radical addition, or inclusion. This is the path of compassion. In Buddhist philosophy compassion has a clear definition — the desire to relieve the suffering of other beings. This is a good beginning, but does not express the full reach of compassion. To the extent that we are engaged in this way of thinking it affects our behaviour. It is easy for us to want to relieve the suffering of our family and loved ones, but what happens when we extend this feeling towards others? There is a feeling of expansion. We feel ourselves enlarged in our capacity to experience life, no longer as an isolated individual, but from an ever-expanding centre.

The ‘greatness’ of those we regard as the Great Ones is that they have been so inclusive with their compassion and altruism that it has no limits. It becomes a different expression of identity. When asked, ‘Who are you?’ Jesus responded, ‘I and the Father are one’. There is no division, no separation. Can we see this? Can we at least attempt to see it? It begins with us imagining ourselves as one with all. This is not just a unity of mind, heart, and body, but a unity with everything. This is the solution to all problems. ✧

**Your greatest awakening comes, when you are aware
about your infinite nature.**

Dr Amit Ray

On Relationship, Part VI — Sacrifice and Freedom

RAPHAEL LANGERHORST

Give up thy life, if thou would'st live.

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

EXPERIENCE tells us that once we engage in a relationship with another person, we unconsciously sacrifice our so-called freedom. What appeared to us as love becomes bondage, attraction alternates with repulsion, and our mind becomes restless. When finally we are confronted with reality and the fallibilities of the other (and ourselves) two options arise: compromise or separate. In former times, people usually had to compromise for very practical reasons (to subsist) but the superficial lifestyle (so-called) of today allows more flexibility — often to make matters still worse. The reasons why relationships usually fail to meet our *desires* has already been dealt with at great length in this series. Now, we will look into the relationship between freedom and sacrifice, and it is likely that our ideas of both are upside down.

Conflict

Relationships help us to understand ourselves and others as well as human

nature per se. The conflicts that arise in relationships are the dawning of a very fundamental law: sacrifice. Only sacrifice can overcome conflicts. So it is there, born out of love, that we learn to sacrifice. We think we lose something through sacrifice — our so-called freedom, our ways of doing things, our everyday preferences, our time. To these things we have unconscious attachments, and they form our life as we know it. In fact we identify with our way of living, prejudices, likes, and dislikes — and we judge everything by our prejudiced mind.

It is that outer layer — our personal objective world and our complete immersion in it — that causes the conflicts with the objective world of others, which is often very different from ours. But that conflict we experience is good. We are lost in this world, and it is only by un-tangling our immersion, our complete mis-identification with our personality, and our belief in a separate identity, that

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can lead us to a higher reality, if we can appreciate outer conflict as a gift to sacrifice that very mis-identification.

Return

So it is that sacrifice, constantly imposed on us through conflict, which can turn our suffering into a path towards our actual self, as conflict helps us to more easily let go of things we are attached to. As long as we identify with these conflicting things are we subjected to suffering. Once we can see our mis-identification with one or the other thing, we are thus able to solve this very problem, and suffering no longer affects us.

This approach completely changes the meaning of sacrifice — from something to be avoided (if we could help it) to an ideal towards freedom. In one sense we can only sacrifice whatever is not our very self, and whatever is not our very self is only putting chains on our inner freedom. Thus we can sacrifice attachments, bondage, prejudices — all of which are mis-identification with the non-self and burdens imposed on us through *avidya* — ignorance of our nature, which naturally leads to mis-identification. Our actual nature is self-sufficient in complete freedom.

Personal Sacrifice

Let us peel the onion — what is the outer layer that we can sacrifice? In our personality we can find plenty, all of which are related to excitement, desires, and attachment. Our initial idea of freedom may be to indulge in all these, but

experience is giving us conflict in return — and return we must, sooner or later. So it may be a good idea to sacrifice that which enslaves our mind to the personal (the state of *Kāma-Manas*).

Real freedom is freedom from bondage, that is, freedom from all our automated reactions to external impulses. As long as we are slaves to the external, we are not free, we cannot conduct our life through conscious choices while we are such slaves.

Even love is desire-driven while we are slaves. Only by becoming really free, are we able to love consciously.

Spiritual Sacrifice

Once we overcome and sacrifice our personal bondage, there is still another layer to peel. When we have already left behind our personal slavery, we begin to seek the eternal. Yet there is higher bondage still, though spiritual it may be. In many ways such spiritual bondage is much more treacherous, as it is often less obvious.

Essentially most spiritual bondage is somehow related to holding on to separation, which in turn leads to secondary effects like pride, ambition in particular, self-will, and others. All these blind us still, and are a way of mis-identification of which the result is still conflict. Most important, spiritual bondage is also not to see so-called spiritual progress for oneself as the ultimate goal, as this narrows again our awareness, apart from being counter-productive. To find that inner freedom we do have to

let go even of that form of self-deception.

Eternal Sacrifice

There is yet another meaning of sacrifice, in the sense of sharing and giving. We can only truly give what is ours. And because all life is ultimately one universal essence, we share our very self and help to unveil that self in others alike. This gives us the key to change our approach to relationships also. Instead of desires, attachment, or bondage that leads to selfish love and conflict, we can begin to relate to that same divinity in others.

Inner Freedom

So we even have to change our idea of freedom completely. We ourselves impose on us that bondage that keeps us enslaved to this world of excitement. Release from duty, work, or circumstances has nothing to do with our inner freedom, and it is useless as long as we are still slaves to passion, as long as we are subject to *Kāma-Manas*.

But what does freedom really mean? While we are slaves to external circumstances we think that freedom is to be free from such constraints. We want to change places, relationships, cars, houses, or whatever our mind is obsessed with, never at peace with the current situation. But all such changes hardly have anything to do with actual freedom.

On a higher level, perfect freedom and perfect duty merge together as we become aware of the oneness of all life. From that perspective we sacrifice our self to that larger self, and in perfect sacrifice lies

perfect freedom. All this does not necessitate changes in outer circumstances or worldly duty, but that inner awareness, pure and unselfish compassion, opens the gates to a higher purpose and sense.

Closing

In summary, desire-driven relationships are filled with conflicting worlds. Thus we are forced to sacrifice what we consider as personal freedom — freedom which is actually slavery, misidentification with prejudices, habits, and selfishness in general. As long as we have attachments to such personal freedom, we suffer, inevitably. We neither like to sacrifice, nor do we want to let go of our illusive freedom.

However, such sacrifice is the beginning of higher forms of sacrifice, slowly unveiling our inner nature and actual freedom. Conflict helps us to sacrifice what is still a hindrance to such inner freedom. Aware of this, we can appreciate conflict better and consciously sacrifice our self-imposed slavery to our lower nature. So we see that what we considered as freedom is really slavery; and sacrifice, once dreaded, becomes helpful to work out our inner freedom. In this way we steadily remove the blocks to our inner nature.

But what next? Becoming aware of our inner nature we see that this is one and the same in everyone and everything. In fact we are related to all on this higher level already. And this relation is in harmony, as it is our very nature, and as

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such the one essence of all life. Then, what do we do with our inner freedom?

The Voice of the Silence, second Fragment, speaks of the two paths. One is to gain that freedom for oneself, which in fact is still selfish and a lower form of freedom. The other is to even sacrifice that lower freedom to the greater duty of life as a whole. It is that higher sacrifice,

which, according to our capacity, we should even practice now, while still bound in chains to this world. By doing so we will grow into that greater freedom, which is sacrifice at the same time. And in that sacrifice, of our divine freedom to such divine duty, independent of external circumstances, lies peace.

(To be continued)

When love beckons to you follow him,
Though his ways are hard and steep.

And when his wings enfold you yield to him,
Though the sword hidden among his pinions may wound you.

And when he speaks to you believe in him,
Though his voice may shatter your dreams as the north wind lays waste the garden.

For even as love crowns you so shall he crucify you.
Even as he is for your growth so is he for your pruning.

Even as he ascends to your height and caresses your tenderest branches
that quiver in the sun,

So shall he descend to your roots and shake them in their clinging to the earth.

Like sheaves of corn he gathers you unto himself.

He threshes you to make you naked.

He sifts you to free you from your husks.

He grinds you to whiteness.

He kneads you until you are pliant;
And then he assigns you to his sacred fire, that you may become sacred bread
for God's sacred feast.

All these things shall love do unto you that you may know the secrets of your
heart, and in that knowledge become a fragment of Life's heart.

Khalil Gibran
The Prophet

The Purpose of Life

BHUPENDRA R. VORA

THE one thing that perhaps characterizes human beings in this modern age more than anything else, is their strong desire for achievement, whether in terms of material wealth, position, or power. This becomes the motivating factor for all the endeavours that aim for the best education, right social position, right connections, and so on. From childhood the spirit that is cultivated in the child's mind is the need to compete and stand out above others in education or sport or any other field. The whole focus is on teaching disciplines that will lead to success in life in terms of material achievements.

In the world that we perceive at present, perhaps this spirit of competitiveness and focused development is necessary for survival. But the definition of what is adequate for existence or survival is different from one person to another. The ideas as to what is sufficient can vary from having a roof over one's head and the means of livelihood to support one's family on the one hand, to the desire for more opulent life styles where a well-furnished home, cars, and so on, accompanied by a certain life style,

are considered absolutely necessary. Then there are those who consider a holiday home or some other amenities, like additional cars, an absolute must.

The list of needs never ceases. In order to achieve them the person continues to struggle to earn more money and what is often described as the 'struggle for existence' continues. Human 'needs' keep multiplying. What were considered luxuries are now listed as essential things for living. As the needs increase, the struggle for more wealth, position, power and so on also increases. In this process however, another side of life which gives a holistic perception of the evolutionary aspect is neglected. This expansion of consciousness at the inner level requires both the development of the human being at the outer physical level and the unfoldment of consciousness at the inner level towards a more altruistic and compassionate nature.

The accumulation of wealth is quite often at the expense of others and moral and ethical principles are compromised. The rationale used is that without these compromises it is not possible to survive

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in business or succeed in one's career. The attitude that prevails is that in worldly life one cannot be influenced by considerations of morality. Therefore the spiritual or religious life, if any, is neatly compartmentalized and not allowed to interfere with the considerations of business or daily living. Annie Besant once mentioned that successes of rich people are quite often realized after trampling over other people. However the wealth so gained is not necessarily accompanied by greater happiness or contentment.

When the hunger for wealth is met to a large extent, then there arises the need for recognition, position, and fame. Man's needs take on a new dimension. The ambition then is to acquire recognition in society; either in the business or professional fields or other fields of human endeavour. In rising to positions of power men tread over others to reach the pinnacle. All this is meant to give a sense of success, achievement, contentment and happiness. But these joys are temporary and disperse after creating illusions of happiness and success.

This greed for wealth and power is easily discernible in the political and corporate power structures around the world. Wealth obtained by morally questionable means by corporate leaders, bankers, and politicians make stories in newspapers. Decisions are taken by such people that adversely affect the lives of millions of ordinary people. The harm to others, does not seem to influence them at all. There is a lack of sensitivity about

the suffering of others. At the present stage of evolution, the thinking process dominates human beings. The head rules over the heart. There is therefore a lack of sensitivity towards the needs of other human beings and life in other species.

In the Eightfold Noble Path the Buddha mentions that one's livelihood must be earned in a manner that does not cause injury to others. Any means of earning that are not ethical and likely to adversely affect others are considered to be immoral and therefore unacceptable. Considering the fragile nature of the planet's ecosystems, all means of livelihood that harm the environment and eventually the various species of life that subsist on it are immoral. And yet men involve themselves in trades that hurt other forms of life.

The average human being lives with little clarity about the purpose of life or the understanding may be limited to materialistic goals only. The pressures of modern life styles inhibit any serious consideration of the real meaning and understanding of the purpose of life. This does not however mean that it is not possible to distinguish between right and wrong actions. Man has the discriminating faculty of mind to see the consequences of his actions. It is his self-centredness that blinds him to the adverse effects of his actions.

The motivations that create the urge to achieve more and more wealth, position, power, and so forth need examining. Why is human greed insatiable? In the ultimate analysis the search is for contentment and

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happiness that cannot be attained by material attainments. The word *Maya* has been used in the *Vedantic* literature to indicate the influence of the glitter of the sense-based attractions of the world.

In one of the Mahatma Letters, Mahatma KH describes the human condition aptly:

Ah! That whirling, showy, glittering world, full of insatiable ambition, where family and the State parcel out between them a man's nobler nature, as two tigers a carcass, and leave him without hope or light!

The Mahatma Letters to A. P. Sinnett,
Letter No. 8, p. 27

This statement truly reflects the human condition in present times. Man's energy is taken up initially in satisfying his personal desires for wealth, power, position, and so on, thereafter working for his family and the state. No time is left for consideration of the deeper aspects of life. The race is after the glittering material things of the world and then power, fame and so on. The pressures of society are strong and influence men to act in a certain manner. But when considered objectively, it is realized that no one forces us to do the things that others do or to pursue goals that require compromises of principles. We do them because there is an inner desire for more material wealth.

It is necessary to understand that there is an interconnectedness of all life and therefore our actions have far-reaching consequences not only upon ourselves, but others as well. We can therefore add

to the sum total of good in the world by altruistic and selfless actions and thereby help all other life in its evolution. Conversely our self-centred actions can add to the misery and pain of others. In the present state that we find the world in, selfishness dominates, and the spirit of giving is limited. Therefore excessive greed, arising from a self-centred desire to better one's own life or that of one's loved ones prevails. This tendency is reflected at social and international levels, and divides the world in separateness, creating disharmony.

There are some changes towards a more holistic way of living, but more so at the external level rather than at a fundamental understanding of life. In her book *The World Around Us*, Mrs Radha Burnier writes on the subject of 'Holistic Living' pp. 220-21:

Slowly, thinking around the world is being influenced in what may be called the holistic direction. It is, in fact, almost fashionable to adopt the holistic stance, and stand for views in favour of holism in health, environment care, education, and so forth. Yet the average concept of holism is far from the truth of unity as promulgated in Theosophy, for it is only based on knowledge of the interconnections and interdependence so far found at the phenomenal level. Theosophy, on the other hand, presents the linkages and interconnections at the outer level of phenomena as a mirror reflecting the essential oneness of existence, the indivisible nature of the energy which transforms itself into the phenomenal world, and at the same time animates it.

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Writing further on this subject she states:

When the mind realizes wholeness, it becomes free of its maladies and is transformed into a healthy, even holy state. Then actions arising out of that mind are good and right.

In ancient Vedic times the purpose of life was clearly defined. It was a very pragmatic approach to the human need for satisfying or attaining worldly desires and also catering to the spiritual obligations of life. The Vedic seers defined four objects (Purushārtha-s) of worldly existence for humans that ensured righteous living. These were Dharma (performance of one's duty and obligations), *Artha* (acquisition of wealth for fulfilling of worldly needs), *Kāma* (satisfaction of worldly desires) and *Moksha* (aspiring for a spiritual life and liberation).

The word 'Dharma' does not have a limited definition of a religion or a set of beliefs only. It meant much more than that. The word is translated as 'that which upholds society'. This meant a social and moral code of conduct that the individual should follow. It required one to discharge one's duty to the family, society, and the world as a whole. All actions had to be righteous and carried out in a caring manner without causing injury or harm to others and seeing Brahman, or God, in everyone. The obligations towards the state were discharged with diligence. But conversely the state had its obligations (Dharma) towards the citizens that were supposed to be carried out judiciously and impartially.

Dharma or duty was applicable to everyone within the social structure of the family, society, and the state. All relationships were guided by the concept of duty. Dharma was at the core of all relationships, between husband and wife, parents and children, and so forth. Perhaps this may sound utopian, but these principles guided some idealistic societies in India as well as in Europe. When there is awareness of the oneness of life at the inner level of consciousness, the outer actions are likely to be more holistic.

In aspiring for wealth (*Artha*), only righteous means were required to be adopted that did not hurt others, either economically or in any other manner. Acquiring wealth was considered as a person's responsibility in order that he could provide for the needs of his family. But the methods of earning were expected to be within the rules of righteous conduct. Ethical behaviour demanded that businesses charged fair profits for their wares. Similarly trades that involved cruelty or injury to animals and men were not considered morally acceptable.

In the present time there are establishments and individuals whose business conduct is beyond reproach. They operate with honesty and sensitivity about the people who they deal with. But equally there are many people and corporations whose only consideration is earning vast profits by whatever means. In doing so, they act imperviously, without caring about the results of their actions on other people or other forms of life. Mahatma Gandhi stated in his writings that there

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was enough in the world for the needs of all beings, but not enough for the greed of one man. Then there are those who earn their wealth immorally by trading in armaments, drugs, and animal products that cause suffering to others.

When there is awareness about and the compassion to help others who are less fortunate than oneself, there arises the desire to do something about it. It is considered a moral obligation to help the less fortunate members of society and other forms of life when one has the means to do so. So you have examples of people who set up charities for such purposes with the wealth they have earned. They have the social conscience to do something about the disadvantaged people by creating educational and medical facilities or targeting other areas of human need. The realization of the interconnectedness of all life creates greater sensitivity to the needs of others.

The third worldly endeavour was described as Kāma, or the satisfaction of worldly desires. This was considered as a perfectly natural need of human existence and also necessary for worldly experience. So the satisfaction of the desires of life were considered natural when the means for acquiring them were ethical and the norms of morality were followed. The human desire for the comforts of life in terms of good standards of living for oneself and one's family is natural, but excessive desires for material objects can become the cause of much suffering.

The fourth worldly endeavour accord-

ing to this tradition was that of Moksha, or the desire for understanding the higher purpose of life and the realization of a higher state of consciousness. Therefore a householder would raise a family, discharge his obligations towards them by providing for the education of his children and settling them in life. The last years of his life would then be spent in contemplation, meditation, and understanding the deeper purpose of life. Much time was spent in solitude.

Similar traditions have existed in many parts of the world. How relevant would this be in the modern scientific and technological age is a question that needs to be considered. The core principles of life as enunciated by this teaching are still valid. They suggest a balanced life in which the material and spiritual aspects are given equal importance.

In the present time the pressures and influences of materialism are so strong that they drive human beings in the direction of mere worldly attainments. Self-centredness prevents consideration of the good of others, and the efforts for progress are all at the outer level of existence. This does not create happiness or contentment. At the core of all human desires is the desire for happiness and contentment. How we view life and consider the purpose of existence is for each individual to consider for himself. The scriptures may give guidelines for righteous and meaningful living. Whether these teachings have any value in the context of modern life requires reflection on them, to consider their relevance.

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There are, however values that are relevant in any age and need consideration for a more meaningful and contented life. Is the purpose of life merely the material progress that men seem to chase after with so much vigour or is there a higher purpose that nature leads towards for greater unfolding of our consciousness! The understanding of these questions requires much reflection and contemplation. The life that has been led at the outer level of the senses and the mind needs to be turned inwards in the direction of contemplation and meditation as part of daily living.

In the olden times men used to retire

to the forests or monasteries after withdrawing from worldly life to carry out their spiritual practices for the realization of enlightenment. But in the present times what is needed is greater focus on our inner lives that would require contemplation and meditation on the reason for human existence. Theosophical teachings introduce us to the deeper aspects of life in which the evolution of consciousness is considered and the larger purposes of life outlined. The understanding of the oneness of life results in a sensitivity of nature in which there is love and compassion for all and a desire to help all life towards greater unfoldment. ✧

True happiness is in the love-stream that springs from one's soul, and the man who will allow this stream to flow continually, in all conditions of life, in all situations, however difficult, will have a happiness that truly belongs to him.

Hazrat Inayat Khan
The Dance of the Soul

Beyond the Senses

ANOOP JAISWAL

IN the last four centuries there have been huge turnabouts in our understanding of life and the universe around us. The first paradigm shift initiated during the 17th century by Galileo, Kepler, Descartes and Newton was completed early in the 20th century by Albert Einstein. Notwithstanding the enormous impact this science had on the lives of people around the world by expanding our physical powers over Nature and lightening the load of tedious tasks, it reduced the spiritual aspect of humanity to nothingness. While looking for rationality and logic in every aspect of human endeavour, unwittingly, it created a new powerful superstition of its own which coloured every aspect of human behaviour. According to this science, Nature was purely 'material' consisting of tiny localized bits of matter, and every motion of each of these elements was completely determined by physical interactions between adjacent material elements. This included not only the stars and the planets but also our bodies and even our brains. And hence our bodily actions, our thinking and feelings, were completely

fixed by mechanical processes occurring at atomic levels. The notion that our conscious choice decided our behaviour was branded as an illusion. Consciousness itself was banished as an emergent property of brain activity. We human beings were thus converted from sparks of divine creative power, endowed with free will, to mechanical robots that moved along a preordained path in the grip of a clock-like causal process. Thus Brahma, the creator, was reduced to a blind watchmaker.

However, this scientific picture of the world around us was very deficient. It gave a lot of factual information, put all our experience in a magnificently consistent order, but it was absolutely silent about all and sundry that was really near to our heart and what really mattered to us. It could not tell us a word about red and blue, bitter and sweet, physical pain and physical delight; it knew nothing of beautiful and ugly, good or bad, God and eternity. It allowed us to imagine the total display as that of a mechanical clockwork, which for all that science knew could go on just the same as it did,

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without there being consciousness, will, endeavour, pain, delight, and responsibility connected with it — though they actually are needed. And the reason for this disconcerting situation was that, for the purpose of constructing the picture of the external world, it had used the greatly simplifying device of cutting our own personality out, removing it; hence it was gone, it had evaporated, it was ostensibly not needed.

This material picture of human beings eroded not only the religious root of moral values but the entire notion of personal responsibility, thus, undermining the foundation of any rational moral philosophy. It stripped us of any vision of ourselves and our place in the universe that could be the rational basis for an elevated set of values. Slowly this belief given by science pervaded all strata of society and was driving the decisions of nations, governments, schools, courts, medicine, and even our own choices. In summary, all that life had to offer was material gains and material losses.

However, another paradigm shift began in science with the coming of quantum theory in the 1920s and 30s, and the first sign of a drastic revolution in thinking was indicated by John von Neumann, with the mind and consciousness coming to have an independent existence. His stringent mathematical formulations led to the inescapable conclusion that ‘consciousness creates reality’. His mathematical logic, supported later by experiments, led to an inexorable conclusion that by itself the

physical world is not fully real, but takes shape only as a result of the acts of observation by numerous centres of consciousness. Ironically, this conclusion came not from some other-worldly mystic examining the depths of his mind in private meditation, but from one of the world’s most practical mathematicians deducing the logical consequences of a highly successful and purely materialistic model of the work — the theoretical basis for the trillion-dollar computer industry. This theory asserts that the physical world must be understood in terms of information interpreted by the collective consciousness of not only humankind, but of life itself. It gave solidity to our consciousness, which we all along intuitively felt, but was denied for sometime by modern science.

What is new, and radically so, is that the properties of quantum systems are not limited to what is accessible to our senses, and that it does not have to be a knowledge of interacting objects and causally connected events. It can reach beyond what is directly accessible to our senses. What it finds there, however, cannot be expected to be structured in the same way as what is directly accessible to our senses. We have no reason to expect that what is not directly accessible to our senses is subject to the spatio-temporal conditions of sensory experience, and we have no reason to expect that what is not subject to these conditions conforms to descriptions involving such spatiotemporal concepts as position and momentum, time and energy, causality

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and interaction. Since these are essentially all the descriptive concepts at our disposal, it should have come as no surprise that what is not directly accessible to our senses can only be described in terms of correlations between events that are directly accessible to our senses.

Along with this titanic shift in our understanding came another defining view of Nature — quantum entanglement. According to it, objects and minds are not as separate as they seem to be. When you drill down to the core, this separateness disappears. The idea of the universe being interconnected in ways beyond the obvious was not new. For millennia it has been one of the core assumptions underlying Indian philosophies. What was new was that modern science, through laboratory experiments, was slowly beginning to realize that at least some elements

of that ancient lore are meaningful.

What a person values depends, basically, on what he believes himself to be. If he believes that he is an isolated chunk of protoplasm, struggling to survive in a hostile world, or a physical organism constructed by genes to promote its own survival, then his values will tend to be very different from those of a person who regards himself as a being with a mind-like aspect that makes conscious choices which, in turn, controls his own future and plays a vital role in the unfolding of the universe. The place of human consciousness in this quantum universe is entirely different from the same in the classical universe. No longer are we isolated and impotent cogs in a mindless machine. Rather we are, through our consciousness, active players in the making of this universe. ✧

All religions, arts, and sciences are branches of the same tree. All these aspirations are directed towards ennobling man's life, lifting it from the sphere of mere physical existence, and leading the individual towards freedom.

Albert Einstein
Out of My Later Years

The Two Helenas: An Unknown Portrait

ELENA ALIVANSTEVA

THE duo portrait of Helena Andreyevna Hahn (1814-1842) and her eldest daughter Helena Petrovna Blavatsky (1831-1891) is an invaluable treasure at the Museum Centre of H. P. Blavatsky and Her Family currently being established in Dnepropetrovsk. The portrait was presumably painted in 1844-45, and since then it stayed with the Hahn family in their family estate near Shandrovka village in the Pridneprovie (Pridnestrovie) region. In the 1910s the portrait was transferred by their owners to Crimea, and in the late fifties to Kirghizia. In 1991, it returned to H. P. Blavatsky's native land.

The H. P. Blavatsky Fund was initiated to establish the Museum Centre of H. P. Blavatsky and Her Family. The Museum Centre is part of the Dnepropetrovsk National History Museum in Ukraine. In 1991, about a year after the Fund's start, the H. P. Blavatsky Fund Council organized a conference in Dnepropetrovsk to celebrate the 160th birthday (12 August) of Helena Petrovna Blavatsky (HPB). It was the first time in Ukraine that an event was organized in her memory.

The conference, entitled 'H. P. Blavatsky and the Present', was attended by a number of delegations from Ukraine and Russia, and drew a confluence of researchers from all over the world including delegations from the international Theosophical Society Adyar and the International Association 'World Through Culture'. During the conference proceeding a commemorative plaque was installed on the wall of the house where HPB was born on the Fadeyev estate. Thematic exhibitions were opened in the halls of the History and Art Museums, and readings were organized at high schools and universities.

All the events celebrating HPB's birthday in Dnepropetrovsk were widely covered by the press and counted with the support of local authorities who publicly expressed their intention to support the establishment of a museum and a scientific centre named after HPB in the homeland of their fellow-countrywoman with 'great spirit and fiery heart' (Helena Roerich).

Soon after the celebrations the Council

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received many supporting letters. One of them was of special interest to us, because the name of the sender was Nikita Konstantinovich Hahn. The correspondent author informed us that he, like HPB, is a descendant of baron August Hahn, who arrived in Russia in the middle of the 18th century. He also included his family tree showing that both he and HPB are distant relatives. Additionally, he wrote:

Being engaged in the restoration of the family tree for the Russian branch of Hahns, and having accomplished only its initial part (by the way, I have been systematically working on it since 1986), I succeeded, nevertheless, in restoring much of it, in particular, to find living descendants of a younger branch of August Hahn . . . to which H. P. Blavatsky belongs. The descendants of this branch... currently live in Bishkek . . .¹

Afterwards, I went to meet Nikita K. Hahn in Tashkent. There he informed me about the dramatic history and destiny of HPB ancestors and descendants. The documents collected by him testifies that Gustav Hahn von Rottenshtern-Hahn (HPB's great-grandfather) and Wilhelm Hahn von Rottenshtern-Hahn were members of an ancient German aristocratic family that (according to the family's legend) were ascending to a female line of the Carolingian dynasty and German knights-crusaders. In 1857, following the invitation of the Tsar's government, Gustav Hahn von Rottenshtern-Hahn and Wilhelm Hahn von Rottenshtern-Hahn

left Mecklenburg, Germany, to Petersburg, Russia. They left Germany because they were the youngest sons in the family, and as such they could not claim their family's fortune. So they decided to look for a better life in foreign lands.

Gustav Hahn von Rottenshtern-Hahn (HPB's great-grandfather) was born in Anhalt-Zerbst, Germany. After his arrival in Russia he began to be called August Ivanovich (1729 or 1730-1799).² During the early years of his life he seemed to have been acquainted with the princess of Anhalt-Zerbst (also a child at the time) who later became the Empress Catherine II (1729-1796). The Empress helped August Ivanovich to obtain several high-rank positions such as the St Petersburg Postal Director, the rank of Full Councillor of State, a Russian noble rank, and a coat of arms. The design of the coat of arms was based on the Knight coat of arms of the Hahn family, which is a red walking cock on a silver shield³. He was also granted lands in Pridneprovie region. Many of his children and grandchildren became persons in high-rank positions within the Russian Empire and served their new fatherland loyally. One of his sons, Alexis Gustavovich von Hahn (circa 1780-1815), was a Lieutenant General and HPB's grandfather. When she was born, Alexis G. von Hahn had already passed away, and she may have heard stories about him from her father. For instance, in one of her letters to A. P. Sinnett, she recollected that her father Petr Alekseyevich von Hahn (1798-1875), was one of eight sons of

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the general Alexis Gustavovich von Hahn. 'My father was the captain of an artillery regiment when he married my mother'.⁴

Currently, there is more information available about H. P. Blavatsky's mother and her family line [see the December 2014 issue of *The Theosophist* p. 25] than there is information about the Hahn family line of her father. Perhaps it is relevant to recollect here that Blavatsky's mother, Helena Andreyevna Hahn (1814-1842), whose maiden name was Fadeyev, descended from a noble family. The Fadeyevs' maternal family line goes back to the Dolgorucky family, as well as to the ancient French aristocratic family of Bandre du Plessis; and by her father's side the line reaches back to the Russian hereditary noble family of Fadeyevs, as well as to the German family of von Probsens from Lifland.

Helena Andreyevna Hahn was a well-known writer and her pen name was Zeneida R-va. Most of her life was connected to the towns of Pridneprovic and Yekaterinoslav. She spent her childhood and youth at their family estate on Petersburgskaya Street. There at the age of sixteen she was married to Petr Alekseyevich von Hahn, and a year later she gave birth to her first daughter, Helena Petrovna Hahn. The mother, Helena A. Hahn, died young, but before her passing she had written eleven romantic novels. At the time of her death, she left three children to her family: Helena Petrovna, who was eleven, Vera, who was seven, and the two-year-old son Leonid. I. S.

Turgenev wrote the following words about Helena Hahn:

This woman had both a warm Russian heart and much life experience of a woman with passionate beliefs, and Nature did not deprive her of those 'simple and sweet' sounds which were happily reflected in her inner life.

In 1842, HPB's father, Petr Alekseyevich von Hahn (1799-1875), had become a widower, which left him with the challenging task of fulfilling his wife's final wish of caring for the children. Realizing that his nomadic military life at military garrisons, camps, and his participation in military campaigns was unsuitable for the children, he sent them to the home of his wife's parents, Andrey Mihaylovich Fadeyev (1789-1867) and Helena Pavlovna Fadeyev (1788-1860). How-ever, after he finished his military service and retired from the army, he returned to take care of his children.⁵ He travelled with his daughter, Helena Petrovna, and looked after her during her own travels for the rest of his life. He also lived for some time with his daughter Vera⁶ and her seven children. Towards the final years of his life, Petr was living with his son, Leonid, and his family, where he passed away.⁷

We know very little about Petr Alekseyevich Hahn's brothers. HPB recollected Ivan Alekseyevich⁸ and Gustav Alekseyevich.⁹ She visited her uncle, Aleksey Petrovich, who, according to the Hahn family legends was a member of the Southern Society of the Decembrists

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and was sent away to permanent exile to the Hahn's family estate at the Orely River, near the Shandrovka village in the province of Yekaterinoslav.¹⁰ Petr Alekseyevich Hahn, his wife and children had frequently visited his brother Alexey at their family estate at the Orely River. It seems that after Petr lost his wife, the Shandrovka estate at the Orely River became his main family residence. Petr also kept his archives and family relics there. Most likely, he visited the Shandrovka estate with his daughter Helena around 1844 or 1845. It is believed that at that time, Petr could have left with his brother a duo portrait depicting his late wife, Helena Andreyevna with his daughter Helena Petrovna. The author of this article has given this portrait the symbolic name of the 'Two Helenas'.¹¹

In 1991, the author of this article travelled from Tashkent to the capital of Kirghizia to meet another Petr Hahn. This was Professor Petr Alekseyevich Hahn (1918-1993) who achieved a Ph.D. in biological sciences and was a Chief Scientific Worker in the Department of Forestry at the Institute of Biology with the Academy of Sciences in Kirghizia.

The Professor's great-grandfather, Alexey Alekseyevich Hahn, was the brother of HPB's father. Alexey A. Hahn had five children — two sons and three daughters. One of his sons, who was Blavatsky's cousin, was Petr Alekseyevich Hahn (1864 or 1865-1915). Petr Alekseyevich Hahn inherited the family estate near Shandrovka village in Yekaterinoslav province. Professor

Petr Alekseyevich Hahn informed me the following about his grandfather: 'Petr Alekseyevich Hahn was a hussar who retired early and quickly restored his estate in Shandrovka village. He had a stud farm and a timber mill. In Alupka town, he built a large and beautiful summer residence'.¹²

Based on my research, HPB's cousin the older Petr Alekseyevich Hahn was an influential figure in Yekaterinoslav province. In the beginning of the 20th century he became a marshal of the nobility at the Novomoskovsk district of the Yekaterinoslav province, a provincial councillor, and the honourable Justice of the Peace. Moreover, his son, Petr A. Hahn was a member of the council of the Yekaterinoslav Museum named after A.N. Pol, a local collector and amateur archeologist. The younger Petr Hahn had two sons. In this family the elder son was always named Petr or Aleksey. So, Petr's oldest son was named, Aleksey, and the younger son, Konstantin. Konstantin graduated from Oxford University and stayed in Europe. Konstantin's son, George Konstantinovich Hahn (date of birth and death unknown), lived in the USA. The eldest son of Petr A. Hahn (Blavatsky's cousin) was Alexey Petrovich Hahn (date of birth and death unknown). Alexey Petrovich Hahn lived with his father and in 1915 he married Sofia Emilevna Dandre (1889-1986). She was the great-granddaughter of Cyril Razumovsky and member of a Russified French noble family who had an estate in the Poltava region.

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Professor, Petr A. Hahn, said that Sofia's mother, Dmitrievna Dandre (date of birth and death unknown), was 'a Theosophist, vegetarian, a fan of HPB, and one of the chairs of the Theosophical Society in Ukraine. Moreover, the grandmother was a relative to the well-known Theosophist Anna Kamensky.'¹³

Towards the end of 1915, Alexey P. Hahn inherited the Shandrovka estate and the summer residence in Alupka. In 1918, in Alupka, Aleksey and his wife Sofia had a son, our future forestry professor, Petr Alekseyevich Hahn. After the revolution Aleksey P. Hahn, who was a member of the White Movement, left for Paris. For many years he was working in Versailles as a gardener. His wife and son stayed in the Crimea.¹⁴

Additionally, the Professor informed me that when the Hahn family left for Crimea they took along with them their furniture, family portraits, archives and other family relics. The old duo portrait of the 'Two Helenas' was among their collection, and it was of special value to them. This portrait had remained at the Hahn's Shandrovka estate for many years, and the family was very proud to have this portrait in their collection. Later, the portrait had been taken to their estate in Alupka.

The Hahn family constantly discussed the two women in the portrait. The Professor heard about the 'Two Helenas' portrait from both his mother and grandmother. The latter in their turn had heard about the portrait from the Professor's grandfather and other members of the

family. The relatives were proud to say that the two women in the portrait were well-known writers, Helena Andreyevna Hahn, and her eldest daughter, Helena Petrovna Hahn (later Blavatsky according to her husband's name) who was also a founder of the International Theosophical Society. Professor Petr Alekseyevich Hahn had no more information to provide about the portrait. He knew neither the name of the painter, nor the date the portrait was painted. Also, he had no idea how the portrait appeared in Shandrovka. He only knew that the Hahns preserved it from generation to generation as a special family treasure.

Before Sofia Emilevna Hahn (the Professor's mother) was arrested in 1930, she had asked some friends to help her keep the family papers and relics. Frightened by Stalin's repressions and afraid of being chased for keeping relics of aristocrats, she had hidden many papers and pictures in an attic and in a cellar. The duo portrait of the 'Two Helenas' was returned to the owners, but with paint crumbling off the surface, pimples, and bubbles apparent in the pictorial layer, as well as holes visible in the canvas. The portrait had suffered serious damages due to dampness, cold, and heat. The rest of the portrait was not in much better condition. The Professor took the family valuables with him from Crimea, and kept them at his residence. During our meeting, he decided to entrust me with the portrait of the 'Two Helenas', as well as a portrait of his great-grandfather,

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Aleksey Alekseyevich Hahn, to be given to the Dnepropetrovsk National History Museum for the newly established Museum Centre of HPB and Her Family. Thus, according to the will of H. P. Blavatsky's descendants, and after a long and dramatic journey, these two portraits have finally been returned to the Pridneprovie region. They were placed in the museum to which the Professor's grandfather, back in 1905, had donated some relics of August Hahn — a stone Polovtsian woman sculpture and artifacts from archeological excavations in Shandrovka. The portraits provided by the Professor were added to the museum collection, which had been closed to the public for many years.

Both the duo portrait of the 'Two Helenas' and Aleksey A. Hahn's portrait require restoration and further research about their history. The duo portrait keeps one of the many secrets of H. P. Blavatsky who said about herself: 'I am a psychological puzzle, a rebus and enigma for future generations — a sphinx!'¹⁵ The girl in the portrait looks no older than fourteen years old. However, Helena was painted beside her mother who died before her daughter reached her eleventh year. Yet, by whom and when was this portrait painted? Research conducted in recent years provides a basis for only a presumable hypothesis.

The 'Two Helenas' was painted by an unknown, yet skillful painter. According to one of the explanations presented by the portrait investigators, this duo portrait

could have been painted around 1844-45. This was during the time of Petr A. von Hahn's travels with his daughter Helena around Russia and Europe. Regarding this period, HPB wrote:

For the first time I was in London together with my father in 1844, not in 1851. . . My father brought me to London to learn to play music. Later, I took music lessons from old Mochelet. We lived somewhere near to Pimlicko — but I am not sure of it . . . My father and me, we spent a week at Bath and were deafened by ringing bells during all days of our stay there . . . For two or three months, we have been travelling around France, Germany and Russia.¹⁶

Sylvia Cranston, in her biography of HPB, also refers to this trip, but she dates it to the end of 1845.¹⁷ We have some reasons to infer that the portrait was commissioned by HPB's father, Petr A. von Hahn, during the time he was travelling with her. The portrait does not depict HPB's younger brother and sister. Most likely, the portrait was painted by an artist with HPB posing for the painting, who may have also used an image of HPB's mother, such as a medallion or a miniature that Helena or her father, who just recently had become a widower, might have owned. Or, perhaps the painter could have known HPB's mother and painted her from memory.

The portrait depicts a woman painted on a dark background, and the girl on a light background. The two woman figures are mournfully leaning towards each

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other. We can see the grief on their faces. These features suggest to a certain degree that the portrait may have been painted after HPB's mother had passed away. Therefore, it would be possible to suggest that HPB's father, expecting to become separated, again, from his favourite daughter, decided to commission the duo portrait. It is also possible that Petr left the portrait in his brother's estate at Shandrovka. Such an assumption is supported by the fact that the portrait was preserved at the Shandrovka estate and transferred to succeeding generations of Hahns. On the other hand, if the portrait had been painted some other time and under other circumstances it could have been kept at the Fadeyev's family in Tiphlis (Tbilisi). It could also have resided with Nadezhda Fadeyev in Odessa, with Vera Zhelihovsky in Petersburg, or with Leonid Hahn in Stavropol.

These portraits are a cherished family treasure that, by the request of Professor Petr A. Hahn's will, were brought by the author of this article from Bishkek to Dnepropetrovsk to become a part of

the collection at the Museum Centre of H. P. Blavatsky and Her Family, which is currently being established.¹⁸ With the incorporation of the duo portrait at the Museum, it is possible to imagine Professor Hahn pronouncing the same words as Professor Nikolas Roerich in 1925 at Adyar: 'In this house of Light, allow me to hand over a picture devoted to Helena Petrovna Blavatsky.' Let this portrait become a foundation for the future Blavatsky museum whose motto will be: 'Beauty is a clothing of the Truth'.

This invaluable gift was received from H. P. Blavatsky's descendants in 1991 when the efforts were underway to establish the Museum Centre, and its founders had just begun their efforts to regain the house (where HPB was born) back to Blavatsky in order to serve as the home for the museum. The portrait of the 'Two Helenas' became a key symbol and a guarantee of success for the implementation of this great project to establish the Museum Centre of H. P. Blavatsky and Her Family. ✧

End Notes

1. Hahn, K. N., 1991. *Letter of Nikita K. Hahn to the H. P. Blavatsky Fund on August 19, 1991*. Research Archive of the Museum Centre of H. P. Blavatsky and Her Family.
2. Service record of August Hahn. Russian State Historical Archive (RSHA). Collection 1289. List 16. File 19, File 47. Patent for title of nobility granted to August Hahn. December 9, 1791. Russian State Historical Archive. Collection 1343, List 19, File 570.
3. According to a legend the knight-crusader Count von Hahn von Rotternstern was awakened by a cock-a-doodle-doo and found a Saracen in his tent. The unexpected visitor tried to kill the Count. The image of the cock who saved the life of the Count was drawn on his Coat of Arms and the Count's name was changed to Hahn von Rotternstern-Hahn.
4. *Letters of H. P. Blavatsky to A. P. Sinnett*. Ed. by A. T. Barker. N.Y., 1923, p. 150, Letter 63.
5. Many years after the death of Helena Andreyevna, Petr Alekseyevich Hahn married again.

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His second wife, baroness von Lange, died soon after the birth of her daughter Liza. As a result, HPB had one more sister, stepsister Elizaveta Hahn.

6. Vera Petrovna Hahn (1835-1896) (known as Yakhontova by the name of her first husband, and as Zhelikhovskaya by the name of her second husband) was HPB's younger sister, devoted friend and advocate, a well-known Russian writer.

7. Leonid Petrovich Hahn (1840-1885) — HPB's younger brother. He lived with his family and his father and was a Justice of the Peace in Stavropol.

8. *Letters of H. P. Blavatsky to A. P. Sinnett*. Ed. by A. T. Barker. N.Y., 1923. p. 150, (Letter 63).

9. Ibid.

10. A. A. Hahn's participation in the Decembrist Uprising is his family legend and has not yet been documented.

11. The history of Shandrovka's estate of H. P. Blavatsky's grandfather inherited by her uncle and his descendants was first told to this article's author by HPB's descendants, and, later on, during follow-up research studies, was enriched with additional facts.

12. Recorded by Elena Alivantseva, the author of this article according to Professor P. A. Hahn. September 1991, Research Archive of the Museum Centre of H. P. Blavatsky and Her Family.

13. Recorded by Elena Alivantseva, the author of this article, according to Professor P. A. Hahn in 1991 in Bishkek.

14. Hahn, P. A., 1992. *Autobiography*. Research Archive of the Museum Centre of H. P. Blavatsky and Her Family, Dnipropetrovsk, Ukraine.

15. Pisareva, E. F., 1937. *Helena Petrovna Blavatsky. A Biographical Sketch*. Geneva, p. 44.

16. *Letters of H. P. Blavatsky to A. P. Sinnett*. Ed. By A. T. Barker. N.Y.L., 1923. Letter 61, p. 150.

17. Cranston, S., and Williams, C., 1999. *H. P. Blavatsky: Life and Creative Art of the Founder of The Modern Theosophical Movement*. Riga-Moscow, Ligatma, 1999, p. 642.

18. Currently the portrait 'Two Helenas', awaiting the opening of the Museum Centre of H. P. Blavatsky and Her Family, is exhibited with the 'Pridneprovie Literature' museum collection of Dnipropetrovsk History Museum.

HPB was a warrior not a priestess, a prophetess rather than seeress; she was, moreover, most things you would not expect, as an instrument for bringing back the memory of much that was most holy and wise in antiquity. . . . She alone has given me the feeling of being in contact with someone colossal, titanic, at times almost cosmic. I have sometimes wondered whether this strange being belonged to our humanity at all — and yet she was most human, most lovable.

G.R.S. Mead
G.R.S. Mead Collection, 'Concerning HPB'

Philosophy of Art and Aesthetics: Indian and Western Perspectives

S. BHUVANESHWARI

‘PHILOSOPHY of Art and Aesthetics’ — ‘Art’ refers to human creativity and ‘Aesthetics’ generally refers to art-experience. In this context, generally a philosopher or thinker is concerned with the nature of art forms and the nature of art-experience. For instance, an artist will learn the technique of recreation, and using his creativity he brings out a work of art. Whereas a philosopher of art begins by asking ‘why should a person recreate, what is the ontology of a work of art, why is the human mind attracted to some forms and not all’, and so on. In the case of aesthetics or art-experience, people enjoy various art-forms, get entertained even losing oneself in ecstasy. But, the philosopher of art, who is also a philosopher of aesthetics, deals with the questions such as: what is art-experience, is the art-experience the same as the empirical experience, what is the mode of understanding the ontology of art form, and so forth.

The Indian Perspective

Indian art is a practising art carried out as a family tradition and a class of people

exclusively dedicating themselves to perfect the art form, recreating as part of their profession, which is also the means of income for the family. So, we have painters, musicians, instrumentalists, sculptors, actors, dancers, and so on. These artists entertain others bringing in joy and happiness. Thus, aesthetics in the Indian context means bringing in happiness, often leading to ‘self-forgetfulness’ by the experience of a given art form.

The Indian philosophical thinkers concern themselves with the nature of art and aesthetics mostly in the background of Vedic teachings centring around the concept of *purushārtha-s* or revelations . With the help of select Sanskrit texts on the present subject we shall try to extract the Indian thought on art and aesthetics. One of the earliest available texts that speaks of art and aesthetics systematically is Sage Bharata’s *Nāṭyaśāstra*.

Poetry owes its origin to the Ṛg veda; music to the Sāma veda; abhinaya, or acting skills, to Yajur veda; and rasa, or art-experience (aesthetics), to the Atharva veda. Artists explore their creativity within

Mrs S. Bhuvaneshwari is an honorary Research Officer in the Adyar Library and Research Centre. Talk delivered at the Interlodges Meeting, Adyar, 31 August 2014.

the area of *purushārtha* revelation and the audience or the appreciators of art, experience the *rasa*, thereby being reminded of the importance of *purushārtha*.

In the Indian context, we have distinctly identified a position for art as different from the experiential world, and art-experience as different from empirical experience. Only by proving such a distinct position can we establish the need for artistic recreation and enjoyment through art forms.

◆ Art and art-experience is different from empirical or worldly experience.

◆ the purpose of art is to remind us of *purushārtha*.

The Western Perspective

The Western Philosophy of Art and Aesthetics constantly engages in analyzing the questions: ‘What is beauty?’ and ‘What are beautiful things?’ It started with the great Greek thinkers. The earliest such reference to this idea is found in two of Plato’s dialogues: *Euthydemus* and *Greater Hippias*. In his dialectical method Socrates shows that each of the perceived (empirical) objects has some beauty in it. He defines beauty as appropriate, useful, favourable, and as happiness that comes from seeing and hearing. He speaks of artists’ recreation as *mimesis*, or imitation, which is ‘selective imitation’, a combination of beautiful points in different perceived objects. Art is more a symbolic object for Socrates. He wants to show that poets compose out of inspiration and not in the sense of art itself. For him, art is a selective imitation,

and art-experience is transference of inspiration.

Plato revealed his own ideas in later dialogues, speaking of forms as real and the world as a copy of forms. Thus the world is an imitation, being a copy of forms. Artists imitate the copy, hence art is ‘imitation of imitation’. As a result, artists and works of art occupy the lowest rung of Plato’s dividing line. For him art is false, art-experience takes one away from Reality, and artists are deceivers.

Aristotle, in his *Poetics*, reveals that art is an imitation, not reduced to merely an imitation of copy, but it is an imitation of Nature. By the word ‘Nature’, he does not mean the external created universe but the ‘creative force’, or the ‘productive principle’, of the universe. Nature is subject to limitations. It cannot make the best use of available materials. Thus, Nature fails in this regard, wherein art steps in. An artist with the means of rational faculty of art comes to the aid of Nature and recreates. Thus, in an artist: (1) there is the union of matter with creative form; and (2) through the enacting of Tragedy, mental tranquility is restored, being self-healing. Therefore, Aristotle redefines imitation as the ‘creative act’, art is creative work, and art-form is completing the task of Nature.

For St Augustine, Nature is superior since it is the creation of God and it forms the material for the artists. He refutes Plato’s idea that art-work is false and artists are deceivers. He finds some kind of truth in the art form, especially in a poetic composition. He analyzes false-

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hood, defining false as that which tends to be what it is not. For him the created world emanates God's beauty and artists recreate for amusement. It is not deception, it is getting closer to God.

To conclude the Western Philosophy of Art and Aesthetics, thinkers repeatedly discuss the nature of beauty and the beautiful. The ideas often diverge and converge from time to time, that is, based

on the development of science, religious thought, technology, psychology, and various other factors.

According to Hegel in his *Lectures on Fine Art*:

The appearances of art, therefore, far from being mere semblances, have the higher reality and the more genuine existence in comparison with the realities of common life. ✧

The true work of art is born from the Artist: a mysterious, enigmatic, and mystical creation. It detaches itself from him, it acquires an autonomous life, becomes a personality, an independent subject, animated with a spiritual breath, the living subject of a real existence of being.

Wassily Kandinsky
Concerning the Spiritual in Art

Spiritual Progress

H. P. BLAVATSKY

CHRISTINA Rossetti's well-known lines,

Does the road wind up-hill all the way?

Yes, to the very end.

Does the journey take the whole long day?

From morn till night, my friend.¹

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point — the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now — the *complete* subjugation of the lower nature by the higher. From the Vedas and Upanishads to the recently published *Light on the Path*, search as we may through the bibles of every race and cult, we find but one only way, — hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions

and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, *become* — he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable, in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption, the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of

Reprint from *H. P. Blavatsky: Collected Writings*, vol. VI, pp. 331-37. Originally from *The Theosophist*, May 1885, pp. 187-88.

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our lives; the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen — it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg; but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime — every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more, they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives and so leaving the door open to anxiety, doubt, fear, despondency — failure.

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man,

more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another; and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea they fancy that the first thing to be done towards attaining adeptship is to acquire 'powers' — clairvoyance and the power of leaving the physical body and travelling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who,

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mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told to them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of 'powers'; and that its only mission is to re-kindle the torch of truth so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts; such gifts (*laukika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus

exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokothra*), once reached, is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement just put forth by a so-called 'Mahatma.' He calls for 'eight men and women who know English and any of the Indian vernaculars well'; and concludes by saying that 'those who want to know particulars of the work and *the amount of pay*' should apply to his address, with enclosed postage stamps!

Upon the table before us, lies a reprint of *The Divine Pymander*, published in England last year, and which contains a notice to '. . . Theosophists, who may have been disappointed in their expectations of Sublime Wisdom being freely

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dispensed by HINDOO MAHATMAS'; cordially inviting them to send in their names to the Editor who will see them 'after a short probation', admitted into an Occult Brotherhood who 'teach *freely* and WITHOUT RESERVE to all they find worthy to receive.' Strangely enough, we find in the very volume in question Hermes Trismegistus saying:

§ 8. For this only, O Son, is the way to *Truth*, which our progenitors travelled in; and by which making their journey, they at length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in, that is in the body.

§ 88. Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and secret.²

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no shortcut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such

as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active cooperation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to *earnestly set about carrying them into effect*. Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do *something* to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that *something* an accomplished fact.

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Above all we would reiterate the fact that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members: thus will be developed self-reliance and reasoning powers. We urge this strongly, for appeals

have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (i.e., looking into magic mirrors, reading the future, and so on). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his 'uphill' path, and therefore earnestly recommend our members to try for themselves. ✧

Reference

1. 'Up-Hill', lines 1-4.
2. [In Dr Anna Bonus Kingsford's *The Virgin of the World*, pp. 120, 124, this passage has received a clearer rendering, and is more complete. It runs as follows:

Herein is the only way which leads to Truth, which, indeed, our ancestors trod, and by which they arrived at the attainment of the Good. This way is beautiful and even; nevertheless, it is difficult for the soul to walk therein so long as she is immured within the prison of the body

The human race is drawn towards evil. Evil is its nature, and pleases it. If men should learn that the world is created, that all is done according to providence and necessity, and that by necessity and destiny all things are governed, they would readily begin to despise all things because they are created; to attribute vice to destiny, and to give the rein to all manner of iniquity. *Therefore, abstain from the crowd, so that by means of ignorance the vulgar may be kept within bounds, even through fear of the unknown.* — Boris de Zirkoff]

Science is not only compatible with spirituality; it is a profound source of spirituality. When we recognize our place in an immensity of light-years and in the passage of ages, when we grasp the intricacy, beauty, and subtlety of life, then that soaring feeling, that sense of elation and humility combined, is surely spiritual. So are our emotions in the presence of great art or music or literature, or acts of exemplary selfless courage such as those of Mohandas Gandhi or Martin Luther King, Jr. The notion that science and spirituality are somehow mutually exclusive does a disservice to both.

Carl Sagan
The Demon-Haunted World: Science as a Candle in the Dark

THE 140TH INTERNATIONAL CONVENTION

Theme: Compassion and Universal Responsibility

The 140th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, **from 31 December 2015 to 5 January 2016**. All members of the Society in good standing are welcome to attend as delegates.

*Non-members may attend by obtaining permission from the President. Requests for such permission, together with a recommendation from an officer of the Federation or the Section, should be sent to the Convention Officer **before 22 November 2015**.*

REGISTRATION FEES	India (Members)	India (Non-members)	Other Countries
Delegates	Rs 150	Rs 300	US\$ 70 *
Delegates under 21	60	200	...

ACCOMMODATION CHARGES (SHARING)	(From 29 Dec. 2015 to 6 Jan. 2016 inclusive)		
	India (Members)	India (Non-members)	Other Countries (Members)
Accommodation with mat	Rs 150	Rs 200	...
Accommodation with cot	300	450	...
Mattress	250	250	
Leadbeater Chambers (including service, furniture, bedding, and mosquito nets, but no blankets)	5000	7000	US\$ 200 *

(Half rates will be charged for children under ten. No charge for children under three.)

* (or Euro or Pound Sterling equivalent)

ACCOMMODATION

Factors considered in allocating accommodation are active membership, health, age, priority of registration, size of family, etc. Rooms and bathrooms cannot be made available for anyone's exclusive use. Non-members and young persons should be prepared to stay in dormitories. No special facilities can be provided for members who are ill or for women with babies. No kitchens are available. Ordinary medical attention will be available for minor complaints but there will be no provision for serious illness. Since accommodation is limited, availability will be subject to confirmation by the Convention Officer.

REGISTRATION AND PAYMENTS

Registration starts on **1 Sept. 2015** and ends on **01 Dec. 2015**. Requests for cancellation should be received before 15 Dec. 2015. However, there will be no refund of Registration charges. Other charges will be refunded. Delegates from India requiring accommodation should send both registration and accommodation charges together, along with the details as per the Registration form (available at <www.ts-adyar.org>), to the Convention Officer only before 1 Dec. 2015. Remittance by bank drafts, duly crossed, should be made **payable to the Treasurer, The Theosophical Society, Chennai**. For online bank transfers contact the Convention Officer. Delegates from other countries should **contact** the Convention Officer about registration, accommodation, and payment at:

Convention Officer, The Theosophical Society, Adyar, Chennai 600 020, India or email adyarconvention@gmail.com

Ms Marja Artamaa, *International Secretary*

Theosophical Work around the World

Italy

After attending the 101st National Congress of the Italian Theosophical Society in Creazzo (near Vicenza) from 12 to 14 June 2015 on the theme 'Nutrition and Sacredness of Life', the International President, Mr Tim Boyd, and his wife Lily visited the Lodges in Trieste, Udine, Vicenza, and Milan.

Mr Boyd began his visit to Trieste on 15 June in the long-established Lodge, where he was greeted by a delegation from the Trieste Theosophical Group led by its President, Mr Diego Fayenz. Later, he gave a public lecture in the magnificent foyer of the Teatro Verdi. In front of more than 170 people from all over the Friuli Venezia Giulia region and the nearby countries of Slovenia and Croatia, Mr Boyd was introduced by Mr Fayenz and Mr Antonio Girardi, the General Secretary of the TS in Italy. The topic covered, 'Brotherhood: the Foundation for Our Future', aroused great interest and enthusiasm among the participants. Mr Boyd underlined that Universal Brotherhood without distinctions is the real positive response to the issues of our time.

On 16 June, Mr Boyd arrived in Udine, where he met the members and friends of the local Theosophical Group in the host Lodge on Via Tina Modotti. They were joined by a large contingent from the International Centre for Theo-

sophical Studies in Cervignano del Friuli. In a serene atmosphere, the President talked about 'Forgotten Truths' and shared a few profound reflections with the audience.

On 17 June Mr Boyd gave a well-received evening lecture on 'A Convergence of Wisdoms' in the headquarters of the TS in Italy in Vicenza. There was a genuine sense of friendship in the air. The enthralled audience listened attentively and then asked questions and discussed the topic in great detail.

The next stop was Milan, where he met the city's Theosophical groups in the Lodge on Viale dei Mille. He was welcomed by Mr Pietro Francesco Cascino (Deputy General Secretary of the Italian Theosophical Society and the Vice-President of the 'Ars Regia HPB' Group) and Mr Luigi Marsi (President of the 'Luce' Group). The theme was 'The Solution to All Problems'.

This visit to Italy by the international President was very well organized by Mrs Patrizia Calvi. It reinforced the already strong bonds between the President and the Italian Section and it led to widespread enthusiasm and a desire to share and examine in detail the great themes of theosophical reflection, particularly the Unity of Life. On 22 June, Tim and Lily Boyd left Italy for the International Headquarters of the Theosophical Society in Adyar, India.

Theosophical Work around the World



From left to right: Mr Antonio Girardi (General Secretary of the TS in Italy), Mr Diego Fayenz (President of the 'Eduardo Bratina' Theosophical Group in Trieste), Mr Tim Boyd (International President of the Theosophical Society), and the interpreter, Ms Renate Pedevilla



Participants at the event in Udine with Mr Tim Boyd and Mrs Lily Boyd.
Theosophy is also about coming together in a fraternal spirit

Theosophical Work around the World



From left to right: Mrs K. Parvathamma, Secretary of the Karnataka Theosophical Federation (KTF), Mr Tim Boyd, Prof. C. A. Shinde, Mrs Lily Boyd, Mr B. V. Thippeswamy, President of the KTF, and Mr S. G. Sanathkumar, Secretary of the Bangalore City Lodge, at the Golden Jubilee of the Theosophical Lodge at Gowribidanoor



Mr Tim Boyd inaugurating the 106th annual Karnataka Theosophical Federation Conference

Theosophical Work around the World

India

At the invitation of the Karnataka Theosophical Federation, the international President, Mr Tim Boyd and Mrs Lily Boyd visited the Bangalore City Lodge on 26 June 2015 for a get-together meeting where the President gave an inspiring address to the gathering of more than 190 members. After the lecture, saplings were planted by the President and Mrs Boyd. During the Tea that followed, the President interacted with the members.

On 27 June the President went to Gowribidanoor to inaugurate the Golden Jubilee function of the Lodge in the evening and addressed more than 400 members arriving from various parts of Karnataka.

On 28 June the President inaugurated the 106th annual Karnataka Theosophical Federation Conference and gave the inaugural address on the theme of the Conference 'To Live to Benefit Mankind', where more than 650 members from all over Karnataka had come to attend. Mrs Lily Boyd released six books in Kannada.

On 29 June Prof. Shinde gave a public lecture and presided over the Theosophical Order of Service programme, where notebooks and cash prizes were given to students. At noon he gave the valedictory address in the absence of the President, who had to cut short his visit to attend to work in Adyar.

Adyar Vocational Training Centre (VTC)

On 3rd July, in a simple ceremony marking the passing out of the 14th batch

of Unnati Foundation students (the fourth batch from the TS), the international President, Mr Tim Boyd, handed over certificates to the fourteen students who successfully completed the fifty-day vocational training programme. In a collaboration of sorts (Unnati-Olcott Education Society-TS) the successful students were placed in Westside Tata Tent Group with a salary of Rs.9,000 per month. The President, speaking on the occasion, lauded the efforts of the trainees and the trainer, Ms Priyadarshini Rao, Unnati.

In an initiative which is both a vocational training and social transformational programme, Unnati aims at inclusive growth by empowering families below the poverty line. The objective being 'learn, earn, and stand tall', the programme provides free soft-skills training to unemployed youth, and school dropouts from marginalized sections of society. This comes with an assured placement. The infrastructure, boarding, and lodging is provided under the aegis of the OES-TS, and the soft-skills training and placement is done by Unnati.

Towards the end, the trainees staged a humorous pantomime show in which the 'Side Effects of Mobile Phones' were well conveyed. Then Mr Harihara Raghavan, the General Manager, appreciated the efforts of Unnati and the trainees. He said that while the trainees from remote Dharmapuri (Tamil Nadu) were receptive to opportunities, it was imperative for the students of Olcott School to make the best use of the facilities here. ✧

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* Regional Association

† Presidential Agency

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