



THE THEOSOPHIST

VOL. 131 NO. 8 MAY 2010

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

Cover: Buddha statue (5th century AD), donated by Mr Gopalakrishna Gandhi

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

On the Watch-Tower

RADHA BURNIER

The Importance of Social Change

As people in the world think that efficiency is increasing, or should increase, the place of ethics in life is pushed down. Children are being educated to get good jobs, and make a success of their effort irrespective of whether what they do is right or wrong. The question of what is right, or what is very different from the right, bothers them little. In an article on the subject printed in the *Guardian Weekly*, we are told about some questions asked of students in class ten. The children saw matters largely in terms of how to get a job, which is the real reason why they feel they must acquire social skills. When asked whether that was the only point, most of them said 'Yes, what else is there?' If this is the attitude of supposedly educated persons, what can we expect of people as a whole. In another article, the author says that altruism may have been an important mechanism for our ancestors at a particular stage of their evolution, and may also be a key to our survival today. So that is what we think of altruism — a means to a selfish end.

Ethics has been given an important place in the study of philosophy, but it has become merely theoretical. There is less and less concern for an ethical perception

of what happens in a person's immediate surroundings, or in the world as a whole. Ethics, in fact, is considered unimportant as a practice, although it may still have a place in the study of philosophy.

In Greece and India, perhaps also in some other civilizations it had a different place. It was no doubt part of a philosophical background, but more than anything else it was the basis of living in a way which would make human beings deserve the name 'human'. Animals of course do not have to practise ethics, they have a moral code of their own. But the human being, who has the ability to think has the right and duty to decide how he wants to live; and the philosophies of some countries, including those named above, gave an understanding in regard to the matter.

A time comes when the ethical consideration is unconsciously, and naturally, practised in life. A really fully grown and inwardly mature human being cannot be free of considerations related to the ethics of whatever he faces. The matter is before him and he must decide whether it is right or only important to be successful. Such questions do not trouble him, but teach him in a way which other questions do not. Ethics is a part of life — an important

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part — for someone becoming worthy of his position as a human being, and commanding more power than a person who is unaware.

An ethical consciousness leads human beings to the religious feeling. The religious feeling is awareness of the sacred nature in all things. It is hidden in the case of most people, but exists all the same. It is difficult to describe what it is, but its importance can be felt by anyone who has experienced it. So whether it is in cutting down a plant, hurting a human being or in the most complicated relationships, it has a place. But the feeling has to come by beginning to understand the importance of the right attitude and right feeling towards everything, and the hidden value of such understanding.

What is right? This is a discovery that only the human being can make. It is not related to one's personal favourites nor does it condemn enemies to go ahead. It has to be known to be appreciated. Much of life in the early stages consists in discovering the ethical element through the confusing issues that may crop up. A person who is ethically conscious becomes untouched by personal feelings. He looks at matters from a higher point of view.

This higher point of view is what carries a human being forward to the world of goodness, love and wisdom. It is therefore important to start learning what is ethical. It has been said by some wise people that everything in life is for the good, for everything can teach what is good and what is not. So we may say that life is lived not in order to be

successful, to go ahead, be appreciated and so on, but to discover what is truly righteous. When life is looked at in this way perhaps it also reduces suffering, because a person realizes that all is in fact good. In every individual there are points of imperfection that have to be seen, and from which lessons can be learnt.

The Watchful Attitude

It is always difficult to know what is right or wrong, because what is right for a less developed person might not be right for a more advanced individual. And so who is to decide? Naturally this must be the concern of everyone who begins to be aware of what is right and what is not. Before such awareness enters his mind he is rather like an animal, and does whatever seems advantageous at the moment.

Being in the Theosophical Society, a person is presumed to have reached the point where he thinks of not only what is right from his personal point of view, but what is beneficial to a larger and ever increasing number of people. A time comes when he thinks of the good of all people, and of all creatures, who are in the world. Perhaps he reaches a level when he is concerned with the good, not only of creatures who are living at the moment, but even of those who are supposedly dead. He may know that the body is dead, but that which inhabits the body is not. In the Theosophical Society, we expect people to be concerned with how they are living. It is a way which causes benefit to others, even to others whom one never sees, or only to those whom one perceives

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physically. We come to a stage when we are aware of many things, even though we cannot see or hear them. When saying this, one must be very cautious, because one can apply this principle in a wrong way. One can presume all kinds of things about people and things who have never been seen, saying what passes through the mind, but is not correct. It becomes more or less what we may call an invention. Most lies are with regard to matters we do not know, but which we presume to think we know. So when we speak about such things it is almost certain to be wrong.

I was particularly struck by a long screed which contained almost nothing corresponding to the truth. I can say this with a certain amount of confidence, because the entire article was about me and the faults found were in myself. Many statements which were supposed to be factual were not true, and many others were highly imaginative and nothing else. It was stated for example, that I had contacted some high officials of the Government of India and made them accept what I had said through 'inducements'. This was imagination, but it was presented as though it was factual. The rest of the writing was of a similar kind. This is the problem which people have with prejudiced imaginations and words; they mistake fiction for truth, and proceed on that basis which leads them on a doubtful path.

Many beliefs, particularly pertaining to religion, are of this kind. Ideas are picked up from one person and passed on to another, and they may be all wrong. There

are still many people who have a wrong perception and picture of the character of HPB. They think of her as an impostor, as a low class deceiver and so on. But it is all untrue. This kind of speculation put forward as truth spreads not only widely, but goes on for a long period, for many other ideas spring up from one false perception. So it is best not to come to conclusions, but to keep the mind open.

Keeping the mind open with regard to certain prejudices may be difficult, because people tend to accept ideas which are prevalent in their particular time and area. These prejudices are very difficult to shake off to keep the mind free of unverified statements. In the Theosophical Society, one of the things we have to learn is to keep ourselves open, and not load the brain with many kinds of 'information' — true or false. Much of the stuff we remember has no importance at all. In such cases the best thing may be to keep the mind uncluttered of all unnecessary matters, and remembrance of all that we know or imagine. So let us try to keep our minds free and open, and to look at all things without arriving at conclusions on matters that we are not in a position to judge.

Virtual Dissection Programmes

We are happy to read in *The New Indian Express* of 16 March 2010 that a few more universities are giving up the dissection of animals for zoology experiments in their laboratories. Meanwhile, the University Grants Commission (an all-India body) is slowly considering the

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abolition of such experiments, but no definite decision seems to be available as of now. We are told that the dissection of living animals has ended, or is in the process of doing so, in about half a dozen universities. There are several alternatives to many of these experiments including virtual dissection, field studies of animals, and other humane methods to learn about them, according to people for the ethical treatment of animals in India. If what has appeared in the paper is correct, then it is a very happy beginning. There are many universities in India, and dissection can have a 'devastating impact on the environment by decimating wild populations of insects and amphibians'.

Although every person may not agree, ultimately the abandonment of indifference and cruelty which will be the result of looking at animals in field studies, etc., will be very profitable. Many forms of research were thought to be vital, but were later on found out to be unnecessary because other simpler, easier methods were discovered. Even now when it has been proven superfluous in Europe, the United States continues to go on with the use of animals to test various items, to make drugs safer for human beings. But these same drugs produced in Europe without continual experimentation on a large scale on animals as in the United

States have been tested and found to be quite safe. Unfortunately, there are companies which still go on using animals outside Europe and then selling the products in Europe.

The desire for monetary benefits is so strong in many cases that other considerations sink into the background. This is the reason why drugs which human beings use, and become addicted to, are proliferating; the huge number of persons involved in the business will find any way they can to make their viewpoint prevail, and their income grow.

In India, in the old days, there were many persons who were contented to earn just enough to live in reasonable comfort, and carry on whatever they had to do. This attitude has been replaced in modern times by the desire to experience all the so-called joys which are made available in the present day. It seems, as we will be forced to give up some of these pleasures, because of the impact that is affecting the environment, further promotion of entertainment and artificial ways of making life seem good will have disastrous effects. So it is high time to think about this matter, and to realize that simplicity and even austerity are more desirable and beneficial than the present wild craving for more pleasure, and more of all that human beings imagine is good. ✧

Asked once for some great rule of conduct, the Prophet answered, 'Speak evil of no one.'

Muhammad

Supreme Freedom

H. VAN DER HECHT

RESPONSIBILITIES — or Duties — which are ours; do they limit our freedom? Are they hindrances to our freedom? Or do we assume them with full freedom?

Freedom is the power to act or not to act, to choose. The one who has this power is free. Ethics is the science of morals, i.e. the rules to be followed in order to do the good and to avoid the bad. Ethics is bridging responsibility and freedom. It implies that our sense of the good, our love for the good, will bring in us full independence to assume a duty even if this forces us to give up some pleasures or activities which are meaningful to us.

The human being is a free being. This is what is proclaimed by the highest philosophy. However, many scientists pretend that we are entirely *determined* by innumerable external factors. So the *question of our free will* is raised, our freedom of decision.

Our bodies are conditioned: our constitution is tied to heredity and various antecedents: food, hygiene, sicknesses, fatigue, climatic factors, various habits. The heredity of the cerebral constitution determines — but to what measure? —

our intellectual abilities, and up to a certain degree, our character.

But the body is our instrument, and we can decide the way in which we want to use it. We are not able to do all that we would like to do, but among all that we could do we decide what we will do — within the limits allowed by circumstances. We decide also about what we will not do, what we abstain to do. We are free not to yield to external constraints.

We can improve our intellectual capacities, our character, our self-control (so aptly termed in one word) to deliberately take ourselves in hand, according to the requirements, principally, of a spiritual life or of another ambition. But our acts and words, aspects of our physical life, are conditioned by our emotions and our thoughts, which can determine them.

Our emotions, in their turn, are conditioned. Our desires are conditioned by physical, emotional, intellectual, attractions. But we can efficiently decide not to desire some things, or even to desire nothing: desire comes from the mental representation of the pleasure we can feel from them. If we keep our mind immobile, closed to all mental construction imagining

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a pleasure, if we are totally attentive to the present, no desire will penetrate our consciousness.

In the same way, our fears are conditioned by physical, emotional and intellectual repulses; fear comes from the mental reproduction of the dissatisfaction or pain which we suffer. If we keep our mind still, not imagining the displeasure to come, totally attentive to the present, no fear can rise in us.

Felicity, happiness, joy, with a communicative radiation, are the real characteristics of the man who, freeing his thought from all images of himself, fully attentive to what is, is indifferent to pleasure or pain. This state of equilibrium, *vairāgya* in Sanskrit, is the condition of conscious perception of our identity with the Divine, the Unique Self, and is defined as 'vairāgya, illusion conquered, only truth perceived'.

So no emotion will affect us any more, giving way to a deep feeling of unity and peace, and to this, felicity of unity, which is love. We have not reached this state, we are still emotionally conditioned, but we can decide to attain this inner freedom.

Concerning our thoughts, we know too well how much they turn around independently of our will, how much they repeat themselves automatically, how much they are conditioned by our intellectual habits, our training, our remembrances, our emotions, our prejudices. And again on them also we can impose silence, making them non-existent, in an unveiled perception, a perfect attention to the reality of beings and things.

Our physical, emotional, mental nature is conditioned, but it is not ourselves, it is our instrument. *We are the Spirit, Consciousness*, which utilizes this instrument, refines it, makes of it an obedient servant. And this Spirit, this Consciousness, is the Self of the Universe, one and indivisible, immortal, unique, the unchangeable first source, engendering all things, animating all beings, eternally unconditioned by the created world. Because we are this unique, spiritual Self of the universe, we have total free will. Our freedom consists in taking in hand all our nature, in order to make of it a docile servant of our will.

It is said that *in the obedience to the Divine is the Supreme Freedom*. In conscious unity with Him, we are totally free. When we realize that we are the immaterial Self, eternal and unconditioned by the modifications of the material world at all its levels — physical, emotional, mental; in this unity with the Supreme, His Will only exists in us; it is our will. And this will is therefore unconditioned, totally free, employing our personality in the best of its abilities which are inherent to it, to the service of just action.

Those who deny this free will tell us: 'You see! You act according to the habits of your physical body, conditioned by hereditary factors, hygiene, environment, all that has been made, and is making your material life; your emotions are conditioned by your past experiences; your thoughts by your learning, your education, your professional training, your intellectual, moral, and perhaps religious culture,

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through the information which we unceasingly absorb. And it is according to this context that you act and react, that you decide from what you abstain. You are the fruit, the result of all this conditioning, you are this conditioning. Your action comes from this, and is not the expression of a will which is not a result of it.’

This assertion is contrary to the intimate conviction of each of us, to the certainty of our ability for autonomous and free decision. And it constitutes a gross error of reasoning. Yes, the environment affects us, innumerable factors can determine and influence our physical, emotional and intellectual being and its action. But that personality through which we manifest ourselves is not ourselves, it is only the instrument of our deeper, real being: a living instrument which can either have its own activity, or submissively serve the will of its owner and master, the divine Self.

Think of the *tree*: the qualities of the ground, the climate, the action of man, the insects, the viruses, the bacteria, etc. condition its development, but do not decide that it will be an oak or an apple tree: this is its own nature. The same is true for every flower, plant, animal species. The same for man. He is not made by the influences of the environment and his reactions to it.

And the real being of man, is the divine spirit in him. It is this spirit which is our proper nature, eternally the same, unconditioned, aspiring to manifest the true, the good, the beautiful which are in him. In

the first stages of the evolution of the soul, in those of the development of personality, the spirit let free the impulses of the physical, emotional and mental nature. When the personality has reached its maturity, the spirit uses it as an instrument of its action. The personality uses all its capacities now fully developed.

Man is denied his freedom of decision, called free will, only when he ignores his total nature: universal spirit, infinite, eternal, unconditioned, animating a group of subtle bodies interpenetrating the physical body and making with it the instrument of the spirit, of the being in itself.

Thus, man is free. His instrument of action, the personality, is conditioned, and is perfecting itself through innumerable incarnations.

In *The Book of Golden Precepts*, translated from archaic Sanskrit under the title of ‘The Seven Portals’ by Madame Blavatsky, the Spirit of the Universe, the Soul of the World, is called Ālaya. We can read:

All is impermanent in man except the pure bright essence of Ālaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower self.

Thou hast to saturate thyself with pure Ālaya, become as one with Nature’s Soul-Thought. At one with it thou art invincible: in separation, thou becomest the playground of Samvṛti, origin of all the world’s delusions. [Samvṛti, the ensemble of

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unceasing modifications of the phenomenal world, physical, emotional, mental.]

Say that all men possess Ālaya, are one with the Great Soul, and that, possessing it, Ālaya is of so little help to them!

Our personality in its fullness is conditioned, but it can be used, determined in its action and activity by our deep spiritual, unconditioned being, which knows and wishes the good in itself, the true in itself, the beautiful in itself.

Responsibility — this word is synonymous with duty, charge, obligation imposed upon a person (principally by the laxness or by the ethics of the society). The happiness of all beings, their unfolding, depends in various measure on each of us, our acts, our words, our thoughts, our emotions to which we give expression, and all this according to the width of our field of action and the intensity of this action. We can contribute to the well-being and the progress, physical, moral and intellectual, of other human beings or bring opposition to it.

In a family, parents with a generous soul are particularly conscious of the fact that the happiness and unfolding of their children depend on their solicitude, and their feeling of unity with them; their love therefore will urge them to do everything in their power for the good (of their children). They (the parents) feel themselves invested in the mission of helping their children attain the maximum unfolding of their potentialities, in order to become men and women of the highest value possible.

Moreover, they tend to attend to the

utmost possibility this mission which is assigned to them by life, life being not a mechanism, but the Supreme Being itself, God, manifesting himself in the world which emanated from him: infinite consciousness and dynamic thought at work in the universe.

We have to respond to this Universal Life, to God, in working for the good of all beings, and to the fulfilment of the plan of evolution which is progressively to lead to the coming of a world of perfection.

The mission of responsibility of parents towards their children is repeated by elder brothers or sisters towards the younger. It is present in the fulfilling of all the professions, society attributing to each the duty to work for the collective good according to the place and the abilities, and to respond to the best to that which is expected from each.

And in the accomplishment of this mission, at the highest degree possible of perfection in which each assumes his charge, he will blossom to the maximum and find his happiness at the same time as he participates in the happiness of others.

To respond to the mission which is ours, to be responsible, this is not something which results from an external constraint but from the own inner will of the man or the woman, and from his or her own will and freedom.

To respond to the outer world at the same time as to the inner will, is to live, to open one's self, to get out of our limits. It is the contrary of being restrained, confined, enclosed within the limits of

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personal interest. To be responsible is to be at the same time free and in communion with others and with the Master of Life.

The irresponsible man is not motivated by the care for the well-being of others, but by the desire, powerful and stimulating, of his own development. Do not reproach him. Remember the words of the poet Kahlil Gibran: "The fruit could not tell the root: "Be like me ripe and rich, and giving always of your abundance".'

Ethics is the science of morals, of rules to be followed to do the good and to avoid the bad. It derives from care for the good of all beings, in a feeling of total solidarity or interdependence, coming from the fundamental unity of all that lives.

All the great religious instructors who show to man the Path leading to the highest spiritual realization, to the awareness of the unity of his being with the Divine — Buddha as well as the great Sages of ancient India, Jesus like Moses, Patañjali in his *Yoga-sutra-s*, and the Neoplatonic theosophists with Ammonius Saccas, to quote only a few of the most eminent ones — all have placed the application of the same rules of ethics at the beginning of the Path. They have taught that they constitute also the fundament of the happiness of the whole of mankind.

When the unity of all that lives is perceived, this perception expresses itself in each act, each attitude. If this perception is constant, the whole life becomes a sacred offering for the good of all beings, and for an always fuller manifestation of the divine in the world. All the acts are then responsible, and become a

manifestation of the Divine through us, i.e. they are performed in total freedom; they are the expression of the inner will, one with the supreme will.

The responsibility of each of us is to work in all moments of our life for the realization, degree by degree, of the divine plan. It intends that all that lives should evolve towards perfection, contributing to making a world of supreme beauty, creative expression of the highest intelligence and of the most perfect love, in the freedom and the full responsibility of all beings.

Each moment of our life can be a contribution to this realization, one step forward done by all that lives. Let words and acts, directly and through example, our thoughts and emotions, through direct or distant communication (vibratory waves, mental and emotional thought-forms) purify our whole nature in order that this influence be beneficent.

Let us then make of our person, with all its constituents, the best instrument possible for the service of the world. Let us increase our abilities in constant consecration to this service. Let all our time be given to this.

During our waking time, it will be in a spirit of consecration to the good, the beautiful, the true, living according to that which is eternal, durable, brought from life to life, striving to bring the divine up to our material labours. And at setting time, let us take the resolution to try during our sleep to uplift the distress of some beings who suffer, of taking part also, on the astral plane, in the work of the

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‘invisible helpers’ which Theosophical authors have mentioned.

Especially for this work, let us inspire ourselves by the prayer of Saint Francis of Assisi, the substance of which is:

My God, make of me an instrument of
Thy Love
Where there is sadness, let me bring joy,
Where there is hatred, let me bring love
Where there is discord, let me bring peace
Where there is darkness, let me bring light
Where there is ugliness, let me bring
beauty
Where there is cruelty, let me bring
compassion, etc.
Where there is discouragement, let me
bring courage.

Perceiving our total responsibility for world progress, and taught by Theosophy, let us take the resolution to make ourselves able, through a firm determination and a constant attention, to become the disciples of the great Masters of Wisdom of humanity, and thus the dispensers of their force, their love, and their wisdom. Let us endeavour to climb the Path of Holiness, which is also that of Rāja Yoga, and to this end, consciously develop in us, with perseverance and tenacity, the required qualifications such as exposed

in the little book *At the Feet of the Master* and endeavour to practise the preliminary elements of the Rāja Yoga according to Patañjali, the royal path leading to divine realization.

He who perceives his responsibility towards the world, who has recognized through the study of Theosophy the divine Plan for the evolution of all that lives and of humanity, cannot but consecrate all his energies to the service of the Great Plan.

And to do this, let us remember incessantly the divine nature of our being, one with the Divine, the Spirit which animates the Universe, following the meditation proposed by Geoffrey Hodson in *A Yoga of Light*:

I am not the physical body.
I am the spiritual Self.
I am not the emotions.
I am the spiritual Self.
I am not the mind.
I am the spiritual Self.
I am the divine Self.
Immortal. Eternal.
Radiant with spiritual Light.
I am that Self of Light, that Self am I.
The Self in me, the *ātmā*, is one with the
Self in all, the Paramātmā. ✧

**He serves evolution best who helps the Divine Life to move more
swiftly in its upward way.**

C. Jinarājādāsa

The Bodhisattva in *The Voice of the Silence*

MARY ANDERSON

WHO or what is a Bodhisattva? Slightly different meanings have been given to the term 'Bodhisattva'.

In the books of C. W. Leadbeater, the Bodhisattva is understood as the holder of an office in the Hierarchy, the Inner Government of the World, being the future Buddha. Thus, in our present age, the Bodhisattva is the Lord Maitreya.

In Theravāda or Hinayāna Buddhism, the Southern Buddhism of, for example, Sri Lanka, Myanmar (Burma) and Cambodia (predominantly), the ideal is the Arhat, and the Bodhisattva is the aspirant Buddha and can be taken to refer to the Lord Śākyamuni, Siddhārtha Gautama, the historical Buddha, as depicted in his previous lives before the life in which he became the Lord Buddha.

In the Northern Buddhism of, for example, Tibet, Korea, Japan and (originally) China (Mahāyāna Buddhism), and thus in Mme Blavatsky's *The Voice of the Silence*, the ideal is the Bodhisattva, who has earned the bliss of Nirvāna but who refuses to enter Nirvāna. He is known as a *Nirmānakāya*.

Why this refusal? Out of solidarity with all living beings, because the Bodhisattva is so much one with all life that, out of inner necessity, he cannot enter Nirvāna until all life, the very last blade of grass, is also ready to enter Nirvāna. Thus it is said 'To reach Nirvāna's bliss, but to renounce it, is the supreme, the final step (*The Voice of the Silence (VOS)*, v.145).

At a certain stage the future Bodhisattva is said to take the Bodhisattva vow, of which one wording runs as follows: 'A guard would I be to them who have no protection, a guide to the voyager, a ship, a well, a spring, a bridge for the seeker of the other shore.' One may take this vow at any time, long before one is ready to be a Bodhisattva. Many do.

An example of a Bodhisattva from Tibetan Buddhism is Avalokiteśvara, who 'looking down upon this suffering world . . . was filled with such profound compassion that . . . his head burst into innumerable heads and from his body sprang a thousand helping arms and hands, like an aura of dazzling rays . . .' (*Foundations of Tibetan Mysticism*, Lama

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Govinda, p.232). And Kwan Yin is a much loved female Bodhisattva, who has many attributes of the Virgin Mary.

We might be reminded in this connection of the Christian doctrine of grace, sometimes interpreted as the forgiveness of sins through the suffering of Christ on the cross. But what about Karma? Do we not have to pay for our 'sins'? In Esoteric Buddhism and in Theosophy it is made clear that we cannot escape the karmic results of our actions, our thoughts and our emotions. Indeed, in *The Voice of the Silence*, this is given an all too human interpretation when it is said to result in suffering for the Bodhisattva due to his inability to take away the karma of another: 'That Secret Path [i.e., the path of the Bodhisattva] leads the Arhan to mental woe unspeakable; woe for the living dead, and helpless pity for the men of karmic sorrow, the fruit of Karma Sages dare not still' (*VOS*, v.184). To speak of the Bodhisattva in this way seems to me to stem from an all too human attitude, reminding one of what is called 'poetic fallacy' in English literature, when human emotions are attributed to nature. But in this case human emotions and human weaknesses are attributed to those who have passed beyond humanity!

To return to the Bodhisattva: As Lama Govinda points out: 'He who strives for his own salvation, or merely with a view to getting rid of suffering in the shortest possible way, without regard for his fellow-beings, has already deprived himself of the most essential means for the realization of his aim' (*Foundations of*

Tibetan Mysticism, Lama Govinda, p. 279).

What might be our attitude to the Bodhisattva? At the end of *At the Feet of the Master* the qualifications for the Path of Holiness are said to be Will, Wisdom and Love. Correspondingly, we might say that the following approaches or attitudes to the Bodhisattva are possible:

1. The Attitude of Will: The transcendental and ethical approach: striving to emulate the ideal and to lead the life.

2. The Attitude of Wisdom: The approach of Intelligence, striving to understand and to follow the ideal.

3. The Attitude of Love: The Devotional approach: worship of such a great Being.

In *The Voice of the Silence* there is no mention of 'the Bodhisattva' but of 'the Liberated One'. We might say there are different designations of one who has attained the goal of human evolution: Again corresponding to Will and action, one speaks of the Liberated One, who has conquered and is omnipotent; corresponding to Wisdom, one speaks of the Enlightened One who is omniscient; and corresponding to Love, one speaks of one who has attained Unity, who knows that he is one with all, who is in this sense omnipresent.

'Having conquered' of course refers to the conquest of self, the aspect of will and resultant action, the culmination of Karma Yoga and Rāja Yoga. Being enlightened means being perfect in Wisdom — that knowledge knowing which all is known — and would be the culmination of the

The Bodhisattva in *The Voice of the Silence*

path of Jñāna Yoga. Having reached unity, being perfect in love, would be the culmination of the path of Bhakti Yoga. The different yogas in turn culminate and come together in Rāja Yoga.

But I think this does not mean that there are different kinds of enlightened beings, but rather that all truly enlightened beings share the same attributes, being ultimately equally liberated, enlightened and one with all.

These common attributes of Liberation, Enlightenment and Unity are beautifully expressed in *The Voice of the Silence*, as follows:

Liberation (Will) is referred to in the following words: ‘Hast thou not conquered the Māra-s’ King at Tsi, the portal of assembling — truth the second?’ (*VOS*, v.95), the second truth being the cause of suffering: and further ‘Hast thou not sin at the third gate destroyed and truth the third attained?’ (*VOS*, v.96), the third truth being removing the cause of suffering.

Enlightenment (Wisdom) is referred to in the following words: ‘Hast thou not entered Tau, the Path that leads to knowledge — the fourth truth?’ (*VOS*, v.97), the fourth Truth being the Noble Eightfold Path, and further: ‘And now, rest ’neath the Bodhi tree, which is perfection of all knowledge, for, know, thou art the Master of Samādhi — the state of faultless vision’ (*VOS*, v.98), being Wisdom.

Oneness (Love) is referred to in the following text: ‘Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art Thyself the object of thy search: the

VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, THE VOICE OF THE SILENCE, *Om Tat Sat*’ (*VOS*, v.99–100).

The second fragment of *The Voice of the Silence* is entitled *The Two Paths*. It begins with the request for teaching: ‘O Teacher of Compassion, point thou the way to other men’ (*VOS*, v.101). ‘Shalt not thou, Master of thine own mercy, reveal the Doctrine of the Heart? Shalt thou refuse to lead thy servants unto the Path of Liberation?’ (*VOS*, v.102). The answer consists of three parts: ethical teachings, the teaching of the two paths and paradoxes. We shall not go into all of these but shall refer to ethical teachings.

The negative side of ethics, that is, getting rid of vices, practising asceticism, then thereafter enjoying one’s own salvation, is not enough: ‘Think not that breaking bone, that rending flesh and muscle, unites thee to thy silent Self. Think not, that when the sins of thy gross form are conquered . . . thy duty is accomplished by nature and by man’ (*VOS*, v.133). One must help others, as did the Lord Buddha who ‘immediately forsook the sweet but selfish rest of quiet wilds . . . [and] became the Teacher of mankind’ (*VOS*, v.134).

We may be reminded, if we are familiar with them, of the last of the oxherding pictures in the Zen Buddhist tradition. In the first of these pictures the oxherd has lost his ox. He seeks it everywhere, and in the following pictures he at first finds hoof-prints, then he sights the

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ox, he captures it, mounts it and tames it. I take it that the ox represents our mind, which may get completely out of our control. So we must take hold of it and tame it. Then, in the following picture, the oxherd rides away on the back of his ox, playing his flute. There is harmony between them. In the next picture both oxherd and ox have disappeared from sight. They have entered into the Oneness. But in some versions there is a further picture in which the oxherd returns and goes to the marketplace, where he teaches fishmongers and prostitutes the way to enlightenment and union.

This corresponds to the role of the Nirmānakāya, refusing to cross to the other shore: ‘To don Nirmānakāya’s humble robe is to forego eternal bliss for self, to help on man’s salvation. To reach Nirvāna’s bliss, but to renounce it, is the supreme, the final step — the highest on renunciation’s path’ (VOS, v.145). This is not an easy path. It is not a path to liberation for oneself, but a path to renunciation, a path of sorrow from our point of view, because such a one shares the sorrows of humanity. It will lead to Paranirvānic bliss, but only after ‘kalpa-s without number’ (VOS, v.187), that is, countless ages.

The Third Fragment of *The Voice of the Silence* is entitled *The Seven Portals*. We shall not go into them now, but again reflect on the choice between what is referred to as Liberation and Renunciation, although they are not opposed but could be seen as the two sides of one coin. If one is liberated, one is also enlightened

and, renouncing self, is aware of one’s unity with all life and cannot stand apart from any living creature.

Concerning the Bodhisattva, there are many very beautiful metaphors depicting the state and the dharma of the Bodhisattva with the following illustrations: water, light, snow and a stone in a wall:

Water: ‘Wouldst thou thus dam the waters born on Sumeru? Shalt thou divert the stream for thine own sake . . .?’ This is particularly relevant in view of the recent dam-building policy of the regime in China to do just that! ‘. . . or [wouldst thou] send it back to its prime source along the crests of cycles?’ (VOS, v.286). ‘If thou wouldst have that stream of hard-earned knowledge, of Wisdom heaven-born, remain sweet running waters, thou shouldst not leave it to become a stagnant pond’ (VOS, v.287). Or might we say a dam? In other words, we must use what we have learned for the benefit of others. We must let it flow and not cling to it, not hold it back. ‘Know that the stream of super-human knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Ālaya [Ātmā], be poured forth into another bed’ (VOS, v.289) . . . and not into the bed of one’s own profit. ‘Know, O Naljor, thou of the Secret Path [that is, the path of the Bodhisattva] its pure fresh waters must be used to sweeter make the ocean’s bitter waves — that mighty sea of sorrow formed of the tears of men’ (VOS, v.290).

Light: ‘Know, if of Amitābha, the “Boundless Light”, thou wouldst become co-worker, then must thou shed the light

The Bodhisattva in *The Voice of the Silence*

acquired, like to the Bodhisattvas twain, upon the span of all three worlds' (*VOS*, v.288). In other words, keep nothing for yourself. 'Alas! when once thou hast become like the fixed star in highest heaven, that bright celestial orb must shine from out the spatial depths for all — save for itself; give light to all, but take from none' (*VOS*, v.291).

Snow: 'Alas! When once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom — 'tis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel tooth the earth that holds the promised harvest, the harvest that will feed the hungry' (*VOS*, v.292). We must not be misled by the reference to the snow as 'cold and unfeeling'. It is only apparently unfeeling because the love referred to is impersonal and therefore also changeless, unfailing.

The Wall: 'Self-doomed to live through future *kalpa*-s, unthanked and unperceived by men; wedged as a stone with countless other stones which form the "Guardian Wall", such is thy future if the seventh gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow' (*VOS*, v.293). It seems to me that this metaphor of the protective wall is particularly relevant today. The state of the world as a result of the foolish rape of Nature, the selfishness and the

dishonesty of politicians and others is bad enough, but it is a wonder that there have not been more catastrophes and that things are not even worse than they are. Perhaps it is thanks to the 'guardian wall' that 'shields mankind since man is man'. But this is accomplished in complete anonymity, like the paintings of great artists before art became commercialized and when artists did not even sign their works. This anonymity is expressed as follows: 'Withal man sees it not, will not perceive it, nor will he heed the word of Wisdom. . . for he knows it not' (*VOS*, v.294).

At our stage in evolution, dependent as we are on our creature comforts, afraid of the changes that disasters may bring, can we envisage accepting voluntarily what appears to us to be suffering? But we can take comfort from the following:

Yet, if the Doctrine of the Heart [that is, the way of renunciation, the way of the Bodhisattva] is too high-winged for thee, if thou needest help thyself and fearest to offer help to others — then, thou of timid heart, be warned in time: remain content with the Eye Doctrine of the Law. Hope still. For if the Secret Path is unattainable this day, it is within thy reach tomorrow. Learn that no efforts, not the smallest — whether in right or wrong direction — can vanish from the world of causes . . . The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn (*VOS*, v.147). Thou canst create this day thy chances for thy morrow. (*VOS*, v.148) ✧

The Consciousness of Light and the Light of Consciousness

DARA TATRAY

A NUMBER of clichés come to mind when assessing science and the spirit of the times from the perspective of Theosophy or occultism. ‘So close and yet so far’ is one of them; and ‘the more things change the more they stay the same’ is another. As we shall see presently, H. P. Blavatsky expressed some optimism regarding certain statements made by scientists in her day that seemed to bode well for science sooner rather than later turning out to be our best ally. But what are we to make of the fact that today we find ourselves not far in advance of the 1880s in that regard? Current findings in physics and biology appear to support the key ideas of the perennial philosophy and of occult or esoteric science: but so they did in HPB’s day as well. We seem to be tantalizingly close and far removed at the same time.

Take light for example. The nature of light is one of the most fundamental features of cosmology. Most of what we know about the universe, all that we see, has been carried to us by light; and what we know about the nature of light is intimately connected with what we think about the nature of reality overall. In spiritual

fields dealing with meditation and yoga the nature of consciousness is equally fundamental, and in those fields we might be inclined to say that everything is conveyed to us by the light of consciousness, or the light of intelligence. There is an obvious analogy here and an important connection to be made between the light of Einstein and Newton and the light of consciousness. But it would take a real occultist to draw out the implications of the connection; and we have yet to develop a scientist of the calibre of Einstein who is also an occultist or theosophist.

The question naturally arises however whether there is in fact a hard-and-fast divide between the light of consciousness and the light which is the subject matter of cosmology? I tend to think not. Are they not two forms or expressions of the one force? Certainly it is suggested in the Mahatma Letters that the God of the theists and the force of science are one and the same (chron. Letter No. 65). However, whether we call it Force, Energy, Matter or God, we are merely naming a mysterious power or substance the exact shape of which remains unknown. HPB once described it as the Omnipresent Proteus

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of the universe, the one eternal element imperfectly known as Spirit-Matter. Unfortunately, notwithstanding the enormous strides taken by certain branches of science in the direction of metaphysics and mysticism in recent years, we seem to be no closer to understanding this protean substance now than in her day.

Nevertheless, the new and growing emphasis on the primacy of consciousness is a major step in the transformation of science from arch enemy to ally. William A. Tiller has speculated that the subject of consciousness, which is clearly evident as the next big thing in science, will soon result in a new formula or equation to rival that of Einstein's $E=mc^2$: an equation that will take consciousness into account so that we will not only be thinking in terms of the interconvertibility of matter and energy, but of matter, energy and consciousness.

This movement towards taking consciousness into account is not the only encouraging trend in science. A number of promising developments would appear to be bringing science closer to Theosophy and the perennial philosophy. There is clearly more to the universe than matter and energy, space and time. Ervin Laszlo and others have posited another field which connects and correlates the gravitational, magnetic and atomic fields. Laszlo has named this the Ākāshic Field or the A-Field because many of its qualities closely resemble what Hindu metaphysics long posited about Ākāsha. Furthermore, new theories about the brain and about matter now account for a wide range of what used to be described as

paranormal phenomena, as well as reincarnation, spontaneous healing, altered states of consciousness and anomalous mental states such as telepathy or thought transference. There is thus cause for optimism; but patience will be required. There is still a backlash from scientists who deny the possibility of any paranormal phenomena or anomalous mental capacities, in spite of the fact that they now have no strictly scientific reasons for that denial. The science is actually on our side: but it seems to make little difference. And this is all the more worrying, or at the very least puzzling, when we consider the fact that the situation was exactly the same in the 1880s. Indeed, while on the one hand modern science may yet end up as our best ally, as in principle it certainly is, another saying comes to mind just as frequently — that the more things change the more they stay the same.

As mentioned at the outset, HPB expressed considerable optimism when writing of several eminent scientists who had been converted to spiritualism in the 1880s; scientists who began as sceptics or outright hostile, but once having witnessed mediumistic phenomena were forced to change their views. These scientists were among the scientists in their fields; and they were forced to admit that the phenomena were genuine and impossible to fake. The great naturalist Sir Alfred Russel Wallace concluded that facts are stubborn things and the facts had compelled him to accept the validity of spiritualism.¹ HPB was particularly taken with a remark made by a Professor Wagner from St Petersburg, who was led to the

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conviction of ‘the necessity of widening the domain of recognized science’² to take such phenomena into account. A similar remark was made a few decades later by William James, the father of American psychology, who remarked:

Science, so far as science denies such exceptional facts, lies prostrate in the dust for me and the most urgent intellectual need which I feel at present is that science be built up again in a form in which such facts shall have a positive place.³

In HPB’s day sceptics often remarked that a professional magician could produce the effects displayed in the rooms of mediums. So she was evidently quite proud of three converts among the fraternity of stage magicians, including the famous Robert Houdin, who concluded that ‘levitations without contact as produced in the presence of mediums were feats utterly beyond the power of the professional juggler’. Another stage magician suggested that there is no proof that departed spirits were responsible for the extraordinary effects, but one thing is for certain: those he witnessed could not be faked.⁴

Considering that statements such as the above were being made by eminent men of science and by professional magicians in the 1880s, we might expect considerable progress to have been made since then but such appears not to be the case. In 1883 HPB was able to quote an eminent academic to say that: ‘The true man of science will hardly deny that of which the remotest possibility has once been demonstrated to him’.⁵ And with the

mounting evidence for the existence of remarkable powers latent in the human being, she felt that the tide was definitely turning; that, as she put it: ‘stubborn, unintellectual scepticism that knows no middle ground and is utterly unamenable to compromise is already on the wane’.⁶ This may however have been overly optimistic, for what she rightly described as stubborn unintellectual scepticism is still with us, most notable in the much publicized pronouncements of the world’s most strident atheist, Richard Dawkins.

In the late 1880s, as now, daily discoveries in the sciences subvert the still dominant materialistic paradigm. HPB put it rather poetically in the following terms:

If we should personify matter, we might say that it awoke one fine morning to find itself transformed into force so that materialists have, in spite of themselves, become Energists.⁷

Unfortunately, the materialists still man the stronghold of the citadel, and the study of energy at a subtle level has not progressed well since the 1880s, the study of subtle energy fields still being the domain of fringe science and largely uncharted territory. The biologist T. H. Huxley once remarked that ‘the scientist has the vow and duty to hold his theory lightly and depart with it joyously when it conflicts in any way with the facts’. But it seems that scientific theories and their proponents are more likely to drag their heels than to joyously skip out of the way. So much so that it was once remarked to me that science progresses from funeral to funeral.

Even so, there is no doubt some

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remarkable work going on and some cause for optimism. The view of the world in scientific circles has changed dramatically even in the past decade or so. It is now believed that matter as we know it makes up only five percent of energy density in the universe. Most of what makes up human beings and the material objects they use is now admittedly unknown. The popular science sections of bookstores now carry titles such as *The Matter Myth: Dramatic Discoveries that Challenge Our Understanding of Physical Reality* by Paul Davies (Simon & Schuster 1992); Amit Goswami's *The Self-Aware Universe: How Consciousness Creates the Material World* (Simon & Schuster 1993); and William A. Tiller's *Science and Human Transformation: Subtle Energies, Intentionality and Consciousness* (Pavior 1997). Of special interest to members of the Theosophical Society is the Library of Congress classification for Tiller's book, according to which it is about:

1. Parapsychology and science
2. Occultism and science
3. Consciousness

That science and occultism should be placed together in this manner by the Library of Congress must surely rank as a small victory to Theosophy and occultism, and I am sure that HPB would have chalked it up as such.

Since the formation of the Theosophical Society there has been considerable progress in the study of what in the TS were known as the powers latent in man, and which elsewhere are described as anomalous mental capacities: anomalous because they would appear to be impossible according to the laws of nature known to science. But such things as thought transference independent of space and time certainly do occur, and there is in fact a large body of evidence-based research in support of such phenomena. However, although that research is carried out by bona fide scientists in accordance with the scientific method, employing double blind experiments and the like, other scientists still choose to ignore it.

One is almost tempted to say therefore that the only thing standing in the way of more light being shed on the nature of reality is the scientist. And were it not for the stubborn scepticism of the average scientist we would perhaps be close to understanding both light and consciousness as the great protean magician which gives birth to every form and every living being. Were it not for unintelligent scepticism we would be much closer to the day when science and religion walk hand in hand towards the infinite, as they certainly did in ancient times. ✧

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Spiritual Integration

CLARA M. CODD

EVERYWHERE men of vision are proclaiming the need for leadership. That which is longed after in the world is also needed in the Theosophical Society. I remember Dr Annie Besant telling us that we lacked initiative, and that this want of development showed that we were not yet ripe enough for the Master to draw us nearer. C. W. Leadbeater put the same thing in different words. 'If you do not mind my saying so,' he once said to us in Sydney, 'there is not enough in you yet. It is not want of goodness that keeps most of you as yet from the Master's feet. Most of you are very kindly, well-meaning people. But there is not enough to you for the Master to do much with you as yet.'

In my own small way, I have noticed the same thing all over the world. Where a spiritual movement flourishes — a Lodge of the Theosophical Society — it is because of the character and capacity of its leaders. Where it fails, the membership is without largeness of vision or depth of insight. A Master of the Wisdom, writing to Mr Sinnett, said: 'It is our experience that the success or otherwise of a branch depends upon its President and Secretary.'

The Integrating Factor

Wherein lies the secret of greatness, semi-greatness, or even fine character? I suggest that it comes from the plane of being upon which the integrating factor of our lives remains. To have that strongly integrating centre somewhere is a primal necessity for the production of a purposeful, orderly and successful life. Without it a man is like a rudderless ship, at the mercy of the lightest breath amongst the surging thought and emotion currents which surround and press in upon him, in extreme cases even producing such a complete disintegration of the personality as to lead to certain forms of insanity. Here lies the difference between a strong person and a weak one, a trustworthy character and one well-meaning but wobbly. The second category are never leaders for long: the first are leaders inevitably.

The integrating factor may be upon many levels, making the strong but vicious man, or the noble and dependable one. It is like the golden thread of Ariadne, guiding Perseus through the winding caverns of the Minotaur. Too many are without such a guiding thread

Reprinted from *The Theosophist*, July 1939.

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today, far too many. Hence the increase in nervous instability.

I knew a famous doctor in Australia who had almost miraculous success in curing insanity, especially that so-called incurable form schizophrenia, which may be described as the mind falling to pieces. He was a deeply religious man, and attributed his success to his ability to guide a mind, lost to all sense of a guiding purpose in life, back to a true centre, whence a cure resulted. A well-known Hungarian psychiatrist, Dr Francis Volgyesi, says very similar things in his book, *A Message to the Neurotic World*. He claims that self-discipline, essentially spiritual in nature, is a necessity for all, and that *some rational forms of Yoga training will save a man from mental disintegration*.

I can bear out these statements by the observation of yet another medical man, a personal friend, who gave up his fashionable nursing home during the Great War to the use of wounded soldiers, many of them suffering from 'shell shock'. Of these last he said to me one day: 'What the poor fellows want is a real religion, and by that I mean a noble and satisfying philosophy of life.'

And now Dr Alexis Carrel, in his famous best-seller, *Man, the Unknown*, says just the same. 'Man integrates himself by meditation, just as by action.' Meditation and service, deep thought and purposeful action, these are what the soul needs for growth — the primal necessities for a healthy human life.

The one is centripetal, the other centrifugal. Action without much thinking tends to become a scattered and weakened power. Thinking without corresponding action will make a man intuned and remote from life. Goethe put it well. Genius, he said, is best nurtured in silence, character in the hurly-burly of the world.

All great characters have a deep integrating centre. This lends power and character to all they say or do. In the words of Dr Carrel again: 'Moral beauty is an exceptional and very striking phenomenon. He who has contemplated it but once never forgets its aspect.' To such a man the words apply: 'Thy soul was like a star and dwelt apart.'

Dr Besant had that supreme power. It will be interesting to quote of her the words of Count Hermann Keyserling, in his *Travel Diary*:

As regards Annie Besant, I am certain of one thing: she rules her personality from a centre which to my knowledge has been reached by very few people. She is gifted, but not as much as her work leads one to expect. She owes her importance to the depth from which she directs her faculties.

The integrating factor, whatever it may be in a man's life, determines his character, sphere of influence and power. A man without it, or with a very feeble and vacillating one, is a lost and bewildered being, at the mercy of surrounding influences, never knowing

his own mind or his own ideals, ever striving vicariously to achieve some semblance of that integration which he subconsciously knows will alone make him happy or useful in life by dependence upon the will or thought of another. This, alas, defeats its own ends, for when difficulties and uncertainties arrive, as they must, then he is again bewildered, and in case of failure blames those whose advice he followed.

The centralizing idea may be created at different levels of consciousness. It may be only the intention to succeed in business, or even merely to have what is called 'a good time', or it may be a 'high vaulting ambition' in art, politics, or one's own profession. Sometimes, and this is the happiest ordinary way, it may be the love of another person, who thus becomes the centre of one's life.

These lower ambitions, if I may so name them, come from a centralizing force upon either the physical, emotional, or lower mental plane of our being. They keep a man 'together', so to say, and all have their extremely useful functions in the development of the ordinary man. These states really correspond to the well-known four states of mind of Vācaspati — the butterfly, the emotional, the idea-ruled and the idea-possessing. From the last two alone, says the sage, can a Yogi be formed. The idea-ruled makes the fanatic; the idea-possessing, the enlightened and wise man. The idea-possessing acts, perhaps unconsciously, from the higher mental plane, showing activity in the causal body.

The Buddhist Level

Such a man might truly be called 'spiritual'. But true wisdom always means influences from the Buddhist level, the fruitage of love and thought in the past. The man who acts from the Buddhist level is not only a secret and tremendous power, but truly in every way the salvation of his as yet weaker brethren. Other men do not know the source of the impression he makes on them. They are only dimly aware that the springs of his being are rooted in another world than their own. To some the sensing of this fact proves an immense inspiration; to others it is a cause of dissatisfaction and dislike.

Spiritual integration means that the centralizing factor lies beyond the concrete mind. It has to be translated into that mind by means of a symbol or image, generally of a religious nature. In genius it may well be of an artistic or intuitive kind. The supreme factor is the intuitive perception of Unity, the sense of an overmastering spiritual purpose in life, of a One without a second who is everywhere, and of whose Life and Purpose the man feels himself to be the agent, however feeble and imperfect. Bernard Shaw once described the religious impulse in just those terms. The religious man, he wrote, is one who conceives himself to be the agent of a higher power with whom it is his happiness and true being to associate himself. In St Paul's words: 'Not I, but Christ in me.'

That intuition may translate itself in the brain-mind in two main ways, the

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impersonal and the personal. These form the two main roads in mystic experience, and are recognized by both Eastern and Western knowers of the Way. One may feel that the central core of one's being is the divine Life viewed more or less in impersonal terms; or that one is a devotee of that same immortal Life shining through a great Personality who has become one with it, as our Lord Christ, or a Master of the Wisdom. The second is the more usual method, perhaps because it is nearer and dearer to the humanity in us.

One of the greatest examples of this was Dr Besant. Once a great friend of hers said to me that Annie Besant was the most devoted person she had ever met, devoted to her Master as to God. She embodied the ancient Indian teaching: 'Regard the Guru as God.'

The signs of such spiritual integration have been observed and recorded in all scriptures. The Christian scriptures enumerate them as the fruits of the Spirit, which are said to be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Patañjali in some of his Sutra-s describes the immemorial qualities which the would-be Yogi must cultivate, and says that when the quality of ahimsā (harmlessness) is really achieved, fear and hate die in that man's presence. When truth is really gained, the words and actions of such a man become full of power. When all desire to possess for one's self has left us, all things will come to our feet. Did not the Christ say that the man who sought

first the kingdom of God and His righteousness had all else added to him, if necessary?

Our Supreme Need

I submit that this is our supreme need in our work today. It is *not* on the intellectual plane. It is not merely intellectually seen. That which is only intellectually seen, and not lived or felt, can become a false prophet indeed, a veritable wolf in sheep's clothing. Did not H. P. Blavatsky tell us that the intellectual nature, unlit by the light of the spirit, was the real devil in man? It can lend its organizing power to the impulses of the animal nature in man. By itself it can be hard and cruel, but if it tends upwards, it will form that imaginary bridge towards the immortal Self, created by purified thought, the *antahkarana*. Without that saving light, at the best it imprisons a man, shutting out all avenues of true intuition.

Our ordinary thinking must be more or less in images. Even our highest ideals thus embody themselves. But these mental images are only tiny skylights in our mental prisons, through which something of the universal truth and glory may shine. We should always look *through* those windows, not *at* them, beyond, beyond, trying to awaken the light of the intuition by which alone can God be seen. It does not really matter what shape those windows are, or whether they are like those of any other person. To stop short at our mental images is to run the risk of finally distorting and deforming even our ideas of the Master and of God.

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Whatever spiritual intuition we have is like the golden thread which Ariadne gave to Perseus. Hold fast to that inner conception, however far away and feeble it may seem. It is the dim star of our being, but steadily as we watch and worship, its light will grow stronger until at last it will become the infinite Light. As long as we hold fast to that golden thread, even in darkness, we can never be lost. Wrote Blake:

I give you the end of a golden string;
Only wind it into a ball,
It will lead you in at Heaven's gate,
Built in Jerusalem's Wall.

But we must watch and worship. This means patient, thorough, unselfish, dedicated living through many years.

Those who have done this are now the backbone of the Masters' work everywhere, truly the keepers of the work entrusted to us as Theosophists by the Guardians of the Race. In some their outer qualifications are not noteworthy, but their inner life has made them powers, centres of radiance, and of a communicable life which binds and inspires. Such an attitude, unwearying, steadfast, is not to be gained in a day. It is the fruit of many years of patient, loving, humble, thorough endeavour in understanding and living. When there is such a soul in a Lodge, it can never fail. If a Theosophical Lodge or any other spiritual movement, goes out of existence, or loses its inspiration and life, it is because none of its members are thus spiritually integrated. This is far more important than any

cleverness or efficiency of organization or presentation.

Living for the Highest

How shall we gain this attitude, and make ourselves leaders in the true sense of the term?

By endeavouring always to relate ourselves to that Highest, to live for him and for his world. Then shall grow up in us an endless, undying, hopeful patience.

Have patience, candidate, as one who fears no failure, courts no success. . . . Fix thy soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the unknown.

What shall we make the integrating factor in our lives, the centre round which are gathered what Ruysbroek called the 'scattered powers of the soul'? This will depend upon temperament and the stage of growth. All the disintegrating forces of life, described by Patañjali as pain, grief, despair, restlessness, etc., are also overcome, he says, by the one-pointing and uplifting of the life forces. This may be done 'by steady aspiration and devotion to an ideal', or by cultivating the habits of friendliness and compassion and a philosophic attitude towards happiness and misery in one's self, and towards virtue and vice respectively. Or again, by contemplating Those who are free from desire — the infinitely compelling image of the Christ or a Master of the Wisdom. For that which we continually contemplate we grow into the likeness of. Yet again, it

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may be achieved by meditation upon that which is dearest to the heart. Love, self-forgetting, wholly and unselfishly given, is ever a potent means to purify and uplift the soul.

What are we doing thus but following the advice given so often by the late Bishop Leadbeater, to put our little selves out of the centre of our personal lives, and to put the Master, or God, or Humanity, or some Beloved there instead? When that is really achieved, the auric radiations turn steadily outwards, and render the soul exceedingly sensitive to the soul-need of others. Such a person may well become 'clairvoyant to the atmosphere of souls', knowing intuitively their needs and troubles. The occultist has all the time in the world for the troubles of other men, because he has none for his own. Rudyard Kipling has put the same thought in lovely words:

Teach me to need no aid from men,
That I may help such men as need.

It will be seen that this power is gained in the marketplace of life, however much the insight so to learn and act is gained through deep thought. That immense patience, that unwearying devotion also enable us to truly learn of and to deal with the events of life. There are two things a spiritually integrated personality does: one is to learn of life, and the other is to serve men. He is able to learn of life better than most men by virtue of his withdrawal from it, by the placing of his centre of consciousness beyond and above its ordinary cares and preoccupations. That

does not mean that he abandons usual duties. He often fulfils them more perfectly than other men.

Follow the wheel of life, follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasure as to pain. Step out of sunlight into shade, to make more room for others. Self-knowledge is of loving deeds the child.

The knowledge of the Self is built upon the substructure of the love and understanding of men. Therefore the spiritually integrated studies first and foremost the hearts of men, not only ideas.

Study the hearts of men, that you may know what is that world in which you live, and of which you will to be a part. Regard the constantly changing and moving life which surrounds you, for it is formed by the hearts of men: and as you learn to understand their constitution and meaning you will by degrees be able to read the larger word of life.

A Channel of Blessing

Thus becoming wise, he is able finally to transcend himself, to recognize his higher immortal Self, the Warrior within, and to take his orders in the battle of life. Thus does he become a channel of blessing and power. Then so great is his steadiness that no change can alter him, no different movements, no different leaders disturb him. Theosophists flock in and out of the Theosophical Society when their integrating centres are outside the eternal realms. When the centre

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is firmly established within, they have no desire to leave the Great Work.

Not yet spiritually integrated, we lack poise and dignity, we care too much what others think of us, our thoughts of the Master tend to drop to our levels, instead of being insensibly and continually carried towards his. Spiritually integrated, we are centres of peace, depth and inspiration. This because the souls' head is held high. The touch of spiritual intuition makes us vividly aware of true Brotherhood, not the brotherhood of a common levelling down,

but that of a wise and tender upliftment of each from where he is. To the wise man the child-soul and the sage are equally brothers, though his contact with either is quite different.

This is indeed the pearl of great price whose possession renders a man apart from common need, and thus so gloriously able to give to others. And because he so surely holds the Ariadne's thread of spiritual insight, his whole self gradually becomes simplified and full of power; being single, it grows full of light. ✧

The rounded world is fair to see,
Nine times folded in mystery:
Though baffled seers cannot impart
The secret of its labouring heart,
Throb thine with Nature's throbbing
breast,
And all is clear from east to west.
Spirit that lurks each form within
Beckons to spirit of its kin;
Self-kindled every atom glows,
And hints the future which it owes.

Ralph Waldo Emerson

The Fall and Rise of Man — II

CLARENCE PEDERSEN

ONCE upon a time, eons and eons ago, in a country not known to us at this time, a male child was born. He was called 'Unabel', but nobody cared. His mother and father had just become humanized themselves and they were too busy learning the fundamentals of polluting the earth without worrying about little Unabel. They barely noticed his existence. Unabel grew through childhood, and with the rest of his tribe, he gradually learned how to hunt for food and how to fight everybody, thereby becoming slightly less unable. This hunting and fighting occupied most of his time, which was a constant struggle for survival. Unabel died early, with no inclination or opportunity to reflect upon life, or, of course, upon death. He simply lived as part of his group — his tribe.

Not too many years later, Unabel was born again, this time in a different climate and into a tribe that had developed a degree of community spirit. Unabel was taught how to hunt for food and how to kill his enemies. He acquired these skills with an ease that would have surprised him if he had had the capacity to reflect upon the nature of things. In hunting for food there was a dim familiarity to the

touch of the boulders he slung at his targets; a vague recollection of the movements necessary to produce accuracy. Somehow he found a dim naturalness about his way of life. Then, too, there were a few scattered moments during this lifetime when he was actually found sitting quietly in a meadow, by a stream, looking meditatively at the Sun and sky. Something, not a thought, but an uneasiness — a whisper of something lost — touched his consciousness. Unabel died giving little to the world, for there was little within him to give.

Now, we must temporarily change our hero's name as we relate his next incarnation, for Unabel's karma had decreed that he badly needed the experience of motherhood. So Unabel was born a girl. She was named 'Antithesis' inasmuch as she was diametrically different from before. It was very difficult for little Miss Antithesis as she was growing up in her small village of tents. For some strange reason she was always wanting to go hunting with her brothers. There was a challenge to the physical side of life that attracted her. Instead, she had to do girl things. She had to learn how to cook and

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take care of her babies. Yet there was something in the nature of Antithesis that drew her to warlike pursuits — as if she had at one time been a warrior herself. Of course, she did not actually think these thoughts. She was only vaguely dissatisfied. Something was missing from her life. There had to be more to living than bearing children and cleaning tents; and fighting for women's rights.

When Antithesis became Unabel again, he once more faced an adjustment. Although he recognized himself as a boy, he had this wimpish tendency to sit around camp watching solemnly as the women did their chores. The other boys were off somewhere shouting insults and challenges to the world. He had no strong desire to do this. Rather, he watched. He was Unabel, the man. He should like hunting and be adept at killing. Instead, he preferred to stay at home and watch the kids while the women gossiped about their status in society. But as Unabel matured, he once again learned to hunt and kill and his fondness for the women's way of life faded into the background of his consciousness. Still, when he returned from his hunting trips, he sometimes found time to touch and teach the children.

In future lives, we find that the needs and desires of Unabel and Antithesis grew more and more varied and sophisticated. Vague memories of things past grew stronger and more numerous. Tendencies became habits. Habits became instincts. Unabel learned to scheme and plot and to fulfil both his needs and his greeds. He became more cunning in his killing. The

art of hating then came into vogue along with the quality of cruelty. But, at the same time, Unabel found more and more insistent an increasingly powerful need to tenderness. He developed habits of personal friendships, and these grew stronger and stronger as they were repeated over many lifetimes. A loneliness gathered around him when a friend, a wife, a son, or daughter was lost. Thus, thin bonds of love came into being.

The fabric of life grew more and more varied as time went on. Unabel developed talents for various occupations. He had his name changed to 'Abel'. Crops were planted and it was not always necessary to kill for food. Time to contemplate became available and Abel began noticing life and the stars and sky and the miracle of the grain growing all around, and he marvelled. This marvelling, this wonderment at the nature of things, was indeed the beginning of his search for truth.

Still, the ambivalence between desire and contentment grew as Abel's knowledge grew, and he became more and more involved with material things. His passions grew more intense and these were perverted by thought. So Abel continued to add innovations to his capacity for killing and injuring, while at the same time he attained greater and greater depth to his feelings of solicitude for others. He acquired compassion in small increments and over vast periods of time.

Then there came a day when he began his, so far, endless search for a meaning to his life. Words were invented to assist him in his search. Things became names

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and his hates increased as love increased. Abel was puzzled by it. But gradually he acquired a vast store of memories; memories that could hurt or help; memories that were gathered into great sophisticated physical, emotional, and mental tools upon which to build and create new memories and new tools.

So, over a long, long series of lifetimes, our hero and heroine became more and more involved with life. His turning point, the time of transformation from involution to evolution, was not noticed. He simply went about the business of living, slowly developing stronger and stronger bonds with his fellow beings. From such attachments, values came into being — things such as loyalty, trust, affection, harmlessness. His actions became guided by a feeling of rightness. He called it ‘conscience’.

In the not too distant future, it is expected that our able hero, in one lifetime, in one dazzling moment, will acquire a knowing without the need of knowledge. It will be an irrational knowing, for it will lack the structure of memory. And, sometime thereafter, our hero, Abel, still marvelling at this mysterious, transcendental phenomenon, will write such things as *Democracy* and *Leaves of Grass* and *The Prophet* and *Report to Greco*. Then again, our heroine, Thesis, will produce *The Colour Purple* and *Sonnets from the Portuguese* and *The Good Earth* and, to be sure, *The Secret Doctrine*.

Of course, I have offered a most simplistic story of our involution and evolution; a story lacking the myriad of

creative nuances that accompany every one of our experiences. Our story also has no ending. It remains incomplete. I wonder how we should end it? Perhaps simply by saying that Abel and our little Miss Thesis live happily ever after. Or do they?

Leaving this an open-ended story leaves us with two questions, of course: Is life, consciousness, essentially beneficent? Or is it essentially bad — divisive — segregative? Or is it *neti, neti*? Not this, not that? These are questions you will have to answer yourself. But, if life, creation, does emanate from a core of compassion, of love, we must still ask ourselves: What is the point of it all? What is the point of getting involved, and leaving our spiritual home, if all we want to do after we leave it is to get back to it as fast as possible? In other words, what is the purpose of life if there is a purpose?

Is not life wonderful? Well, although this is quite a legitimate question, it is obviously something we cannot research too deeply because of our mental limitations. So I will be content in quoting a few respected students of life about this question. For instance, depth-psychiatrist, Carl Jung wrote: ‘Shrinking from no conflict, no suffering, and no crime, the godly sense of curiosity strives for birth.’

The mathematician and philosopher, Alfred North Whitehead, suggested that God creates so that He may receive the creative advance of the world. He saves what in it is of worth. In his book *Depth Psychology and Modern Man* Dr Ira Progoff writes: ‘The human organism . . . moves unknowingly, and yet with a

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significant development of consciousness along the way, towards a purpose that is inherent in its nature, a purpose contained within the seed of what it is in its nature to become.' Progoff's statement will no doubt remind some of you of the Theosophical concept of dharma, the law of our inner being.

Then, there is the idea that creation may not really be such a serious business after all. Perhaps the gods just 'delight to sport', as Blavatsky phrased it in *The Secret Doctrine*: 'The creation of the world is generally considered in the Brahmanical books to be the Lilā, the delight to sport, the amusement of the Supreme Creator, Vishnu, being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy as you shall learn in listening to his frolics.' Finally, there is Nikos Kazantzakis in his book *Report to Greco*: 'What is the purpose? Do not ask. No one knows, not even God, for he too advances along with us. He too is searching and being exposed to danger. He too is given over to the struggle. God is only a leap of the heart and a sweet tear.'

And so, maybe there is no purpose. Is it possible that the nature of life — the heart of all existence — is pure joy? Bliss? Is it possible that God is pure joy and that the only way he can perpetuate this state of being is to constantly create? Joy has been called a quality, not simply an emotion. Joy, it is said, is grounded upon God Himself. Most would happily agree that this is an evolutionary goal worth pursuing. Perhaps true joy — the joy one feels at the simple state of being — is the

eleventh beatitude. Perhaps evolution need not be goal-oriented to have value. Goals are, after all, simple psychological creations. Perhaps a greater, more transcendental value is the inexpressible bliss one feels at being alive — having the quality of aliveness. Perhaps it is as Lao Tzu said: 'The way to do is to be.'

Such an understanding of life would take away the onus of idleness, would it not? In his essay 'Of Experience', Montaigne wrote: '“He has spent his life in idleness”, we say; “I have done nothing today.” What, have you not lived? That is not only the fundamental, but the most illustrious of your occupations. . . . It is an absolute perfection, and virtually divine, to know how to enjoy your being lawfully.' And the Chinese author and philosopher Lin Yu Tang, in his volume *The Importance of Living*, wrote: 'The enjoyment of an idle life doesn't cost money. . . . It must come from an inner richness of the soul. . . . Human life can be lived like a poem. . . . The greatest ideal that a man can aspire to is not to be a showcase of virtue.' (Is not life wonderful?)

Of course, this joy of living I am speaking about encompasses all creative experience. Fortunately, for the sake of the soul, the evolution of man, there is that in his nature which responds to the unwon. This quality, unique to humanity, is called 'challenge'. There is that in the nature of the evolutionary impulse which absolutely prohibits man from remaining in a state of inertia — of maintaining the status quo. Dissatisfaction is a basic

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ingredient of human nature, and it is because of this constant discontent that man is able to transform his nature throughout his incarnations. For man, life is a constant inquiry into the unknown. Our religions and our wars, our loves and our hates are our challenges. Yet each of these is but a signpost on the road to truths unknown or forgotten. And man instinctively knows his truth is somewhere close to his heart — right around the corner from his highest concept.

And so, evolution goes on apace. And

as we evolve we become increasingly free to make choices, to choose the direction we wish to take in life. One by one we cast aside the ‘chains of living’.

Thinking about all these things, it is quite easy to understand why one becomes humble, and why one remains humble.

Isn't life wonderful,
Isn't life gay?
Isn't life the perfect thing
To pass the time away.

(*Anonymous*)

In the *Book of Songs* it is said,

Over her brocaded robe
She wore a plain and simple dress,

in that way showing her dislike of the loudness of its colour and magnificence. Thus the ways of the moral man are unobtrusive and yet they grow more and more in power and evidence; whereas the ways of the vulgar person are ostentatious, but lose more and more in influence until they perish and disappear.

The life of the moral man is plain, and yet not unattractive; it is simple, and yet full of grace; it is easy, and yet methodical. He knows that accomplishment of great things consists in doing little things well. He knows that great effects are produced by small causes. He knows the evidence and reality of what cannot be perceived by the senses. Thus he is enabled to enter into the world of ideas and morals.

Confucius
Doctrine of the Mean

Theosophical Basis of Service

M. KANNAN

IN the *Bhagavadgītā* Lord Kṛṣṇa says ‘Having pervaded this whole universe with one fragment of myself, I remain.’¹ Elsewhere in the same song, he says: ‘The self, harmonized by yoga, sees the Self abiding in all beings, all beings in the Self; everywhere he sees the same.’² *Īśāvāsya Upanishad* proclaims that the Self is absolute, the self is its manifestation, and the Self continues in its absolute state even after manifesting itself in the self. These truths are related to the idea of Universal Brotherhood which is embedded in the first Object of the Theosophical Society.

Science has from time to time explained many of the laws of nature. Nevertheless there remain a vast number of them yet to be investigated and understood. It is the concern of Theosophists to keep abreast of scientists who find corroborative evidence for the still unexplained laws of nature.

Patañjali in his *Yoga-sutra-s* speaks of certain psychic powers called *siddhi-s* and the methods of acquiring them. He also speaks of acquiring these powers by intuition. When a person reaches that state he is able to perceive truth directly without the help of any instruments. These ideas

are incorporated in the third Object of the Theosophical Society.

The term ‘Theosophy’ has its root in Greek and means Divine Wisdom in the sense of Wisdom possessed by the Divine ones, and dates from the third century AD.³

The term ‘theosophical’ has gained prevalence from the name of the Theosophical Society since the founding of the TS in 1875. The generally intended meaning of the word can be seen if we look at the three Objects of the TS:⁴

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of Comparative Religion, Philosophy and Science.
3. To investigate the unexplained laws of Nature and the powers latent in man.

It is imperative that we must not just duplicate the work of others but must remain in a position of advanced thinking and be pro-active in our approach. This is a constant challenge and must be the quality of our work, whether we call it service or duty or sacrifice.

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Theosophical Basis of Service

The three terms 'Service', 'Sacrifice' and 'Duty' convey the same meaning. They overlap in their implication and underlying principle.

Service includes sacrifice or the giving up of what we already own, and not what we are going to get. An example: A group of volunteers approached a landlord with a request for a donation towards funds for construction of a school building. The rich man said, 'Please come on 14 December and I shall donate a sum of Rs100,000.' The volunteers thought that it was an auspicious day for him to do some charity and out of curiosity asked about the significance of 14 December. The landlord said: 'I have bought a lottery ticket which will fetch me Rs500,000, and the result will be known on 4 December and I shall get the money within a week of the result. So I will be able to make the donation on 14 December.'

In the *Rāmāyāna* there is a scene: King Daśaratha has announced the coronation of Prince Rāma. Kaikeyi changes the situation on the advice of her maid Mantara; Bharata is to be crowned as the successor to the throne and Rāma is to spend fourteen years in the forest and return home at the end of that term. At this point Rāma gladly accepts her command and starts off towards the forest followed by Lakshmana and Sitā. On returning to Ayodhyā, Bharata refuses to accept the crown which is about to be placed on his head and goes after Rāma with the intention of bringing him back to Ayodhyā to take charge of the kingdom. Here we see that Bharata is

sacrificing the kingdom which is already his, while Rāma gives up a future right to the kingdom.

Indian scripture speaks of various services as forming part of man's daily routine. Of these, service to the animal and vegetable kingdoms, or 'Bhuta Yajña', and service to mankind, or 'Manushya Yajña', are of relevance. Duty must be viewed as an obligation on us by way of our karmic deeds. Having been placed in the highest level of the evolutionary hierarchy we owe a duty to our younger brethren who are placed in our hands under a trust from the Almighty.

Man has been created with what is called intellect, which is absent in animal and lower kingdoms. He is able to discriminate between the right and the wrong. He is able to use his intellect and overcome desires. But in most cases he does not use it in the logical and complete manner. His intellect tells him to act in one way but his desires tell him to act in exactly the opposite way. Eventually the force of desire wins and he fails to use his intellect properly and fully.

Annie Besant says that we are here to help each other, to love each other and to uplift each other.⁵ We can infer that her advice is to help at the physical level, love at the emotional level and uplift at the spiritual level.

Brother C. Jinarājādāsa says that service is not only the mode of helping another, but is supremely a mode of helping ourselves. Each Theosophical student must never forget that the welfare of his fellow-men, among whom his karma

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has placed him, is more important than his own personal salvation. The danger to his salvation arises from his selfishness and self-centredness.⁶

Brother N. Sri Ram says that the spirit in which the work is done is more important than the techniques we use. The attitude of mind which we bring to the work and our motives as we carry it out, are more important than talent of any kind. To the extent that the worker effaces himself, the truth which is in him will manifest itself.⁷

Service includes Duty without attachment. When the illusion of possessiveness or attachment comes into play, it mars our judgement of what is right and what is wrong. We can understand this by examples: A man goes out for a walk on a winter evening. When he starts from his house his wife notices that he takes a warm shawl to protect himself from the cold. When he returns home after his walk the shawl is missing from his shoulders. His wife immediately questions him as to what he did with the shawl. He replies: 'When I was walking down the street in the cold I saw an old man sitting on the pavement and shivering with cold. He had no clothes on him. He was also feverish and was coughing painfully. I was so moved that I took off the shawl from my shoulder, folded it and put it into my bag. Here it is', and he gives the bag to her!

References

1. *BG*, 10–42. 2. *BG*, 6–29.
3. Blavatsky, H. P., *The Key to Theosophy*, p.1.
4. *The Theosophist*, Feb. 1950, p.327.
5. *The Laws of the Higher Life*, 2006, p.43.

His attachment to the shawl prevented him from doing what he considered right.

In the *Mahābhārata*, Arjuna, on a number of occasions, puts down his weapons and refuses to fight. The illusion or *māyā* of his attachments comes in the way of his duty as a soldier. In contrast we find Karna continuing the fight even after he has learnt from Kṛṣṇa that Kunti is his mother and the Pāṇdava-s are his brothers.

John Algeo draws a distinction between the great principles of Theosophy and its particular applications. He warns of the danger of focusing exclusively on the mechanics of Theosophy and advises us to keep ever in mind its great principles. He goes on to say that there are other aspects of Theosophy, namely internalizing its great principles through meditation and externalizing them in practice. His emphasis is not on just knowing or understanding but on doing and living.⁸

Finally a word of advice from Brother G. S. Arundale: 'Do not look for the fruits of your service, nor feel unhappy when no words of gratitude come from him you help. It is the soul you serve and not the body, and you may always see the gratitude of the soul though the lips remain silent.'⁹

Let us make a sincere effort to bring the right spirit into work; if one cannot do that, he had better leave Theosophy alone.

6. *The Theosophist*, Feb. 1950, p. 345.
7. *On the Watch-Tower*, Adyar, 1966, p. 508–9.
8. *Living Theosophy*, Adyar Pamphlets, New Series No. 1, 1998.
9. *The Theosophist*, Nov. 1912, p. 200.

Theosophical Work around the World

Indian Section

A three-day conference on 'Peace and Conflict' was held at the Headquarters of the Indian Section, 5–7 March 2010. It attracted a number of scholars from Varanasi, including Prof. Krishna Nath, retired Professor of Economics at Kashi Vidya Peeth and also a Buddhist scholar; Prof. Geshe Ngawang Samten, Vice-Chancellor, Central University of Tibetan Studies, who spoke on 'Conflict and Peace — The Buddhist View'; Prof. P. Krishna, Secretary, Rajghat Education Centre, Krishnamurti Foundation India ('The Root Cause of Conflict'); Sri Amit Basole, Research Scholar, Department of Economics, University of Massachusetts ('Information Age and the Economics of Non-Violence'); Dr Mohammed Toha, retired Professor of Sociology, DAV College, Varanasi ('Peace and Non-Violence from a Islamic Perspective'); and Sri Swami Chidananda, Director, Rajghat Education Centre ('Know God, Know Peace: No God, No Peace — Vedānta Perspectives'). Dr N. C. Ramanujachary spoke on 'A Natural State for Humanity'. The conference was inaugurated by Mrs Radha Burnier, International President of the TS. The programme also included a fine performance of classic Indian music.

Adyar — International Website

A new international website for the TS has been uploaded onto the Internet. The

URL is the same: www.ts-adyar.org. The website has been designed and built by an IT committee at the International Headquarters, in consultation with the President. It includes audio and video facilities as well as access to the TPH website where Theosophical books may be purchased online. The latest information about forthcoming events at the International Headquarters is also available, along with downloadable forms for the sessions of the School of the Wisdom. Also, the international Directory has clickable email addresses so that visitors to the site from around the world can easily make enquiries in their country. It contains a concise historical overview of the beginnings of the Society's history as well as biographical information and photographs of a number of eminent Theosophists.

This is a new beginning for the Society's presence on the Internet internationally. The site will continue to be built with picture galleries of the unique natural beauty of Adyar and its several buildings and monuments, more audio/video material and additional information on various pages. Select texts on Theosophy and its practical application to daily life will be added to the website on a regular basis. We also would like to expand the site to include some recent news on TS activities around the world.

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Date refers to the date of formation

* Regional Association

† Presidential Agency

▲ Lodge attached to Adyar

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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.