



THE THEOSOPHIST

VOL. 133 NO. 3 DECEMBER 2011

CONTENTS

On the Watch-Tower <i>Surendra Narayan</i>	3
Buddhi <i>I. K. Taimni</i>	6
Freedom of Thought: Is It Essential? <i>Linda Oliveira</i>	8
Indian Systems of Philosophy – Sāmkhya Darśana <i>Bhupendra R. Vora</i>	15
A Word to the Student <i>N. Sri Ram</i>	21
A Philosophic Look at the Organization <i>N. C. Ramanujachary</i>	23
Tread the Path – the Theosophical Way <i>R. Revathy</i>	25
Fragments of the Ageless Wisdom	30
To Service the Whole Universe is Yoked <i>T. K. Nair</i>	31
Convention Programme	36
International Directory	38

Editor: *Mrs Radha Burnier*

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

Cover Picture: Garden Lizard (*Calotes versicolor*), Adyar – Dr T. P. Alaganantham

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

THE THEOSOPHICAL SOCIETY

Founded 17 November 1875

President: Mrs Radha Burnier

Vice-President: Mrs Linda Oliveira

Secretary: Mrs Kusum Satapathy

Treasurer: Miss Keshwar Dastur

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

Secretary: secy.hq@ts-adyar.org

Treasury: ts_treasury@sify.com

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

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

Fax: (+91-44) 2490-1399

Editorial Office: editorialoffice@gmail.com

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

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

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

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

On the Watch-Tower

SURENDRA NARAYAN

Evolution and Life as a Human Being — Some Reflections

At the Feet of the Master has the following statement at its beginning: ‘In this world there are only two kinds of people — those who know and those who do not know; and this knowledge is the thing which matters — the knowledge of God’s plan for evolution.’ It would be relevant to quote here a statement by the famous Sufi sage, Jalaluddin Rumi, about evolution:

I died from mineral and became a plant,
I died from plant and reappeared in an animal,
I died from animal and became a man.
Whenceforth then should I fear?
Where did I grow less by dying?
Next time I shall die from man,
That I may grow the wings of an angel.
Once more shall I wing my way above
the angels;
I shall become that which entereth not the
imagination,
Then let me become naught, naught,
For the harp-string crieth unto me;
‘verily unto Him shall we return’

It is important to mention here that in

this evolutionary process, the stage of life as a human being is very important, in fact absolutely necessary. H. P. Blavatsky has mentioned that nobody can rise to the higher levels of spiritual consciousness without passing through human life. It has been said that the world is like a crucible in which gold is purified. Eckhart also stated that ‘if the soul could have known God without the world, the world would never have been created’.

In saint Tulsidāsa’s epic *Ramacharitmānas* once again one finds the same statement in Rāma’s teaching to a gathering of serious-minded persons of his capital. He said that it is great good fortune to be born as a human being, for it is the abode for spiritual endeavour and consequently for reaching the gate to liberation or salvation. Elucidating it further, he added that the human form is like a ship for crossing the ocean of this material world and that evolved Teachers are there to propel that ship; dull-witted is the person who does not avail of this opportunity.

Annie Besant in her book, *The Laws of the Higher Life*, explains that spiritual consciousness, referred to earlier, is that

Mr Surendra Narayan was for many years international Vice-President of the Theosophical Society, and prior to that held an important government position in finance.

The Theosophist

which recognizes unity, which sees one Self in everything and everything in the Self, and that spiritual life is the life which, looking into the infinite number of phenomena, pierces through the veil of Māyā and sees the One and Eternal within each changing form.

With an emerging perception of the oneness of all life, boundless love and compassion for all wells up naturally and spontaneously from within. One moves from self-centredness to Self-centredness. Not that the self should be totally done away with, but that it should be placed in its proper place as an instrument for work at the lower level of consciousness.

At the Feet of the Master mentions that the body is your animal — the horse upon which you ride. Therefore, you must treat it well and take good care of it . . . for without a perfectly clean and healthy body, you cannot do the arduous work of preparation, you cannot bear its ceaseless strain. But it must always be you who control that body, not it that controls you. Saint Mark puts it beautifully thus: 'For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh; lest coming suddenly he finds you sleeping.'

Some of the guidance given to us by the wise ones in the context of our lives in this world may be referred to here. J. Krishnamurti advised: Sir, live, live in

this world. This world is so beautiful. It is our world, our earth to live upon, but we do not live, we are narrow, we are separate, we are anxious, we have no relationship, we are isolated, despairing human beings; we do not know what it means to live in an ecstatic, blissful sense. I say one can live that way only when one knows how to be free from all the stupidities of one's life. To be free from them is only possible in being aware of one's relationships, not only with human beings, but with ideas, with nature, with everything.

In the *Bhagavadgītā*, Śrī Kṛṣṇa mentions: As the ignorant act from attachment to action, so should the wise act, without attachment, desiring the welfare of the world.

The Buddha advised: practise living in *awareness*, children, and you will deepen your understanding. You will be able to understand yourselves, other people and all things. And you will have hearts of love. That is the wonderful path I have discovered.

One may add that awareness implies viewing things from a deeper, purer level of consciousness. It is the light within us. It needs to be unravelled by removing the cover of the 'self'.

Thich Nhat Hanh mentions that when the light of awareness (*within us*) shines, the nature of thoughts and feelings is transformed. They tend to become channels of love, joy and peace.

A mystic poet wrote: As a child, I was told and believed that there was treasure buried beneath every rainbow. I believed

On the Watch-Tower

it so much that I have been unsuccessfully chasing rainbows most of my life. I wonder why no one ever told me that the rainbow and the treasure were both within me!

In *Letters from the Masters of the Wisdom*, the Master in his letter to Francesca Arundale gave very beautiful, inspiring and simple advice and guidance which runs as follows: To the good of mankind devote your energies.

Be a missionary of love and charity, thus in helping others win your own salvation. There are innumerable pages of your life-record still to be written up; fair and blank they are as yet . . . seize the diamond pen and inscribe them with the history of noble deeds, days well-spent, years of holy striving. So will you win your way ever upward to the higher planes of spiritual consciousness. Fear not, faint not, be faithful to the ideal you can now dimly see. . . . Try child, Hope and accept my blessings.

One feels tempted to add the following simple teaching once given by the Buddha to his young son, Rāhula, when, after enlightenment, he visited his former home:

The Buddha: What is a mirror meant for, Rāhula?

Rāhula: To look at yourself, father!

The Buddha: So must you look at yourself, look and look at yourself.

What are you thinking?

What are you speaking?

What are you doing?

So shall you gradually rise to be a good human being.

Treading the evolutionary or spiritual path in our workaday world is not an easy task. It has been mentioned as thorny, or even walking on a razor's edge. But the Teachers have provided us courage and confidence in their teachings. One would like to refer here to two pieces. The first one is from Madame Blavatsky and runs as under:

There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win upwards, there is reward past all telling — the power to bless and serve humanity.

The second is from Sage Pythagoras: 'Take courage, the race of man is divine!'

Every one of us can play a role, however humble and small, in helping a little bit the furtherance of the divine plan of evolution. A tiny flower growing in a crannied wall had unconsciously played a role in inspiring a mystic poet, Alfred, Lord Tennyson! ✧

My Guru taught me but one precept. He told me: 'From the outward enter into the most inward part of thy being.' That has become for me a rule.

Lalla Vākyāni, 94 (Lalla: female saint of Kashmir)

Buddhi

I. K. TAIMNI

JUST as the causal body is a mirror which reflects the Universal Mind, so the Buddhic vehicle is a mirror which reflects the consciousness of the Universal Life which is immanent in the manifested world and which is shining in different degrees through all living creatures. The more polished the mirror, the more fully it can reflect this Universal Consciousness in a pure and harmonized mind.

From the functions of Buddhi we can obtain some idea of this spiritual faculty whose development heralds the unfoldment of our divine nature and places in our hands a kind of compass with the help of which we can cross over the stormy waters of life and reach the further shore of enlightenment. One of these functions, as we have seen, is the capacity to know spiritual truths directly without going through the ratiocinative processes of the intellect. The man in whom this faculty has become active simply becomes aware of these truths. This knowledge is not communicated to him from outside, not even from the inner planes by a process of thought transference but wells up, as it were, spontaneously within his heart, just as water does in a spring. He may not know from where it comes, he may not be able to communicate it to others, but it

is there, and there is a certainty about this kind of knowledge which can never come with knowledge acquired through the intellect. Most of the saints and sages who have appeared in the world from time to time were not learned men, did not acquire knowledge from books, and yet, showed an insight into the fundamental problems of life which placed them head and shoulders above their contemporaries.

There are two facts which we should note about this knowledge which comes from the Buddhic plane. In the first place, it is not knowledge concerning ordinary matters which come within the province of the mind. However enlightened a saint may be, if you take to him a problem on differential calculus or ask him a question concerning the mechanism of an automobile engine, he will not be able to give you a solution unless he has previously made a special study of these problems. Acquisition of detailed knowledge with respect to these things is a function of the mind and not of Buddhi and even when an enlightened person wants to know anything about these matters, he has to adopt the ordinary means of obtaining knowledge in those particular fields. It is true that he may be in possession of super-physical powers which make the

Buddhi

acquisition of such knowledge easy and sometimes instantaneous, but these means are still in the realm of the intellect and he has to work through the powers and faculties of the mind.

The knowledge which comes through Buddhi is connected with life and its fundamental problems, with the essential relations of things as it were, and is more like a light which illuminates the life within and without us. Buddhi gives us an unerring sense of right and wrong, truth and falsehood, gives us the capacity of seeing everything in its proper perspective and in its essence, but it does not do away with the necessity of using our mind while we are living in the lower worlds.

When Buddhi is reflected in the field of the intellect it appears as spiritual knowledge. When it is reflected in the sphere of the emotions and works through the astral body it appears as spiritual love. The force is one but its expression becomes different or rather appears different to us according to the mechanism through which it is working. We are quite familiar with this kind of phenomenon in the field of physical science where the same force appears in different forms according to the mechanism through which it is working.

Thus the same electric current gives light when passed through an electric bulb and heat when passed through a radiator. Generally, it is found that when Buddhist consciousness begins to develop in a man with an emotional temperament it appears as intense love in the well-known form of *bhakti* (or devotion) while in a man of intellectual type it appears as a clear-eyed vision embracing all life's fundamental problems. As the love or the knowledge deepens, a new state gradually dawns in consciousness, a state which we generally call Wisdom. It is this dual character of Buddhi which makes it possible for us to adopt either of two ways for its unfoldment. We may develop it through *bhakti*, that intense love which surrenders itself completely to the object of devotion, or through discrimination, that searching intelligence which can pierce through all the illusions of the mind and contact the life that lies beyond the mind. This does not mean, of course, that either love or intelligence by itself will suffice but that one of these aspects of consciousness will be predominant in the early stages and ultimately merge in a state of consciousness which is neither pure love nor pure intelligence but a synthesis of both.

**He who clings to the Void
And neglects Compassion,
Does not reach the highest stage.
But he who practises only Compassion,
Does not gain release from toils of existence.
He, however, who is strong in practice of both,
Remains neither in Samsāra nor in Nirvāna.**

Saraha

Freedom of Thought: Is It Essential?

LINDA OLIVEIRA

For to be free is not merely to cast off one's chains, but to live
in a way that respects and enhances the freedom of others.

(Nelson Mandela)

A SOCIETY which holds freedom of thought as a pivotal principle, respecting each individual's thinking processes and unique approach to the sacred, is rare. And to belong to such a Society is an uncommon privilege.

The phrase 'freedom of thought' contains a wealth of meaning which is worthy of some exploration. The term is mentioned frequently enough in the TS. But what exactly *is* freedom of thought? Do we understand its implications? Why was the Freedom of Thought resolution framed by the General Council of the Theosophical Society in 1924? Is freedom of thought essential to the well-being and evolution of the TS? And is it essential to our evolutionary journey? Let us reflect upon these questions, along with the relevance to this subject of a particular period during the early twentieth century history of the TS.

Thought Which is Not Free

As a starting point it is useful to

consider the nature of thought within the ordinary, everyday mind, for to speak of freedom of thought immediately implies that there must be a form of thought which does not take place in a state of freedom. Everyday thought is closely related to the tenacious desire nature, which frequently mingles with thought processes and scatters the mind in different directions. While this may appear in one sense to be a 'free' and unhindered mental state, as one drifts from one desire-laden thought to another, there is in reality a form of slavery to *kāma*.

While this may be a somewhat unpalatable truth, if we are honest with ourselves we may observe that thought often becomes a slave to our desires. It is frequently a slave to our ignorance, memories, anticipations, worries about the future and so forth. Perhaps most of all, it is a slave to the personal ego. When Patañjali enumerated the teaching of the *kleśa-s*, which are said to afflict all of us, he also objectified a number of factors

Mrs Linda Oliveira was international Vice-President of the Theosophical Society until very recently and has been elected as General Secretary of the Australian Section.

Freedom of Thought: Is It Essential?

which both affect and hinder thought greatly:

1. *avidyā* – ignorance
2. *asmitā* – egoism
3. *rāga* – attraction
4. *dvesha* – repulsion
5. *abhiniveśa* – desire for life

The *Yoga-sutra-s* (II.5) state:

Avidyā is taking the non-eternal, impure, evil and non-*Ātman* to be eternal, pure, good and *Ātman* respectively.

According to this view, *Ātman* or pure consciousness becomes somehow involved in the evolutionary cycle through the power of *māyā*, the Great Illusion. What happens when consciousness becomes *involved* in matter? It becomes unaware of its true nature and therefore cannot distinguish between the eternal, blissful, pure Self and the non-eternal, impure and painful not-Self. Human beings suffer from degrees of *avidyā* — ignorance or non-knowing. The world around seems very real to us, yet it is incomplete; we have an imperfect understanding of Reality because of the limitations of our consciousness. It is as though we have completed only part of the enormous jigsaw puzzle of life.

Egoism, the second *kleśa*, is not only common to us all — with greater or lesser intensity — but is also assiduously cultivated globally through today's modes of mass communication. If we look closely we may see that our thought, which is the movement of the mind, is largely centred on ourselves. Almost everything seems to take place in relation to 'me', and our

responses may be largely based on the way in which people and events affect us personally.

The sway of attractions and repulsions, two further *kleśa-s*, also imprison our thought processes. Thought gravitates, and dwells upon, the things that we are attracted to as well as the things which repel us. There may be a kind of see-saw effect from one to the other at times.

The fifth *kleśa* concerns clinging to life or the desire for life. We want somehow to continue to exist not only in this life, but also as we are. Human thought has consequently come up with all sorts of methods of 'self-preservation', such as the ubiquitous industry of cosmetic surgery. In extreme cases, a number of people have resorted to cryonics, hoping to be revived from death when technology has evolved sufficiently. The mind may not want to dwell much on physical death and all of its implications, because thought likes to cling to what is known and familiar.

Aside from any other factors, the effects of the *kleśa-s* alone upon thought can help us to understand that freedom of thought does not normally exist as an everyday fact.

What is Freedom of Thought?

So what *is* freedom of thought? To use Patañjali's phraseology already mentioned, we can think of it as a state in which thought is not hindered by 'non-*Ātman*'. It is thought unhampered by ignorance, the question of 'me', attractions and repulsions, or desire for our own

The Theosophist

preservation. In other words such a mode of thought possesses great purity.

To be free is to be unrestricted or unfettered. Free thought is unobstructed, unconditioned by preferences and prejudices, enquiry centred, and potentially deep. When accompanied by *viveka* or discernment it is a powerful force in our evolution because it helps us open up to universal Life in ways we might not imagine, distilling the consciousness. It means not to believe blindly anything we happen to be told or anything we happen to read, however eminent the author. Therefore it requires a certain independence of spirit and the courage not to be moulded by some outside agency; rather, it facilitates the creative flow of consciousness to reveal to us who we are, and the nature of the universe in which we live. For thought creates, and is a powerful force of nature.

What are the Implications of Freedom of Thought?

The workings of freedom of thought manifest in two ways — freedom *from* certain things on the one hand, and freedom to *do* certain things on the other. Let us place this within the context of the Theosophical Society. Freedom of thought implies freedom from fundamentalism, dogmatism and self-righteousness. These things may be difficult to conquer and all of them manifest at times within our membership. Freedom of thought is a state in which fundamentalism does not exist, for there is no clinging to any one viewpoint in the search for Truth.

Fundamentalists are prone to attempts to convert others to their views. If we hold on to Theosophical teachings too tightly then they cannot ‘breathe’ in our lives and a kind of religious fundamentalism may occur. We may become dogmatic about our views and preferences, and self-righteously try to inflict them on others.

Can we actually be comfortable with uncertainty as part of our quest for Truth? If we can hold ideas lightly then thought will not become crystallized, and we will be less likely to dogmatize. One sometimes hears unequivocal statements by TS members and wonders whether such individuals speak from actual experience. For example, some people may authoritatively list points from certain religious traditions or Theosophical texts as if they are facts, without thinking about or investigating them. Others may speak about metaphysics as though they know certain cosmological matters directly. Prefacing such statements with the words ‘it is said’ — even when quoting certain illustrious writings — acknowledges that there are things we do not necessarily know with certainty. Various teachings might be taken as working hypotheses unless, or until, we have proof.

On the other hand, individuals who actively exercise freedom of thought can explore the Wisdom teachings without preconceptions, can uphold the spirit of enquiry which is inherent both in the TS and the Wisdom teachings themselves, and can readily allow others their own liberty of thought without any undue

Freedom of Thought: Is It Essential?

imposition. An unhindered mind is like a precious jewel which can help illumine the minds of others.

Why was the Freedom of Thought Resolution Framed by the General Council?

Let us now turn to some practical historical facts which led to the adoption of the resolution on Freedom of Thought by the Society's General Council in 1924. These may not be commonly known.

In her Presidential report of 1923, Dr Annie Besant, the then International President, mentioned what she called 'three streams of trouble, provoked by unbrotherly conduct'. The unbrotherly conduct at that time was directed towards 1. The newly formed Liberal Catholic Church, 2. The administration of the TS in America, and 3. C. W. Leadbeater and Annie Besant. The latter attacks emanated from Australia, ultimately resulting in the cancellation of one Lodge Charter and the diplomas of twelve members in Australia, the reasons being mentioned in her report.

Shortly prior to this, Dr Besant, Editor of *The Theosophist*, had printed as a supplement to the September 1923 issue of the journal a letter from Mr Erik Cronvall, the General Secretary of the TS in Sweden at the time, as well as her written response. Both were quite lengthy. The essence of Mr Cronvall's letter, and a 'programme' he proposed, was the desire for a re-declaration from the General Council on the liberty of thought of every member of the TS. He asserted that

many TS members were under the impression that the Society was just then in what he called a 'critical condition' and cited various reasons. Some of his claims were:

- that there was a division among members advocating the Theosophy of some favourite teacher in preference to others;
- that some members had left the TS feeling that there was not enough room for expression of their opinions;
- that liberty of thought, guaranteed within the Constitution, had been curtailed;
- that modern Theosophical literature 'overflowed with personal references to previous incarnations' and contained 'occult' statements;
- that most members at the time knew nothing but the most modern Theosophical literature.

Among other things, Mr Cronvall called for agreement by Theosophists about 'an unprejudiced study of all Theosophical literature, old as well as new, with eyes open and freedom to keep what is good and leave the rest'.

In her published response following his letter, Annie Besant rather eloquently refuted various points made by Mr Cronvall. The main thrust of her reply, however, was that the general principle of freedom of thought had, in fact, been supported and upheld by herself and others. She indicated that the number of people who thought that the TS was in this 'critical condition' was in fact very small — *but* that they should not be disregarded. This was a testimony to her

The Theosophist

inclusiveness. Further, she stated that she had earnestly urged upon every Section of the Society, and also Lodges, the duty of officials and members to guard liberty of thought, to encourage unfettered freedom of discussion, and never to use the authority of any writer or speaker as conclusive on any matter.

Significantly, in her 1923 Presidential address, Dr Besant also indicated that the Society's governing body, the General Council, supported the idea of a re-declaration of the liberty of thought of every member of the TS; hence the development of a statement on Freedom of Thought and its adoption as a resolution of the Council. This resolution first appeared in *The Theosophist* of February 1924, along with a note from the President in that issue indicating that it will 'henceforth form part of the official statement of the nature of the Theosophical Society'. She also expressed the hope that all the Society's journals would include the resolution. It is still regularly published throughout the TS world today.

Does the Freedom of Thought Resolution Assist the Evolution of the TS?

Annie Besant wrote in her response to Mr Cronvall that she had 'frankly, officially and non-officially declared on numberless occasions, that freedom of opinion is absolutely essential to the life and progress of every human being, as well as to . . . the Theosophical Society'. In other words, in her view this freedom was an evolutionary imperative.

The historical episode just mentioned

is an example of how a problematic situation may result in a statement of policy which can make an institution more robust. Reasserting this essential principle has helped move the TS forward. The writer has never heard the resolution on Freedom of Thought challenged. It has stood the test of time for almost ninety years.

Without this resolution, or at least a good understanding by members of the Society's platform of freedom of thought, the scope of the TS would have narrowed. Organizational 'blinkers' would have prevented it from fulfilling its purpose of bringing to the world the Ageless Wisdom which is not confined to any particular view. For this Wisdom is inherently expansive, unlimited and deep. One cannot capture it, like a photograph, in any one frame. Its principles may be timeless, but its form will vary in different epochs.

The onus is on each of us to discover, and re-discover, the Wisdom teachings for ourselves through various teachers and writings, without limiting ourselves to any one outlook. This is fundamentally healthy, devolving responsibility onto each of us to carve out our own quest for Truth using the Wisdom teachings as a springboard. A Society which not only permits, but actively encourages, this approach will naturally evolve because it will be collectively unhampered by restricted preferences or dogmas. Of course, meeting this organizational challenge requires awareness and vigilance in various ways. For example, it seems logical that undue emphasis should not be

Freedom of Thought: Is It Essential?

given by the TS, as an institution, to any one person's teachings. This also applies in cases where other organizations exist to promote the existence of a particular teacher. The Society was not formed to promote any one viewpoint although of course, individually, members are free to study as they wish.

It should be noted that well before the Freedom of Thought resolution was framed, Madame Blavatsky sounded a clarion call in this respect in her message to the second annual American Convention of April 1888:

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

It is therefore abundantly clear that, from its earliest days, the correct direction and healthy evolution of the Theosophical Society were very much dependent upon preserving precisely this spirit. For anyone who might have thought that the General Council's resolution was a new development, it is clear that it merely reiterated and reinforced an original directive regarding the work of the TS.

Is Freedom of Thought Essential to Our Evolutionary Journey?

In the writer's view, without the capacity for freedom of thought one's mental and spiritual evolution can proceed only in a limited fashion. Further, while the resolution on Freedom of Thought is important, ultimately each member shares a certain responsibility to preserve a milieu of freedom of thought within the TS. Denigrating another person's opinions, religious choices or membership of any particular school, clearly works against this spirit.

The ability of the mind to think freely, and with discernment, helps open us to our higher nature. But if we set up any theosophical teacher or narrow area of thought as a final authority, then we may hinder our own evolution. Our intellectual and intuitional processes are a significant part of our unfoldment as human beings and they need to be expanded, rather than restricted, in order to flourish. We can actively induce our own evolution if these are fostered.

Dr Besant put this sentiment well in the Society's 1923 General Report when she said:

The real remedy lies with the members themselves, if they allow themselves to be dominated by other people; they should try to develop independent thought, and a modicum of courage. At the same time, I would earnestly urge on all Theosophists, who are strong of mind and will, to avoid all appearances of pushing their views without regard to the opinions and feelings of their fellow-members, and never

The Theosophist

to arouse the idea that they are aiming at the domination of the thoughts of others.

She was describing the process of moving from dependence and ego-centred understanding, to independence

and other-centred understanding, which may be thought of as the essence of our human journey. For learning to be free, paradoxically, ultimately involves both responsibility and the utmost consideration for the other. ✧

References

- General Report of the Forty-Eighth Anniversary and Convention of the Theosophical Society, Theosophical Publishing House, Adyar, 1923.
- H. P. Blavatsky to the American Conventions, Theosophical University Press, Pasadena, California, 1979.
- Theosophist, The*, Supplement, The Theosophical Publishing House, Adyar, September, 1923.
- Theosophist, The*, The Theosophical Publishing House, Adyar, 1924.
- Taimni, I. K., *The Science of Yoga*, The Theosophical Publishing House, Adyar, 2007.

**I am a child of the One Light.
The wisdom of the Universe is present within me.**

**I am given the circumstances I require for my awakening.
Every situation, seen rightly, contains the seeds of freedom.**

**The power to love and serve grows through pain.
I can offer healing to others as I heal myself.**

Anonymous

Indian Systems of Philosophy — Sāmkhya Darśana

BHUPENDRA R. VORA

1. The Six Systems of Philosophy

The early beginnings of the Indian systems of philosophy take us back to the pre-Buddhist era. Since the advent of the Buddhist era, the early philosophical systems developed side by side with Buddhism, the followers of each system often criticizing each other and often borrowing ideas from one another. Six systems of philosophy took shape and crystallized into definite schools of thought out of a welter of systems. There was considerable interplay between these and Buddhist and Jaina philosophies.

The six Brahmanical systems accept the authority of the Veda-s and are called *āstika* whilst the non-Vedic Jaina and Buddhist systems are referred to as *nāstika*. However, the *āstika* or *nāstika* character of a system has nothing to do with a belief regarding the nature of the Supreme Spirit but on the acceptance or non-acceptance of the authority of the Veda-s.

Each one of the six systems represents an independent approach, a separate argument, and yet they were not isolated from each other but rather parts of a large

plan. They fall readily into three pairs, characterized by their fundamental view of the Universe and by their way of proof.

1 and 2. *Nyāya and Vaiśeshika*

Based on the atomic theory, these schools of thought founded by Gautama and Kanāda, have very much in common in their methods of research. They seek knowledge by way of inference, by logical process, dividing everything into categories, considering the nature of proof, the nature of inference, based on the atomic theory and developed along the lines of pure reason. They are monuments of pure intellection, remarkable not only for the perfection with which the reasoning is conducted but also for the training they give to the human mind.

1. *Nyāya*

The word '*nyāya*' means logic, and this system has been taught in ancient and medieval periods. Under this school of thought there was belief in a personal God, in individual souls, and an atomic universe. The individual was neither the soul

Mr Bhupendra R. Vora is a member and former General Secretary of the Theosophical Society in East and Central Africa, now living in England.

The Theosophist

alone nor the body, but the product of their union. Reality was supposed to be a complex of souls and nature.

2. *Vaiśeshika*

The Vaiśeshika system resembles the Nyāya in many ways. It emphasizes the separation of individual selves and objects, and develops the atomic theory of the Universe. The principle of dharma, the moral law, is said to govern the Universe, and round this the whole system revolves.

3. *Sāmkhya*

The Sāmkhya system, which is a dualistic philosophy, was propounded by Kapila in the seventh century BC. According to some Western philosophers: 'In Kapila's doctrine, for the first time in the history of the world, the complete independence and freedom of the human mind, its full confidence in its powers, were exhibited.'

4. *Yoga*

The Yoga system of Patañjali is essentially a method for the discipline of the body and mind leading to psychic and spiritual training. The Sāmkhya philosophy starts with the premise of the fundamental duality of the universe with Purusha and Prakṛti as co-eternals. Prakṛti is threefold, showing *sattva*, *rajas* and *tamas* as its three *guna*-s. It propounds the theory of the working of the Universe under the heads of twenty-five *tattva*-s or principles.

The Yoga of Patañjali accepts the Sāmkhya cosmogony as it stands but

proposes a twenty-sixth *tattva*, *Īśvara*, the deity to be worshipped. Patañjali stated that without a form the mind could not concentrate itself in meditation. He sought knowledge, not along Sāmkhyan lines of investigation into nature, but by suppression of the modifications of the mind. The famous aphorism, '*Yogas chitta-vṛtti nirodhah*' expresses this viewpoint beautifully. The Sāmkhya and Yoga systems form the second pair because of their identical views on the cosmos.

5. *Purva Mimāmsā*

The third pair is that of the two great Mimāmsā schools, the Purva Mimāmsā and the Uttara Mimāmsā. The Purva Mimāmsā system of Jaimini, discusses rites, ceremonies, etc., which form the outer religious life of man. This system which lays down the Dharma or the scheme of right living as conceived by it, tends towards polytheism. However the polytheism of the Hindus is of a curious variety, for the deva-s, the shining ones or gods, for all their special powers are supposed to be of a lower order of creation than man. Both the Hindus and Buddhists believe that human birth is the highest stage that the Being has reached on the road to Self-realization. Even the deva-s can only achieve this freedom and realization through human birth.

6. *Uttara Mimāmsā or Vedānta*

The Uttara Mimāmsā is the Vedānta, the best known perhaps in the West, of these six great Indian schools of thought. This is divided into three sub-schools, the

Dvaita, Viśishtādvaita and the Advaita. They accept the Sāmkhya cosmogony, as to the course of the evolution of the manifested Universe, but are not satisfied to stop where the Sāmkhya stops. The Vedānta — ‘the end of the Veda-s’ — seeks the cause of the manifested Universe, and cannot rest with an analysis that stops at Purusha and Prakṛti. The three sub-schools of Vedānta should be regarded as successive steps, rather than as antagonistic theories.

2. Jainism

Jainism is a pre-Buddhist faith and some of its Tirthankara-s are mentioned in the *Yajur-Veda*. The Jaina system does not accept the authority of the Veda-s. It commends the truth of its system on the ground of its accordance with reality. Its scheme of the Universe is said to be grounded in logic and experience. Its central features are its realistic classification of being, its theory of knowledge with its celebrated doctrines of *syādvāda* and *saptabhangi* and its ascetic ethics.

3. Buddhism

Buddhism, like its sister religion Jainism, does not accept the authority of the Veda-s, although the Buddha takes up some of the thoughts of the Upanishad-s and gives them a new orientation. The Buddha does not affirm a positive reality underlying the world of change. Whilst he was not prepared to dogmatize on these issues, it would be improper to look upon him as an atheist. Whereof we cannot speak we must keep silent is the great

tradition of the mysticism of the Upanishad-s.

4. Sāmkhya Darśana

With the brief background on the various Indian schools of thought that pervaded the thinking process of ancient India, we now come to an understanding of the Sāmkhya Darśana of Kapila. Tradition ascribes the authorship of the Sāmkhya system to Kapila, an almost legendary figure said by some to be the son of Brahmā, by others to be an incarnation of Vishnu and by still others to be an incarnation of Agni. He probably lived during the seventh century BC. The *Sāmkhya Kārikā* is the earliest available text on the Sāmkhya philosophy.

1. Theory of Evolution or Universe

The Sāmkhya philosophy is based on a fundamental duality of manifestation — Purusha (spirit) and Prakṛti (matter). Prakṛti is considered as co-eternal with Purusha. All experience is based on the duality of the knowing subject — Purusha — and the known object — Prakṛti (usually translated as Nature). Prakṛti is the basis of all objective existence, physical and psychical. As the changing object, Prakṛti is the source of the world of becoming. In it all determinate existence is implicitly contained. It is pure potentiality. As there are many conscious beings in the world, the Sāmkhya adopts the view of the plurality of selves, both in the condition of bondage and in that of release. The relationship of Purusha and Prakṛti is allegorically explained —

The Theosophist

Purusha as the lame man with effective eyes carried on the shoulders of the blind man, and Prakṛti, with effective legs; the two together can walk and avoid stumbling into pitfalls.

There is considerable similarity of the Sāmkhya viewpoint with the Jain, which refers to eternally co-existing *jīva* (spirit) and *ajīva* (matter), as also the plurality of *jīva-s*. It is interesting to note that the city of Buddha was called Kapilavastu (Kapilavatthu in Pali), probably after Kapila. Sāmkhya ideas were dominant in those days and seem to have influenced Buddhist thought considerably. Buddhism, however, refuses to discuss Purusha.

On the other hand, the Advaita philosophy of Vedānta proposes the Oneness of existence, the fundamental unity of Purusha and Prakṛti at a higher level.

2. The Three Guna-s — *Sattva, Rajas and Tamas*

Prakṛti is not being, but force, a state of tension of the three constituents, *sattva*, *rajas* and *tamas*. Prakṛti is, as it were, a string of three strands. *Sattva* is potential consciousness, *rajas* is the source of activity and *tamas* is the source of that which resists activity. They produce pleasure, pain, and indifference respectively. All things as products of Prakṛti, consist of the three *guna-s* in different proportions. The varied interaction of the three *guna-s* accounts for the variety of the world. When the three *guna-s* are held in equipoise there is no action. When there is a disturbance of the equilibrium, the process of evolution begins.

3. The Evolutionary Process

The development of this process of evolution follows a law of succession. *Mahat* (the great) is the first product of the evolution of Prakṛti. It is the basis of the intelligence (*buddhi*) of the individual. *Mahat* brings out the cosmic aspect, and *buddhi*, the psychological counterpart of *mahat* in the individual. *Buddhi* is not Purusha, the Self. It is the subtle substance of all mental processes. *Ahamkāra* or self-sense, which develops out of *buddhi*, is the principle of individuation. Three different lines of development arise from *ahamkāra*. From its *sattva* aspect arise *manas* (the mind), the five organs of perception, and the five organs or instruments of action; from its *tamas* aspect arise the five fine or subtle elements. From these the gross elements develop by a preponderance of the quality of *tamas*. Its *rajas* aspect supplies the energy for both of these developments. Creation is the unfolding of the different effects from the original Prakṛti. As there are many conscious beings in the world, the Sāmkhya adopts the view of the plurality of selves, both in the condition of bondage and in that of release.

4. Śarīra and Ātman

The empirical individual, the *jīva*, is the self, limited by the body and the senses. Each ego possesses, within the gross material body which suffers dissolution at death, a subtle body formed of the psychical apparatus including the senses. These subtle bodies are products

of Prakṛti and possess the three *guna*-s. The empirical self is thus the composite of free spirit and Prakṛti, where the Purusha forgets its true nature and is deluded into the belief that it thinks, feels and acts. *Buddhi*, by means of the reflection of Purusha which is adjacent to it, becomes its form and experiences objects.

5. Salvation

Salvation in the Sāmkhya system is only phenomenal, for the true self is always free. Bondage is the activity of Prakṛti towards one not possessing discrimination, that is the knowledge of the distinction of Purusha and Prakṛti. Release is the inactivity of Prakṛti towards one possessing discriminate knowledge. Freedom consists in the removal of the obstacle which hinders the full manifestation of the light of Purusha. Freedom is obtained by discriminative knowledge, but it is not theoretical. It is the result of the practice of virtue and yoga.

6. Law of Cause and Effect and Principles of Dharma

The *Sāmkhya Kārikā* states:

a) Formed for the sake of the spirit's purpose, the subtle body acts like a dramatic actor, on account of 'Causes and Effects' and by union with the all-embracing power of Nature — causes in the shape of virtue, vice, etc., and effects in the shape of the taking up of different kinds of body, etc.

b) By virtue is obtained ascent to higher planes, by vice, descent to the

lower; from wisdom results the highest good, and bondage from the reverse.

c) From dispassion results 'mergence into nature'; from attachment which abounds in the *rajas* attribute, transmigration.

d) Sāmkhya Darśana discusses eight types of causes and eight types of effects — being creations of the intellect, and distinguished as ignorance, infirmity, complacency, and attainment (or success). Their varieties due to the suppression of one or more of the constituents, because of their relative inequalities in strength, are fifty in number.

e) Like in the Buddhist philosophy, there are various groups of numbered items:

5 varieties of ignorance

28 varieties of infirmity

9 varieties of complacency

8 varieties of attainment

8 varieties of errors

10-fold extreme delusion

18-fold gloom

9 forms of contentment, etc.

f) Without the 'subjective', there would be no 'objective' and without the objective, there would be no 'subjective'. Therefore, there proceeds twofold evolution, the objective and the subjective. In this manner, the sage Kapila shows the interdependence of spirit and matter — Purusha and Prakṛti.

g) The sentient spirit experiences pain arising from death and decay, due to non-discrimination of the spirit from the body; thus pain is in the very nature of things.

h) This evolution from the will down

The Theosophist

to the specific elements, is brought about by the modifications of Nature (Prakṛti). This work is done for the emancipation of each spirit, and thus is for another's sake, though appearing as if it were for the sake of Nature herself.

i) When the separation from the body has at length been attained, and by reason of the purpose having been fulfilled, Nature (Prakṛti) ceases to act — then he attains eternal and absolute isolation.

j) This abstruse doctrine which is

accessory to the attainment of the goal of the spirit, and wherein are considered the existence, origin, and dissolution of beings, has been fully expounded by the Great Sage Kapila.

5. This is a general overview of the Sāṃkhya philosophy which is closely allied with the other Indian schools of thought, including the Vedic and non-Vedic, and can be considered an important step in the evolution of Indian thought. ✧

References

- Blavatsky, H. P., *The Secret Doctrine*.
Radhakrishnan and Moore, *A Source Book in Indian Philosophy*.
Coomaraswamy, A. K., *Buddha and the Gospel of Buddhism*.
Nehru, Jawaharlal, *The Discovery of India*.
Besant, Dr Annie, *Seven Great Religions*.
Chatterji, J. C., *The Wisdom of the Veda-s*.

At the beginning of the beginning, even nothing did not exist. Then came the period of the Nameless. When ONE came into existence, there was ONE, but it was formless. When things got that by which they came into existence, it was called their virtue. . . . By cultivating this nature, we are carried back to virtue; and if this is perfected, we become as all things were in the beginning. We become unconditioned.

Chuang-tse

A Word to the Student

N. SRI RAM

THE study of the Theosophical student-worker includes the basic concepts of Theosophy, as well as of the religions of the world. Such study can be deep or superficial. Deep does not mean going into a lot of detail; as a matter of fact, emphasis on detail tends to make one superficial. Any kind of detail is useful only as it falls into a certain pattern, assumes a relationship with the whole; then it partakes of the significance of that whole. To cram one's head with unconnected fragments or details is a hindrance to real understanding, as well as to one's capacity for practical action. Wisdom is not static, it is like life, which needs to breathe and move. He who seeks to be wise in action has to have a mind which is perfectly open, with plenty of room for movement, and flexibility of action. The feeling of depth comes from realizing the significance of a certain truth or teaching. A student on the spiritual path, as well as a Theosophical worker, learns much more by considering things deeply in himself, by pondering the nature of the profound truths which constitute the basis of the Wisdom, than by a mere reading of books.

All our workers and students may benefit by each other's understanding. Among ourselves, we might talk things over freely and no one need feel afraid to speak lest he should be thought ignorant. What does it matter if other people think that we are more ignorant than we actually are? Our discussions give us not only an opportunity to speak and express ourselves, but also to listen to what other people have to say. The listening should not be superficial or half-hearted. Generally when there is an argument or conversation, each person gives only a fraction of his attention to what is being said, the rest of his mind being engaged in thinking out what he will say a little later. We rarely listen to other people with complete attention and sympathy. But at our Camps and Conferences we can train ourselves in the art of listening. We listen to a person if we are interested in him, and if we can listen properly, we will very soon acquire the art of speaking, even without anyone giving us lessons in that art.

We shall all be better workers if we are really dedicated to the work. To feel dedicated we must have a live interest in

Reprinted from *The Theosophist*, August 1959.

The Theosophist

it, and before we can have that interest we must know what the work actually is, what it is we actually seek to achieve by all the lectures, books, propaganda and so on. It is all meant to help people to look at things in a different way, but then we must ourselves first learn to see them differently from the way in which the world at large sees them. To see things as they are, and not merely according to certain ideas which we have derived from conventional sources and which have become fixed in our minds, is not very easy.

Each one of us has to learn to consider everything for himself, and that is the only way to qualify to lead or help others. A leader is not one who tries to regiment other people, make them think as he wants

them to think for his own reasons. There are such leaders in politics of different parties, and their followers become a flock of sheep and echo the leader's thoughts. The less we have of such leaders in our Theosophical movement, the better. Every Theosophist has to learn to lead himself, in the sense of not being pushed either by others or by the momentum of his own past thoughts. He must help people to lead themselves, to find out and express what is best, most beautiful and precious in themselves. That is the only kind of leadership which would serve our Society, which has to be as a spiritual republic in which each one shines with his own light, and makes it his contribution to the total illumination of the world. ✧

**Do not you believe that there is in man a deep so
profound as to be hidden even to him in whom it is?**

St Augustine

A Philosophic Look at the Organization

N. C. RAMANUJACHARY

THE Theosophical Society is an organized body with a purpose to popularize the Theosophical concepts among the public and pave the way for their translation into action. Action is very important because without that transformation, the world would only be a dry shell, a container with no worthwhile content .

Mr N. Sri Ram (1889–1973), the President of the Organization from 1953 to 1973 struck a philosophical note, sounding out many ideas immediately transferable to living realities. In his inaugural address as the President, delivered on 24 February 1953, he clearly stated ‘the President is he who should serve best’. He also added: ‘If such an organization as the Theosophical Society, engirdling the globe and composed of men and women of every race, religion and nationality, all devoted to the very highest aims in life, were not in existence, it would have to be created.’ Elucidating the broad-based and noble character of the Society, he sharpened its aim to reach up to the summit of human perceptions and aspirations. The term Theosophy ‘has obviously a certain transcendental connotation’ and it is open for men and

women of the world ‘to discover it’. Truth is a superior Wisdom and all external knowledge is but a detailed reminiscence of it.

For him, the whole cycle and adventure of human existence is in a sense a search for something which is as much absolute freedom as absolute anything else, a search for the freedom which was lost in the beginning, and is regained in the end. The progress of thought and action to the perfection, he says, lies in ‘an expanding freedom from every psychic and external fetter’. Asserting that inner freedom alone brings in true happiness, he puts it forward as the ‘secret of self-origination, of self-discovery and self-realization’.

The philosophic note he struck is centred in the following statement:

The foundation of every metaphysical philosophy, if it is to be a structure of truth based on experience and not mere fantasy and vain speculation, must be laid in a mode of living, a way of looking at all life, and a behaviour, to which the Brotherhood may be truthfully applied . . . Our freedom, which spells this openness, and

Dr N. C. Ramanujachary is a former National Lecturer of the Indian Section.

The Theosophist

our Brotherhood need to be interpreted, not superficially in any spirit of self-satisfaction and complacency, but as aspects of a dynamic Truth which we are seeking to probe, the Truth which inexorably guides the revolution of life.

Tracing the history of humanity, he reminds us that the Society was ushered in when human thought and interest seemed to be heading towards deeper levels of materialism and the Society's intent was to bring in a revolutionary change 'to transform human thought and unify mankind'.

Reiterating that a true theosophist is limited by no label, no party, no denomination and one's outlook ever seeks to synthesize all that is true, good and beautiful, he affirms that one has to be wise both in life and action.

Citing from the Sanskrit statement, 'The One exists, the many change and pass; the Truth is one and there is but the One, the learned speak of it many-wise', he expressed the hope that 'the world is set for the growth of a new civilization, nurtured and fed on a fresh harvest from the best seeds of existing cultures, a civilization in which all that is best in the East and the West will be fused into a spiritual cum practical unity'.

He emphasized the need for the members of the organization 'to make it possible for the evolution of a new humanity exercising a pure Intuition, in addition to a pure mind, making all things

beautiful as well as good'. Considering the individual's place in the scheme of things, he exhorts: 'Each can gladden and purify the earth where he is, each can shine as a star of righteousness in his celestial latitude and longitude, however dim the vision of others towards its light.'

He cautioned against the universal decline of values and standards and propelled a movement towards 'self-mastery and perfect order that belong to the inner soul of Self'. Adapting the words of Madame Blavatsky, the chief founder of the Society and its exponent of philosophy, he says: It is in the right perception of things objective, and the right handling of them, that we shall discover that sole Reality which is ever subjective.

He contemplated the future of the Society and said, 'it is best assured by our concerning ourselves with the very best we can do in the present'.

Peace and goodwill to all beings is the sum and substance of many proclamations; he reminds us of this and prevails upon us to undertake the resolution that all members shall do their best in 'the tasks committed to our hands'.

A born philosopher, as his life reveals, his philosophical approach and continued endeavour to enliven that — is distinctly visible throughout his presidency, not only in his talks, addresses and writings but in his day-to-day life and that of the Organization he headed. His Watch-Tower Notes evidence this and the inspiration drawn by many is irrevocable. ✧

My house shall be called a house of prayer for all peoples.

Isaiah 56:7

Tread the Path — the Theosophical Way

R. REVATHY

MANY of us might have read volumes of theosophical literature but very few may have found time to introspect and think in terms of their effort in determining the goal, in finding the path to reach that goal and in deciding the methodology to be adopted while travelling on the path.

A careful consideration of the topic reveals that we members of the Theosophical Society have already started on the path and are now considering whether we are treading the path as a Theosophist should do! While examining the topic, we find that the ultimate destination towards which this road or path is leading, has perhaps not been expressly mentioned. This adds to the beauty of the subject because we are made to think, analyse and set the goal for ourselves. It may appear that the enormous literature of the Society is readily helping us towards this purpose. One would jump to the conclusion that this road leads us to the 'Temple of Divine Wisdom', which is definitely true, but how do we comprehend or appreciate the meaning of this Divine Wisdom. Surely we are not going to see

the physical appearance of a rocky temple in which a box full of this wisdom is kept.

The Veda-s say: '*prajnānam Brahma*', which can be translated as Divine Wisdom is the Ultimate. The same Veda also says that words and mind return from thence with no answer.

Therefore, it is clearly impressed on us that Divine Wisdom can only be experienced and cannot be explained in any language. Similarly, it is also beyond the imagination of any person. The inability of words to explain this Wisdom and the inability of the mind to comprehend it does not mean that it is non-existent. On the other hand, it is present at all times — past, present and future. Hence it is called the *thri-sathyam* or *sathyasya sathyam* — Truth at all times, and Truth of truths.

A Theosophist has to understand the nature of this Truth. For him, this Truth is the highest religion. He is not worried if this Truth is interpreted differently by the different religions of the world. On the other hand, he tries to understand how it is approached, experienced and explained

Dr R. Revathy is a member of the Indian Section, residing in Adyar. Talk given at the Indian Section Convention, Adyar, 2010.

The Theosophist

by each and every religion on Earth. Such a comparative study is made by a Theosophist, not with a view to finding the best among the religions but with a view to finding out the best in each of these religions.

A Theosophist therefore does not follow a religion blindly, but follows every religion with a view to finding out how it explains the Truth. That is why the Society publicly declares that Truth is the highest religion, its motto being: 'There is no religion higher than Truth'.

It follows that any path that we choose to tread must lead us to this highest religion, i.e. to the pursuit of Truth and the realization of Divine Wisdom.

Again, we face a similar difficulty in finding the path. This path is not something like our highway road, which indicates that Calcutta is so many kilometres away, Bombay is so many kilometres distant and Bangalore is so many kilometres from us. We do not even know which path will most easily lead us to the highest Truth.

It is something like Vasco da Gama travelling to India for the first time through the mighty oceans, via the Cape of Good Hope; ultimately he did succeed in finding a route to India. His sincerity of purpose enabled him to achieve the goal. We are also in the same situation. We should cross the mighty oceans of *samsāra*. We also face the problems of wind and weather which threaten us in the shape of karma. A Theosophist however does not lose heart because he has faith in Nature's law. Faith is definitely answered on the journey and we also may find a Cape of

Good Hope. If we can see these things with a Theosophical view, we will know that Nature awaits our arrival, throws light on our path and strengthens our determination to pursue the truth.

We have now come to the stage of readily starting our journey even though we have not experienced the ultimate which is our destination with the knowledge that the paths are many and varied. You may ask me how these innumerable paths can lead us to the same destination. Normally different roads lead to different destinations, which has been explained by the example of highway roads. But on the spiritual journey, the truth is that 'All roads lead to Rome'. Examples have been shown to explain this phenomenon:

1. All the rivers which take birth in the Himalayas, the Vindhya or Western Ghats may travel in different directions but ultimately join the ocean.

2. A drop of water falls from the sky on to any place on Earth but ultimately reaches the ocean. This is the law with regard to the pursuit of truth.

If you want to be more clear you can take the example of the sun and the sky. Wherever you stand in this wide world you can look up at the sky and see where the sun shines. Similarly, the ultimate truth is so dazzling that it spreads to all the paths through which you choose to travel. What is now clear is that the paths may be innumerable and yet they reach the same destination. This is definitely possible in the spiritual journey. All that is important is you should not lose sight of the destination.

Tread the Path — the Theosophical Way

There is an old story of the King and Queen of Nishadha, by name Nala and Damayanti. They fell into bad times and ultimately struggled for survival in the midst of a dense forest. The husband showed a particular path to his wife and said it went to Vidarbha and then he showed her another path and said it went to Kalinga and then showed yet another path and said it went to Magadha. In this manner, he showed a number of paths to her and then he disappeared from the forest leaving her alone. One philosopher lamented that God also shows us many paths to tread and escapes from our sight. Lord Kṛṣṇa has given us the celestial song which contains eighteen chapters, each one dealing with a particular yoga or path to union with God. Dr Annie Besant has broadly explained them in 'Three paths to union with God'. The greatest difficulty is in choosing the path suitable for us.

As we are not already familiar with the paths, we will not be able to tread them easily. We therefore need some light which can guide us to proceed further and further on a particular path.

In a situation such as this, a Theosophist is guided by the Masters according to his own stature and worthiness. It is this guidance of the Masters which is explained in the Theosophical literature, exclusively for the benefit of people like us who are sincere seekers. The attention of a Theosophist is to be fully drawn towards this aspect and he should also be able to draw support from the Higher Source. He is not without hope in this

effort — the Cape of Good Hope always awaits him.

Now we can more easily appreciate the beauty of the subject given to us. The Theosophical way of treading the Path has to be explained in detail, because that has been the work of the Theosophical Society for many years now, and our Founders and many of our great leaders have already poured out their views about all this.

Madame Blavatsky defined in golden words the Theosophical way as ascending the Golden Stairs. You are only required to check for yourself and ensure that you conform to the principles at every step.

The first and foremost requirement is with reference to a *clean life*. A clean life means not only physical cleanliness but also cleanliness of the inner nature. Some seekers metaphorically say that we should dive deep into the waters of divine experience, which alone will fully clean the body, mind and action together.

By an *open mind* we mean that our mind should not be conditioned by any dogmas and should not be opened to the dumping of 'garbage' into it. It should be able to discriminate between right and wrong, the important and unimportant, the useful and useless, the true and the false, the selfish and the unselfish. This knowledge of discrimination or *viveka* is a very important requirement.

More than the open mind, what is important is a *pure heart*. The mind goes by set formulas known as *śāstra-s* and easily understandable *dharma-s*. On the other hand, the heart goes much deeper

The Theosophist

into matter and looks at things from a pure plane and comes with instinctive suggestions. It is therefore very important to keep it pure.

These three qualifications may appear elementary but they actually form the base for building up a strong Theosophical life.

As we have already mentioned about *viveka*, one should have an *eager intellect* so that genuine enquiry into truth can take place.

As in the example of the sun shining in the sky, a spiritual perception can be taken superficially. But it is not always so. A tiny cloud can disconnect the sunshine from reaching us. The cloud is metaphorically described as *māyā*. So we should be careful to maintain an *unveiled spiritual perception*.

Once this veil is taken away we will find the golden rays of the sun falling not only upon us but also that it is equally generous towards other beings. We will then realize that the same bliss which we enjoy is being enjoyed by other beings also. The same wisdom which guides us is guiding them also. Once this is realized we will find *brotherliness for all*. It is the backbone of our Society.

Now we find that not one person but thousands and thousands of people have been blessed by the Lord, along with us, without any distinction. When the rain brings water it falls on the earth without considering ups and downs. But a place in higher locations allows the water to flow down early. On the other hand, a place at a lower level stores the water for others to use. In the same way, the so-called higher

beings in creation may not retain bliss, whereas the lower strata of people, who are humble, store it within; and hence, it will be beneficial for us to interact with others and receive advice if necessary and instructions if required. Ādi Śankara argues that *satsang* is absolutely necessary for human upliftment. This is enunciated as the principle of *readiness to give and receive advice and instruction*.

So far it appears that we have dealt with the people who are more or less in the same stage of spiritual development. It is important to have some people around us while treading the path, but it is more important to have a person who can guide us through the path. That role is played by the teacher; hence our scripture says that it is necessary for one to have a teacher in the spiritual field.

We have already underlined the importance of the Teacher because he guides us to realize the Truth. Both the individual and the teachings are equally important. One particular word, *śraddhā*, means absolute faith in the words of the teacher and the words of the scriptures. Here the difference between the teacher and the Truth is removed and you are called upon to willingly obey the call of truth, i.e. the *behest of Truth*.

When a person is blessed by such a teacher, the disciple should dedicate himself and his belongings to the teacher and there is nothing left to call his own. Then he acquires the feeling of endurance towards all sorts of troubles and pains, stated as *personal injustice*.

On completion of this transmission of

Tread the Path — the Theosophical Way

knowledge by the teacher and the experience of truth by the disciple or seeker, he is fit to declare the principle of his new-found treasure. He has to exhibit the *sense of courage while doing so*.

Now another responsibility falls on such a person. He has to keep an eye on the progression of humanity as a whole and this becomes his ideal. All our great teachers have had this ideal at heart and worked for the progression of society as a whole.

In our discussion of the Golden Stairs, we also find that one thing that holds

these steps together is the pursuit of Truth. The progression of society may require our wholehearted services. For this purpose, there is a need for working within society, irrespective of the caste, colour, creed and sex of others. Our only idea is to take everyone through the steps for the realization of Truth. This sort of broader responsibility makes us live up to the Objects of the Society and contribute our mite to strengthen it. In this process we are not only seeking light for ourselves but also leading others towards the same light. ✧

**We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.**

T.S. Eliott

Fragments of the Ageless Wisdom

THE simple, absolute and immutable mysteries of divine Truth are hidden in the super-luminous darkness of that silence which revealeth in secret. For this darkness, though of deepest obscurity, is yet radiantly clear; and, though beyond touch and sight, it more than fills our unseeing minds with splendours of transcendent beauty . . . We long exceedingly to dwell in this translucent darkness and, through not seeing and not knowing, to see Him who is beyond both vision and knowledge — by the very fact of neither seeing Him nor knowing Him. For this is truly to see and to know and, through the abandonment of all things, to praise Him who is beyond and above all things. For this is not unlike the art of those who carve a life-like image from stone: removing from around it all that impedes clear vision of the latent form, revealing its hidden beauty solely by taking away. For it is, as I believe, more fitting to praise Him by taking away than by ascription; for we ascribe attributes to Him, when we start from universals and come down through the intermediate to the particulars. But here we take away all things from Him going up from particulars to universals, that we may know openly the unknowable, which is hidden in and under all things that may be known. And we behold that darkness beyond being, concealed under all natural light.

Dionysius the Areopagite

To Service the Whole Universe is Yoked

T. K. NAIR

THE word 'Service' also means sacrifice, sacrifice for the benefit of others. It is by an act of sacrifice by the Absolute, the Universe is formed. He limited himself to a ring-pass-not and manifestation began. It is by the sacrifice of the Solar Logos that the Solar System continues to exist. By himself burning, He gives heat, light and energy to his system. It is by the mere presence of the moon that the tides are experienced on earth and this tide benefits the inhabitants in a number of ways. Down on earth all creatures are living for the service of others; for example, microbes, earthworms, bacteria, plants, etc.

Once a falling leaf was asked if it was sorry for the end of its life. Its reply was prompt and clear: 'Of course, not. I am content with my life. In my youth, I helped my tree to give shelter to the passerby from the scorching heat. I lived because of the sacrifice of the organism in the earth which converted matter into manure which is digestible to me. So, I have a duty to pay it back. With the help of water I converted the solar energy into

carbohydrates which was used by my tree to produce fruits to feed innumerable creatures. My tree gave shelter to very many creatures like insects, animals, birds, etc., through its trunk, branches and leaves. Not only that, it gave shelter to rodents and reptiles underground in between its roots. I, along with my green brothers and sisters, produce oxygen for the existence of life on earth. In this way, I lived my life fully. And this is not the end. Now I am falling to the ground. My body will be food for some organisms on the earth. They will convert my body into manure which my tree will absorb and make a new leaf out of that. Then I will continue a new life rendering service to the needy. Should I be sorry that now I am falling?'

As mentioned earlier, 'manifestation began by an act of Divine Sacrifice'.

The nature of that sacrifice is seen by us as consisting in this assumption of limitations of matter by the Immaterial, in the veiling of the Unconditioned in conditions, in the binding of the Free within

Dr T. K. Nair is Secretary, Besant Educational Fellowship, Varanasi, India. Talk delivered at the South India Conference, Adyar, 2011.

The Theosophist

bonds . . . this manifestation of life is only possible by its limitations, that these mark out the conditions of its evolution; and that just as life becomes manifest by the taking of forms, so by the breaking of form after form and the assuming of new ones does life continually evolve. . . . We see that the form is always decaying and always being renewed, and that the life can only find possibility of manifestation by thus taking fresh matter continually into its decaying form, and thus preserving it as the vehicle of manifestation; only by thus continually grasping after unappropriated matter, and appropriating it for the building up and renewing of its form, can life evolve Everywhere is he learning that on the path of Pravṛtti, the path of forthgoing, he must grasp, take, hold, and appropriate. Everywhere he is learning to try to absorb into himself other forms and by union of other forms with his own to preserve the continuity of his existence in form.¹

The great Teachers began to give lessons to the evolving Jivātmā that life is preserved not simply by taking, but also by sacrificing that which he had already appropriated. 'All the world is bound by a law of interdependence.'² I remember an actual story that took place on the island of Madagascar. Their main cash crop was the fruit of a tree known as 'Kalveria Major'. After some years of occupancy of the island by the Europeans, the quantity of fruit of this tree dropped considerably. For some time they could not find any reason for the decrease. It was also noticed that there was a drastic drop in

the number of birds known as 'Dodo' on that island. They were hunted and killed for meat and also as game. Later, it was found that the seed of the Kalveria Major would germinate only if it passed through the intestine of the Dodo. The reduction in the number of Dodo birds was the real cause of the economic disaster.

A similar thing happened in the state of Kerala. At one time there was much demand for the legs of frogs in America. For quick money, many people hunted the frogs at night from the paddy fields where they were found in abundance. That year, the paddy fields were severely attacked by pests, thereby producing a poor yield. It was the frogs, who feasted on the pests, which protected the field from the pest. 'All lives are bound together by a golden chain, and that golden chain is the law of sacrifice, and not the law of grasping.'³

In this connection, Śrī Kṛṣṇa told Arjuna: 'This world is not for the non-sacrificer, much less the other, O best of the Kurus.'⁴

The revolving wheel of life cannot go on, unless each member, unless each living creature, helps to turn it by the performance of acts of sacrifice. Life is preserved by sacrifice, and in sacrifice all evolution is rooted.⁵

'Thus we see established in the Hindu ritual, the well-known five sacrifices',⁶ which are necessary for the maintenance of the lives of all creatures in the world.

It is through the sacrifice to the deva-s that we both, the deva-s and men, prosper; then it is the sacrifice to the Ṛṣi-s, the

To Service the Whole Universe is Yoked

Wise, and the Teachers. That is the sacrifice of studies whereby 'we learn in order to teach, and thus we keep up the succession of knowledge handing it down from generation to generation'.⁷

The next is the sacrifice to the elders, 'the Pitṛ-s recognizing in that, that as we received from the past, we must pay our debt by giving to the future. Next we learn to pay our debt to humanity. We are taught that we must feed at least one man every day'.⁸ The spirit of it is as given in the story of the Pāṇḍava-s in their exile. One day Maharshi Durvāsa with a host of ṛshi-s visited the Pāṇḍava-s when they had just finished their food. He ordered food and went to the river for a bath. The Pāṇḍava-s were very worried for they knew of the anger of Durvāsa and also that the 'Akshaya Pātra' (vessel) would not give any more food once it had finished serving. Then the Lord of Sacrifice himself came and asked to search for food in the 'pātra'. There was one grain of rice left, 'which He ate and his hunger was satisfied and in the satisfaction of his hunger the great host of ascetics found themselves'⁹ satisfied, and they left without returning to the Pāṇḍava-s. Thus, in feeding one poor man, we feed humanity itself.

Lastly we learn to sacrifice to animals. By this we are feeding the Lord of animals and thus the animal world is maintained.

We learn to extend to that spirit of sacrifice the reorganization of the law of obligation, of the law of duty. When the Law of Sacrifice is thus interwoven with and united to the Law of Obligation;

then the next step is placed before the evolving Jiva.¹⁰

All acts are binding except the act of sacrifice. This does not mean that there are two types of action, binding and not binding. It means that actions are to be seen in the light of sacrifice, by renunciation of the fruit of action. When a man begins to renounce the fruit of action, when he has learned to perform all his action as duty, then he is led to the Nivṛtti Mārga, the Path of Return. Śrī Kṛṣṇa said: 'Better than the sacrifice of wealth is the sacrifice of wisdom, O Parantapa.'¹¹

'By the "sacrifice of wisdom" we shall learn to see all beings in the Self, and thus in God.' This is the lesson which the evolving man has to learn. Now is the critical point.

He has lost the stimulus of the Pravṛtti Mārga. He has not yet found the stimulus of the Nivṛtti Mārga . . . he seems to have lost touch with the world of forms and objects, but he has not yet found touch with the world of life, with the 'other side'.¹²

'This is the test of Inner Life. You cannot touch the higher until you have lost grip of the lower.'¹³ Then comes the supreme act of faith.

In giving up the lower, the higher is secured; and by throwing up the life we know, the life Eternal gains us as its own. . . . The Law of Sacrifice is that the life of the Spirit consists in giving, and not in taking, in pouring itself out and not in grasping, in self-surrender and not in

The Theosophist

self-appropriation, in utterly giving all that one has, sure that the fullness of the Life Divine will enter in.¹⁴

Form is limited, life is unlimited. Therefore the form lives by taking, and life grows by giving. Just in proportion as we empty ourselves of all that we have, is there room for the divine fullness to flow in, and fill us more than we were ever filled before. . . . Renunciation is the secret of Life as appropriation is the secret of Form.¹⁵

‘From the standpoint of form, the aspect of sacrifice is the breaking up of forms . . . which feels the life withdrawing from it; and so we come to think of sacrifice as an act of pain.’ This is because we identify ourselves with form.

But when we begin to live the life of spirit, the life which recognizes the One in the manifold form, then there begins to dawn upon us the supreme spiritual truth, that sacrifice is not pain but joy, is not sorrow but delight, that that which to the flesh is painful is bliss to the Spirit, which is our true life.¹⁶

Having risen to that great height where all selves are known as one, the different forms are all his own, He knows himself in each . . . all are parts of himself. . . . That is the true Peace, and that and that alone is Wisdom. To know the Self is alone the spiritual life, and that life is joy and peace.¹⁷

If we could catch for a moment a faint glimpse of the Spiritual Life, we could understand the worthlessness of all that

man accounts as precious. ‘The Law of Sacrifice, which is the Law of Life and the Law of Joy and the Law of Peace’, is summed up in the Mahāvākya ‘*tat tvam asi*’. Once we have realized even just for a moment the unity of Self we will have no repulsion for any of our brothers, no hate, no jealousy, for we would find in him the same Self, though different in form.

As one realizes this and ‘knows that the only value of the body is to be a channel of the higher, to be an instrument of that life, he slowly and gradually rises above all thought, save the thought of unity, and feels himself as part of this suffering world. Then he feels that the griefs of humanity are his griefs . . . and sees through all differences to the underlying One Self. In proportion as you and I . . . do not recognize the difference between each and each, but feel the unity of life, and know that that life is common to all . . . in that proportion shall we live the Spiritual Life . . . Nothing less than this is spiritual, nothing less than this is wisdom, nothing less than this is real life.’

How can we make this real? ‘Only by daily acts of renunciation in the little things of life; only by learning in every thought, word, and action to live and love the Unity; and not only to speak it, but to practise it on every occasion, by putting ourselves last and others first, by always seeing the need of others and trying to supply it, by learning to be indifferent to the claim of our own lower nature and refusing to listen to it. . . .

‘We talk of the Great Renunciation.’ It

To Service the Whole Universe is Yoked

is not done in one day. Renunciations were made over and over again in the hundreds of lives. They were made by 'the constant practice of the small renunciations of life, by continual pity, by [constant] daily sacrifices in common human life'. We can also make Great Renunciations if we begin 'in daily life,

in our hourly dealings with our fellows. . . . It is not a single deed that strikes the world with wonder which makes true discipleship . . . The life of the disciple is lived in the home, is lived in the town, is lived in the office, and is lived in the market place amid the common lives of men'.¹⁸ ✧

References

- 1–3. Besant, Annie, *The Laws of the Higher Life*.
4. *Bhagavadgītā*, IV. 31.
- 5–10. Besant, Annie, *The Laws of the Higher Life*.
11. *Bhagavadgītā*, IV.33.
- 12–18. Besant, Annie, *The Laws of the Higher Life*.

We are glad because thou hast revealed thyself to us in all thy being; we are glad because, while we are yet in the body, thou hast deigned to make us gods by the gift of thine own eternal life. . . .

We have learnt to know thee, O thou eternal constancy of that which stands unmoved, yet makes the universe revolve.

With such words of praise do we adore thee, who alone art good; and let us crave from thy goodness no boon save this: be it thy will that we be kept still knowing and loving thee, and that we may never fall away from this blest way of life.

Hermes

**ONE HUNDRED AND THIRTY-SIXTH INTERNATIONAL
CONVENTION OF THE THEOSOPHICAL SOCIETY**

Adyar

Theme: 'A Regenerating Practical Brotherhood'

26 to 31 December 2011

TENTATIVE PROGRAMME

Sunday, 25 December

8.00 am General Council Meeting
2.00 pm General Council Meeting

Monday, 26 December

8.00 am Prayers of the Religions
OPENING OF THE CONVENTION
3.30 pm Reception
5.00 pm PUBLIC LECTURE
'Brotherhood is the First Step'
Mr Ricardo Lindemann, *Brazilian Section*
7.30 pm Ritual of the Mystic Star

Tuesday, 27 December

8.00 am Universal Prayer and Meditation
SHORT LECTURES
'We Have All Been Brothers and Sisters Before'
Ven. Olande Ananda Thera, *Pagoda Meditation Centre, Sri Lanka*
'Actualizing Brotherhood Creatively'
Mr P. K. Jayaswal, *Former General Secretary, Indian Section*
9.30 am INDIAN SECTION CONVENTION — I
3.00 pm SYMPOSIUM
'An Enquiry into Regeneration'
5.00 pm THEOSOPHY-SCIENCE LECTURE
'Evolution and Enlightenment'
Prof. Devdas Menon, *Indian Institute of Technology, Chennai*
7.30 pm 'Universal Brotherhood and Global Sustainability'
Dr K.V.K. Nehru, *Former National Lecturer, Indian Section*

Convention Programme

Wednesday, 28 December

- 8.00 am Devotional Meeting
9.30 am Universal Prayer and Meditation
SHORT LECTURES
‘The Evolving Universal Consciousness’
Mr Bhupendra R. Vora, *English Section*
‘Consciousness Regained — We are One’
Mr Anoop Jaiswal, *Indian Section*
5.00 pm PUBLIC LECTURE
‘The Theosophical Attempt’
Mr Tim Boyd, *General Secretary, American Section*
7.30 pm Olcott Education Society — Illustrated Presentation
Dr Chittaranjan Satapathy, *Secretary, OES*

Thursday, 29 December

- 8.00 am Universal Prayer and Meditation
‘Prepare for the Future’
Mrs Radha Burnier, *International President*
9.30 am INDIAN SECTION CONVENTION — II
3.00 pm THE THEOSOPHICAL ORDER OF SERVICE
‘Dealing with Cruelty — to Animals, Humans and Other Creatures’
Chairman: Mr Tim Boyd
5.00 pm BESANT LECTURE
‘Caste in Contemporary India’
Prof. André Beteille,
Professor Emeritus of Sociology, University of Delhi
7.30 pm Veena Recital — Mr Karaikudi Subramaniam and Party

Friday, 30 December

- 8.00 am Universal Prayer and Meditation
SYMPOSIUM
‘Self-Preparation for Regeneration’
9.30 am QUESTIONS AND ANSWERS
5.00 pm PUBLIC LECTURE
‘Mind Management’
Prof. V. V. Chalam, *Former National Lecturer, Indian Section*
7.30 pm Dances by Mrs Gayatri Balagurunathan and Krishnanjali Troupe

Saturday, 31 December

- 8.00 am Prayers of the Religions
CLOSING OF THE CONVENTION
9.30 am Admission of New Members

INTERNATIONAL DIRECTORY

Date	Section	General Secretary, etc.	Address	Magazine	Email address
1947	Africa, East and Central	... Mr Navin B. Shah	... PO Box 14804, 00800-Westlands, Nairobi, Kenya	... <i>The Theosophical Light</i>	navinmeera@hotmail.com
1909	Africa, South	... Mr Tom Davis	... 22 Buffels Road, Rietondale, Pretoria, 0084	... <i>The South African Theosophist</i>	thosgdavis@icon.co.za
1956	Africa, West	... Mr John Osmond Boakye	... PO Box 720, Accra, Ghana	... <i>The West African Theosophist</i>	tswafrica@gmail.com
1929	America, Central *	... Mrs Ligia Gutiérrez S.	... Rept. Los Arcos # 43, Ent. Princ. 1 c. Sur 2 c. Abajo, 1 c. Sur, Distrito 2, Managua, Nicaragua		ligusimpson@hotmail.com
1920	Argentina	... Mr Jorge Garcia	... Santiago 257 — 2000, Rosario	... <i>Teosofía en Argentina</i>	stargentina@sociedad-teosofica.com.ar
1990	Asia, Southeast †		... The Theosophical Society Adyar, Chennai 600 020, India		theosoc@dataone.in
1895	Australia	... Dr Dara Tatray	... 4th fl., 484 Kent St., Sydney, NSW 2000	... <i>Theosophy in Australia</i>	tshq@austheos.org.au
1912	Austria *	... Mr Herbert Fuchs	... Joseph Gaubyweg 7, A - 8010 Graz	... <i>Theosofie Adyar</i>	herbert.f.fuchs@gmail.com
1911	Belgium	... Mr Jan Jelle Keppler	... Place des Gueux 8, B1000 Brussels	... <i>Le Lotus Bleu</i>	jan.keppler@telenet.be
1965	Bolivia †	... Mrs Teresa W. de Nuñez	... Casilla de Correo 3911, Cochabamba		saidita_2945@hotmail.com
1920	Brazil	... Mr Marcos L. B. de Resende	... SGAS Quadra 603, N. 20, CEP 70200-630 Brasilia (DF)	... <i>Sophia</i>	tsbrazil@sociedadeteosofica.org.br
1924	Canada *	... Mr Medardo Martinez Cruz	... 3162 Rue de la Bastille Boisbriand QC., J7H 1K7	... <i>The Light Bearer</i>	MMartinez@manhattaninc.com
1920	Chile *	... Mr Maximiliano Aguilera	... Casilla 3603, Santiago 21	... <i>Revista Teosófica Chilena</i>	sociedadteosoficachile2010@gmail.com
1937	Colombia †	... Mrs Julia Ballesteros	... Carrera. 6, No. 56-27 Apto. 201, Bogotá-2	... <i>Selección Teosófica</i>	julitaballesteros@gmail.com
1997	Costa Rica †	... Ms Maria Orlich	... Apartado 8-6710-1000, San José		orlichsm@yahoo.com
2007	Croatia ▲	... Mrs Nada Tepeš	... Krajiška ulica 24, 10000 Zagreb	... <i>Teozofija</i>	z.zemlja@gmail.com
1905	Cuba	... Mr Gaspar Torres	... Apartado de Correos 6365, La Habana 10600		teocuba.sociedad@gmail.com
1987	Dominican Rep. †	... Mrs Magaly Polanco	... 1652 Calle Sta. Agueda, C7 Les Chalets Court Aptdo. 23, San Juan, PR 00926, USA		polancomagaly@yahoo.com
1888	England	... Mr Eric McGough	... 50 Gloucester Place, London W1U 8EA	... <i>Insight</i>	office@theosoc.org.uk
1907	Finland	... Ms Marja Artamaa	... Teosofinen Seura, Vironkatu 7 C 2, Fin 00170, Helsinki	... <i>Teosofi</i>	teosofinen.seura@netti.fi
1899	France	... Ms Trân-Thi-Kim-Diêu	... 4 Square Rapp, 75007 Paris	... <i>Le Lotus Bleu</i>	trankimdieu@sfr.fr
1902	Germany	... Mrs Manuela Kaulich	... Hauptstr. 39, 93138 Lappersdorf	... <i>Adyar</i>	theosophie-adyar@gmx.de
1928	Greece	... Mr Theodoros Katsifis	... 25 Voukourestiou St., 106 71-Athens	... <i>Ilisos</i>	info@theosophicalsociety.gr
1907	Hungary †	... Mr Thomas Martinovich	... Hunyadi Janos ut 17. II. 8, H-1011 Budapest	... <i>Teozófia</i>	tshutau7@hu.inter.net
1921	Iceland	... Ms Anna Valdimarsdóttir	... PO Box 1257 Ingólfsstraeti 22, 121 Reykjavik	... <i>Gangleri</i>	ts@gudspekifelagid.is
1891	India	... Mr S. Sundaram	... The Theosophical Society, Varanasi 221 010	... <i>The Indian Theosophist</i>	theosophy_vns@yahoo.com
1912	Indonesia	... Mr Herry Ispoernomo	... Jalan Anggrek Nelimurni A-104, Jakarta 11410, Timur	... <i>Theosofi</i>	theosofi.indonesia@gmail.com
1919	Ireland *	... Mrs Marie Harkness	... 97 Mountsandel Road, Coleraine, Co. Londonderry, UK BT52 ITA	... <i>Insight</i>	maricharkness@yahoo.co.uk

1954	Israel ▲	... Mr Abraham Oron	... PO Box 4014, Ramat-Gan, Israel 52140	... <i>Or</i>	mail@theosophia.co.il
1902	Italy	... Mr Antonio Girardi	... Viale Quintino Sella, 83/E, 36100 Vicenza	... <i>Rivista Italiana di Teosofia</i>	sti@teosofica.org
1997	Ivory Coast *	... Mr Pierre-Magloire Kouahoh	... Yopougon, 23 Rue Princesse B. P. 3924, Abidjan 23	... <i>Sophia</i>	pm_kouahoh@hotmail.com
1971	Japan ▲	... Mr Taichi Yamaguchi	... 2-5-25 Tozukahigashi, Kawaguchi-shi Saitama-ken 333-0802		tsjp@hte.highway.ne.jp
1919	Mexico	... Mrs Lissette Arroyo Jiménez	... Ignacio Mariscal 126, Col. Tabacalera Mexicana, Mexico, D.F. 06030		sociedadteosofica@prodigy.net.mx
1897	Netherlands, The	... Ms Els Rijneker	... Tolsraat 154, 1074 VM Amsterdam	... <i>Theosofia</i>	info@theosofie.nl
1896	New Zealand	... Ms Sandy Ravelli	... 18, Belvedere Street, Epsom, Auckland 1051	... <i>TheoSophia</i>	hq@theosophy.org.nz
1913	Norway *	... Mrs Agnes Gaasemyr	... Stadionvei 9, N - 5162 Laksevaag		post@teosofisksamfunn.no
1924	Peru †	... Mr Julio Gerardo Pomar	... Jr. Republica de Portugal 152, Breña, Lima 5	... <i>Búsqueda</i>	teosoficaperu@hotmail.com
1933	Philippines, The	... Mr Rosel Doval-Santos	... Corner P. Florentino and Iba Streets, Quezon City, Manila	... <i>The Philippine Theosophist</i>	philtheos@gmail.com
1921	Portugal	... Mr Carlos Guerra	... Rua Passos Manoel no. 20 cave 1150 - 260 Lisboa	... <i>Osiris</i>	geral@sociedadeteosoficadeportugal.pt
1925	Puerto Rico †	... Mrs Magaly Polanco	... P.O. Box 36-1766 609 Calle Miramar PR Hoare, San Juan, PR 00936, USA	... <i>Heraldo Teosófico</i>	polancomagaly@yahoo.com
1910	Scotland *	... Mr Gary Kidgell	... 28 Great King Street, Edinburgh, EH3 6QH	... <i>Circles</i>	garykidgell@hotmail.com
1889	Singapore ▲	... Mr Chong Sanne	... 540 Sims Avenue, No 03-04 Sims Avenue Centre, Singapore 387603	... <i>Newsletter</i>	sanne@singaporelodge.org
1992	Slovenia *	... Mrs Breda Zagar	... Kunaverjeva 1 SLO-1000 Ljubljana	... <i>Teozofska Misel</i>	zagarbreda@gmail.com
1921	Spain	... Mrs Clarisa Elósegui	... Arenys de Mar, n.14, Iro - Ira E - 08225 Terrassa - Barcelona	... <i>Sophia</i>	clarisaelo@gmail.com
1926	Sri Lanka †	... Mr S. M. Jayatilleke	... 20/13, Race Course Road, Badulla (BD) 90000	... <i>The Sri Lanka Theosophist</i>	smjbadulla@gmail.com
1895	Sweden	... Mr Pertti Spets	... Henriksdalsringen 23, SE - 131 32 Nacka	... <i>Tidlös Visdom</i>	teosofiska.samfundet.adyar@telia.com
1910	Switzerland †	... Mrs Eliane Gaillard	... 17 Chemin de la Côte, CH -1282 Dardagny, Genève	... <i>The Lotus</i>	egaillard@bluewin.ch
1997	Togo *	... Mr Kouma Dakey	... S.O., A.R.T.T., BP 76, Adeta		
2007	Ukraine ▲	... Mrs Svitlana Gavrylenko	... Office 3, 7-A Zhylianska St., Kiev 01033	... <i>Svitoch</i>	kiev@theosophy.in.ua
1886	USA	... Mr Tim Boyd	... PO Box 270, Wheaton, IL 60187-0270	... <i>The Quest</i>	admin@theosophical.org
1925	Uruguay *	... Mrs Dolores Gago	... Javier Barrios Amorin 1085, Casilla de Correos 1553, Montevideo		st.uruguay@gmail.com
1922	Wales *	... Ms Julie Cunningham	... Tan y fron, Red Wharf Bay, Pentraeth Angelsey, Gwynedd LL75 8HJ UK	... <i>Insight</i>	theosophywales@yahoo.co.uk

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

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

SUBSCRIPTIONS: US \$ AND RUPEE RATES

(Effective from 1 December 2008)

COUNTRY	THE THEOSOPHIST				ADYAR NEWSLETTER			
	ANNUAL		5 YEARS		ANNUAL		5 YEARS	
	Surface Mail	Air Mail	Surface Mail	Air Mail	Surface Mail	Air Mail	Surface Mail	Air Mail
India	Rs 100	-	Rs 450	-	Rs 25	-	Rs 100	-
North America, Japan, Australia, New Zealand, Hong Kong, Singapore, Malaysia, Taiwan, South Korea, European Union and other Non-Eastern European countries; the Middle East, and Pacific Islands.	\$ 25	\$ 35	\$ 110	\$ 170	-	\$ 10	-	\$ 45
All other Asian countries and Africa.	\$ 10	\$ 15	\$ 45	\$ 70	-	\$ 5	-	\$ 20
Russia, Poland, Eastern Europe, and CIS (former USSR States), Central and South America.	\$ 15	\$ 25	\$ 70	\$ 115	-	\$ 5	-	\$ 25

Please send the Subscription to: THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR, CHENNAI 600 020, INDIA

Some issues of *The Theosophist* are now available online and can be read and/or downloaded from:

<http://www.ts-adyar.org/magazines.html>

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.