



THE THEOSOPHIST

VOL. 132 NO. 8 MAY 2011

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Editor: *Mrs Radha Burnier*

NOTE: Articles for publication in *The Theosophist* should be sent to the Editorial Office.

Cover Picture: A view of the Buddhist shrine – Richard Dvorak

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

THE THEOSOPHICAL SOCIETY

Founded 17 November 1875

President: Mrs Radha Burnier

Vice-President: Mrs Linda Oliveira

Secretary: Mrs Kusum Satapathy

Treasurer: Miss Keshwar Dastur

Headquarters: ADYAR, CHENNAI (MADRAS) 600 020, INDIA

Secretary: secy.hq@ts-adyar.org

Treasury: ts_treasury@sify.com

Adyar Library and Research Centre: alrc.hq@ts-adyar.org

Theosophical Publishing House: tphindia@gmail.com & tphindia@adyarbooks.com

Fax: (+91-44) 2490-1399

Editorial Office: editorialoffice@gmail.com

Website: <http://www.ts-adyar.org>

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

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

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

On the Watch-Tower

RADHA BURNIER

Patience is a Spiritual Quality

The ambitious human being wants the whole world to know that he has done better than others. Part of the satisfaction that ambition gives is comparing oneself with everybody else: I have run faster than everybody else and got the Olympic gold medal. But the animal runs fast, unconsciously, and is not trying to impress anybody else.

Competition in this world is the source of enormous evil. In one of the essays of Madame Blavatsky, found in the booklet *Practical Occultism*, she points out how competition in the modern world is the source of evil. This is part of the world in which the illusion of time is strong. Ambition, desire, achievement, all these are expressive of the human mind, under the illusion of time. But in the higher world of the Master it is different; this sense of time does not oppress any of Them. The Masters know how to wait for things to grow according to the flow of nature.

Sometimes people ask: 'Why do they not intervene, and put things right? Can they not remove quickly some of the bad characteristics in the human being?' This is like asking: Why is the small plant not a big tree? If we are not thinking in terms of time, we will just be watching the plant

growing into a tree. We would realize that what we call a bad man will slowly or fast become a good man and we do not have to force him, model him, change him, and do all those things that human beings want to do. So what we call patience is one of the great characteristics which prevails in the world of light, which is the Masters' world.

They know what has happened and what will happen, because everything already exists in eternity. We are imprisoned in time, psychologically, but they live in the eternal.

In *Light on the Path*, this contrast between that world of light and the world of illusion has been repeatedly presented. Four times, we are advised: 'Live in the eternal'. And from that eternal point of view all the activities, particularly the psychological changes and attitudes which exist in the human being, and are based on time, are false. That is why it is *māyā*. Two sentences from *The Mahatma Letters*, written to Sinnett read: 'If any of you is so eager for knowledge and the beneficent power that knowledge confers, he has to be ready to leave your world and come into ours.' This is a serious question. If you want real knowledge, you have to leave your world. 'Let him come by all

means, but as a pupil to the Master, and without conditions.'

Progress in Relationships

The general attitude of the present day is to use everything in Nature for personal satisfaction. This approach seems like 'progress' to many people, but it means that natural systems will be continuously exploited and reduced. 'Successful' human beings want bigger, faster cars, and means of quick transmission which will eventually bring various kinds of problems to mankind. Does this really stand for progress? Progress means more contentment and happiness, better social justice, more personal freedom for every person and so on. This is an important question.

We are wasting a great deal of the limited resources available to us at present. Very soon we shall not have what we want because everything is being used up. Even now, the number of species and varieties in Nature is far below what it used to be. We know definitely that Earth can produce only a limited amount of resources and conveniences. By using these thoughtlessly, and when throwing away a large quantity of things carelessly, we are adding constantly to the problem.

Water, air and other elements which we need, are getting polluted, and they are far less available as days pass. Many people in different parts of the world do not understand the seriousness of using up the resources of the world. Keeping in mind what we think is necessary, can we institute entirely different ideas of what

true development means, not in terms of enjoyment, but based on real wisdom and love? How far can we contain our desires, ambitions and many of the worldly ideas we have about a good life?

The future may hold a new dimension which the human being cannot know at present, unless all the irrelevant factors are eliminated from his life. We have seen how the human being can grow into love, wisdom and beauty, but we do not make any attempt to go behind certain known problems and defects. For example, ambition which is a state of mind more than anything else, works more and more in everyone.

All people who try to preserve the sense of separateness are the same; it is sometimes dormant, but when opportunity offers itself, it becomes active. Therefore we live in this place, the world of struggle and not of peace, of frustration and rivalry and not of hope. Peace is something we cannot grasp as long as we live with false ideas, just as a blind man cannot imagine what it is like to have sight.

We live in a world in which there is a close relationship with everything that exists. In one of his letters, a wise person, a Mahatma, said Nature has built an empire in which there is a magnetic sympathy with everything that exists, even between a most distant star and some person or object here. If this is true, then separateness is a denial of an important truth.

We may progress a great deal in pursuing our illusions, but what happens if we progress fast in the wrong direction?

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We may reach a state which is the opposite of our goal! So the direction is very important and direction has been indicated by those who have proceeded before us. A Master says that illumination has been found by experimentation in all ages. This truth has been stated in different ways, suitable for the time and conditions which exist.

Restraint can be found everywhere in Nature. A coconut tree, for example, is a tree which grows straight up without any leaves, except at the top. There are millions of such coconut trees, without any branches to create a balance, and the tree knows somehow when it must stop; if it grew taller it may not be able to withstand wind and weather. Most non-human creatures know when to stop eating but the human being does not always know. They have to learn, which others do not. Perhaps the question of learning is more important than we realize.

We have to learn not to speak unnecessarily, and how to use the right words in different circumstances. We must not allow our thoughts to run here and there, interfering as it often does with more important duties. If we find anger arising, we have to learn to restrain ourselves and not begin to fight immediately with other human beings.

This is what culture means, and only human beings are capable of it, to put brakes on thought, words and deeds. We can learn to do this by using what we call intelligence, which makes us more capable and more benevolent if we know how to use this power.

Human beings have done horrible things thinking that they were doing good. The Buddha said that we should consider carefully what is really beneficial to everybody, which means to other people, to other creatures, to the atmosphere and to the earth itself.

So if we are concerned with the welfare of all, we can impose restraint on ourselves.

In the present age most people do not like restraint. We have wrong ideas of freedom. So we think we are doing good, when we may be doing wrong. When our nation presumes how another should act or live, is it really good, or does evil continue?

So, we must ask ourselves whether we have the competence to decide what someone else has to do. The natural way is for oneself to grow into goodness which involves chastity and a deep realization that all share in the good. We have to listen, reflect and meditate deeply in the heart about the changes which must occur in our own psychology and in our own consciousness.

The Beginning of Change

We all have relationship with people at different levels. Some are friends, some are higher on the evolutionary journey, some are subordinates, servants, and so on. But it is important to note that the position of each person is formulated by factors other than what we imagine. In some cases a good person may be paying a debt which shapes his karma. In all cases we will be related in one way or another,

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and we have to make the relationship beneficial not only to ourselves but to the other person as well.

The opposite of virtue is considered as vice, but vice is not like virtue at all as it is not part of the Ego or truer self. Vice is the absence of virtue. In all of us virtues of every kind exist, but some are dormant, others make themselves manifest at different times, in different ways. A steady state of virtue or goodness is slowly built in us as the defects are reduced and the virtue shines out more and more.

A time comes when one knows that there is a plan of evolution. Then we begin to change our character because we know that everything is growing but each is at a different stage. The sum of vices is less, when someone comes to know a little bit of the evolutionary plan, for he understands the process better. This is the time when the spiritual path is near. To do better is to understand better the Will of the One Reality. Then the person not only knows but learns to withstand shocks, because of the determination which makes it possible to tread the path. This is the reason why a good person can understand the evildoer, but the evildoer understands very little himself. Little by little, we have more confidence in our real Self. As one of the Upanishad-s says: 'If one is killed and I am the slain, yet am I also the sword of the slayer? None slays or is slain, because all are one. There is no first nor

last, no life nor death, because all are one in Him.'

This is absolutely true, but as humanity has not proceeded far, it is not understood at all by most people. Those who are somewhat ahead, ask themselves what is the purpose of life, of the universe. Some believe that there is no purpose and meaning in our lives, and suffer from not finding it. This is generally part of human life at present. It is only slowly that the human being realizes that what he conceived to be real is not so, this is the beginning of the truly philosophical enquiry. A new dimension has to be entered before the right answers can be found.

Many mystics and sages have given answers to important questions in their own way, but their answers do not answer anything unless the response comes from within a person. This means that knowledge has to replace 'I-ness'. The ordinary mind can never answer the basic questions of life. It does not know what is the meaning or purpose of existence.

As long as meaning is not known, the mystery of life continues to bring one back, again and again to life at the lowest level, that is the physical level. So the ordinary mind has to become silent. It can of course deal with the unimportant aspects of life, but that is not what is really needed. It is in the silence, from within, that the new understanding comes to birth, and makes an impact outside. ✧

That which is the finest essence — this whole world has that as its Self. That is Reality. That is the Self. That art thou.

Chāndogya Upanishad, VI.8.7

The Significance of a Lodge of the Theosophical Society

LINDA OLIVEIRA

WHEN we become too familiar or comfortable with anything in life, we do not see it freshly and may start to take it for granted. For example, we may attend TS lodge meetings year in and year out, and yet not really give much thought to what a lodge is, or its special significance within this Society.

Most members of the Theosophical Society belong to a lodge or branch, the latter term being used instead of lodge in a number of places around the world. The word 'lodge' will be used in the discussion which follows, both because it remains the prevalent term in use within the Society today and because it has been employed since the Society's founding. However, the principles concerning a lodge may also be applied to any branch of the TS.

Let us therefore pose several questions: Why have lodges been a feature of the Theosophical Society since its inception? What is the general nature of the TS? What is the significance of a lodge of the Theosophical Society? How can members help a lodge? What makes a lodge effective?

Why Lodges?

In today's lexicon, the various meanings of 'lodge' include 'a branch or meeting place of a society such as the Freemasons'. The reference to the Freemasons here is interesting as the President-Founder of the Society, Colonel H. S. Olcott, was a Mason. It is not unreasonable to presume that this had a bearing on the choice of term when the Society's original Constitution was framed, and particularly given the fact that a secret password, sign, salute and grip were used in the earliest days of the TS as well.

The etymology of 'lodge' dates from the early 13th century, coming from the Old French *loge* meaning 'harbour, covered walk', and from the Frankish *laubja* meaning 'shelter'. In the context of this Society, it suggests the provision of a refuge in which one can consider and reflect upon life's deeper meaning, away from the exigencies of everyday living. This does not mean that a lodge is exclusive and apart from the world, simply that it provides an environment for deeper reflection.

Mrs Linda Oliveira is international Vice-President of the Theosophical Society.

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Lodges are the fundamental building blocks of this worldwide Society. The larger bodies mentioned in the Society's Rules and Regulations — National Societies, Sections and Regional Associations — are composed of lodges, as are Presidential Agencies. Some isolated lodges are also attached directly to the International Headquarters

What is the general nature of the TS?

Before we consider the significance of a lodge, it is useful to review the nature of our Society:

* The TS was formed to show the world that *brahmavidyā*, Divine Wisdom, exists.

* It is consequently broad in approach, and does not limit its concerns to any one religious or philosophical tradition, or ideological position.

* Its nature is egalitarian, without distinctions, as is clear from the first Object.

* The Society has upheld the principle of open enquiry and free thought since its genesis. In fact, the original *Preamble and By-Laws of the Theosophical Society* included the words: 'Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate.'

* One of the original reasons for the formation of the TS was to counteract the scientific materialism of the late nineteenth century. Arguably, this remains a significant function of the Society today, given that materialism in general is thriving, widespread and tenacious.

* Also, it is an independent organization with a distinct work of its own.

What is the significance of a lodge of the Theosophical Society?

A lodge is in effect given a mandate to uphold and further the work of the Society. It is self-governing, within the Rules and spirit of the TS.

A lodge is given permission to use both the name and seal of the Theosophical Society which is a privilege and a responsibility, not to be glossed over. The TS almost ceased to exist after its first year of operation. Its name merits study, and also symbolizes many decades of service by members to help build an organization which has stood the test of time. We 'stand on the shoulders' of those who have gone before us.

The seal is a powerful synthesis of universal processes and human evolution, each symbol therein possessing its own energy and emphasis. This is worth reflecting on, for the seal's symbolism embraces definite fields of life which may be explored in lodge study. Consider, for example, the wealth of meaning contained in the interlaced triangles.

It is through an active sense of community, such as the milieu provided by a lodge, that our Society can work best towards realizing the first Object. Brotherhood as an intellectual ideal, and its actual practice in relationship, may be quite different things.

Furthermore, lodges are a primary public face of the Society all around the world. Lodge activities, decisions made

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by committees, and the way in which individuals conduct themselves within lodges, all reflect upon this organization with its one hundred and thirty-six years of history. Members, in turn, have a special role in the fabric of a lodge.

How can members help a lodge?

So, how can members help a lodge? We could list different roles or offices within a lodge, so as to answer this from an institutional point of view. However, a few further responses come to mind if we consider the question more broadly:

Clarity: Firstly, each lodge member can help greatly by being as clear as possible about the nature and purpose of the Theosophical Society. This is useful when newcomers ask inevitable questions about the Society and its work. Most members are asked such questions at some stage, but not everybody can answer them satisfactorily. An understanding of the Society's nature and purpose can also be of benefit to the member who is involved in library work, so that there is a clarity about selecting appropriate library material.

Then there are the issues of lodge committee work and programming, for which an understanding of the TS and its work is invaluable. In keeping with the Society's three Objects, a lodge programme may be eclectic. Appropriate outside speakers may be invited from time to time. However, our Society is not a platform for members of the public, or for members of other organizations, to 'sell' their wares, however interesting they may

seem to be. It is not in keeping with the ethos of the TS for undue emphasis to be given to the teachings of any one individual, and even more especially when another organization exists to promote such teachings. Furthermore the TS, as an organization, does not promote any particular religious teacher, guru, or religion; does not engage in formal partnerships with other groups; nor does it act as an umbrella for separate organizations. Yet misunderstandings in respect of these kinds of issues arise quite frequently.

Attitude to membership: Secondly, the extent to which members render assistance to lodges is closely related to personal attitudes towards TS membership. Someone once observed rather drily that in the TS there are givers on the one hand, and there are takers on the other. Perhaps in reality things are not so black and white, although some members do seem to expect to be on the receiving end, wanting various services to be provided — yet remain unwilling to assist in some way themselves! Membership of this Society is far richer when there is an attitude of service. One needs to distinguish, of course, between genuine selfless service which is not imbued with the expectation of some kind of personal reward, and a personal wish to have influence or hold a position of perceived power. It is unfair for the burden to fall on a few members, yet one can see that this tends to happen in many places around the world.

Support and constructive assistance: Thirdly, it is much easier for elected

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officers and committee members to function when there is a real attitude of support and constructive assistance by the members. Thought forms are said to be living things. We may know the power of thought in theory, yet not use this knowledge wisely. Even members who are physically unable to contribute can assist in a very positive way by sending supportive thoughts to other members and to the elected committee. It may be a little too easy to sit on the sidelines and criticize either mentally, or in conversation with others.

We have considered three general ways in which members can help lodges. But Dr Hugh Shearman posed the question: How can members contribute most of all? His answer may be a little surprising:

In their united pursuit of Theosophy, the members of a lodge contribute most through the quality of their living and the quality of their relationship with other people and particularly with one another . . . There must be the fullest courtesy and mutual aid; and there must also be that appreciative readiness to glimpse the wisdom itself in the heart of another.

We may particularly note that he did not suggest that lodge members contribute most through how much they know of Theosophical teachings, however interesting and useful this ability may be. The fact is that the quality of our life and our relationships reflect something very significant — that is, the extent to which the teachings have actually permeated our

lives, whether we have paid lip service to them or else integrated them as a vital part of day-to-day life.

The Effectiveness of a TS Lodge

What makes a lodge effective? In relation to the TS, this is not simply a reflection of numbers or any standard organizational measurements. There are certain special challenges in a society of free thinkers which is also spiritual in nature.

A lodge can be effective in various ways, such as through the creation of a culture of collective solidarity. This does not mean intellectual conformity, agreement on everything. It requires a welcoming environment in which dogmatism is not fostered, with each member being able to unfold uniquely within a harmonious whole.

The following additional questions may also reflect upon the effectiveness of a lodge:

Is there a genuine interest in the study of Theosophy?

Are the members prepared not just to tolerate, but to accept, individual differences?

Do members possess a spirit of true freedom of thought?

Do members wish to push themselves forward unduly, to the detriment of the whole, or is space allowed for others to contribute as well?

Are newcomers to the lodge made to feel welcome?

Dr Shearman mentioned that the aim of a TS lodge should be to reflect not only

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the high purpose of this international Society, but also some of the qualities of Those who help humanity from unseen realms. Furthermore, a healthy, effective lodge is one whose inner life is nourished.

The Inner Side of Lodge Work

What does the inner side of lodge work mean? A couple of ways of understanding this question are suggested here:

Spiritual Upliftment: In a world dogged by materialism, part of a lodge's work is to help uplift spiritually those who enter its doors. This is another way of saying that a lodge has an opportunity to help further the inner evolution of humanity. Theosophy is not merely a set of teachings, which can become somewhat dry if presented only intellectually. Theosophy is also an experience, which goes deeper again. Sometimes during a meeting one may even touch this in some way, which brings us now to the question of meetings.

Members Meetings: Lodges may hold many public meetings. But Dr Shearman maintained that the heart of a lodge's work is actually its members meetings. Why did he say this? In his words: 'the seeker for wisdom must "seek the way by retreating within" as well as by "advancing boldly without"'. There is a certain withdrawal in order to see more clearly, but it is a withdrawal in the company of others.' Like a human being, a lodge needs to be able to breathe in as well as out. Members meetings therefore provide a special, dedicated focus in which bonds of Brotherhood may be strengthened, and an

understanding of the Wisdom teachings may be deepened.

C. W. Leadbeater made some remarks about the hidden side of members meetings. He referred to a 'higher' work which can only be done if they are properly conducted and harmonious. There was a logic in his comment that if members are thinking of themselves with an undue desire to shine or take a prominent part in proceedings, or if they take offence or are affected by envy or jealousy, then no useful hidden effect can possibly be produced. On the other hand, if these factors are not present and if thoughts of members mingle with unselfish affection, high aspiration or devotion, then he maintained that even a *buddhic* vibration may enter and multiply the collective inner effects of a meeting.

This is not to downplay the role of public meetings, which have a valid role in helping make Theosophy known. However, members meetings have a special purpose in helping to strengthen and vitalize a lodge and its members.

Some Concluding Thoughts

Our principal Co-Founders were true pioneers. They dared to present Theosophy to a world which was marked by scientific materialism and the then fashionable pursuit of spiritualism. Each lodge, of course, has also had its pioneers and has its own set of challenges. And each lodge, being a building block of the TS, has a special purpose and significance in a number of ways as we have seen.

There is an important principle in

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Theosophical teachings that, in this vast universe, every entity is embraced by a greater whole. If we are a member of a TS lodge then we are not isolated or separate, but also embraced by successively larger wholes within the framework of the Society.

Hundreds of lodges have been formed since the Society's inception. Some have remained as bright flames, others have become extinguished after a period. While they last, these flames are precious,

like molten gold. The degree of inspiration experienced by the members helps feed the flame of a lodge. Inspiration has its own energy which makes many good things possible. And it is inspiration, possibly more than anything else, which can carry lodges, and therefore this unique and precious Theosophical Society, nobly and with vigour into the future. Therefore, it can be salutary to dwell deeply upon what inspires *us* about the TS and *brahmavidyā*, the Divine Wisdom. ✧

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We do not join the Theosophical Society because of anything that we hope to obtain from it; we join it because we know that it exists for a good purpose — the promotion of Brotherhood — and we wish to take part in that good work. It is not for ourselves or for any benefit that we hope to gain that we band ourselves together in this work; for the work is entirely altruistic and is intended solely for the benefit of our fellow-men.

C. W. Leadbeater

The Light which Lighteth Every Man

S. SUNDARAM

Until we light our own little lamps, the world of lights in the sky is in vain, and unless we make our own preparations, the great wealth of the world-preparations remains waiting like a lute for the fingertouch.¹

MOST of us have either heard or read the story that on a dark night a blind man was walking on the street with an earthen lamp in his hand. Some passers-by asked him: 'Well, brother, you can't see; then why are you carrying a lamp in your hand?' The reply given was: 'That those who can see may not collide with me. I am carrying the lamp in order to show light to others, to show the path to others.'

The small earthen lamp which makes things visible on a dark night is a holy symbol of how one's life ought to be. Its inspiring characteristic is that the wick and the oil burn themselves in order to light the path. They exhaust themselves in the process of showing light to others. The basic instruction and the lesson one gets from this conscious yet spontaneous effort of the lamp is to keep away from selfish motives for the welfare of others, in order to minimize the pain, sorrow and suffering of others. In HPB's words: 'Not for himself, but for the world he lives.'² In order

to live such a life one must think, act and take steps positively in the right direction.

Some of us may not know what purifies one's thought and conscience but we at least know the factors which prevent us from nourishing and promoting our good or noble ideas and actions and the forces which sometimes compel us to adopt wrong means. We surely have a clear view of what is happening around us but our ambition, narrow outlook, limited perspective get the better of us and we have disorder, discontent, disharmony and sometimes even cases of violence as a result. Unless we overcome our tendencies to acquire more and more for our narrow personal gain the consequences are bound to be what we are witnessing in the country and elsewhere in the world today. It is not so easy to get rid of the 'misconceptions that we embrace'. However, if one is seriously concerned and aware of these illusions he can at least reach the 'take off' stage. In human

Mr S. Sundaram is General Secretary of the Indian Section of the Theosophical Society. Talk given at the international Convention, Adyar, 2010.

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history there have been instances where revolution within the individual's psyche helped him to come out of the situation and encouraged him to work for a greater cause. Dr Annie Besant's life and work give us the lesson that every law-abiding citizen must accept the moral obligation of refraining from all such thoughts and actions which would create hindrances in the way of unity, integration and brotherhood. She inspires us to work for the welfare of the whole of mankind.

The Indian tradition and culture have taught us that education is that which liberates, education is that which intensifies one's awareness and awakens one's conscience. Besides, the education which does not help in the development of the human self is self-defeating.

Lord Buddha showed the Eightfold Path of self-development. HPB fought two battles — 'one against the scientific materialism and the other against the religious dogmatism'. J. Krishnamurti explained what a true, educated, religious mind means. These seers, these visionaries, have shown that man must liberate himself from ambition, desire, greed and fear, etc., and then alone he will be able to come out of his miseries. The saint poets of India pointed out that 'it is easier to fight non-human nature, forests, floods and wild beasts; but it is difficult to fight passions in our heart, the illusions that we embrace . . . It is only our ignorance and the veils of illusion that prevent us from looking into our own soul where abides the Lord'. So, it is only change within, that can bring about change in the outer

world; change within can bring about change in the very outlook towards life.

Mr N. Sri Ram, in his article on 'The Occult Path' draws our attention to the fact that the Path lies within ourselves . . . it is not something which can be traced by another for us. To quote his words: 'We have the guide within us but we must first put ourselves in touch with that guide.' In other words, one must try to find within oneself the guide, the truth and 'everyone has to use his intelligence and judgement and develop self-reliance'.³

Unless we find out the causes of our internal disorder, mere gathering of information in the name of knowledge and education will lead us nowhere. What is needed is not merely extraordinary brilliance or technical and scientific know-how but 'moral wisdom'. The life of Great Ones show that they realized Truth in the light of 'moral purity'. To save the world from disaster of all kinds what is needed is an intelligent, an educated and a religious mind in the deepest sense of the terms. Then whatever is given to the world will be True, Good and Beautiful.

After receiving his School Leaving Certificate, Acharya Vinoba Bhave told his mother that that certificate would in no way help him in the kind of knowledge which he wanted to have. Saying this he destroyed his Certificate, because he was attracted to the core of learning. A fixed and routine way of learning was not enough to satisfy his thirst for knowledge. Then he approached some people but could not get a satisfactory answer. Ultimately, when he met Mr Telang of the

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Central Hindu College at Varanasi, the latter told him that ‘the type of education and knowledge you are aspiring for one cannot have within the four walls of an educational institution. You will have to acquire that knowledge on your own. You will have to study, understand and realize it by yourself’. Vinoba got the point and what followed is history. Thus he realized and followed the call of his ‘inner voice’. He knew very well the kind of knowledge he wanted to acquire. He knew that he was following the path which leads to truth and this is why he, even at a very young age, could gather courage to break away from what he did not consider to be the right way. And it may not be out of place to mention here that once during his discourse an eminent Gandhian intentionally asked him a question. Though the questioner himself was of the same view, i.e. the view of Vinoba, he wanted the audience to hear the explanation directly from Vinoba. The question was: ‘In *satyāgraha* (achieving through Truth), there are *āgraha* (desire) as well as Truth — it seems to be paradoxical.’ To which Vinoba said that no paradox is involved in it, because, in *satyāgraha* insistence should be on Truth and not on demands or personal considerations.

Vinoba’s conception of *satyāgraha* is not of ‘non-violent resistance’, but of ‘non-violent assistance’ in right thinking. He was of the view that the primary purpose of *satyāgraha* should be to assist the opponent to realize his mistake and correct himself . . . it is never to be forgotten that the primary purpose is of assistance in

right thinking and it must not be defeated in any case.⁴ If a genuine insistence on truth exists, the rest will follow on its own. *Light on the Path*, while dealing with ‘Seek out the Way’ says: ‘At each of these points it is necessary to be sure that the way is chosen for its own sake. The way and the truth come first, then follows the life.’⁵

The effort of such thinkers has been that Truth should grow and blossom amidst the relationship of men and it cannot be separate from life. Their dedication, determination and devotion had been towards a definite purpose and that too a purpose not centred around one’s self; but a purpose, a cause that encompassed the whole society — nay the whole of humanity, the whole of mankind.

Light on the Path, At the Feet of the Master, Practical Occultism, No Other Path to Go and many other books and articles written by the scholars of Theosophy may be small in size, but they are like the deep ocean; the deeper one goes the more pearls one gets. To a serious student, to one who wants to tread the *path*, the books and the articles show the direction in which one has to proceed. What is of essence is the direction in which we want to move. The books and the articles encourage us to have right perception and healthy dispassion. They show us the *path* in order to make us strong from within, guide us to go beyond the self. Thus instead of identifying with what one has, they help in understanding what one *is*. What are required are self-purification, service to living beings and an all-embracing love. They are a

lighthouse which shows the direction of the destination. It not only lights a step forward but enlightens the path in its entirety towards *That*.

The *Pathfinders* have laid emphasis on *Discrimination*. Man has the ability to distinguish and decide what is right and what is wrong; what is just and what is unjust; what is proper and what is improper. He has the freedom to decide and determine the necessities of life. And this freedom is the basis of man's progress in the field of morality, sense of duty and so forth. Though it is subjective and individualistic in nature, it is also a social characteristic. Because determining of what is right, just and proper and ascertaining of what is wrong, unjust and improper can be judged in the context of social relationship which is reflected in man's social interaction. But, in spite of having the capacity to discriminate between right and wrong we find that most people are unable to practise it in real life and find it difficult to act accordingly. Because having only the power to discriminate between true and false, between right and wrong leads us nowhere. *Viveka* on its own is lame and so it is very necessary to understandingly realize the strength of *Vairāgya* and *Tyāga* (healthy dispassion and sacrifice) along with the capacity to discriminate.

One might say that it is very difficult to live and survive with such ideal notions. It is not possible to practise them in day-to-day dealings. Then the question arises, what are we living for? What are we afraid of? Are we interested in only our physical

safety or existence? Can we convert obstacles into opportunities? Why are we not able to change others' outlook towards life by our own way of thinking and living? As stated by Tagore, 'A lamp can never light another lamp unless it continues to burn its own flame . . . Truth not only must inform but also inspire.'⁶ In other words, 'if the inspiration dies out, and the information only accumulates, then truth loses'⁷ its freshness and vitality. 'Life is a continual process of synthesis, and not of additions.'⁸

The Theosophical Society lays great emphasis on the search for truth, commitment to truth and putting in all one's effort and energy to live that truth. This commitment to truth awakens sensitivity, a sense of awareness and a sense of urgency for a cause. When there is intense and complete commitment to truth then the personal *āgraha*, personal considerations, automatically withers away; but the intensity channelizes itself in a creative, constructive and positive way. In that situation one does not wait for somebody to approach and request him for help.

In order to question and test ourselves, we need not compare ourselves with others. The progress, the inner depth, evolution and transformation have to be seen, fathomed and judged by our own selves in our own way of thinking and living. To what extent have we become self-disciplined and have control over our thoughts and actions? Do these reflect in our day-to-day dealings and activities? How far are we able to insist on truth under challenging and adverse situations? What

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has been our contribution in promoting the cause of the Theosophical Movement? Have we tried to kindle within ourselves the sense of commitment, intensity and urgency which a movement constantly demands? Every individual member will have to seriously think and will have to have a dialogue with his own conscience. He will have to listen to and heed his 'inner voice'. The criterion of judging one's integrity is that one is honest to oneself. Honesty is not for the sake of policy but to be *just honest*. Then one's actions are also manifested accordingly. It will enhance the intensity of his commitment and involvement and will also expand his area of Theosophical activities. As was mentioned by a member during the Triennial Conference in Singapore — an escalator always keeps moving; it is for the individual to gather courage to step on the escalator to reach a higher destination.

The greater these inherent qualities are, the greater will be the positive response of the members and the greater will be our advancement on the selfless path, the Path of Spirituality. So, we must pursue our higher developmental, active capacities.

Now the question arises as to what prevents and does not allow most of us to encounter those moments of transformation? What is it that hinders and comes in the way of the journey upwards? What are the factors and forces that overpower us and prevent us from having the right attitude and perspective and from taking the right action at the right moment? It is because we are neither prepared for and

open to change nor are we willing to prepare ourselves. We have to till and cultivate the soil within us so that it becomes fertile, receptive and vulnerable to receive and nurture the seeds of transformation and revolution *within*, which will blossom, flower and eventually transcend into a being which has oneness of vision, thought and action. The readiness, alertness and attentiveness have to be there to receive *That* moment. Not to wait for it, but just be ready for it. The revolutionary moment which will kindle *that* spark within will give life and light to society as a whole. And then, the perception of Truth is sure to dawn — that is expressed beautifully in the Universal Prayer:

O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in oneness;

A man remains conditioned only as long as he is under the influence of his baser and lower instincts and ideas, which we think is an indicator of the quality of our mind. That thought or knowledge alone is meaningful which affects and completely changes our conduct, life and psyche and also helps, smoothens or facilitates our journey on the *path*. Long absence of positive thinking makes one work against one's own self and against the welfare of society as well. The feeling for comfort, the desire for security and success, prevent one from having an open mind and a pure heart to lead a clean life. It affects the individual and society in an adverse manner. So, in order to remove

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darkness from our mind we have to make an effort to light the lamp *within* intensively as well as extensively and develop our positive forces vertically (within ourselves) as well as horizontally (around us). As has been said, 'Light when fused with Love produces Life.'

Why should we prevent the rays of wisdom from enlightening us by shutting the doors? Why should these moments be lost? The only thing required is 'bestirring' ourselves and thus turning and transforming the moments of individual suffering into universal compassion and bliss. One can come to it, provided one is very serious about it.

Here we are considering this theme in a gathering of members of the Theosophical Society. The strength and success of such an organization depend on 'the intensity of purpose', the inner strength of its members and the way in which they project themselves to the 'wider world'. The two things of great relevance in such a noble adventure are — those who are involved in this great mission and what they are concerned about. The intensity of involvement of the person performing the role is a significant factor for the desired change perceived by

the individual or a group of people.

For the success of such missions, though the spread of the organization in the horizontal direction is essential, the more vital thing is the vertical mobility of its members — in terms of the grasp and understanding of the philosophy and work of the organization. In other words, the wider the mental horizon of the members the deeper will be their intensity of understanding towards life, its purpose and its meaningfulness. The stronger the members are from within, the stronger will the organization be and the greater will be its impact.

Let an organization such as ours be like a *yajña* with its sacred flame constantly kindled and let the *havih* (oblation) to that *yajña* be in the form of our pure thoughts, pure intentions and pure actions offered in complete faith. When there is Faith, deep Faith within, then there is no dilemma, no hesitation in thought and action. Faith opens for oneself the beautiful refulgent horizon that bathes and cleanses one's whole being and then what emerges, what springs up from one's innermost self is the right thought, the right action — that make life beautiful and meaningful. ✧

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Anagarika Dharmapala

DANIEL ROSS CHANDLER

ANAGARIKA DHARMAPALA was born into a Sinhalese family that embraced Ceylonese Buddhism in Colombo, Sri Lanka, on 17 September 1864. The growing boy attended regularly the nearby Kotahena Temple. Within a culture where intense nationalist sentiment resisted the British missionaries' attempts to convert the country to Christianity, he remained steadfast in professing his Buddhist convictions while attending St Benedict's Anglican School and subsequently St Thomas' Collegiate School where religious instruction and church attendance were compulsory. Correctly he concluded that characteristic Christian conduct was highly hypocritical. In 1883 the nineteen-year-old student saw Christians attacking a Buddhist procession, and he decided to leave his Christian-oriented school and continue his education independently, as Fields indicated:

He continued his education in the Pettah Library. He read in ethics, psychology, philosophy, history and biography. He felt a special kinship with Keats and Shelley. Of the latter's *Queen Mab*, he said, 'I have never ceased to love its lyric indignation against the tyrannies and injustices that

man heaps on himself and its passion for individual freedom.' He wondered if the English poets, rebels like himself against the orthodoxy of Christianity, had been reborn on earth or in the deva worlds, and he thought of finding their reincarnations so that he could introduce them to the dharma they had never had the chance to hear. (pp.99–100)

Attracted to the Theosophical Society, he became a member, travelled to India where he met Madame Blavatsky, and studied Pali so that he could read the Buddhist writings in their original language. He was delighted when Colonel Henry Steel Olcott, the President of the Theosophical Society, convinced the British Secretary of the Colonies to permit marriages to be performed in other places besides Christian churches and to allow devotees to celebrate the Buddha's birthday, Wesak. He changed his given name, David Hewivitarne, to Anagarika Dharmapala.

Having assisted Colonel Olcott for several years by organizing Buddhist schools and developing Buddhist communities, Dharmapala commenced his international travels in 1888 when he

Mr Daniel Ross Chandler, residing in the USA, is a frequent contributor on diverse topics.

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accompanied Olcott to Japan. When he visited the holy site where the Buddha attained enlightenment, Dharmapala was distressed with the dilapidated environs and organized the Maha Bodhi Society to restore the sacred Bodh Gaya. In 1892 he established a publication, the *Maha Bodhi Journal*.

In 1893 Dharmapala ventured to Chicago to attend the World's Parliament of Religions that convened as a component of the Columbian Exposition on 11 September. Lasting for seventeen days during September 1893, the gathering attracted approximately four hundred persons representing forty-one denominations and religious associations. The event was the first time in human history when adherents embracing the world's great religions assembled in a meeting, and this watershed in world history marked the commencement of contemporary inter-religious dialogue. Hindus and Buddhists trace the beginnings of their presence in the western world to the 1893 Parliament, which cultural historians generally consider as the most important religious gathering that ever convened. Anagarika Dharmapala was among the comparatively few individuals who introduced the Buddha's teachings to the western world, and he emerged from that august assembly as the most effective speaker who represented the Buddhist religion.

During the 1893 Parliament, Dharmapala presented two highly significant speeches, 'Buddhism and Christianity' and 'The World's Debt to Buddha'. His addresses gave an enduring incentive to

an emerging academic discipline called 'comparative religion', and this educational emphasis was among the outstanding achievements produced by the 1893 World's Parliament of Religions.

Dharmapala was an impressive, inspiring, and influential speaker in an international assembly that nurtured tolerance and understanding. Braybrooke described the opening session during which Dharmapala's welcoming speech concluded the initial programme and placed the 1893 Parliament within a perspective provided by Buddhist history:

There were no colour photographs at Chicago, but certainly the multi-coloured robes dazzled the audience. Henry Barrows described those seated next to the Cardinal. 'On either side of him were grouped the Oriental delegates, whose many coloured raiment vied with his own brilliancy. Conspicuous among these followers of Brahma and Buddha and Mohammed was the eloquent monk Vivekananda of Bombay, clad in gorgeous red apparel, his bronze face surmounted with a huge turban of yellow. Beside him in orange and white sat B. B. Nagarkar of the Brahma-Samaj and Dharmapala from Ceylon.' (p.19)

Appropriately the articulate Dharmapala described the present parliament as a re-echo resounding from a great consummation which the Indian Buddhist accomplished twenty centuries earlier.

In a principal address presented before the 1893 Parliament entitled 'The World's Debt to Buddha', Dharmapala spoke with

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an ancient statue depicting the Buddha beside him. Dharmapala reported that twenty-five centuries earlier the world's greatest religious revolution happened when the Buddha appeared. The speaker observed that the first rational, scientific, and comprehensive account describing the Buddhist religion was published in 1844 by Eugène Burnouf. He stated that this religious revolution was successful in renouncing monotheism and priestly selfishness and in establishing a 'philosophical religion' professed by the Buddha. The speaker observed that the Buddha came five hundred and forty-three years before Christ. The Buddha discovered a 'middle way' between sensualism and extreme ascetism that provides peace of mind, higher wisdom, complete enlightenment, and eternal peace. During a forty-five year ministry when he delivered 84,000 discourses, the Buddha taught that life is essentially pain-filled and that suffering can be eliminated.

Dharmapala indicated that no Western scholar had studied the Buddha's teachings systematically, and the speaker explained that the Buddhist religion contains a comprehensive ethical system and a transcendental metaphysic. In this lengthy speech containing almost countless substantive quotations, Dharmapala maintained that spiritual progress requires self-perfection and that investigating truth necessitates an unprejudiced mind. Summarizing the Buddha's essential teachings, the speaker specified universal love and sympathy with all humanity and animal life. To guide humanity towards a

right path, a Buddha appears periodically. Dharmapala recognized that the Buddha denied any Deity as a Supreme Creator; accepting evolution as a reality and the principle of cause and effect, the Buddha renounced the concept of a creator and discouraged idle speculation on abstract theological subjects. Accepting evolution, the Buddha taught his followers to consider the cosmos as a continuous process unfolding itself in regular order that follows natural laws. The cosmos comprises an almost infinite collection of material atoms animated by a nearly infinite complete energy; the entire knowable universe constitutes a single undivided whole.

In this speech addressed to the participants in the first Parliament, Dharmapala recognized the importance of studying seriously all religions, and he indicated that the Buddha promulgated his religion after examining all religions. Using a divine eye, a Buddha explores the remote past and the distant future, comprehends the method for securing emancipation, knows the branches of divine knowledge, and possesses psychic powers. A Buddha works devotedly to demonstrate the path for realizing eternal peace, although that bliss evades human comprehension and transcends human thought. Without realizing that state, a person remains mired in repeated births and deaths; but a perfected person who becomes purified escapes repeated births and deaths through liberation.

The speaker stated that twenty-four centuries earlier, the Buddha became the

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first individual who established a community undivided by caste and race. Like the flowing streams that lose their original names and their descent when they reach the sea and enter the ocean, so religious sects relinquish their distinctions when they become combined within a community. The Buddha encouraged tolerance by teaching his followers that they should not grow discontented or displeased when a person criticizes the Buddha, his teachings, or the community. Becoming dissatisfied, a follower endangers himself and loses the capacity for determining whether an antagonist's criticisms are correct.

Dharmapala quoted Sir Edwin Arnold who recognized a close intellectual bond between Buddhism and science. The Buddhist concept of *māyā* is illustrated when scientists study inaudible sound and imperceptible colours, extend mathematics beyond calculus, and imagine four-dimensional space. The Buddhist understanding of *karma* and *dharma* is demonstrated when Darwin envisions life progressing upward and onward through continuously improving forms with each individual commencing a new existence with the records indicating previous good and evil ineffaceably stamped in their constitution. Buddhism is a 'scientific religion' that maintains that nothing be accepted on faith or testimony.

Buddha's teachings nurture the highest morality by permitting individual intellectual freedom, condemning cruelty and persecution, and championing animal rights. Religious persons should

exemplify holy life, exhort the weaker persons about the pernicious effects stemming from evil, and treat the fallen with sympathy. Buddha taught a method for relieving human suffering by avoiding sensual pleasures, and he encouraged tending the poor by devoting funds to assist the needy. The Buddha saw that the dangers of modern life originate chiefly from intoxicating alcohol and brutality. Buddhism acknowledges no caste system, advocates perfect equality among all persons, proclaims universal community, promotes universal peace among the nations, encourages respect for smaller nations, and strongly condemns war.

Current newspaper reports and subsequent historical studies confirm both Dharmapala's effectiveness as a speaker and his enormous contribution to the 1893 Parliament. Braybrooke wrote that twelve Buddhist participants came from Siam, Ceylon, and Japan; most of their papers were presented by translators; but Dharmapala spoke English and 'gave the most vivid account of his tradition' (p. 24). Although Asians were few in numbers, they exerted what Braybrooke described as a 'major impact' by delivering 'credible and persuasive presentations of their religions' (p. 34). In *The World's Parliament of Religions*, Seager described Dharmapala as 'the most popular and charismatic representative of Buddhism' (p. 110); reported that Dharmapala presented 'a progressive form of Buddhism cast in terms drawn from the nineteenth century's intellectual mainstream' (p. 110); and said that the speaker

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appealed to the American's high regard for religious tolerance and mistrust of creeds when he recommended that theology and dogma should be discarded when they inhibit the search for truth (pp. 117–18). In *The Dawn of Religious Pluralism*, Seager wrote that Dharmapala presented Buddhism as a religion completely compatible with the modern, progressive, and scientific spirit (p. 358). The *Daily Inter Ocean* indicated on 19 September 1893, that Dharmapala illustrated his speech with a statue representing the Buddha that reportedly was a thousand years old, that the statue weighed a few pounds and was brought by the speaker from Ceylon, and that the statue depicts the Buddha sitting with legs crossed in an Eastern fashion. On 20 September 1893, the *Daily Tribune* said that before starting his speech, Dharmapala sang a strange, weird song which he described as a supplication to the Buddha that is sung in Ceylon. The *St Louis Observer* on 21 September 1893, pictured Dharmapala as fulfilling the image of a propagandist with his black curly locks thrown back from his broad brow, his keen clear eyes fixed upon the audience, and his long brown fingers emphasizing the statements expressed with his resonant voice. Speaking in an almost theatrical setting during an historically significant event, wearing brightly coloured clothing that represented an ancient order of monks, and delivering a novel message that described a great world religion previously almost unknown among Westerners, Dharmapala emerged during the Parliament as a

speaker heading a worldwide religious movement determined to disseminate 'the light of Asia' across the entire earth.

During these historic proceedings, Dharmapala met Dr Paul Carus, who founded the American branch of the Maha Bodhi Society. During the Parliament, Dharmapala read a paper sent from Ceylon by High Priest Sumangala, praising Colonel Henry Steel Olcott. A few days after the Parliament ended, on 26 September, he lectured in the Athenaeum Building sponsored by the Theosophical Society. At the conclusion of this programme, Dharmapala admitted New York City businessman Charles T. Strauss into the Buddhist religion; Strauss was identified as the first person who was admitted to the Buddhist religion on American soil. Dharmapala sailed for India via Japan and China from San Francisco on 10 October 1893.

Following the 1893 Parliament, Dharmapala made two additional trips to the United States. During his 1896–97 visit, he celebrated the Buddha's birthday, Wesak, by conducting the first Wesak festival in America. In his 1925–26 tour of England, he established the Maha Bodhi Society and the periodical, the *British Buddhist*. He conducted the first Wesak festival in England during 1927. Dharmapala was honoured by Sinhalese monks who ordained him as a *bhikkhu* in Sarnath, India, on 13 January 1933.

Dharmapala died in Sarnath on 29 April 1933, having planted the Buddhist religion securely and successfully in the fertile soil provided by the Western world.

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**He bids his followers to use no weapon for conversion
save the gentle weapon of a persuasive tongue.**

'If I cannot convince you, I must never convict you.'
(of the Buddha)

Analytical Psychology: Whither?

L. J. BENDIT

The Law of Polarity

Theosophists are familiar with the conception of 'the pairs of opposites', while students of yoga know that it is part of the work of the aspirant to conquer these pairs of opposites, which belong to the realm of Māyā, or illusion, and hide from him the Truth. The 'conquest' required is, more correctly, the resolution of opposite poles into a third state in which these poles are combined. Thus, if we combine a positive charge of electricity with its equal and opposite negative charge, the electric charges as such disappear. What has become of them? As material energy, dependent as it is on the existence of certain stresses, they have vanished altogether, cancelled one another out and ceased to exist. Yet we may postulate that, somewhere in the Cosmos, those two exist in a balanced, non-material state, which we can express neither as (+) nor as (-) but as (+ -).

Further, Newton states, in one of his Laws: 'To every action there is an equal and opposite reaction.' A positive electric charge *ipso facto* induces an equal and opposite negative charge in its neighbourhood, and there is a state of strain between the two which, to achieve stability, must

balance them. That strain is only relieved when the charges cease to exist.

We have spoken, above, in terms of physics. But the same holds good when we consider the human psyche. For here also, the endeavour of Nature (i.e., the ego) is always to bring about balance. If it succeeds in doing this and bringing about health, the balance is achieved by resolving any 'pair of opposites' into their third state; that is to say, by integrating them and harmonizing them with itself. If, on the other hand, it does not succeed in this, it endeavours to balance them up without resolving them; we have then a condition of stress between them, which is neurosis. Complete failure to balance represents psychosis, or insanity.

Summing up, we may say that polarity is the state of the personal, or material worlds; while unity, integration or resolved polarity is that of the spiritual world of the Ego. In the beginning, the Logos created the material worlds and all the creatures therein. 'Male and female created He them.' But the gods of all religions either have wives or are shown as hermaphrodites, combining both sexes in themselves.

The existence of an attempt to procure

Reprinted from *The Theosophist*, April 1936.

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balance in the personality may not immediately be apparent. Let us postulate that a person, in his relationship to any thing or person, or to any aspect of himself, has a certain norm of feeling, an attitude which, being in harmony with what he should feel at his particular position in the evolutionary scale, is, for him, balanced and healthy. If circumstances alter the relationship so that it deviates to one side or other of that norm, then imbalance occurs. Nature (the Ego) at once automatically restores the equilibrium by providing an equal and opposite feeling in the individual. If these two coalesce, the normal is restored. But if not, it stands to reason that the two cannot both be acceptable at once to the consciousness of the individual; whence a rift occurs in his personality, and when one feeling is conscious, the other must naturally be obscured or repressed.

Let us say that a child has a certain normal relationship to his parents. Something occurs so that this is spoiled; the child comes to resent the parent — perhaps with good reason. But something in the child or, more usually, the morality imposed upon him, tells him that this should not be so, and tries to put things right, but fails. The child then develops another side to the relationship, in which he becomes over-affectionate to the parent. Clearly the resentment and the morbid attachment are incompatible, and so only one can exist at a time in consciousness. The acceptable emotion is that which ‘society’ approves, and which is most comfortable to the child. Let us then

assume that the conflicting feelings continue to exist, and become more powerful and complex as time goes on. In the attempt to keep the balance, the child, now a full-grown man, may develop fear and anxiety; he feels the strain between the two opposites. Or he may succeed in keeping the two completely apart by developing a ‘dual personality’ (the newspaper cases of ‘loss of memory’ are such). Or he may go insane — i.e. give up the fight. And so on.

In any case, if he undergoes analysis, he will, sooner or later, have to realize that what he took to be ‘worship’ of his parent is in reality a cloak for a deep-seated resentment. And, as he comes to see this, and objectivizes the repressed complement to his over-maudlin pretensions towards the parent, the resentment vanishes together with the exaggerated affection, and he is able to achieve a healthy and normal relationship to her.

In other words, he has resolved the ‘opposites’, relieved the strain between them, and brought himself into line with his true Self.

Thus far ordinary analysis goes. But if one looks deeper, one sees that there is a further ‘polarization’, in a different dimension, so to speak, running throughout the personality. For there is, until perfect integration of Ego and personality is reached, always a conflict between the Egoic consciousness inspiring the lower vehicles, and the consciousness of the material vehicles themselves: the poles here are Spirit and Matter: the resolution of these takes us out of the realm of either, and into the Monadic world — i.e.

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makes man into Master. Beyond this we cannot go.

I append a list of words, in three columns: the outside columns represent 'polar' words, the central column the words denoting resolution of the 'poles'. The list could be extended indefinitely.

male	Hermaphrodite	female
man	'God'	woman
pleasure	Happiness	pain
nice	True	nasty
attraction	Union	repulsion
introvert	Master	extrovert
love	Love	hate
action	Detachment	reaction
anger	Acceptance	self-pity
activity	Harmony or Rhythm	passivity
courage	Poise	fear
licence	Liberty	repression
past	Now	future
spirit	Monad	body

Karma and Analysis

We have seen how the karmic forces working on an individual may be divided into those working within the personality and those which affect that personality from outside. The development of the individual depends upon the interplay of these two — the reaction of the personality to its environment.

The personality dislikes bad karma, unpleasant experiences, and turns away from them, the result being that we tend to remember the things we like and to forget the others. But there are two kinds of forgetting. In the one, a thing merely drifts out of sight, passively, while in the

other active processes akin to flight or repulsion from danger are brought into use. The latter is termed repression, and it is used where an experience has been so actively and aggressively painful as to cause a bruise or wound to the emotions. Thus we all have a 'forgettary' which is much greater than our conscious memory, in which there are loose memories wandering in the darkness and easily recalled to the light, and also cells into which we *try* to lock the more actively painful feelings. If we succeed in locking the door, the experience is finished with. But, more often, we do not succeed, and have a constant struggle to keep our prisoner from breaking out into the open. The symptoms of neurosis are signs of this struggle.

In analysis, the aim is to open the doors wide, to drag the painful emotion into consciousness, or to allow it to flow out, by removing the inhibitions round it. And then the patient finds that the dreadful monster shrinks into a mere mouse of a creature, and ceases to be an object of terror.

By *acceptance*, Beauty, in the fairy story, turned the Beast into a beautiful prince; he was only a Beast while she fled from him. We fly from the Hound of Heaven, only to find our refuge in his arms. Jesus would not have become Christos, the Anointed, had He not accepted Gethsemane, the Passion, and the Descent into Hell, which gave him the right to 'sit on the right hand of the Father'.

The analysand who is prepared to accept himself even in his most humiliating

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aspects, must not expect to find this pleasant. The process has been termed 'the agony of analysis'. Yet if, in the background, there is the consciousness that, by undergoing this agony, one is breaking fetters, the painful aspect becomes transformed.

It stands to reason, further, that in accepting, and thereby becoming free of, one's personality and the painful experiences it has undergone, one is, as it were, turning round and accepting the karma coming from the past, and shaking off its bonds. To what extent this is done depends upon the individual and his willingness to undergo pain. But I venture to suggest that the man or woman who is psychologically 'free' — free of the unconscious motives and desires of his astral and mental bodies — will find that after death he will have but little of the 'purgatorial' aspect of the afterlife; it would seem that this region of the lower astral plane is concerned with working off loose ends and unresolved desires.

Moreover, if such a thing as 'complete analysis' were possible, it would follow that *all* karmic ties would be worked out, and the individual would then be free from the Wheel of Karma and of birth and death. A theoretical consideration, perhaps, but worth mentioning if only on account of its provocativeness.

The Higher Hedonism

We all of us want to be happy. Some try to find their happiness by ignoring Life and its problems, while taking as much as possible of its pleasures.

Others find pleasure in being martyrs; they feel thereby that they must be magnificent people, unselfish, self-sacrificing, high-principled, and well on the way to sainthood; in modern psychological terminology we call these masochists. In the old days, the Romans (with whom one may well sympathize) threw them to the lions, where they were at least performing a *true* service in appeasing the poor animals' hunger. For sacrifice performed either to earn a credit balance of good karma, or out of self-conceit, is not sacrifice in the true sense, of 'making sacred'. True self-sacrifice gives neither pain nor pleasure to the sacrificer; it is absolutely non-reactive, and the action or renunciation of action which we call sacrifice is done because it is the only possible thing to do, in the light of the spiritual consciousness. That it should earn good karma is purely incidental, and not a consideration at all.

'The giant weed of selfishness', however, is very deep-seated, and its roots follow devious ways. Moreover, the personality likes to ignore anything which makes it feel uncomfortable. The 'elementals', physical, emotional, mental, are in themselves selfish, and they succeed very well in rationalizing, obscuring, and explaining away selfish tendencies, so that the man who owns them believes himself free from the lower egoism, while all the time he is indulging it to the full.

Only yoga and yoga-analysis can help the man to realize the falsity of his position in regard to him-Self; and in order to

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begin to see this, he must first gain an inkling that he is not, at heart, happy. With the conscious dawning of this 'divine discontent', the door opens to getting rid of this discontent. Mr Krishnamurti tells us that we must try and invite this dissatisfaction, this pain, this doubt, into our hearts, as the first step towards finding Liberation.

In our consulting-rooms we have those who are already in some way unhappy — and perhaps Karma has been kind to them, in that from that pathological discontent they may find an avenue towards realizing that their disease leads them, in time, to a more fundamental discontent, which carries them to unsuspected heights, as they come to analyse and realize the causes of it, going ever further and further, until finally that realization leads them to the Self itself.

Yet even those who are not 'diseased' (and what thinking person will claim he is perfectly at-ease with himself?) can find use for some technique of approach to his problems — whether this be scientific yoga, devotional exercises, or the modern Western technique emerging from the analytical viewpoint. All of these can lead to the same point: *kaivalya*, Self-realization, Liberation, Freedom.

But, while yoga is the subject of many treatises, and has been fully charted and mapped, analysis offers to the adventurous the exercise of finding their way, guided by the pole-star of intuition, through a country unexplored and unknown. Theosophists, above all, can help to map this road, not only by travelling it

themselves, but also by comparing it with what they know in other directions.

Summation

I am aware how many matters have been omitted from this article, as also how many have been mentioned or only summarily dealt with. My aim, however, has been to write an article (not a book) to suggest a fruitful field of study, a study not only of the objective comparison between Theosophy and modern psychology, but also a new approach by which the Theosophist can begin to study and understand himself.

I have purposely left out any discussion of 'the schools' — Freud, Jung, Adler, and so on. The tenets of these can be picked up from books. On the contrary, I have endeavoured to give a view of analysis which is the outcome of studying it from a standpoint which was Theosophical *before* analysis came into view. It may well be that, as a result, I shall be told that I have started with a bias against what I have called materialistic psychology. This may be so, but I think not; and in reading articles written, for instance, by certain Freudians, when I ask myself both why their interpretation of certain phenomena *should* be true, and why it *should not* be true, I believe that in rejecting their views I am guided, not by preconception but by experience. If one feels, intuitively, that man is a spiritual being who has bodies, and not a body which may, or may not, have a nebulous spiritual nature tacked on in the background, it follows that the emphasis must

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be the reverse of that of the materialist.

I have aimed, also, at showing how some analytical psychologists are rapidly transcending materialism, thereby following in the wake of physical scientists, whose findings lead them to the very edge of mysticism: I need mention here only Eddington and Jeans.

It is true that psychology as yet ignores much of the occult. Chakras, obsessing entities, and the like, are still outside its ken. Yet the way is slowly opening to an acceptance of such ideas, with what benefit to the new science we may well imagine.

At the same time, the analytical

viewpoint, properly applied, is already a valuable corrective to ourselves and our views, as it is to our reaction to others. We fall too easily into a groove of thought, crystallize our creeds, and (in a phrase now popularized in our midst) acquire 'bees in our bonnets'. This cannot happen if we keep ourselves alert, and prepared, with a sense of humour, to watch ourselves and our reactions when our views are questioned. If we keep alert, we cannot grow old, but must retain that quality of pliability and elasticity which is characteristic of the ever-young and ever-growing mind. ✧

There is a fine old saying about a student who came to a rabbi and said, 'In the olden days there were men who saw the face of God. Why don't they any more?' The rabbi replied, 'Because nowadays no one can stoop so low.'

Carl Gustav Jung

Our Attitude and Debt to Science

EDI D. BILIMORIA

Anomalies Between Theosophical Literature and Science

Those who intentionally set out to disprove the assertions made in classical Theosophical literature (*The Secret Doctrine*, *Mahatma Letters*, etc.) will find plenty of anomalies between it and modern science. Those who are bent on vindicating Occult Science in the light of modern science will also succeed in doing so, because what they discover will mirror what they have set out to do in the first place. The English natural philosopher, theorist and experimenter, John Michell, pointed out how the universe (all too) obligingly reflects back to the unwary whatever beliefs he projects into it, supplying him with proofs of his own conjectures in a closed feedback mechanism — karma may indeed have an ironic sense of humour. So a measure of the mettle and calibre of the true researcher is his ability to break out of this closed loop by constantly questioning his pet assumptions, his psychological dependence on familiar ideas or personalities, and his belief systems.

However, those who investigate *The*

Secret Doctrine and *The Mahatma Letters*, etc., with an open mind plus a motiveless passion for Truth may well find eternal verities that sometimes appear inaccurate and imprecise (to the scientist) because of the necessity of having to represent and express abstruse ideas (a) using the concepts of our four-dimensional space–time physical world; and (b) in terms of the language, mental culture and scientific knowledge prevailing in the nineteenth century when the vast outpouring of this literature took place. The eternal truths about Deity, Cosmos and Man have had to be (a) ‘flattened down’ to suit our limited faculties and understanding, and (b) filtered through ‘blinds’ to guard against revealing too much to the unprepared multitudes. Therefore, misunderstandings, distortions and inaccuracies are bound to occur just as when a three-dimensional object is represented as the digital information constituting its two-dimensional photograph.

Errors of fact must not be confused with inaccuracies that inevitably appear in any attempt to capture the ineffable in thought and language. For this reason, *The*

Dr Edi D. Bilimoria is a scientist, author and musician, living in England.

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Secret Doctrine and other great works of that period, for example *The Ancient Wisdom* by Annie Besant, must be read, in large measure, as a vast symbol with a range of meaning and — as HPB makes very clear — as a sort of abstract algebraic formula. Those who take them literally at face value, like an icon, are doomed from the start. The occult doctrines must be appreciated in their overall, panoramic aspect — for it is easy to exaggerate the minor errors (supposedly) discovered by science, at the expense of the grander truths undiscovered, and not amenable to investigation, by such science.

That said, it is deplorable to lap up, uncritically, every word of original Theosophical writings (so-called First Generation), whilst denigrating the entire worth of later writers (so-called Second Generation) and others outside mainstream Theosophy; along with the attendant tendency to deify HPB and the Masters with unimpeachably infallible omniscience. This attitude shows neither devotion, nor reverence to the Founders, least of all a love of truth, but merely immaturity and idolatrous fanaticism born of egoism.

Scientific Scrutiny — Its Limitations and Context

Scientific scrutiny and experimentation are vital — but within their appropriate boundaries and context. Whereas *The Secret Doctrine* does contain statements of hard, scientifically testable information (mainly in the Addenda on Occult and Modern Science), much of the material is

simply not amenable to the methods of Western science; and, as stated above, it is easy to become obsessed about minor errors of detail, whilst missing the truth of the grand, overall panorama presented. However, meeting science on its own terms, by what methodology does science propose that we gather evidence on the validity of, for example, the Four Noble Truths of the Buddha, or the Three Fundamental Axioms in the Proem of *The Secret Doctrine*? Can science verify the Law of Karma, or that Compassion is the Law of Laws, or the role of the Mānasaputra-s in awakening the sleeping mind of third Root-race man? Is modern plate tectonics sufficient grounds for researching whether or not the continents of Lemuria and Atlantis existed? If (in all seriousness) science still has difficulty in explaining how corn circles occur nowadays, can it be so confident about disproving the existence of the lost continents of millions of years ago?

Even more, how do we demonstrate to science that the occult system is no fancy of man, but the uninterrupted chronicle of Adepts, tested by them over centuries of experience using their internally perfected mental, psychic and spiritual faculties as the instruments of investigation, rather than the external, physical laboratory apparatus of the scientist?

Science and intellect cannot tell us what things are in themselves — rather they tell us what they are *not*. Science is but one method (the ‘horizontal’ dimension) for investigating truth. There are other

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ways of substantiating 'evidence' that may not satisfy the methodology of Western science, but are nevertheless self-consistent and valid in themselves (the self-consistent mythologies of races the world over, to name but one). Furthermore science in the full sense of that term derived from the Latin *scire* meaning 'to know', must not be equated exclusively with the methodology of Western science. So it is perfectly meaningful to talk about the science of yoga, the science of astrology, or the science of religion, even though the *modus operandi* of yoga, astrology and religion will hardly appease the current paradigm of mainstream ('normal') science.

Mainstream, Materialistic Science

I have pondered much over why there seems to be a patently deliberate attempt by Nature (the Powers that be, if you prefer) to block the general public from having access to knowledge about super-physical (paranormal) phenomena. Why do the scientific institutions governed by the priests of scientism achieve so much success in discrediting what is not mainstream, materialistic science?

One only has to look at the recent Viagra craze to understand why. Then look at what I call 'vanity or glamour engineering', namely, those aspects of genetic engineering and experiments involving immense cruelty to animals to appeal to man's sense of vanity. The latent powers and psychic abilities, once they become public property are far more likely to become a curse in the hands of the

selfish, than a blessing as when applied altruistically for humanity as a whole, with no thought of personal gain. Misuse of Viagra is one thing — misuse of *siddhi-s* could lead to consequences far more appalling. Therefore, Occult Philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart . . . (see 'The Coming Force' in *The Secret Doctrine* describing the etheric force discovered by Keely). Nature therefore seems to be working through the agency of mainstream science and the instrumentality of the various scientific establishments to inhibit general public dissemination of that higher knowledge which, if it were freely available and generally authenticated by science, would do far more harm than good, given the current state of humanity *en masse*.

We owe a perverse debt of gratitude to mainstream Western science for safeguarding humanity until it is, as a whole, better prepared to receive secret knowledge. So without a true Brotherhood of Humanity in deed as much as in thought (see *The Maha Chohan's Letter*), and a firm grip over the personal self, psychic knowledge, etc., will ever remain the property of isolated individuals and groups, but not become integrated into the common human mind. The success of our Third Object is therefore critically dependent upon the success of our First Object; otherwise the Theosophical Society would indeed descend to be 'an academy of magic, a hall of occultism' (to quote the Maha Chohan again).

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What cannot be explained in a few words is the fact that, notwithstanding the enormous contributions of mainstream science towards the physical welfare of humanity, this science, at one and the same time, both creates some of the problems for us, and then protects us from the worst effects of what it has so created.

* * *

Two passages of seminal importance from the Blavatsky Lecture by Professor Arthur Ellison exhort us to do some independent thinking in order to become practising Theosophists, rather than erudite, esoteric bookworms:

A Theosophical study course *must* involve critically reading *other* books written by thinkers and investigators outside the Society, and comparing and contrasting the different points of view. ‘Comparative religion, philosophy and science’ [as stated in our Second Objective] could hardly be clearer.

To proclaim one person as an infallible authority on a subject unknown to the proclaimer, is to show fanaticism rather than reason. The Theosophical Society . . . may be injured by the blind zeal of those who pin their faith to any one investigator, and denounce all the rest (quoted from Annie Besant).

But that said, an even more fundamental consideration remains . . .

Western science and Occult Science cannot be *directly* compared. It is only meaningful to compare those things that are within context or on the same plane, so to speak. To give a musical example,

you can compare Artur Rubinstein with Vladimir Horowitz playing, say, Chopin — both were virtuoso pianists of supreme calibre and of the same generation. But you CANNOT compare even an amateur pianist with the world’s most skilled office typist, *even though both ultimately manifest the mechanical aspects of their craft by using their fingers on a keyboard* (comparing the speed of finger movements on their respective keyboards is the only comparison that is viable in this case, however meaningless it may be). So for example, comparing Big Bang (i.e. scientific accounts of cosmogony) *directly* with Occult cosmogony (without qualifying statements) is to make such an error. All you can do is to compare the *physical plane* aspects of Occult Science with science; for this is where they meet and where they are both in context — and that is all.

Whenever the greater is compared with the lesser, many dimensions are lost, or rather, hidden: for what is explicit and objective in the former becomes increasingly concealed and implicit (enfolded) in the latter. Hence the perceived differences between the two schemes are a result of this loss of subtle dimension. The lesser can never ‘understand’ the greater, even though the latter has infinite patience for the former. Which means that science has to wind itself up to intuit Occult truths — not drag down the latter to its own level, whereupon many dimensions of subtlety are lost by virtue of being ‘flattened down’ to suit the confines and context of physical science.

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That said, do not think for one moment that *The Secret Doctrine* is a book cast in stone. In a work of such large dimensions, there are indeed bound to be some errors and inaccuracies. The TS needs the spirit of energetic regeneration and a lot

of that comes from science — not Theosophy! I cannot imagine anything worse than Theosophical fundamentalism, which, (in my opinion) does exist, but mercifully, in sufficiently small measure that it does not dominate the Society (yet).

There is no great and no small
To the Soul that maketh all;
And where it cometh, all things are;
And it cometh everywhere.
I am the owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and
Shakespeare's strain.

Ralph Waldo Emerson
History, quoted in *The Sage of Concord*

Books of Interest

BLISSFUL LIVING, by Dr V. V. Chalam, Theosophy Prachara and Sikshana Samithi, Bangalore, 2010, pp.171.

Dr V. V. Chalam is former Director, Institute of Technology, Banaras Hindu University, and served as a national lecturer of the Indian Section of the TS. This book consists of thirty-two short articles published in various Theosophical magazines including *The Theosophist*. The book is a mine of quotations from the *Bhagavadgītā*, the Bible, *Dhammapada*, *At the Feet of the Master*, *The Voice of the Silence*, *Light on the Path*, etc. The author's deep study of philosophers and scientists from the East and West includes Henry Thoreau, Marcus Aurelius, Thomas Carlyle, Dr S. Radhakrishnan, Dr Annie Besant, H. P. Blavatsky, J. Krishnamurti, Śankara, Rabindranath Tagore, Bertrand Russell, Sir James Jeans, Richard Thomson and Dr Albert Schweitzer.

Meditation is a favourite subject of the writer and he narrates the various practices of meditation recommended by various schools of thought, the Buddhist meditation of watchfulness, choiceless awareness, etc. One chapter of the book is devoted to 'The Science of Meditation' in which he states: 'Regular practice of

meditation leads to greater contentment and compassion. The bliss gained during a meditation session stays with us even after we come out of meditation. This experience helps us to face the problems of life with equanimity and balance. . . . Meditation stills the turbulent mind. Meditation relaxes the mind. Meditation silences the mind. Meditation purges the impurities and stressful experiences.'

The articles, 'Mindful Living' and 'Why are we not Blissful?' contain valuable pieces of advice for seekers after Truth. The chapter, 'Mystical Experience', unveils the mystical experiences and sayings of various saints and sufis and *rshi-s* all over the world.

The scientific temper of the author is well depicted in the chapter, 'Scientific Temper and Theosophy'. Though he is a product of modern science and technology he unhesitatingly says: 'In terms of technology, modern man is a "spaceman" but in terms of morality he is a "cave man".'

In the article, 'The Art of Dying', he says: 'Birth and death are not full stops, but two commas. . . . The art of living is directly inter-related with the art of dying.'

K. DINAKARAN

May I reckon the wise to be the wealthy.

Plato, *Phaedrus*

Theosophical Work around the World

East and Central Africa

The 45th Convention of the East and Central African Section of the TS and the Third Conference of the Pan-African Theosophical Federation were held at Kitwe, Zambia, from 22 to 24 April 2011, on the theme 'Oneness as a Natural Law'. The Guest Speaker was Miss Mary Anderson, former International Vice-President, who also toured the Lodges in the Section which comprises Kenya, Uganda and Zambia.

India

Andhra Pradesh: Mr S. Sundaram, General Secretary of the Indian Section, was the Chief Guest at the Annual Conference of the Telugu Federation held at Visakhapatnam, 12–14 February 2011. He spoke on 'Truth and Religion' and 'Love and Service: Twin Stars of Brotherhood'.

Assam: The Eastern Zonal Conference of the Theosophical Federations in that area and the meeting of the Regional Units of the TOS were held at Guwahati, Assam, on 24–25 February 2011, on the theme 'Brotherhood'. At that event Mr Sundaram spoke on 'The Realization of Brotherhood is the Aim of True Religion'. The programme also included a symposium on how Theosophical knowledge makes us realize the truth of life deeply and not merely as a theory. Mrs Manju

Sundaram directed a one-day study camp on *At the Feet of the Master* and delivered a public lecture at Cotton College, Guwahati on 'Life: A Symphony of Art and Beauty'.

West Bengal: The 28th Anniversary of the TOS in West Bengal was held at the headquarters of the Bengal Theosophical Federation in Kolkata on 5 March 2011, when Mr Sundaram spoke on 'Universal Brotherhood'. He also delivered a public lecture at the Federation's Annual Convention on 6 March 2011 on 'Selfless Service and Universal Brotherhood'.

Kerala: The Anantha Lodge in Trivandrum, in collaboration with the Krishnamurti Foundation India, organized a six-day exhibition, 12–17 February 2011, on the theme 'J. Krishnamurti and a World in Crisis'. Fourteen panels on various subjects, including 'The Illusion of Progress', 'We are Brought up to be Violent', 'Krishnamurti to the Young', 'Why do you Believe?', among others, were depicted. On 15 February Mrs Radhamony introduced *At the Feet of the Master*, which was followed by a recitation of *Gurucharangalil*, a Malayalam poetic version of the same book. Books by Krishnamurti, including DVD presentations of his talks, as well as books from TPH Adyar were also on display during the event. ✧

INTERNATIONAL DIRECTORY

Date	Section	General Secretary, etc.	Address	Magazine	Email address
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1990	Asia, Southeast †		... The Theosophical Society Adyar, Chennai 600 020, India		theosoc@dataone.in
1895	Australia	... Dr Dara Tatray	... 4th fl., 484 Kent St., Sydney, NSW 2000	... <i>Theosophy in Australia</i>	tshq@austheos.org.au
1912	Austria *	... Mr Herbert Fuchs	... Joseph Gaubyweg 7, A - 8010 Graz	... <i>Theosofie Adyar</i>	herbert.f.fuchs@gmail.com
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1899	France	... Ms Trân-Thi-Kim-Diêu	... 4 Square Rapp, 75007 Paris	... <i>Le Lotus Bleu</i>	trankimdieu@sfr.fr
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1921	Iceland	... Ms Anna Valdimarsdóttir	... PO Box 1257 Ingólfsstraeti 22, 121 Reykjavik	... <i>Gangleri</i>	ts@gudspekifelagid.is
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1919	Ireland *	... Mrs Marie Harkness	... 97 Mountsandel Road, Coleraine, Co. Londonderry, UK BT52 ITA	... <i>Insight</i>	marieharkness@yahoo.co.uk

1954	Israel ▲	... Mr Abraham Oron	... PO Box 4014, Ramat-Gan, Israel 52140	... <i>Or</i>	mail@theosophia.co.il
1902	Italy	... Mr Antonio Girardi	... Viale Quintino Sella, 83/E, 36100 Vicenza	... <i>Rivista Italiana di Teosofia</i>	sti@teosofica.org
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1971	Japan ▲	... Mr Naotsugu Takahashi	... 4-12-11 Nakamachi, Nishi Tokyoshi Tokyo 202 0013		tsjp@hte.highway.ne.jp
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1896	New Zealand	... Ms Sandy Ravelli	... 18, Belvedere Street, Epsom, Auckland 1051	... <i>TheoSophia</i>	hq@theosophy.org.nz
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1924	Peru †	... Mr Julio Gerardo Pomar	... Jr. Republica de Portugal 152, Breña, Lima 5	... <i>Búsqueda</i>	teosoficaperu@hotmail.com
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1921	Spain	... Mrs Clarisa Elósegui	... Arenys de Mar, n.14, Iro - Ira E - 08225 Terrassa - Barcelona	... <i>Sophia</i>	clarisaelo@gmail.com
1926	Sri Lanka †	... Mr S. M. Jayatilleke	... 20/13, Race Course Road, Badulla (BD) 90000	... <i>The Sri Lanka Theosophist</i>	smjbadulla@gmail.com
1895	Sweden	... Mr Pertti Spets	... Henriksdalsringen 23, SE - 131 32 Nacka	... <i>Tidlös Visdom</i>	teosofiska.samfundet.adyar@telia.com
1910	Switzerland †	... Mrs Eliane Gaillard	... 17 Chemin de la Côte, CH -1282 Dardagny, Genève	... <i>The Lotus</i>	egaillard@bluewin.ch
1997	Togo *	... Mr Kouma Dakey	... S.O., A.R.T.T., BP 76, Adeta		
2007	Ukraine ▲	... Mrs Svitlana Gavrylenko	... Office 3, 7-A Zhylianska St., Kiev 01033	... <i>Svitoch</i>	ankh@voliacable.com
1886	USA	... Mrs Betty Bland	... PO Box 270, Wheaton, IL 60187-0270	... <i>The Quest</i>	admin@theosophical.org
1925	Uruguay *	... Mrs Dolores Gago	... Javier Barrios Amorin 1085, Casilla de Correos 1553, Montevideo		st.uruguay@gmail.com
1922	Wales *	... Ms Julie Cunningham	... Tan y fron, Red Wharf Bay, Pentraeth Angelsey, Gwynedd LL75 8HJ UK	... <i>Insight</i>	j.cunningham@yahoo.co.uk

Date refers to the date of formation * *Regional Association* † *Presidential Agency* ▲ *Lodge attached to Adyar*

The Council of the European Federation of National Societies: *Chairman:* Miss Tràn-Thi-Kim-Diêu, 67 Rue des Pommiers, F-45000 Orleans, France. Email: **kimdieu_ts@magic.fr**
Inter-American Theosophical Federation: *President:* Mrs Terezinha Kind, SHIS QI 28 Conjunto 1, casa 29 - Lago Sul, Brasília DFF - 71.670-210, Brazil. Email: **t.kind@terra.com.br**
Indo-Pacific Theosophical Federation: *President:* Mr John Vorstermans, 60B Riro Street, Point Chevalier, Auckland 1022, New Zealand. Email: **john@theosophy.org.nz**
Pan-African Theosophical Federation: *Chairman:* Mr Kiran H. Shah, 55A Third Parklands Avenue, PO Box 40149, Nairobi 00100, Kenya. Email: **kirankh33@gmail.com**

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Printed and published by Mr S. Harihara Raghavan, Manager, The Vasanta Press,
The Theosophical Society, Adyar, Chennai (Madras) 600 020, India, on behalf of the President, The Theosophical Society.