

Freedom of Thought

As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher, or writer, from H. P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held, or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise the right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

Freedom of the Society

The Theosophical Society, while cooperating with all other bodies whose aims and activities make such cooperation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title 'The Theosophical Society'.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



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Cover: In April 2020 American visual artist David Orr began each Friday to email a flower he had photographed to close loved ones – his way of sending some light during the pandemic. Last month he sent the 52nd image – a year's worth. This cover's image is #46, sent on 2.26.21. See <david-orr.com>

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THE THEOSOPHICAL SOCIETY

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

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

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

Krishnamurti, Education, and Unlearning

TIM BOYD

THIS brief article is the product of a perspective that incorporates a number of streams through which I have experienced Krishnamurti's message — as a beneficiary of Krishnamurti's life and teachings, a member, now President, of the Theosophical Society, and one who has recently participated in the founding of an educational institution (The Adyar Theosophical Academy) motivated by the Ageless Wisdom teachings. All of these found a powerful contemporary voice in J. Krishnamurti (K). Unless one counts his many videos, audio recordings, and books, I was never in his presence. However, I have had a sense of being with him through stories and conversations with many people who worked closely with him, sat with him and discussed, shared ideas, and recited with him his beloved mantras.

The importance to me of this blended perspective is that it places K. in a continuum of unfoldment. From childhood to the completion of his life, there is a dramatic unfoldment of his message and capacity to share. Being a member of the Theosophical Society roots K. in a context that adds a certain richness to his message. K's first little book, widely read, was written at the age of fourteen — *At*

the Feet of the Master (AFM). Although many would say that the book was the product of a “highly evolved” young man, there is no doubt that it is the product of youth with all its advantages and limitations.

The book is a summary of things that were told to K. by someone he regarded as a teacher. The teaching presented in it was not new, having been expounded by Sankaracharya in a different language more than a thousand years earlier. K's addition to the material was the simplicity and unelaborated expression of a young mind which gave it clarity and immediacy. Essentially, it was a repetition of someone else's thoughts, thoughts which profoundly resonated with him, but which could not be called original. *AFM* was a description of a path leading “from the Unreal to the Real” involving four specific “qualifications” of mind and behavior — Discrimination, Desirelessness, Good Conduct (also known as *shatsampatti*), and Love.

It was at this initial stage of K's unfoldment process that many members of the Theosophical Society (TS), others around the world, and I first encountered him. And it was from these youthful

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beginnings that an attempt has been made to follow the increasingly original and demanding nature of his message. Although later in life his sense of connection to his previous line of thought diminished, even losing the memories of that other time, the central core around which his lifetime of teaching revolved was always the movement from “the Unreal to the Real”.

To teach is to communicate in a manner that effects change. K. focused on nothing less than liberation, an “unconditional freedom” that is only possible as one becomes free from obscuring emotion and thought — what the Buddhists describe as “afflictive emotion”. Freedom is not teachable, neither is liberation. But the cultivation of the observant mind that explores, questions, and is comfortable with stillness is something that can be communicated. The problem for developing educational models capable of this type of teaching is that a different approach to teaching and learning is required — one that involves both teacher and student in a common dynamic.

In the language of Maria Montessori we “educate the human potential”. The TS was founded with three main objects, of which the most important was, in the language of 1875, “Brotherhood”, or “Unity” and “Oneness of life”. One of the other objects relates to the investigation of “powers” latent in human beings. Frequently these powers have been interpreted as psychic in nature, an idea which, while true at a certain level, diminishes a deeper understanding. What might be

thought of as paranormal becomes completely normal for anyone who attains a certain level of insight.

Krishnamurti, though endowed with such abilities, rightly rejected the desire to place any focus on them, seeing them as yet another binding, personal distraction from a genuine understanding. The real powers, the powers worthy of an educational effort are utterly different in nature. Compassion, truthfulness, kindness, meditation, courage are the powers latent within us — powers which our relentless conditioning has relegated to the realm of “potential”, “latent”, and inactive. But what can we do about it?

The question which K. asked, and which we are asking as we begin our educational attempt, is “What is education?” and the corollary question of “How do we educate?” A literal sense of what it means to educate is the direction of our effort. Most of us who have had the experience of formal education share a common background of experience. From its earliest stages the process involves a separative approach of teacher and student in which it is the student who is to be acted upon. He is lacking in knowledge and must be filled. She is unacquainted with proper behavior and must be shaped. They must be periodically tested to ensure that their conditioning is effective. They are compared and rewarded according to the degree of their demonstrated embrace of this conditioning. Furthermore, they are trained to fear the consequences of inadequate acceptance, or “inappropriate” questioning of this teaching process.

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By the time we arrive at the higher levels of institutional education we have not only become fully adapted to this process, but find we have developed a certain dependence, a vested interest in furthering this approach. Our career, acceptance in the community, even our sense of self-worth become so intimately linked to the conditioned view of who we are and what is of value, that any movement in an alternative direction can be fearful. Although it is a problem faced at different stages of life, often in middle age one starts to feel with an increasing severity that neither the training of a lifetime, nor the path on which it has placed us, has led to happiness. One starts to feel that, throughout the process, no guidelines or instruction have been directed toward the most fundamental desire of every person, the attainment of happiness, and the search for meaning.

Krishnamurti once commented that “it is no sign of health to be well-adjusted to a profoundly sick society”. The educational process from its inception should not be about pouring facts, information, and behaviors into students, but should be focused on the root meaning of the word “educate”, which is “to draw out”. We have to draw out the hidden potentials of life and love. It is these that ennoble facts with meaning.

At a certain point one looks at the world one inhabits and becomes acutely aware of its problems. For some it results in despair, for others the problems — personal, societal, environmental — can seem so overwhelming, and one feels so ill-equipped, that denial is the preferred response. Others willingly embark on a

process of “unlearning” — identifying and removing the obscuring imprints of a lifetime of misdirected education, so that the freshness, openness, and clear seeing of an unfettered mind can reveal itself. Modern-day education necessarily involves more than unfoldment of character, self-confidence, and movement toward happiness. Academic excellence is a requirement, as is the need to prepare students to function in today’s world — motor-skills development, conceptual awareness across disciplines, in-depth exposure to arts, sciences, and sports. Most important is the need to prepare students to meet and redirect the rapidly mounting consequences of our prevailing educational approach which has pitted people against each other and against the natural world. What is unlearning?

Krishnamurti envisioned a world of psychologically free individuals — people capable of responding to life in an effortless manner, beyond the labored, thought-laden processes of a thoroughly conditioned mind. Those who found their way to his teaching normally did so long after the world and its ways had laid its heavy hand on them, requiring a tremendous effort in order to become effortless — to simply observe the flight of a bird, the smell of the rain, the movement of thought. On one occasion in Saanen, Switzerland, after seeing the same faces in the audience year after year, K. asked, “Why are you still here?” After hearing his message repeatedly, the question he was asking was, “Why haven’t you understood it yet?” This is the dilemma of unlearning. ✧

World Crises: The Root Cause — II.A

P. KRISHNA

IN the first article we discussed what I consider to be the major problems or challenges facing modern society in today's world, namely groupism / division, power generated by science and technology, ecological imbalances, dictatorship, breakdown of the family, and deep inertia in society. We went into the causation and consequences of each one of them. Today we shall ask the question whether these can be solved through changes in laws, diplomacy, economy and so on, or whether it requires a deep inner change in our own consciousness, or self-transformation, leading to wisdom.

We must begin by asking why we are having so many problems when we are otherwise so intelligent? We have been able to go to the moon, performed fantastic surgery, made enormous developments in medicine, communication, transport and so forth. We consider those achievements as the result of human intelligence; yet that intelligence does not seem to be able to solve the human problems we have listed above.

We are continuing to have the same

problems, of war, crime, and ecological disasters repeatedly. More so than among all the other species of life. They have not created any of these problems, it is something that we human beings have created. So are we really intelligent, or have we defined intelligence itself unintelligently? Krishnamurti said there is no intelligence without compassion. He did not accept what we call intelligence in our society as real intelligence. He considered it merely an ability or cleverness, and that, according to him, is not real intelligence.

We shall investigate this and examine why this intelligence is not able to solve all the problems we have listed, though we are constantly trying to solve them externally by using that intelligence to make new laws, control the economy in better ways, using science to make changes, and so forth. The very use of these methods seems to create those problems. They may resolve or reduce the manifestation of some of these, but other problems arise for similar reasons. So, what is the root cause of all these problems? Why does anything which human

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beings touch turn into a problem? Unless we address the root cause, we are never going to end the problems. We may end one problem, but another one arises out of it and life has become a series of problems to be solved.

For instance, we are trying to solve the problem of war by having a balance of power. It is said that “balance of terror produces peace”. That is an external method, which means the other people are going to be so scared of us that they will not dare to start a war. But since those people are scared of us, they also want to increase their weapons, so that a balance of terror is maintained. If one is weak and the other is strong, it is taken for granted that there will be war and the strong will dominate and kill the weak, or exploit them.

That is an external way of trying to solve this problem. The other way is through diplomacy, arriving at some sort of agreement, because there is always an immediate cause of the war, and if you can negotiate some sort of agreement between the two parties, it abates for a while. But the real problem, as we mentioned earlier, is that there is psychological warfare between the two communities, or the two nationalities. There is hatred, suspicion, doubt, and fear between the two. They do not trust each other, there is no friendship.

So, the real problem is much deeper — it lies within the human consciousness. Unless it can be resolved there, it will not go away. Similar is the fact with all the other problems that we have listed. The lack of cooperation is because

we approach life with self-interest, and when my self-interest clashes with the self-interest of others, there is enmity and a breakdown of friendship and cooperation. It can be due to ideological differences, differences of opinion, differing moral ideas about what is right or wrong. These are the various reasons due to which the divisions arise. We can try to solve them one at a time, but that does not get rid of the root of the problem.

Ultimately the root of the problem lies in our consciousness. Which means an inner change is required in our consciousness, and our present methods are aimed through increasing knowledge: scientific, historical, internet communication, and so on — which is all increasing ability and power, but it does not generate wisdom, which is what is needed.

Madame H. P. Blavatsky (HPB) and Annie Besant clearly stated that Theosophy is the wisdom religion; that the purpose of Theosophy is to grow in wisdom. So how does a human being grow in wisdom, since growth in knowledge does not bring wisdom? In *The Secret Doctrine* by HPB, she quotes a short poem which illustrates the difference between knowledge and wisdom:

Knowledge and Wisdom, far from being
one,
Have oft-times no connection.
Knowledge dwells in heads replete with
the thoughts of others,
Wisdom in those attentive to their own.
Knowledge is proud that it knows so much,
Wisdom is humble that it knows no more.

William Cowper

These problems have not been created by the people whom we consider ignorant — ignorant of knowledge, namely the uneducated. These problems are created by highly educated minds with all kinds of degrees like PhDs, LLBs, who become scientists, diplomats, dictators, executives in the government.

Wars, the ecological catastrophes, and so on, have been created by the so-called “intelligent” people; they are not created by the ignorant villager. He was living in harmony with Nature, eating organic food, and living on a small farm with a few cows, in poverty, worshipping Nature and not creating all these problems which we have brought about. So, our problems are not the result of ignorance at that level, but ignorance of a different kind.

The ignorance that the Buddha talked about as the cause of sorrow is not the absence of knowledge; it is the absence of wisdom, which is a product of self-knowledge. And self-knowledge was advocated both by Buddhists and the Hindus before that, and by Socrates in the West. The latter even went to the extent of saying that self-knowledge is the *only* knowledge. He did not recognize knowledge of the outer world as knowledge at all. The Buddha considered the knowledge of the world as a lower form of knowledge and self-knowledge as the real, higher form of knowledge.

We respect these people as philosophers, as religious men, they did come upon a deep transformation in their consciousness, as did Jesus; but we have not followed what they taught. We have tried

to come upon solutions to our problems through greater and greater knowledge and skills. We saw in the previous article, that power without wisdom gets used destructively, and we remain unaware of the root cause of all this. Ultimately it is the ego process in us which is the root cause of *all* these problems, and it has not been addressed. Both the educated and uneducated human beings are approaching life egoistically because we have not taken up the challenge of eliminating the ego process within our consciousness. That requires self-knowledge, which is the inquiry into what is true and what is false.

Now, what is this ego? Is it part of Nature? If you observe you will find that there is no ego in Nature anywhere. Nature is extremely orderly, there is a very delicate balance that obtains, and there is a causation which follows natural laws. Sometimes that causation is helpful to us and sometimes it can be destructive, but there is no intentionality either to help us or to hurt us. And it is that intentionality which is the ego. It is only human beings who are capable of intentionally destroying other human beings or destroying Nature, and so on.

So we have this problem of the ego and we must understand wherefrom it has come into our consciousness. Animals do not have it, they fight, but that is just their instinct, and they do it only in an extremely limited way. Human beings have exaggerated that enormously because we are capable of psychological warfare and psychological hatred and

greed, which all come from this ego process. We need to understand what this ego is, how it forms, and whether it can be ended.

If you look at a newborn child, it has no ego. It is much like the young one of an animal. As it grows up it acquires what we call the ego. How does that happen? Children are extremely dependent on their parents and their home, and cling to their mother and father. Rightly so, because it is going to be nearly 15 or 20 years before they can venture out into the world alone. They need advice, support for their own safety. So does the young one of an animal. It also clings to the mother. But within 3 to 6 months we find that the mother has stopped helping the young one, whether it is birds, cats, dogs, or cows, and the young learn to manage their lives independently.

In human beings this development is not just at the physical level, but also at the level of consciousness. We become independent only by the time we become about 20 years of age or so, and we can manage our life on our own safely. This is a long dependence, and that is why human beings needed to create the institution of the family, where the two people who produce the child take the responsibility to create a home and bring up the child until it can function independently. Naturally, children feel secure in belonging to their home, to be near their parents; therefore there grows an attachment to the family. This happens to everybody.

Therefore, in a sense, the ego develops in everybody. And perhaps it is necessary

because if children just venture out on their own, they are not capable of managing themselves and there is great danger for them. That may be the reason why the ego develops in us. The question then is whether one is permanently trapped in this, or can one outgrow it?

After all, a young child is breast-fed by the mother but, by the age of one year or so, we need to wean the child away from the breast and let him have milk by other means on his own. Is that kind of thing necessary also psychologically for us, or are we permanently trapped in that state? Because ultimately the division comes from this identification with our own body, opinions, family, religion, culture, and nationality. Wider and wider circles, but in every case it produces a division beyond that.

This process in human consciousness creates the “me” and the “mine”. And the mind gets trapped in this process. Once this has happened, it is all the time concerned with the security, the profits and the defense of the “me” and the “mine”. So, the mind becomes like one’s personal lawyer, defending oneself and the “me” and the “mine” against all others. That means it is no longer seeking the truth, it is not interested in the truth.

This whole process establishes the illusion of the ego. We are in reality, not separate from the rest of the living world, as well as the non-living world; we are an intimate part of all that. They are all our colleagues, our friends, but we separate ourselves out through this identification process, and it is this illusion which is

the root of ignorance. The ignorance that the Buddha and Socrates talked about is not lack of knowledge, it is illusion; and because it is an illusion it can be ended through perceiving what is true and what is false. But the difficulty is that the mind that has the illusion is not aware that it is in illusion, it mistakes it for reality.

We see the illusion in the terrorist, that his mind is caught up in propaganda, but we are unaware of our own illusions. They create the disorder in consciousness as jealousy, anger, hatred, division, ultimately wars. And then we talk about nonviolence and try to practice it, or to suppress our anger. We try to cultivate virtues and eliminate vices and use our willpower to do that. We are doing the same thing which governments are trying to do out there in society. When we are only trying to control the manifestation of the ego tendencies in us, we are also trying to deal with it only externally. We are not eliminating the root cause, and therefore the illusions persist, they do not go away.

The transformation of consciousness is not merely transformation of ideas which can be done through knowledge. All religions have talked about what are virtuous actions and what are evil actions. People belonging to various religions have sincerely tried to cultivate virtue and eliminate vices. But it has not worked because without wisdom, without self-knowledge, which means without a long vision, you do not see the danger of the ego, you do not see the illusion as an illusion; it appears like the truth.

When you know an illusion as an

illusion, it does not create any disorder, like with fairy tales or poetry. These have beautiful metaphors illustrating something that you know is not a reality, so you do not mistake it for the truth. But here we have an illusion which we are considering to be true and real, or we are calling it our culture, and we are not aware that it is not true.

For example, there are cultures in which they do not allow a woman to go outside the house or to show her face to anyone other than her husband, and they say: "That is our way of life, our culture, our women are moral and they do this, that is our idea of morality." They do not see the cruelty in it; they do not see the harm that they are doing to the women. Even the women begin to think, "That is moral and right for me, and I accept it", since they grow up with it.

In India the lower castes had accepted for centuries that they are inferior to the upper castes. It is not true, but it is a very pervasive belief that goes on. Caste and religion are imposed on children at birth. It is not something that they discover for themselves. When they are born they are either made into Brahmins, Kshatriyas, or Shudras depending on the particular family's affiliation, ancestry, or ethnicity. But the state of any person's consciousness, whether kind or cruel, violent or nonviolent, is the fact; any other sort of affiliation is non-fact. When we give tremendous importance to something which is not important, that is also an illusion. So there are lots of these illusions one grows up with, and that is what is part of our conditioning. *(To be continued)*

Radhaji: Glimpses of Her Life and Influence

PEDRO OLIVEIRA

THESE are reminiscences of my work and conversations I had with the late Radha Burnier, who was international President of the Theosophical Society (TS) from 1980 to 2013. I would like to start with a striking reminiscence. We had a World Congress of the TS in Brazil in July 1993, and before it started the Brazilian Section organized a press conference which took place with her, Mr Surendra Narayan as Vice-President, Ms Joy Mills as a member of the General Council and former President of the American Section, and I was acting as a translator.

There were quite a number of journalists in the auditorium, and one of them who had done his homework about the history of the TS asked the following question to Radhaji: “Mrs Burnier, I have read in the book *Old Diary Leaves* [by H. S. Olcott] that the founders of the TS were in contact with the Masters. Is the present-day leadership of the TS in contact with the Masters, and what is your contact with the Masters?” He spoke in Portuguese and I said to myself: “I have

to translate this, and the reaction will be unpredictable.” This is because she was a very private person. Never once did she speak about her spiritual or occult status. She was following a very noble tradition, because when people speak about their so-called occult or spiritual status, the ego in them is still alive. Is it not?

(I am reminded here of Sri Ramana Maharshi. An American journalist came to interview him before he died and this journalist had never seen a photograph of the Maharshi. So they took him straight to the dining hall where Ramana was having his meal with other residents in the Ashram. They gave him the seat of honour just opposite Ramana. I have a theory that I would like to share with you: Whenever you ask a question to a wise person you have to be prepared for self-demolition, because a wise person does not function within the parameters of the personal self.

So when this journalist asked Ramana Maharshi, “Where is Ramana?” Ramana pointed to his stainless steel plate with his initials on it, because every resident of

Mr Pedro Oliveira is a former Education Coordinator of the TS in Australia. He served at Adyar in the early 1990s as international Secretary, and later as Head of the Editorial Office. This memorial lecture was organized by the Indian Section of the TS in Varanasi, India, on 30 October 2020.

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the Ashram had stainless steel plates with their initials on it, so the journalist did not understand that kind of response. A devotee took pity on this man and said to him, “He is Sri Ramana Maharshi”. This American, a bit brash, then asked Ramana, “But why didn’t you tell me that you are Ramana Maharshi?” Ramana looked at him and said, “Because this [pointing to himself] has no name.” The *ātman*, the true self, has no name. It is unconditioned consciousness.”)

So I translated the question from the journalist in the World Congress to Radhaji, about the present-day status of the leadership of the TS during their contact with the Masters and her own contact with Them, and this was her reply: “Imagine a couple for whom their relationship is almost sacred. Would they talk about it? The relationship with the Master is much more sacred than that. Therefore one doesn’t speak.” That was the end of the press conference.

But this journalist was quite insistent and later on he asked to interview her for his national magazine on spiritual and occult subjects in Brazil, and she agreed. The very first question he asked — probably this is typical of some journalists, they call it “ice-breaker”; he was trying to create an atmosphere for a conversation, and he asked her: “How would you describe yourself — what are your interests?” When I translated his question she replied: “I am one of the very few people in the world who is interested to know what the self is.” And this poor man, I could see the initial panic in his

face because he did not expect this reply.

So this is just a kind of a preamble to say that Radhaji’s mind did not operate within the parameters of self-interest or superficiality, and so on. Her mind had been trained to go very deep into things. And when she gave a talk, if you were listening to her, at some moment of that talk, you could feel something very profound, and that atmosphere would stay with one for some time. So she was able to convey what very few people can convey: a sense of depth, but also a sense of inspiration.

She was also a very good student of the *Bhagavadgītā*. I was studying the chapters that describe the sage of stable mind — *sthitaprajñā*. So I asked her once: “Radhaji, there is this expression, *sthitaprajñā*; I know that *prajñā* is sometimes translated as ‘consciousness’ or ‘mind’ or ‘intelligence’. But what is your definition of *sthitā*?”, and she said: “Immovable.” A sage of stable mind never succumbs to the onslaught of experiences. He or she remains the same. That mind does not get enmeshed in the whirlwind of experiences. Therefore, because it remains the same, it has the capacity to act clearly — even during moments of crisis.

This is what she did, during her tenure as President of the Theosophical Society. Of course, every leader develops critics, it is part of life to be criticized. Sometimes the criticism goes overboard and becomes a personal attack, but that is also part of life. And she could hear the criticism and not become agitated.

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Now some little remembrances or reminiscences of her as a child. In the short biography of N. Sri Ram, her father, that I wrote you will find a photograph of her, her father Sri Ram, her mother Bhagirathi, and her brother Vasant at Adyar, when she was very small, probably four years old. If you look at that photo, even at that age, she had that fierceness and strength in her eyes, which she probably brought from a different incarnation, although I should not speculate.

Radhaji had also said that she was a student of the Olcott School as a little girl, and that, after the school was out, she would walk back home. On the Besant campus of the compound, where the School was and still is, there are some very large wells, and she said that she and other students were delighted to look into the wells. Her interests as a little girl included looking at the depth of the well. So even at that age she was cultivating this capacity for awareness.

I had a number of conversations with her about the Olcott School back in the early nineties. And one of her struggles — and I was there when she was doing this — was to extricate the Olcott School from the financial grants from the Central Government, because that created a very serious problem for the School. That grant allowed the Government to appoint teachers for the school, and most of them had no interest in the TS or Theosophy, and that went against the ethos of the school. So she worked very hard to create funds for the school. Eventually the school ceased to receive

grants from the Central Government.

Some have mentioned how Radhaji was one with the compound at Adyar. She wrote about this, and in my conversations with her she also said: “Adyar is an Ashram and it has to be treated as such.” And she would say that in the very ancient days in India, ashrams were built in natural surroundings because the surroundings were an integral part of the learning process in the spiritual life. So she had an uncommon knowledge about plants.

Sometimes she would dispense with her driver at 5 p.m., at the end of the working day, and she would walk home. I would walk with her and she would make mental notes and the next morning she would tell the superintendent of the Garden Department which plants needed attention and which things needed to be fixed in the garden.

J. Krishnamurti started visiting Adyar again in October or November 1980, after she was elected President. They were good friends, and she told me more than once that one of the things he said to her was: “Adyar is a sacred place and you must look after it.” And she replied to him: “I consider this to be my duty.”

From her I learned that Krishnaji had a very good disposition towards the TS, and he never forgot what Dr Besant did for him. Until the very end of his life he still would call her *amma*, or “mother”, because she was in fact a mother to him and to his brother Nityananda. And then she said: “Krishnaji wanted to visit the Garden of Remembrance.” This is something remarkable.

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The last time Krishnaji had been at Adyar was for the funeral of Dr Besant on 20 September 1933. He went there, stood at the gate, and he said: "Something is not right here. What kind of ceremonies are you doing at Adyar?" And she said: "Well, we have Masonic and church ceremonies, regular meetings . . ." He said: "No, it is none of these. Has anything been changed in this Garden of Remembrance?" She said: "Yes, during John Coates' presidency they moved the pillars that were near the six-pointed star to the entrance gate because the architect thought it was more aesthetic."

Krishnaji responded: "That is wrong, because under those pillars were magnetized jewels." Later on I discovered he also magnetized jewels for each one of his schools. He learned this either from Dr Besant, C. W. Leadbeater, or both. He never spoke about this, but those who were very close to him knew that he also maintained this practice. She said to me that it was true because when they were trying to move the pillars, they were digging to lift them, and they hit metal. They discovered metal containers and, when her attention was brought to this matter, she said that they should not have done this because within these containers were magnetized jewels and, of course, the moment one touches them, the magnetism goes.

She also told me that, after one of her talks, a theosophist from France said to her: "Why do you only quote Krishnamurti in your editorials?" And of, course, Radhaji was not shy in replying directly

to people. And she said to him: "I don't quote only Krishnamurti, I quote Jesus, the Buddha, Annie Besant, Lao Tzu; why do you want me to quote only Madame Blavatsky, for example?" In any case, one of the great strengths of the Society is its eclecticism: we are not forced to believe in A, B, C or D. We are students, we should pursue those studies that we think are relevant, and the Society says: "The only thing that we ask is that you do not try to impose your beliefs on others."

She took the criticism probably because she was perceived to be too close to K. But, she was also able to speak critically to Krishnamurti himself, out of respect, but in a critical way. She said, he was in his videos or his lectures where he kept saying, "By Jesus, by Jesus", so she came to him and she said: "Sir, your talks are being recorded. If you keep using this expression, in the distant future, among those who never met you or knew you, they may believe that you are a Jesus devotee." He immediately stopped using that expression.

Another thing that she told me is that she taught Krishnaji the real meaning of the Sanskrit word, *mantra*. And she said to him that *mantra* is a composite word: *man* means "to think", *tra* means "to protect", and therefore *mantra* is "that which protects you from thinking". He was very interested in that because he had studied how insidious self-centred thought is. It destroys awareness, and not only self-centred thought, but self-centred opinion. Winston Churchill is

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reported to have said that a fanatic is someone who cannot change his mind and never changes the subject. Which is very similar to what he was saying. So we had quite a number of conversations about Krishnaji.

I remember we were having lunch in the house of a former general manager of the TS, Ranjit Tolani, and she said to us during lunch: “I had the opportunity of asking Krishnaji the following question: ‘In some of your talks you have said in the past that the Masters may not even exist, or that they may not be relevant, but we do have documents here in our archives testifying that you had seen them. What do you have to say?’” She said she was referring to the two Masters behind the foundation of the TS. And he said, “They were two, of many people”, implying that he was aware of the existence of other Elder Brethren as well. So this was another important aspect of her life. I never had the impression that Radhaji was a blind devotee of Krishnaji. She always had a capacity to observe and to face things as they are.

I must also say something about the atmosphere of her office at Adyar. A number of you must have visited her office and you may give your own testimony. She created this very serious, sublime, lofty atmosphere. When one walked into her office there was that atmosphere of seriousness, but it was a blend of seriousness, dedication, and inspiration. She was there, writing letters or editing articles, texts, and so forth. There was always this very beau-

tiful atmosphere. It was very simple.

I remember when I helped her to buy a CD player system when she wanted to listen to classical music, and a special cupboard was prepared to install it. But she did not use commercial television at all. We watched some videos there, and she invited a number of us to watch the film, *The River*, at her home. She had received a very good copy from the producers. She was a young woman at that time, a stupendous dancer, and her dance in that film was nothing but celestial, dazzling.

I am sure I am not breaching her confidence in saying what follows — she may have said this to other people. The producer of the film came to her when she was selected for the role and Radhaji said: “As you know, I have crooked teeth.” Then the producer said: “Radha, because of your crooked teeth we cannot start filming until we fix your teeth.” Even as a young woman in her mid-twenties or so, this was her reply: “You will take me as I am, or not at all.” The producer was taken aback, but there was nothing he could do. She told me that they had to arrange certain angles of filming her that would not show the crookedness of the teeth, to abide by her desire. She did not want to have any particular treatment on her, just to appear in the film.

She also told me that she attended with the director, Jean Renoir, a very respected movie director, the premiere of the movie in the main theatres around the world, and she said: “I knew how to live

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among those people, but that's not my lifestyle; my lifestyle is in Adyar, but I knew how to live around them." She said that after that film was finished, her father, N. Sri Ram, invited the director, Jean Renoir, and his wife to visit Adyar, and they spent two or three months there, after which he decided not to make any more films — he was very impressed with the atmosphere of Adyar.

She had a very particular devotion to her father, who was a fundamental influence in her life. And she added that he was rather shy, unassuming, but, she said: "I was convinced that he was an advanced soul, but he never ever spoke about himself." Is that not extraordinary? He never ever spoke about himself.

In 1956, when he was very ill, the doctor had asked her to prepare herself for the worst. And she said that she was rather dejected because death was imminent. Then she said that one day the house was full of benediction, there was this enormous influence pervading the entire house; she could not see anyone, but she *knew* intuitively that Master KH had been there, visiting Sri Ram. And from that date onwards he started to improve, and he lived for another 17 years. She was totally dedicated to him and she said that Sri Ram was not personally close to Krishnaji, but he was close to his teachings, as he was investigating K's teachings and Theosophy as such.

There are still people who keep criticizing K for dissolving The Order of the Star and so on. And Radhaji was of the view that by doing that he shook up the

tree and he helped members to realize what our essential duty is. And her father also understood this; if you see what is written in the book, what he said, particularly in an interview with All-India Radio, there was a specific question about that. And he said: "I think that in discovering Krishnamurti and training him, Mrs Besant and CWL were being guided by some high spiritual sources."

And one of the points that makes it very difficult for the cynics about K, Theosophy, and the TS, is that if you read his final statement in February 1986 — this is in Mary Lutyens' book, *The Open Door* or *The Life and Death of Krishnamurti*. In the very four days before he died — he was very ill, dying of pancreatic cancer, on morphine, and he asked his secretary: "I need a tape recorder." And the secretary said: "Krishnaji, you are on medication, perhaps it is not wise for you to make any statement today." And the biographer said that Krishnamurti summoned all his energy and he replied: "As long as I am alive, I am the teacher. Bring the tape recorder."

Of course, a young man brought the tape recorder, and one of the most extraordinary statements was made: "For 70 years this super-intelligence has worked through this body but now the body cannot work any more. You will not see this intelligence operating through a human body again in hundreds of years." And then he added: "You don't know what you have missed — that great emptiness."

I found that statement very relevant because when H. H. the Dalai Lama gave

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the memorial lecture on Krishnamurti's birth centenary in January 1995 at Vasanta Vihar, he said K was one of the greatest teachers, thinkers, and philosophers, as if K had the capacity to go into the depth of things. Of course from the Mahayana Buddhist view, emptiness is not just nothing, those great saints and *arhats* of that tradition say that there is no difference between emptiness and compassion.

Radhaji's presidency of the TS had an enormous effect. I was a young theosophist in Brazil, translating every one of her "Watch-Tower" notes for a number of years, and I would say to myself: "What she's saying here is very relevant." This poses the question: "What is the nature of a mind that sees what is important, not only for herself, but for the institution, for the world?" It has to be a mind that has purged itself to a great degree of the sense of self-importance and opinionatedness, that has weakened to a great extent the sense of *ahankāra*, a sense of "I am important, what I say is important", that is very untrue.

One of the greatest blessings of my life was to attend the "Human Regeneration" seminars she gave in Holland in July 1990, when she said to me: "We need more international speakers on the world stage and I think you can help, so I will ask Mary Anderson, the Secretary of the European Federation, to organize some talks for you." I said: "But my English is rather poor." And she said: "Well, but you can be understood." So it was incredible — because there were 60 or 70

people in the hall from different countries, and her subject was only this, human regeneration — how she conveyed the sense that the objects and work of the Society are geared for this.

The objects of the Society do not exist to placate people, they are not a pastime or an intellectual ornament; they are real, they are vectors towards regeneration. Another thing she said that was unforgettable was about the First Object: "Universal Brotherhood without distinction is a mind without barriers." So brotherhood has nothing to do with belief, ideology, or intellectual acumen. If we understand what brotherhood is in a very real sense, then the mind changes.

She was also a very helpful person, she helped thousands of people. She told me that before Annie Besant died she said to her father: "Here is some money, I want you to work and organize, so that regularly some help goes to the poor people in this area and other areas." And she continued that work to help many students, people with medical problems, and so on.

When I had a rather difficult event in my life, I was working at Adyar in August 1992, and I received a phone call from my sister in Brazil, saying that my mother had died rather suddenly. I did not have enough money to buy a ticket immediately. (The allowance that one received at Adyar was slightly austere.) So I went to her rather concerned, and she said: "Just a minute." So she called her travel agent, who gave her the cost of a ticket, she took her bag, her purse, and she wrote a cheque for 62,000 rupees!

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I tried to repay that when I came back. She said, “No, it is not necessary, and it needed to be done.” She made contributions to other people as well. When she was very ill, towards the end of her life, she said: “I wanted to settle my affairs before I go.” We discovered later on that her money was completely donated to the work of Adyar. A former treasurer of the TS, who was Radhaji’s executor, Keshwar Dastur, said to me: “Come by my office, I have something for you; Radhaji has left something for you.” When I arrived, she gave me a brown envelope, and inside was a stole that had belonged to Bro. Sri Ram, so it is now here in my house. It was very kind of her.

During my first few days at Adyar in March 1992, she said to me: “I am signing the notices of your appointment to the different departments here, but before doing so I have to tell you something: “Because you are occupying this office at a relatively young age [I was 35] some people may flatter you.” My English was poor at that time, and I may have understood, “some people may flatten you” (both things happened). Then she said: “But remember this, no matter what people say, you are what you are.” I now think that this is the aphorism for this incarnation that I have to meditate on, and realize. ✧

When a great teacher, Dromtonpa, [11th century] was near to passing away, some of his disciples asked him: “Now while you are here, we can ask you and get your guidance; but when you are no more, what are we to do?” Then the great teacher replied: “Your teacher should be the book, not the person. Also you yourself be your teacher and do your own investigation or experiment.”

When these teachings are mentioned, it reminds me of my experience with Krishnamurti.

H. H. the 14th Dalai Lama
Public Talk at Vasanta Vihar
Krishnamurti Foundation India, Chennai
21 January 1995

The Relevance of Krishnaji's Teachings

CLEMICE PETTER

TO talk about the relevance of Jiddu Krishnamurti's (K.) teachings is almost an impossible task because he gave us a precious jewel, and it may not be accurate to simply call it teachings. I would say that Krishnaji gave to humanity the key to solve all problems created by a selfish mind; it is the answer to the tears of a world that has suffered for countless centuries waiting for the fresh waters of wisdom to descend once more upon the world of ignorance and darkness.

When the Theosophical Society (TS) was formed in the 19th century, Madame H. P. Blavatsky (HPB) made it clear that the purpose of such a Society was to bring back, especially to the Western world, the possibility for the spiritual life, which also meant the possibility for wisdom to be available to humanity. The task before the then new attempt was, and still is, to help humanity, which means each one of us, to go beyond the materialistic approach to life and fulfill our destiny as pure human beings.

Pure here means being in our fullness, without any trace of animalistic behavior, without the "me" and "mine" that are the outcome of the divisive, selfish

mind. Blavatsky said in a letter to the American Convention in 1888:

The tendency of modern civilization is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and the sacrifice of the superfluous animality which modern life and material-istic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

We can see by the extract above that it is time for humanity to change and develop our spiritual nature by sacrificing the selfish animal within us. HPB also made clear what was and still is the most difficult, yet the most awaited wonder that the Society is yet to realize. In the same letter, she wrote:

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission — namely, to unite firmly a body of men of all nations in brotherly love and bent

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on a pure altruistic work, not on a labor with selfish motives — on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish.

We can see that HPB made it very clear what is the most important task, and we cannot accomplish it with a divisive mind, with this awful attitude of “me first”. We need to sacrifice this “me” in order to honestly call each other Brothers.

There is another advice given by her that we would like to bring to light. In the same 1988 letter, she wrote:

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher — one who has no right to dogmatize.

This is really a key advice, as she is clearly saying that there is no authority in spiritual matters, that all authority in the sacred land of the human heart creates dogmas, which are the opposite of Theosophy, and that fixed ideas are not to be imposed on anybody in the Society.

In *The Key to Theosophy* HPB talks with enthusiasm about the coming of the next torchbearer of Truth:

Besides a large and accessible literature ready to men's hands, the next impulse will

find a numerous and *united* body of people ready to welcome the new torchbearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish If the Theosophical Society survives and lives true to its mission, to its original impulse through the next hundred years — tell me, I say, if I go too far in asserting that Earth will be a heaven in the twenty-first century in comparison with what it is now!

HPB knew that a new world Teacher was to come and she also knew that the TS was cleaning the house, the human mind, from heavy materialism and superstitions, so that new teachings would have a better chance to be understood. With all this in mind we can see that the TS exists for the betterment of human beings, for the growth of the human in us, and it was never intended to glorify personalities, to create idolatry, and therefore, dogmatism.

When we look at Krishnamurti's teachings we can easily identify that he never claimed authority in spiritual matters, on the contrary, in Mark Lee's book, *World Teacher, the Life and Teachings of J. Krishnamurti*, he said: “I am not establishing myself as an authority to tell you what to do because I do not believe in authority in spiritual matters. All authority is evil; and all sense of authority

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must cease, especially if we would find out what is God, what is truth, whether there is something beyond the mere measure of the mind." The above quote is just a small example of the relevance of K.'s teachings. Humanity is ready to grow, to let go all crutches and walk alone.

We live in a world of tremendous development in the technological field and we cannot deal with all the challenges created by technology with the same, primitive, tribal mind that divides the world into many. There has not been a time in known human history when the urgency for change is as evident as it is now. We cannot avoid it any longer and K.'s teachings have a tremendous importance for this moment in human life on Earth, because for the first time we have the possibility to understand what we are, and the world created by our ways of life.

K. brings a revolution to us; he is not setting up new philosophies or creating new concepts about life, he is simply pointing out what is going on inside each one of us; his teachings are purely psychological. His approach is direct and simple, he is not trying to convince anybody of anything, and the following quote is an example of how he presents himself: "In this there is no teacher, no pupil; there is no leader; there is no guru; there is no Master, no Savior. You yourself are the teacher and the pupil; you are the Master; you are the guru; you are the leader; you are everything. And to understand is to transform what *is*."

Humanity has followed and believed since the beginning of time, and now the

time has come when we need to walk straight, without crutches. It is time to know ourselves, to see directly the kind of world we have created. We can only change the world if we change, there is no way that blind people, who cannot see clearly, will be able to bring clarity to the world. Krishnaji is working with the basics, the first step, as he himself said when asked:

Q.: Why is your teaching so purely psychological? There is no cosmology, no theology, no ethics, no aesthetics, no sociology, no political science, not even hygiene. Why do you concentrate only on the mind and its workings?

K.: For a very simple reason, sir. If the thinker can understand himself, then the whole problem is solved. Then he is creation, he is reality; and then what he does will not be antisocial. Virtue is not an end in itself; virtue brings freedom, and there can be freedom only when the thinker, which is the mind, ceases.

To understand ourselves is the first step, self-knowledge is what we need to understand each other, and therefore to understand the world. More than two thousand years ago the Greeks said: "Man, know thyself and you will know the gods and the Universe." HPB also pointed out in the preface of *The Voice of the Silence* that unless a man seriously perseveres in the pursuit of self-knowledge, he will never lend a willing ear to advice of a spiritual nature.

There is no other way to see clearly, we need to sharpen the instrument that

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we have, which is our own mind. We cannot expect to have a holistic approach to life when our mind is divisive. When we look through pink lenses we will see everything pink. Similarly, if we have a divisive mind we will see only partially, there is no possibility for us to see the whole; therefore the first step is self-knowledge. And K.'s entire life was dedicated to point out what we are and how it is creating the world in which we live.

Krishnaji talks about a change that needs to take place in us, he is not concerned with changing the world by working externally, he talks about seeing what we are, be aware of our thought process, where it comes from, how it reacts, and how we are slaves of our own thoughts. To be free is to understand and let go.

Some time ago I came across a small passage in *The Secret Doctrine* that called my attention. The following quote sheds light on how important the field of psychology is for the next step of humanity's development.

As stated in Book I, the humanities developed coordinately, and on parallel lines with the four Elements, every new Race being physiologically adapted to meet the additional element. Our Fifth Race is rapidly approaching the Fifth Element — call it interstellar ether, if you will — which has more to do, however, with psychology than with physics.

Every time that humanity has to face new challenges, there comes a Teacher to help us to walk through the waters of life. Now we can clearly see that we need to understand our own psyche. Without

understanding ourselves we will be run by computers and robots. We can see what is going on with social media, we are being controlled by a mobile phone. Big companies are using our ignorance about ourselves to manipulate our attention and even our likes and dislikes. There has been an increase in the number of suicides among teenagers all over the world. We do not know how to deal with our children.

The world is changing rapidly and our minds, psychologically, are the same as they were thousands of years ago. We are still aggressive and ready to fight over the least provocation. We still believe that war is a necessary evil. Our education is not helping our children to understand the world that we are creating for them to live in. Our problems are increasing day by day and we are unable to understand them. We will not understand them unless we understand the mind that has created them. Krishnaji said that it is impossible to solve a problem with the same mind that has created it. This means that we cannot solve the problems created by a divisive, selfish mind with the same divisive, selfish approach which is the problem itself. There has to be a group of people with a new mind and heart, capable of universal living.

Many say that Krishnaji's teachings are not practical; we would say that an egoistic, self-centered mind is looking for something that will satisfy its own purposes, therefore anything that is whole can never be practical to a divided mind. The solution of all problems lies in understanding the mind that has created

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them, therefore the solution is to stop the problem-maker, which is our own mind.

Recently I saw an interview with a famous writer, Yuval Noah Harari, and he said that the greatest problem of the present is that the world has no leaders, that everyone is trying to understand what is going on, how to deal with artificial intelligence, and where all this is going to lead us. Mr Harari also said that now, more than ever, humanity needs wise people to see the whole scenario and to help us to cross with safety the turbulent sea of uncertainties and challenges without precedents in known human history. It is obvious that a selfish, self-centered mind cannot see the whole and therefore is not able to help humanity to find its way within, which is the only way there is out of the mess created by the “me” and “mine”.

Ignorance brings the seeds of destruction; this is simple to understand, as an ignorant person can see only in fragments. But whatever he does affects the whole, even if it is not seen, because if we do not see the Sun on a cloudy day, it does not mean it is not there. So the action that comes out of ignorance is focused on what the person's limitations allow them to see, but the effect of that action will reverberate on the whole, and when the subsequent reaction of the whole takes place, we cannot understand where it comes from.

A good example of this is the devastation of the forests around the globe. Human beings do not know what they are killing. They cut trees and think that

is all they are killing, but there is much more to it than just what our eyes can see. We can plant trees but we can never bring back the ecosystems that we do not even know how long have taken to develop, therefore we may plant trees, but we can never plant a forest.

Today it is not enough to know that life is subtle and that the physical plane is only a small part of something that cannot be measured; today, in order that we do not destroy ourselves, we need to take the journey within, a journey that has no beginning and no end, and as we see ourselves, we will understand that life is a mystery and a wonder that can never be described. As Krishnamurti said in his *The Collected Works — 1954–1965*.

The speaker is only a sounding board, he is not important at all. He is pointing out how to listen to yourself; and if you know how to listen to yourself, you can go on a journey that has no end, a journey that penetrates further and deeper than Mars. Out of the understanding of yourself there comes order, virtue, the cessation of conflict, and in that state there is great beauty.

That Krishnaji is a living example of someone who lived Theosophy we have no doubt, but our ability to see the relevance and beauty of such a life depends on our capability to listen. Whether we are willing to take up this endless journey is up to us. As was said in Mabel Collins' *The Idyll of the White Lotus*: “Each man is his own absolute lawgiver; the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.” ✧

Fragments of the Ageless Wisdom

*The Scripture of the Saviour of the World,
Lord Buddha — Prince Siddhartha styled on earth —
In Earth and Heavens and Hells Incomparable,
All-honoured, Wisest, Best, most Pitiful;
The Teacher of Nirvana and the Law.*

THUS came he to be born again for men. . . .

OM, AMITAYA! measure not with words
Th' Immeasurable: nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought!

The Books teach Darkness was, at first of all,
And Brahm, sole meditating in that Night:
Look not for Brahm and the Beginning there!
Nor him, nor any light

Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind;
Veil after veil will lift — but there must be
Veil upon veil behind. . . .

Pray not! the Darkness will not brighten! Ask
Nought from the Silence, for it cannot speak!
Vex not your mournful minds with pious pains!
Ah! Brothers, Sisters! seek

Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes. . . .

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Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,

Its tire of tears, its nave of nothingness.
Behold, I show you Truth! Lower than hell,
Higher than Heaven, outside the utmost stars,
Farther than Brahm doth dwell,

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure. . . .

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay:
The heart of it is Love, the end of it
Is peace and Consummation sweet. Obey! . . .

The Books say well, my Brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss. . . .

Unto NIRVANA. He is one with Life
Yet lives not. He is blest, ceasing to be.
OM, MANI PADME, OM! the Dewdrop slips
Into the shining sea!

Sir Edwin Arnold, *The Light of Asia*

A timely work in poetical form, and one whose subject . . . has just made its appearance. . . . the author, Mr Edwin Arnold, C.S.I., former Principal of the Deccan College at Poona, having passed some years in India, has evidently studied his theme *con amore*. In his Preface he expresses a hope that the present work . . . “will preserve the memory of one who loved India and the Indian peoples”. The hope is well grounded, for if any Western poet has earned the right to grateful remembrance by Asiatic nations and is destined to live in their memory, it is the author of *The Light of Asia*.

H. P. Blavatsky

“The Light of Asia”, *The Theosophist*, 1.1, Oct. 1879, p. 20.

Many Paths or No Path To Truth?

MARTIN LEFEVRE

IT may sound strange coming from a mystic, but I sympathize with atheists. If the choice is between a “Creator” standing apart from “His” creation, or nothing but cosmic randomness, then there is nothing but cosmic randomness. Fortunately, this is a false choice. To quote the greatest religious teacher of the 20th century, J. Krishnamurti, “There’s a sacredness which is not of thought, nor of a feeling resuscitated by thought. Thought cannot formulate it. But there’s a sacredness untouched by any symbol or word. It is not communicable. It is a fact.”

Of course just because sacredness beyond all conception and imagination by the mind exists, does not necessarily mean that God as supreme intelligence exists. I’m sure there is a completely impersonal sacredness that suffuses Nature and the universe, because one touches it on a nearly daily basis during meditations in Nature. But I am not so sure about the existence of a God, much less gods, that cares about the future of humanity.

These are distinct questions to my mind. What I am concerned with here, however, is the confusion and conflation between what the human mind decides is sacred, and what is actually sacred. Clearly, such notions as “the sacred symbols of democracy” are nonsense. Even in religious contexts, however rich the meanings in texts, churches, synagogues, or mosques, are artifacts generated by thought. Symbols are never sacred; indeed, the symbol precludes the sacred.

When I was a boy, the manipulative mysteries of the Latin Roman Catholic Mass captured my imagination. But a few years as an altar boy dispelled the artificial mystery, and left the hollowness of ritual, devoid of real meaning.

As a young man, when I went to Moscow not long before the collapse of the Soviet Union, I was taken to a High Mass of the Eastern Orthodox Church. There, only the most pious had been left a place to worship in the atheistic country of the USSR. The atmosphere was as thick as the incense and as emotionally

Mr Martin LeFevre had an immense insight into the observer and the observed at age 18 that changed the course of his life. That led him, a few years later, to J. Krishnamurti’s talks in Ojai, California, in the last decade of K’s life, and to intensely meditative states of consciousness. <lefevremartin77@gmail.com>

Many Paths or No Path To Truth?

intense as the Gregorian chanting. But as moving as it was, it was not sacred, but a simulacrum of sacredness.

So what actually is sacred? Only with the complete quieting of thought in un-directed attention can one come into direct contact with the living actuality beyond the word. Quieting the mind is done for its own sake, however, not to bring the sacred. Beyond “Mindfulness-Based Stress Reduction” why meditate then? One simply sees the necessity of observing without the infinite regress of the observer every day. Effortlessly gathered, un-willed attention to thoughts and emotions as they arise ends and empties the useless and destructive content of thought/emotion, at least for a timeless, peaceful interval.

The chattering mind is but the tip of the iceberg. It is like watching a roiling, muddy stream full of leaves and debris, without trying to do anything about it. The very act of watching (as long as there is no watcher standing apart from what one is watching) quiets and clears the stream. This art cannot be taught, which makes the legions of meditation teachers

rather like snake-oil salesmen. Given that meditation cannot be taught, only self-taught, what is the point of writing about it? Is there a way to convey the art of it, without sliding into the tar pits of methods, systems, and techniques?

Perhaps all one can say to a young person of some seriousness, or an adult for that matter, is that one has to question, experiment, and play with observation. Then one will discover the art of true observation, which still seems rather miraculous to me after 50 years. Then one begins to feel the movement of time proprioceptively, which is to say, in the same way you feel where your arm is as you move it with your eyes closed. Time is the enemy, for there is no “later”, no “eventually”, or “gradually”, only now. Change may take time, but it never happens if one employs time.

Can the “default” state of the brain be attention and stillness? Is that what enlightenment is? Is a transmutation in the brain itself required? These are open questions. The only thing I am sure of is that following the idea of “many paths to truth” is a dead end. Truth is trackless. ✧

The accumulation of experience and knowledge is necessary in the technological field, but when we accumulate psychologically and observe ourselves through past understanding or through past knowledge, we are not actually observing ourselves at all – we are observing ourselves through the memory of yesterday. So we are not learning.

J. Krishnamurti

From Public Talk 5, Amsterdam, 14 May 1969

Books of Interest

J. Krishnamurti's Process: Probing the Mystery by R. E. Mark Lee, Edwin House Publishing, Ojai, CA, 2020, pp. 203, \$14.99. (The forthcoming Hay House Delhi ed. of the book is titled in India as *Probing the Mystery: J. Krishnamurti's Process*.)

In this book Mark Lee has collected several accounts of "The Process" a mysterious aspect of J. Krishnamurti's life, including eyewitness accounts of what took place and also various interviews with Krishnamurti (K) about it, conducted by people close to him.

K himself either did not know the reason exactly or did not wish to reveal much about it. He did say to me a few days before his death: "Sir, there are things I am not permitted to tell!" He did not make it clear whether it was because the Masters had forbidden him, or because he had taken some vows which he did not wish to break.

The so-called "Process" first occurred in 1922 in Ojai, California, under the pepper tree near his cottage, and continued off and on throughout his life till 1986 with some variations. During this process he would faint and his body would tremble and suffer intense pain in the back of the neck and down the spine. Initially he would have visions of some Masters, receive messages from them, and occasionally see the Buddha himself. Often, he would leave his body and, when he re-

turned, he would be unaware of what the body had undergone.

One message which came through Krishnamurti himself and was recorded by his brother, Nityananda, is significant. It reads: "The work being done is of the gravest importance and exceedingly delicate. It is the first time that this experiment is being carried out in the world. Everything in the household must give way to this work, and no one's convenience must be considered, not even Krishna's. Strangers must not come there too often; the strain is too great. You and Krishna can work this out."

This was communicated by Nitya to Mr C. W. Leadbeater in a letter, and he said that the Masters have created a funnel-like conduit through which they can connect with his brain. This was in accord with what he and Dr Annie Besant had predicted — that Krishnaji's body will be used by the Maitreya consciousness to convey a new message to humanity.

Krishnaji later refuted this and said there is no occupation of his body by another consciousness. Dr Besant then reexamined the issue and agreed that the two consciousnesses had fused into one and she was mistaken in her earlier prediction. In my opinion, they were extremely honest and serious people, and although they could be mistaken, they were

Books of Interest

not capable of perpetrating a deliberate fraud. Mr Leadbeater, who was considered by everyone, including Krishnamurti, to be the leading authority about occult phenomena, was consulted and he very honestly said he did not understand what was happening to K and why he was suffering so much pain.

Witnesses who were near the body recorded what they heard the body say in a childlike voice and narrated it to Krishnaji on his return to full consciousness. He ruled out going to a doctor to get examined and seemed to know that it was not a medical issue. During the process, the witnesses often saw his face change and felt an intense mysterious throbbing presence in the room.

During the process Krishnaji's body would say that they were cleansing the brain cells and making space in the brain. This is in accord with Krishnaji's later statements that he had completely lost the memory of his past and whatever he said about it was what he had heard from people whom he trusted. When I first met Krishnaji in 1958, I asked him whether all these messages and visions were hallucinations. He said, "No, sir. Those things exist. It is another form of power. It has nothing to do with goodness, so I am not interested in it."

That pretty much sums up his attitude towards occult powers and phenomena. He also said that though he went through all this, other people did not have to. They can free themselves through self-knowledge and by living his teachings. Mr Leadbeater said there was such a

direct path but very few were capable of taking it. Dr Besant said, "Liberation is all right; but it should be used to serve humanity". This is where they honestly differed from Krishnamurti.

There is another book titled, *The Inner Life of Krishnamurti* by Aryel Sanat, which deals with this subject. He has the considered view that Krishnaji was all the time in touch with the Masters and was doing their work all his life. When this book came out we considered whether the Foundations should sell it in an international Trustees Meeting at Brockwood in 1996.

I expressed my view during that meeting that Sanat's book was a theory about Krishnamurti and we should not sell it, since it has nothing to do with the teachings. However, Mary Zimbalist countered that and said: "Every word in that book is true, so we are going to sell it." I kept quiet because she had of course been very close to Krishnamurti for a very long time and must have been privy to many of his observations and statements which I did not have access to.

In 1979 Krishnaji told Mary Lutyens that the Leadbeater-Besant theory about him was the most plausible explanation but he had a feeling that it was not completely like that. He said he himself could not investigate that, but others can.

His last recorded tape about himself was 10 days before his death where he said an immense energy and intelligence had been operating in his body and the body was especially prepared for this. Whether one calls that intelligence the

Books of Interest

Maitreya or something else is merely a matter of nomenclature. He called it "The Other". It operated through his brain but was not a product of it. He said he has not thought out his teaching.

So, the mystery continues. He was the World Teacher but he did not want his teaching to be accepted on authority. His teaching is that truth cannot be received from any teacher, whether dead or alive; it has to be perceived by oneself. In his words, "You have to be a

light unto yourself." We must be grateful to Mark Lee for this book. It makes a significant contribution to the literature on Krishnamurti and there are several passages which have never been published earlier and which throw light on the mystery without eliminating it. I have talked to several people very close to K and nobody knows what this process was; perhaps not even Krishnamurti!

P. KRISHNA

Krishnamurti Foundation India

The word "devotion" is the key to all true progress in the spiritual life. If in working we seek the growth of the spiritual movement and not gratifying success, the service of the Master's and not our own Self-gratulation, we cannot be discouraged by temporary failures, nor by the clouds and deadness that we may experience in our own inner life.

To serve for the sake of service, and not for the pleasure we take in serving, is to make a distinct step forward, for we then begin to gain that balance, that equilibrium, which enables us to serve as contentedly in failure as in success, in inner darkness as in inner light. When we have succeeded in dominating the personality so far as to feel real pleasure in doing work for the Master which is painful to the lower nature, the next step is to do it as heartily and fully when this pleasure disappears and all the joy and light are clouded over. Otherwise in serving the Holy Ones we may be serving self — serving for what we get from Them, instead of for pure love's sake.

Annie Besant

From the Foreword,

The Doctrine of the Heart

M. P. Singhal — In Memoriam

MAHENDRA P. Singhal (1932-2021) passed away peacefully at his New Delhi home on 13 March 2021. He lived a rich life professionally, in his service to the Theosophical Society (TS), and with his family. Professionally, he held high positions for the Indian Railways as Chief Engineer and Group General Manager of International Projects. He also served as a consultant for World Bank projects in the Middle-East and North Africa.

As a Life Member of the TS in his post-retirement he took on a number of positions of ever-increasing responsibility as President of the Delhi Theosophical Federation, National Director, Theosophical Order of Service (TOS), Secretary of the Theosophy/Science Group (India), General Secretary of the Indian Section, International Vice President of the TS, and with the passing of Radha Burnier, Acting President of the TS from November 2013 to April 2014.

Dating back to his time with the Indian Railways, he was a man who loved travel and interacting with people. He traveled extensively for work in various countries of the Middle-East, Asia, Africa, Europe, and North America. During his tenure with the TS, just in the time that he was Vice President, he visited and lectured in the USA, Brazil, Mexico, France, the Netherlands, Ukraine, Russia, Kenya, Zambia, South Africa, Australia, New



M. P. Singhal with his wife, Shashi

Zealand, and the Philippines. Always he was accompanied by his wife and lifelong companion, Shashi.

Tim Boyd, international President

My father passed away surrounded by love and light. A few days after his passing, we celebrated his life and welcomed condolences from all over the world. He left a mark — at home, his neighborhood, city, country, and the world.

He loved to read, write, lecture, discuss, engage, and connect with people of all ages, encouraged young people (including me) to follow their dreams, and with Ma, established a home that was always open unconditionally to family and friends, near and far. I do not remember him ever being angry. He was strong willed and yet an empathic listener. We celebrate a life well-lived, so keenly conducted and so witnessed.

Arvind Singhal

Result of Presidential Election 2021

Under the authority of the Executive Committee of the Theosophical Society, I hereby certify that, in accordance with Rule 10 of the Rules and Regulations of the said Society, the Election Committee appointed by the Executive Committee counted the results of the voting communicated to the International Secretary by the General Secretaries of National Societies and Sections, Regional and Organizing Secretaries, Presidential Representatives and the votes of Lodges and Fellows-at-Large attached to Headquarters. The Executive Committee approved and declared the results as follows:

Number of members eligible to vote	15746
Votes received	5420
Votes in favour of Tim Boyd	5162 (95% from votes received)
Votes against Tim Boyd	48 (1 % from votes received)
Invalid or blank votes	210 (4 % from votes received)

Voting activity remained at 34 %. The main reason was the pandemic which made it difficult for many areas to reach out to our members.

Marja Artamaa
International Secretary

28 March 2021

In accordance with the requirements of Rule 10 of the Rules and Regulations of the Theosophical Society and the results of the voting shown above, which have been checked by the Election Committee and the Executive Committee, Mr Tim Boyd is hereby declared re-elected President of the Theosophical Society for a second term of office of 7 years from 27 April 2021.

Marja Artamaa
International Secretary

28 March 2021

PRESIDENTIAL ELECTION 2020-21
LIST OF NOMINATIONS RECEIVED BY 8 DECEMBER 2020

Sl. No	Names of General Council Members		Nominations		Comment
1	Mr Tim Boyd	President	Tim Boyd	1	
2	Dr Deepa Padhi	Vice-President	Tim Boyd	1	
3	Ms Marja Artamaa	Secretary	-		Election Committee member
4	Mrs Nancy Secrest	Intl. Treasurer	Tim Boyd	1	
5	Ms Tran-Thi-Kim-Dieu	France	Tim Boyd	1	
6	Mr Vicente Hao Chin, Jr	Philippines	Tim Boyd	1	
7	Mrs Patrizia Moschin Calvi	Italy	Tim Boyd	1	
8	Mr Vinayak Pandya	India	Tim Boyd	1	
9	Mr Marcos de Resende	Brazil	Tim Boyd	1	
10	Prof. C. A. Shinde	India	-		Election Committee member
11	Mr Narendra Shah	Africa E&C	Tim Boyd	1	
12	Mr Desmond Chapman	Africa South			
13	Mr K. A. Tutu	Africa West	Tim Boyd	1	
14	Mr Esteban Langlois	Argentina	Tim Boyd	1	
15	Ms Linda Oliveira/Stephen McDonald	Australia	Tim Boyd	1	
16	Ms Sabine Van Osta	Belgium	Tim Boyd	1	
17	Mr Sergio Carvalho de Moraes Jr	Brazil	Tim Boyd	1	
18	Mr Carlos V. Fernández Pérez	Cuba	Tim Boyd	1	
19	Ms Jenny Baker	England	Tim Boyd	1	
20	Mr Janne Vuononvirta	Finland	Tim Boyd	1	
21	Ms Jeanine (Nano) Leguay	France	Tim Boyd	1	
22	Ms Manuela Kaulich	Germany			
23	Dr Alexandros Bousoulengas	Greece	Tim Boyd	1	
24	Mr Jón Ellert Benediktsson	Iceland			
25	Mr Pradeep Gohil	India	Tim Boyd	1	
26	Mr Widyatkomo	Indonesia			
27	Mr Antonio Girardi	Italy	Tim Boyd	1	
28	Mr Enrique Sanchez Arrieta	Mexico	Tim Boyd	1	
29	Mr Wim Leys	Netherlands	Tim Boyd	1	
30	Mr John Vorstermans	New Zealand	Tim Boyd	1	
31	Mr Charlton Romero	Philippines	Tim Boyd	1	
32	Mr Carlos Guerra	Portugal	Tim Boyd	1	
33	Ms Angels Torra Buron	Spain	Tim Boyd	1	
34	Ms Birgitta Skarbo	Sweden	Tim Boyd	1	
35	Mrs Svitlana Gavrilenko	Ukraine	Tim Boyd	1	
36	Mrs Barbara Hebert	U.S.A	Tim Boyd	1	

TOTAL

30

VOTING RESULTS OF PRESIDENTIAL ELECTION: 2020-21

Nr	Code	Name of Section etc.	No. of members eligible to Vote	Votes received	Votes in favour of Tim Boyd	Votes against Tim Boyd	Invalid or blank votes
1	S	Africa, East & Central	127	30	27	3	
2	S	Africa, South	105	86	86		
3	S	Africa, West	22	22	22		
4	RA	America Central					
5	S	Argentina	222	82	82		
6	PA	Asia, East & South-East	308	163	163		
7	S	Australia	514	151	140	1	10
8	RA	Austria	45	16	16		
9	PA	Bangladesh	150	32	32		
10	S	Belgium	25	17	17		
11	RA	Bolivia					See note below
12	S	Brazil	452	156	141		15
13	RA	Canada	93	33	33		
14	RA	Chile	30	22	22		
15	PA	Colombia	20	20	19		1
16	PA	Costa Rica	39	37	33	4	
17	S	Cuba					
18	PA	Dominican Republic	39	30	30		
19	S	England	356	163	160	3	
20	S	Finland	279	151	149		2
21	S	France	126	54	51	2	1
22	S	Germany	108	41	36	2	3
23	S	Greece	42	31	31		
24	PA	Hungary	26	21	21		
25	S	Iceland	248	23	22		1
26	S	India	7224	1809	1740	13	56
27	S	Indonesia					
28	RA	Ireland	74	27	27		
29	S	Italy	778	331	329	2	
30	RA	Ivory Coast					
31	S	Mexico	115	61	59	2	
32	S	Netherlands	348	194	193	1	
33	S	New Zealand	426	181	179	2	
34	RA	Norway	11	2	2		

Nr	Code	Name of Section etc.	No. of members eligible to Vote	Votes received	Votes in favour of Tim Boyd	Votes against Tim Boyd	Invalid or blank votes
35	PA	Pakistan					
36	PA	Peru	18	18	18		
37	S	Philippines	94	73	73		
38	S	Portugal	115	31	31		
39	PA	Puerto Rico	42	26	26		
40	PA	Russia	128	64	63	1	
41	RA	Scotland	60	32	30	1	1
42	RA	Slovenia	53	43	41	2	
43	S	Spain	292	153	149		4
44	PA	Sri Lanka					
45	S	Sweden	91	68	68		
46	PA	Switzerland	26	26	26		
47	RA	Togo					
48	S	Ukraine	97	77	76		1
49	RA	Uruguay	54	24	21		3
50	S	USA	2149	651	542	3	106
51	PA	Venezuela	15	15	15		
		Lodges Attached to Adyar					
52	LA	Bolivia/LA, Khana Wara Lodge	23	21	21		
53	LA	Croatia/LA, Lotus Lodge	13	8	8		
54	LA	Ecuador/LA, El Sol					
55	LA	France/LA, Ananda	15	12	12		
56	LA	France/LA, Alrc de Siel	15	13	13		
57	LA	Israel/LA, Covenant Lodge	54	45	39		6
58	LA	Paraguay/LA, Fraternidad	16	16	16		
59	LA	Qatar/LA, Blavatsky Lodge					
60	LA	Slovenia/LA, Blavatsky Lodge	8	8	8		
61	LA	USA /LA, Orlando Lodge	14	8	2	6	
		Fellows at Large	2	2	2		
		Total	15746	5420	5162	48	210

Note: Number of members eligible to vote under dispute (Bolivia)

Note: S=Section, RA=Regional Association, PA=Presidential Agency, LA=Lodge Attached to Adyar
Certified correct on 28 March 2021

(sig.) Ms Marja Artamaa
Election Committee Member

(sig.) Prof. C.A. Shinde
Election Committee Member

(sig.) Mr K. Jaikumar
Election Committee Member

Theosophical Work around the World

Ukraine — Ageless Wisdom for Beginners

Mrs Svitlana Gavrylenko, who was elected General Secretary of the Theosophical Society (TS) in Ukraine in September 2020, reports that every Saturday from October 2020 to the end of March 2021, the TS in Ukraine offered an online program in a series of meetings titled “Ageless Wisdom for Beginners”. It was designed for participants to get acquainted with the fundamentals of the ancient wisdom, including the evolution of man and the universe, the laws of being, and the meaning of existence. They explored questions such as: Who am I?, Where did I come from?, Where will I go?, Is there a meaning in life?, and How is justice realized in this world? Today, each one of us needs a certain competence in matters of evolution, because a new picture of the world requires new thinking.

The meetings consisted of lectures followed by discussions on the Zoom platform. These were simultaneously broadcast on the Facebook page of the Ukraine Section. There were 18 meetings held by eight experienced lecturers, five of whom are National Lecturers. Lectures were delivered in Russian, accompanied by slide presentations. Russian-speaking listeners around the world were invited to register for these lectures through the official mailings of the Adyar Newsletters, the newsletter of the TS in Russia, and personal contacts. They are pleased

to report that, on average, 35-40 listeners were present on Zoom, mainly from Ukraine, Russia, USA, and Israel; and about 1,500 views were registered on Facebook! The lecture notes have been posted on the "Theosophical Commonwealth of Ukraine" YouTube channel.

India — 97th Easter Conference

The 97th Easter Conference was held online from 2 to 4 April 2021, organized by the Indian Section in Varanasi through Zoom online. The theme was “Theosophy and J. Krishnamurti”. Announcements for this Conference were issued in both the *Indian Theosophist* journal and the international *Adyar E-Newsletter*, informing all to register their names through a special mailing. They registered 251 participants for the Conference, 68 of which were from outside India. There were 15 speakers discussing different aspects of Theosophy and teachings of J. Krishnamurti during the three days.

The first-day morning session was chaired by Catalina Agnihotri, who welcomed the online delegates and invited Pradeep H. Gohil, President of the Indian Section, to invoke the Universal Prayer and give the welcome address. International Secretary, Marja Artamaa, delivered the opening address, and greeting messages were read by Pradip Mahapatra, Conference Manager. Tim Boyd, international President, mentioned in his message

Theosophical Work around the World

that he was happy about how the TS work had grown online, and said that the Ageless Wisdom and J. Krishnamurti's elaboration were priceless guides for the whole of humanity. Dr Deepa Padhi, international Vice-President, asserted in her message that the differences between the teachings of Theosophy and Krishnamurti are not essential. It is our limited knowledge of both that creates confusion and conflicts. She hopes a deeper study and understanding of both would remove the superficial differences and take the student beyond such limitations.

Pradeep Gohil's message described J. Krishnamurti as probably a much misunderstood seer and, at the same time, the greatest theosophist in history, who practised the freedom of expression espoused by the TS for original thinking and gave new insights on spiritualism. Prof. C. A. Shinde then delivered a speech on "A Loved Spiritual Teacher of the Twentieth Century", followed by Kishore Ongole on "The Forty-Nine Lives of Alcyone".

The afternoon session was moderated by Sai Ram Pate, with Basavaraja Reddy speaking on "Life and Works of Jiddu Krishnamurti from 1910 to 1929", followed by K. Parvathamma, who spoke on "From Intellect to Self-Knowledge".

On 3 April morning Kantha Rao delivered a lecture on "Theosophy vs JK's Teachings", followed by Dr M. A. Raveendran, "Truth Is a Pathless Land". In the afternoon, with Sonal Murali moderating, R. Krishnamoorthy spoke on "You Are the World", and K. Dinakaran on "Choiceless Awareness". In the afternoon Sriharsha

Sonthe became moderator and N. C. Krishna delivered a speech on "The Future of Humanity", followed by a speech by Lakshmi on "Love".

On the last day morning Suvralina Mohanty presided and Dr L. Nagesh spoke on "Thought Cannot Solve Any Problem", followed by a speech on "Ancient Wisdom and Krishnamurti" by V. L. Vastrad. The rest of the session was presided over by Nancy Secrest, with Sai Ram Pate delivering a speech on "Intellect to Intuition" and Sriharsha on "Right Education in the Modern World". The closing session was presided over by Shikhar Agnihotri. Vibha Saksena spoke on "The Work of TS Members". Afterwards, S. Raman thanked the delegates and the Conference was declared closed. The recorded videos are available at "Theosophy India", the YouTube channel of the Indian Section.

Recent Changes around the World



Mr Stephen McDonald became the new National President of the Australian Section on 25 January 2021, succeeding Mrs Linda Oliveira, who held this office for nine years, and earlier for seven years. In between, she served as international Vice-President of the TS at Adyar. ✧

INTERNATIONAL DIRECTORY

Date	Section	General Secretary, etc.	Address	Magazine	Email address
1947	Africa, East and Central	... Mr Narendra M. Shah	... PO Box 14525. 00800, Westlands, Nairobi, Kenya	... <i>The Theosophical Light</i>	narendrashahi999@gmail.com
1909	Africa, South	... Mr Desmond Chapman	... 31 Streatley Ave, cnr.Lothbury Ave, Auckland Park, Johannesburg PO Box 91523	... <i>The South African Theosophist</i>	tsinsa.depgensec@telkomsa.net
1956	Africa, West	... Dr K. A. Tutu	... PO Box 720, Accra, Ghana	... <i>The West African Theosophist</i>	katutu@gmail.com
1929	America, Central *	... Mrs Beatriz Elisena Martinez Pozas	... Colonia Universitaria Norte, Calle Julio Mejia, Poligono, E-7 Mejicanos, San Salvador, EL SALVADOR		bemapo03@hotmail.com
1920	Argentina	... Mr Esteban Langlois	... Pje. Florencio Balcarce 71, Buenos Aires (1405)	... <i>Teosofía en Argentina</i>	secretaria@sociedadteosofica.org.ar
1990	Asia, East and Southeast †	... Mr Chong Sanne	... 540 Sims Avenue, No. 03-04 Sims Avenue Centre, Singapore 387 603	... <i>Newsletter</i>	sanne@theosophyasia.net
1895	Australia	... Mr Stephen Mcdonald	... Level 2, 162 Goulburn St., Surry Hills, NSW 2010	... <i>Theosophy in Australia</i>	tshq@theosophicalsociety.org.au
1912	Austria *	... Mr Albert Schichl	... Oberbaumgarten 25, 4204 Haibach im Mühlkreis	... <i>Theosofie Adyar</i>	theosophie.austria@aon.at
2013	Bangladesh †	... Mr B. L. Bhattacharya	... B/4-3, Iswarchandra Nibas, 68/1, Bagmari Road, Kolkata 700 054		blbtos_2005@yahoo.com
1911	Belgium	... Mrs Sabine Van Osta	... Place des Gueux 8, B1000 Brussels	... <i>Le Lotus Bleu</i>	info@ts-belgium.be
1965	Bolivia	... Mrs Sonia Montecinos Rojas	... Pasaje Jauregui No. 2255, La Paz		bolivia.ts7@gmail.com
1920	Brazil	... Mr Sergio Carvalho de Moraes, Jr	... SGAS Quadra 603, N. 20, CEP 70200-630 Brasília (DF)	... <i>Sophia</i>	secretaria@sociedadteosofica.org.br
1924	Canada *	... Mrs Maryse DeCoste	... # 12-1475 Deep Cove Rd. North Vancouver, BC	... <i>The Light Bearer</i>	modecoste@hotmail.com
1920	Chile *	... Mr Victor Aguayo	... Casilla 11 Sucursal Paseo Estacion, Estacion Central, Santiago	... <i>Revista Teosófica Chilena</i>	sociedadteosoficachile@gmail.com
1937	Colombia †	... Mr Armando Motta Zapata	... Carrera 6, # 56-40, Bogotá (Chapinero Alto)	... <i>Selección Teosófica</i>	stsgamoz@gmail.com
1997	Costa Rica †	... Mrs Ligia Montiel	... Calle 38, Aves. 12-14, S.E. San José		limolo08@gmail.com
2007	Croatia ▲	... Mr Darko Majstorovic	... Siget 11, 10000 Zagreb, Republic of Croatia	... <i>Teozofija</i>	teozofija@teozofija.net
1905	Cuba	... Mr Carlos V. Fernández Pérez	... Apartado de Correos 6365, La Habana 10600		teosocuba.1@gmail.com
1987	Dominican Rep. †	... Mrs Magaly Polanco	... Calle Santa Agueda 1652 Les Chalet Col San Juan Puerto Rico Apartado 23 00926		polancomagaly@yahoo.com
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