



THE THEOSOPHIST

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Editor: *Mrs Radha Burnier*

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THE THEOSOPHICAL SOCIETY

Founded 17 November 1875

President: Mrs Radha Burnier

Vice-President: Mr M. P. Singhal

Secretary: Mrs Kusum Satapathy

Treasurer: Mr T. S. Jambunathan

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

Secretary: secy.hq@ts-adyar.org

Treasury: ts_treasury@sify.com

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

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

Fax: (+91-44) 2490-1399

Editorial Office: editorialoffice@gmail.com

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

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

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

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

Theosophy — An Approach to Life

RADHA BURNIER

IT seems to me that the word ‘Theosophy’ can have many levels of meaning. Literally, Theosophy refers to the knowledge of *Theos*, God, the Divine Spirit, or whatever we like to call it; and in that sense it is synonymous with the Sanskrit words *Brahma-jñāna* or *Brahma-vidyā*. Brahman is the absolute, the ultimate, the eternal spirit and *jñāna* or *vidyā* is knowledge. So both the words signify knowledge of Brahman, the Universal Spirit, which we call in India the Universal Ātman.

It is said that the Universal Spirit or Ātman underlies all things which are in manifestation, every thing with which we come into contact and which we can perceive and feel in one way or another. It is said there is nothing but this Brahman in creation. ‘All this is Brahman’ and Brahman only. Brahman pervades all and transcends all. So to know Brahman, to be a *Brahma-jñānin*, is extremely difficult. I do not think that any of us who claim to be Theosophists know Theosophy in that sense.

To know Brahman is to be completely wise at the same time, because there is no difference between knowing Brahman and partaking of that consciousness which is Wisdom, Truth and Life. So Theosophy can also mean Divine Wisdom and not only

knowledge of the Divine. I think we cannot claim to have achieved that kind of Wisdom either. So what does Theosophy mean to us, who speak of ourselves as Theosophists? Does Theosophy mean a body of literature, the information contained in a number of books which we study from time to time? If that be so, then Theosophy might be a dull affair.

But those who are vitally interested in Theosophy are aware that there is a profound depth of inspiration in it which perennially invigorates us. This happens if we learn to understand Theosophy as a way of perceiving life, as an approach which leads inevitably to the knowledge of what is universal, eternal and ultimate, in the direction of the Universal Spirit which is Brahman. So for all practical purposes, at our stage, we have to understand Theosophy in this sense.

If we have this approach which can make us sense in the midst of multiplicity, in the current of flux and change, in the midst of what is temporal and perhaps unreal — although we may not realize that it is unreal for the moment — something which is much more real, permanent, eternal, immutable, then we are beginning to understand what Theosophy is. To be able to perceive the universal in the midst

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of the world in which we live requires very great attention, a striving which is passionate, ardent and enthusiastic. If that kind of enthusiastic, ardent approach towards life is lacking, I think that we will never find the universal.

If we look into our own lives we see that we are preoccupied most of the time with the particular and we almost never think in terms of the universal or of the whole. We are absorbed in particular incidents and objects, and in particular individuals. Of course, it is not possible to run away from the particular. In this world, we are faced all the time with the particular, and have to deal with it but the whole purpose of life is to see the universal which unites all these particulars, and thereby approach closer and closer to the ultimate universal.

How are we to move towards the universal? That is the question we have to ask ourselves. I feel that it can be done by trying to sense, or allowing ourselves to sense, the unity which is behind the innumerable, myriads of particulars which we come across and not to be lost in those. In our essential spiritual nature we belong to the world of unity. Dr Besant has said that spirituality consists in realizing that unity. The word 'spirituality' has no other meaning. If we do not have a sense of that unity, of the universal, then we are not spiritual. And because in our essential natures we belong to this world of unity, we are able to perceive the relationship between particulars which all of us do.

We see many things in life which are, for instance, beautiful — a flower, a design,

a face. But when we see these different objects which have different shapes, different colours, and so on, in each case we say such and such a thing is beautiful. But we are capable of perceiving at the same time that there is a beauty which is common to all of them, to all that is beautiful, and which exists independently of the particular objects which are beautiful.

We all know that particular objects may perish but we still find that we have a certain sense of beauty. A particular flower that we see may fade and wither away and become dust and yet we know that there is the beauty of a flower. When we realize that, we are approaching a step towards the universal. But if we move still further and realize that there is not only the beauty of a flower, but beauty as such which exists in a flower, in a human being, in the earth, everywhere, then we are moving still nearer to the universal; we are responding to something which is imperishable, because that Beauty which is common to all these objects is not something which can fade and wither away as the flower does.

Similarly, we may perceive that a particular thing is true but we do so because there is such a thing as Truth itself, otherwise when we perceive that something else is true we will not be able to see the likeness in it. The word 'true' could not exist unless there were something common to all that is true. It was for this reason that the Greeks said that individual objects appear to be beautiful only in so far as they convey ideal beauty. Very often we think that such and such an object is beautiful and we

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attribute the beauty to that particular object. But it is not so. That object is beautiful only because it shares a beauty which is absolute beauty or ideal beauty, and that is so also with everything which appears to be true or good. As Plato points out:

If anyone tells me that such and such a thing is beautiful because it has the bloom of colour or form or anything else of the sort, I neglect all that; it merely confuses me. And to this one point, simply and artlessly — perhaps you will think foolishly — I cleave fast in my own mind, that nothing makes an object beautiful except the presence of ideal beauty, [which he described elsewhere as] not fair from one point of view and foul from another, but beauty only, absolute, simple, everlasting, which is imparted to the ever-growing and perishing beauties of all other things,

Similarly in ancient India there were many who held the view that it is the universal underlying various things which is the real. This question has been discussed repeatedly by Indian philosophers, who have tried to find out what is the element which is real, and true for all times, in the objects that we see. There are several elements when we perceive an object. There is the element of name, the word by which we denote the object and which, as Krishnaji has pointed out, has an extraordinary fascination for us. Then there is the element of form, and the element which is the universal which is behind both the name and form. If we perceive a tree, we know that it is a tree through the word; we also know the tree

through the form that particular tree has. But there is a tree, a universal tree which is more real than the particular tree.

There are many forms of the universal which we perceive, for instance flower-ness, which is the quality of a flower which makes us recognize the unity behind all flowers. Similarly, among the human beings we see each person is different, having a different colour, different features, etc.; yet we recognize something which is common to them all which we might call 'human-ness'. But, behind all these universals, that quality in each thing which makes us recognize it for what it is, is the ultimate universal which is, we might say, the universal of all universals, the essence of all things and which was known by the name *parā sattā*. This is the very being of everything that is manifested; without it nothing can be in existence.

As long as we cling to a few particular things with which we are acquainted and imagine that beauty or truth or love is centred in them we are limiting and deluding ourselves, because these qualities, these realities, such as truth and love, are not centred anywhere at all. If we see a centre for them in any particular object, it is only an illusion produced by the fact that we have created a centre in ourselves in relation to which we perceive other centres.

All these universals such as Truth and Beauty exist everywhere in themselves and at all times. It is only if, while looking at a particular object, we can sufficiently detach ourselves, and do not want to perceive truth or love in one particular object, but strive to see the nature of love

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as such that we will be able to love truly with a love that fills our whole being and embraces all objects, all particulars without exception. We find that if we love a particular object it always leads to sorrow, but it is only as we can learn to comprehend universal Love, universal Beauty, and so on that we will be freeing ourselves from the various difficulties that beset us.

We are saying this particular thing is true or good or beautiful and not stepping out to see the whole which is the reality. A perception of the whole, free of the limitation of successive perceptions, does come in creative moments to all of us and we can see this illustrated in the lives of many who have spent their time creatively. For instance it has been said that, before a composition, the musician, Mozart, could hear a whole symphony as a single chord. That meant that he had a kind of expansion

of consciousness which enabled him to picture the whole, which is impossible for us at the present moment to do.

To have that expansion of consciousness there must be a deep aspiration to know, there must be a true love of Wisdom which is philosophy or *mumukshutva*. The word 'philosophy' means love of Wisdom; it does not mean a way of studying certain books; and *mumukshutva* indicates the same thing. The kind of approach to life I am speaking of can have no meaning for those who are complacent and self-satisfied and who find that they have everything they want in the particular objects which they are seeing. But if there is an ardent aspiration for Wisdom, it cannot but transform our nature and our character and this should be our theosophical approach to life which can give us a meaning in life and help us to know gradually the Wisdom and the Truth and the Light. ✧

Once an earnest student joins the Theosophical Society, there are no more meaningless or trifling circumstances in his life, for each one is a link purposely placed in the chain of events that is to lead him to the Golden Gate. Each step, each person he meets, every word uttered, may be purposely placed into the day's sentence for the purpose of giving certain importance to the chapter it belongs to, and karmic meaning to the volume of life.

HPB

The Yoga of *The Secret Doctrine*

PEDRO OLIVEIRA

THE Sanskrit word ṛshi (from *driś*, 'to see') admits a number of meanings. According to *A Sanskrit-English Dictionary* by Sir Monier Monier-Williams, a ṛshi is a singer of sacred hymns, an inspired poet or sage, any person who alone or with others invokes the deities in rhythmical speech or song of a sacred character, like the ancient hymn-singers Kutsa, Atri, Rebha, Agastya, Kusika, Vasistha, Vyasa, the authors or rather seers of the Vedic hymns, the inspired personages to whom these hymns were revealed. The word also means 'a sage, a man old in wisdom'.

In her Blavatsky Lecture delivered in London in July 1988, our International President, Mrs Radha Burnier, suggests that the discipline of yoga is not restricted to India:

The tradition of yoga, contrary to common belief, is not confined to India, and it is not an esoteric activity into which only a few can gain entry. It is related to a universal stream of enquiry and understanding which flows across the ages in the diverse schools concerned with the transcendence of man. In Egypt and Greece, in Sufi lore, in the teachings of the Buddhists and Taoists, in the Christian tradition, in the

Tantra and Vedanta, at the heart of the outer teachings there is a way of life and a training, appropriate to the inner quest and direction signified by the word 'yoga'.

V. Wallace Slater, in his book *A Simplified Course of Hatha Yoga*, presents a concise definition of what yoga is: 'Yoga is a process by which the laws of Nature are intelligently and deliberately applied to daily life in order to realize in full self-consciousness, one's identity with the Supreme.'

As an indication that this stream of enquiry is also present in the Christian mystical tradition we include a passage from the writings of Nicholas of Cusa, the Italian mystic of the fifteenth century:

For Thou art there where speech, sight, hearing, taste, touch, reason, knowledge and understanding are the same, and where seeing is one with being seen, and hearing with being heard, and tasted with being tasted, and touched with being touched, and speaking with hearing, and creating with speaking¹

The purpose of this article is to suggest that what we now know as Theosophy or the Wisdom-Tradition is the direct result

Mr Pedro Oliveira, now a member of the Australian Section of the TS, has worked at Adyar and elsewhere.

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of an advanced form of yoga conducted by many generations of ancient ṛshi-s, which opened to them a direct and non-mediated awareness of the eternal truths, which abide in the very heart of existence.

At the end of volume one of *The Secret Doctrine*, under the heading ‘Summing Up’, Madame Blavatsky makes some important statements both about the origin of the Wisdom-Teachings, including the manner in which they were transmitted from age to age. What she has to say is well worth considering carefully. First she states:

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: e.g., even in the exotericism of the Puranas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs.

Her statement seems to indicate that the entire system of Esoteric Philosophy rests on a few core ideas, ‘forms’ in the Platonic tradition, which were the object of discovery by initiated seers and prophets. The source of such teachings is not therefore a discourse, a description or an analytical examination. It is a direct perception of universal facts or archetypal principles which were then recorded in geometrical signs and glyphs. The ancient knew that the language of symbols is superior to analytical language, for, while the former

invites contemplation and enquiry into levels of progressive spiritual depth, the latter tends to narrow down reality to the level of concepts and words. As Immanuel Kant famously declared, ‘the thing in itself cannot be thought’.

In the following passage HPB reveals the occult method which was followed by the ancient seers in their journey of spiritual discovery:

The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the “soul of things”, and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity.

As ordinary perception is limited by brain consciousness and its inevitable conditioning it can only see and experience the realm phenomena (from the Greek *phainomenon*, ‘thing appearing to view’) and is therefore deeply influenced by time and its processes. In the Hindu tradition such a perception has been compared to a state of bondage to illusion (*avidyā*) and in the Platonic tradition to imprisonment

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in a cave in which shadows are the only perceived realities. In contradistinction to this is the ‘flashing gaze of those seers’ which ‘has penetrated into the very kernel of matter, and recorded the soul of things there’. The more science probes into the fundamental nature of matter the more it discovers an awesome web of interdependence and interconnection which pervades the entire universe. Therefore isolation is just a human-made concept; it does not exist anywhere in the wholeness of life. It is indeed an irony that a century and a quarter after the publication of *The Secret Doctrine* it is science which is coming much closer to the sublime metaphysics at the core of HPB’s magnum opus, while scientists of her day rejected the work unceremoniously.

Another important statement made by HPB in the above quotation is that the Wisdom-Teaching ‘is no fancy of one or several isolated individuals’. It is, she says, ‘the uninterrupted record covering thousands of generations of Seers’. The implication here is, that every new generation of Seers does not simply accept the findings of the previous generation but goes into the teaching afresh, thus validating through their own clear spiritual perception, the timeless truths that had been passed on to them. This living process of transmission through deep enquiry is called *paramparā* in Sanskrit, showing that the Wisdom Tradition is not a belief-based system but a vitally spiritual lineage of learning about the essential truths of life. Two important words are used by HPB to describe the process

utilized by the ancient Seers: test and verify. That means applying one’s mind, perception and deeper spiritual faculties in order to find the truth about the teaching, its implications for the understanding of human consciousness and behaviour and their consequent transformation. From its very origins in ancient times Theosophy never encouraged compliance, passivity of mind or blind belief. It is not for nothing that it has been many times referred to as a living Wisdom, an unsullied perception of the great depths that lie at the heart of life and consciousness.

This same spirit was present in the beginnings of the TS. As HPB wrote in the very first issue of *The Theosophist* (‘What are the Theosophists?’, October 1879), ‘the very root idea of the Society is free and fearless investigation’.

In summing up her ideas about the origins of the Esoteric Philosophy HPB says:

That for long ages, the “Wise Men” of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives in learning, not teaching. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; i.e., men who have developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experiences.

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The first idea that stands out in the above statement is that the ancient Seers ‘had passed their lives in learning, not teaching’. One can learn through observation, examination, by studying, listening and understanding. If these activities are confined to brain consciousness the field of learning becomes very limited. But there may be a form of awareness which is not limited to the memory-based brain processes and which becomes profoundly responsive to the vast patterns existing within the Universal Mind. Such patterns are laws and principles that oversee and spur on the almost incomprehensible ways in which Evolution takes place. Much before one can venture to teach about these truths and realities one should be immersed in this field of learning through expanded awareness as Self-knowledge for one cannot know the whole without knowing oneself. HPB conveyed this same spirit in the dedication page of *The Key to Theosophy* (1889): ‘Dedicated by “HPB” to all her Pupils that they may Learn and Teach in their turn’.

The ancient Seers’ method of learning was described by HPB as ‘checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts’. Esoteric Philosophy is also referred to as Occult Science in *The Secret Doctrine* and the above mentioned method helps to explain why. The French philosopher Maurice Merleau-Ponty once remarked that ‘science manipulates things but refuses to dwell in them’. Although modern science admits that consciousness is needed for

observation and measurement, one of its sophisticated branches, neuroscience, still sees consciousness as a by-product of the brain chemistry. Unlike modern science, the ancient Seers saw in consciousness a vehicle of deepening perception, leading them to see directly for themselves the eternal truths of nature and the universe. Therefore the Wisdom Tradition is no empty expression or a slogan. It conveys a precise notion that the sublime teaching that has come to us through many ages is the fruit of a living investigation into every fundamental aspect of nature, which was only made possible by the existence of fully spiritually awakened individuals who were free from the determinism of matter and saw with the eyes of the Spirit, a vision in which Truth and Being are one and indivisible. Such was their yoga.

Finally, HPB makes it clear, without any shadow of doubt, that unconditioned enquiry is the very life of Theosophy as a timeless Wisdom: ‘No vision of one adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experiences.’ Alas, like every religious tradition, it is easy to lose sight of this perennial principle of ‘free and fearless investigation’. Books then become sacred because of the ascribed authority imposed upon them, not because they point to an experience of transcendence that dissolves all barriers between oneself and every form of life, revealing the entire existence as one sacred ground, a dwelling place for the uncreated Spirit to express riches beyond description,

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‘a well of infinite compassion’.

In spite of all its failures — which are *our* failures — the Theosophical Society continues to have an unchanged mandate: to help in the work of regenerating the human mind by freeing it from the shackles of selfishness. As a true servant of humanity, HPB probably would never have wanted to be put on a literary and occult pedestal and to have her books considered as the last and final word on Theosophy. Perhaps this much the TS has managed to achieve as it welcomes diversity of approaches in Theosophical

studies. But if it is to remain true to its essential work it cannot be ungrateful to the memory of a woman who sacrificed everything in order to bring to a sceptical, arrogant, and blatantly materialistic world the light of the Wisdom Teaching.

In one of her final messages to TS members she said: ‘After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, “Be Theosophists, work for Theosophy!”’ May the Society continue to have within its ranks those who will heed her vital call. ✧

Endnotes

1 Happold, F.C. *Mysticism – A Study and an Anthology*, Penguin Books, London, 1973, p. 337.

The important thing is not to stop questioning. Curiosity has its own reason for existing. One cannot help but be in awe when he contemplates the mysteries of eternity, of life, of the marvelous structure of reality. It is enough if one tries merely to comprehend a little of this mystery everyday. Never lose a holy curiosity.

Albert Einstein(1879-1955)
Swiss-American Physicist

Madame Blavatsky and Theosophy

DANIEL ROSS CHANDLER

Blavatsky: a Profile

Born Helene Hahn von Rottenstern at Ehaternoslav, Ukraine, into a noble family in 1831, this remarkable woman became Madame Helena Petrovna Blavatsky, a founder who established the Theosophical Society and a prolific writer expressing Theosophy. Subsequently, this unconventional thinker became characterized as a rough-talking, chain-smoking Bohemian who ate excessively and slept slightly. She secured an enduring place in history for espousing an eclectic esotericism and presenting herself as a world-travelling clairvoyant who studied and comprehended the mysteries. In her efforts she was joined by the colourful Colonel Henry Steel Olcott, who pined for a New Newton who would deduce from a modern appeal, the law governing spirit communication and demonstrate with mathematical certainty the immortality of the soul. The New York attorney who assisted the provocative noblewoman was convinced that spiritual phenomena are not supernatural miracles but material manifestations governed with natural law. These Theosophical chums proposed a paradigm change from spiritualism to Theosophy, a shift from mediums manipulating spirits of the

deceased to adepts cajoling elementary spirits. These pioneers who launched the Theosophical Society melded into a contemporary formulation an ancient wisdom that would resolve the nineteenth-century philosophical confusion and moral chaos that engulfed the Western world drifting dangerously towards war. While the Colonel was the administrator who organized the growing Theosophical movement, Madame Blavatsky remained the charismatic genius and Bohemian parlour queen. HPB, as her students called her, exerted a considerable influence upon Western thought, exercised extraordinary power when materializing cups and saucers, endured unjust public derision and slander, and remained an undaunted, outspoken, forthright critic who denounced hypocrisy and prejudice. She secured enduring fame for her extensive metaphysical knowledge, which this writer expressed through an immense literature that attracts spiritual seekers around the entire planet.

From earliest childhood in Russia, Madame Blavatsky attracted attention with her psychic powers, although she was not interested primarily in attracting public interest but in discovering the laws and

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

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principles that made these phenomena possible. She became a serious student probing metaphysics, and she travelled extensively. She sought esoteric knowledge concealed in Eastern sources, which was an extraordinary endeavour for a nineteenth-century woman. During the 1870s, she returned to the United States for a second time, met Colonel Olcott, and became a founder who established the Theosophical Society in New York in 1875. In 1878 she became the first Russian woman to become an American citizen. On 25 May 1880, Madame Blavatsky and Colonel Olcott became the first Americans to formally accept Buddhism, when they knelt before a gigantic statue honouring the Buddha in Ceylon, and took Pansil by reciting in broken English the Three Refuges and the Five Precepts professed among Theravada Buddhists. When they embraced Buddhism, they were not converting, but simply observing the form of one particular religion as an expression of the inner divine wisdom that is Theosophy. In 1882 these Theosophical chums established the international headquarters of the Theosophical Society at Adyar, near Madras. In 1885, Madame Blavatsky travelled to Europe, where she completed her magnum opus, *The Secret Doctrine*.

Blavatsky as a Writer

Through extensive writing, Madame Blavatsky shared with the readers her tremendous knowledge. She probed the world's philosophies, and religion, Eastern culture, symbology, esoteric literature,

psychic phenomenon and metaphysics. From her came an unending stream of newspaper reports, magazine articles and commentaries. Her first major book, *Isis Unveiled*, created a sensation when the two volumes were published in New York in 1877. The first edition containing one thousand copies was exhausted in two days, and three printings appeared during the first seven months. Ambitiously addressing the mysteries that engaged ancient and modern science and theology, Volume One addresses the alleged infallibility attributed to science while the second volume analyses the infallibility assigned to religion. Enormously comprehensive, she moves from the ancient Greek philosophy on matter and force professed by Pythagoras and Plato to the Kabbalistic teachings espoused by particular Jewish rabbis who presented a mystical interpretation of their scriptures. Blavatsky analysed the interpretation given the mythological stories contained in several scriptures, discussed magic, scrutinized ancient Egyptian literature, discussed classic philosophies, and compared the world religions. Blavatsky's purpose was a plea for recognizing the Hermetic philosophy, the ancient universal Wisdom-Religion.

Isis Unveiled

Henry Steel Olcott collaborated with Madame Blavatsky in writing *Isis Unveiled*. For ten years these 'Theosophical twins' lived together while the manuscript was written; the Colonel devoted his leisure hours, salvaged from

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his profession as a lawyer, to assist Blavatsky with this publication project. Olcott located a publisher, edited the draft and corrected the proofs. *Isis Unveiled* appeared in September 1877. The first edition comprising one thousand copies was purchased in ten days, although negative newspaper criticism dismissed the book as 'discarded rubbish'. The intellectual content was extraordinary. Amid the contents were references to evolution, occult doctrine, Buddhist and Hindu teachings and anti-Catholic denunciations. A thoughtful reader encountered Madame Blavatsky's contempt for Christianity and her ardent advocacy affirming an ancient wisdom. From this ancient wisdom, she contended, the world's great religious traditions emanated; in this common source, all these wisdom-traditions converge. Besides confirming that these world religions issue from one primordial source, *Isis Unveiled* explains that these traditions teach one eternal truth and tend towards one common end. Through these two volumes, Blavatsky blended an historical survey reviewing religion, scientific information, and an enthusiasm for seeking truth about religion. She explored the manifestation of occult forces, extending from antiquity to the nineteenth century interest in Spiritualism. While she analysed ancient philosophy and contemporary science, *Isis Unveiled* is pervaded with her persistent preoccupation with occult knowledge, ancient wisdom, and the teachings professed by adept sages. Blavatsky studied the sources from which primitive Christianity arose, including the

Gnostic movement that existed preceding, during, and following these Christian beginnings. She pondered the mystery encumbering and enshrouding Jesus. Clarifying humanity's persistent quest to fathom spiritual reality, she criticized the materialism generated by contemporary scientific inquiry and the obscurantism that undermines genuine religion. Drawing extensively from religious and mystical traditions, classical scholarship and empirical observations of nature, she contended that, consulting science and religion, a sincere seeker can comprehend the existence of God and the immortality of the human spirit. She discerned the essential principles underlying ancient philosophies. Blavatsky's first major literary composition encouraged re-establishing the Hermetic philosophy and an ancient universal Wisdom-Religion.

The sources that inform contemporary Theosophy indicate that diverse movements within the esoteric tradition appeared in Chaldea, Persia and Babylon. For centuries, Egypt was a repository preserving the wisdom tradition. The Kabbala and Zohar reflect an influence from this wisdom. Zoroaster, Lao-Tse, Confucius, Śankara and Gautama Buddha professed these precepts. In the Mystery Schools situated in classical Greece, students were instructed in the ancient wisdom by Plato, Pythagoras and Plotinus. The Neoplatonists and NeoPythagorians combined Greek philosophy with Eastern teachings, especially the wisdom received from India. An Alexandrian, Ammonias, employed the word 'theosophy'. In the

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third century, he established an eclectic theosophical system, attempting to reconcile all religions and countries within a common ethical system. The early Christian Gnostics taught numerous teachings found in the ancient wisdom. In the Christian tradition, the gospels and epistles indicate that Jesus taught exoteric knowledge to the general population and reserved the esoteric wisdom for a select following. Contemporary Theosophists are convinced that the founders who established the great world religions disseminated principles contained in ancient wisdom. Within the Western tradition, the Theosophical movement secured expression through the Greek philosophers Pythagoras (6th century BC) and Plato (5th to 4th centuries BC); the Gnostic teachers Simon Magus (AD 1st century) and Valentinus (AD 2nd century); and the Neoplatonist philosophers Plotinus (AD 3rd century) and Proclus (AD 5th century). Pythagoras established a spiritual community at Croton in southern Italy, where he taught the transmigration of souls, unity among all life-forms and ascetic purification. Within the heretical Christian school called Gnosticism, the adherents considered the material world as intrinsically evil and taught that deliverance comes through spiritual enlightenment. Inspired by the philosophers Plato and Ammonius Saccas, Plotinus conceived an ideal world containing three hypostases. These principles include the One (*to hen*), the Intellect (*nous*) and the soul (*psyche*). The One embodied the supreme sphere of being, beyond human comprehension and transcending differentiations and

forms. Humans are potentially divine; through participation in the One, they might attain union through contemplation and self-purification. Following Plotinus' death, these teachings were published as the *Enneads*.

An antimystical orthodoxy dominated European Christianity during the Middle Ages. Theosophical tendencies appeared in the thirteenth-century German preacher and writer Meister Eckhart. Educated in the Dominican order and persistently an avowed Christian, Eckhart professed a distinction between God conceived in personal terms and God as Ultimate Reality, which he called the Godhead. Employing negative terminology, sometimes the Deity was referred to as 'Nothing'. Curious parallels are discovered among Eckhart's theology and the non-dualistic Advaita Vedānta espoused by the ninth-century Indian philosopher Śankara. Both the Indian and the German recognized the impossibility of describing divinity with words and resorted to using a negative vocabulary.

When classical learning was restored during the European Renaissance, students rediscovered Plato and Plotinus while theosophic speculation was expressed by Nicholas of Cusa, Paracelsus and Giordano Bruno. As the Renaissance created a fusion blending materialism and mysticism, inquisitive individuals investigated alchemy, magic and occultism. Curious seekers studied Platonism and probed the literature dealing with the nature of reality and Neoplatonism writings discussing the levels of reality. A widespread

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Jewish mystical movement emerged among students exhibiting a strong movement in Kabbala. Other seekers pursued Hermeticism, a Hellenistic mystical, occultist, astrological and alchemical movement. Giordano Bruno, who was burned at the stake as a heretic, considered Jesus as a magus, a magician; he concluded that the Hermetic religion surpassed Christianity. Blavatsky's preface to *Isis Unveiled* contains this Russian noblewoman's plea for recognizing the Hermetic philosophy, the ancient universal Wisdom-Religion.

Two Europeans who gave impetus to theosophical thinking were the late sixteenth-century shoemaker, Jacob Bohme, and the nineteenth-century German Romantic philosopher, Friedrich Schelling. Bohme constructed a conception envisioning God as the Unground or primal ground of being; he developed a dialectical conception of reality as an interplay among opposites. The systematic philosopher, Schelling, restated theosophical thought within an idealistic, Romantic framework; he reaffirmed the essential mystical conclusion that God must be experienced immediately to be known. The richest, most profound source of theosophical thought is Indian philosophy: the earliest Veda-s, Hindu scriptures expressing nature mysticism; the Upanishad-s, philosophical-speculative scripture; and the *Bhagavadgītā*, a literary classic.

The Secret Doctrine

The Secret Doctrine presents and

explains three fundamental propositions:

1. An omnipresent, Eternal, Boundless and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — in the words of *Māndukya Upanishad*, 'unthinkable and unspeakable'.
2. The Eternity of the Universe in toto as a boundless plane; periodically the playground of numberless Universes incessantly manifesting and disappearing', called the 'Manifesting Stars', and the 'Sparks of Eternity'. The Eternity of the Pilgrim is like a wind of the Eye of Self-Existence (BOOK OF DZYAN). 'The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.'
3. The fundamental identity of all souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage of every Soul — a spark of the former — through the cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term (I. pp. 79–82.)

These propositions are not a fresh revelation, but an ancient wisdom transmitted through the passing generations, sometimes disseminated among the general population as exoteric teachings and sometimes reserved for a select minority as esoteric knowledge. Appearing throughout the ages and even dominating a complete culture such as classical

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Greece, these propositions were perceived differently. Various aspects were emphasized periodically; but the fundamental principles remained unchanged. Different names are assigned to this knowledge: ancient wisdom, the perennial philosophy and the primordial tradition. Esoteric teachings impart hidden or concealed knowledge about natures seen and unseen, processes, and humanity, place, and position within the universe. These ancient teachings explain the metaphysical principles that uphold the entire universe. In Western culture, this ancient wisdom was criticized as abstruse and obscure, although this knowledge presents the universal principles governing all natural phenomena and pervading the cosmos. Genuine esoteric knowledge is considered as extending or supplementing scientific information. Rather than confining their investigations to the physical, empirically perceived universe, inquisitive seekers pursuing the ancient wisdom comprehend nature as an extensive unity in which the physical world comprises an exterior sheath or outer veil; invisible realms harbour the causal elements that produce perceptible phenomena apprehended in the outer sphere. Like a scientist studying the empirically perceived universe, an aspirant pursuing the ancient wisdom and studying esoteric knowledge seeks the principles and propositions that explain the universe in which humanity is an inseparable component.

Summation

Through her writings, Mme Blavatsky

expressed her Theosophical vision. The three fundamental principles were presented as inviolable principles pervading the universe and inherent in humanity. In the first proposition she affirmed a hidden source which she described as an omnipresent, boundless, immutable principle which the Russian noblewoman considered as the one absolute Reality which antecedes manifested, conditioned being. This infinite, eternal cause is described as the rootless root of everything that was or shall be. Blavatsky called this Absolute Be-ness rather than Being; Be-ness is beyond thought or speculation. The eternal, immutable that she presented as Be-ness remains principle in beginningless and endless aspect, not simply latent within every atom but is the universe. This Absolute Reality has three aspects: Absolute Abstract Motion, Absolute Abstract Space, and Duration. Absolute Abstract Motion is pre-cosmic ideation, the root of the quality which makes creativity possible, the source of individual consciousness. Absolute Abstract Space is precosmic space, the root of the quality which makes forms possible and gives thingness to creation, the substratum undergirding matter and the potentiality from which issues matter that can be known in the physical world. Duration is the root of time, that from which the principle of order comes into manifestation. Duration is the root of the quality which makes action possible. From the one absolute Reality humans derive consciousness, mind, the power of thought, the capacity to create, and matter from

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which things are created. From this Reality humans derive time, which provides freedom for creative action. From this sublime truth comes the principle of the One Life.

Human community is an inescapable law through which the One Life manifests. This entails reverence not simply for humanity, but for all sentient creatures and all life.

The second proposition confirms the absolute universality that characterizes the law of periodicity through which the One Life functions. The law of periodicity extends to the farthest boundaries of anything that humans can comprehend and beyond. Mme Blavatsky described *māyā* as the power of creation, action and anything produced by action. The earliest root meaning of the word is 'a magic creation or display' which she explained as the natural process of creative imagination.

Duration, the quality which makes action possible, is the root of time. Duration is described as changeless and the root of change. Process which inevitably entails change, is involved in cyclic law. Blavatsky's second proposition states the principle of orderly process through time and change. Humans are caught in change; this process permits the unfoldment of consciousness. From this proposition comes the concept of reincarnation, as a manifestation exhibiting cyclic law. For every experiencing being, life becomes revealed as incessant new beginnings. Although humans cannot alter the past nor change karma, they can adjust consciousness in relation to former events.

Karma is comprehended differently. A person's understanding of karma changes; consciousness is the greatest factor in individual karma. The causes from which karma comes are within; while these persist, they must become fulfilled through effects. The nature that characterizes these effects becomes altered by the changes that transpire within people through this 'endless series of new beginnings'.

The third proposition which Blavatsky posited affirms an obligatory pilgrimage undertaken by every soul through the cycle of necessity and incarnation; simultaneously the proposition asserts the fundamental identity of every soul with the universal Oversoul. Blavatsky presented the human pilgrimage as dependent upon 'self-induced and self-devised effort' without securing salvation through some external source. Earlier in history, humans attained progress through natural impulse; this process is evolution, which progresses forward and cannot ultimately become reversed. Although humans develop through self-effort, they travel with others through mutual affection and reciprocal assistance. The human pilgrimage is a common venture, although individual achievements and accomplishments are unique expressions that indicate the pilgrimage. A person's 'self-induced and self-devised effort' is essential, although people do not struggle alone. The divinity within humans, grounded in Reality, provides assistance as these powers are actualized. Mme Blavatsky admonished aspirants to investigate the unexplained laws found in nature and the powers latent

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within humanity. People should become acquainted with these laws and powers, and the universe in which they exercise these resources, which are confirmed through a person's everyday experience.

Mme Blavatsky provided a recapitulation, a summation, when concluding the first volume of *The Secret Doctrine*. She stated six essential principles as requisite for comprehending this book. Blavatsky described esoteric doctrine as the accumulated wisdom of the ages, an uninterrupted record, transmitted through history. Esoteric doctrine, she explained, is expressed in allegory and symbol, myth and legend, always perceptible by seekers desiring knowledge. Second, she reminded the readers that the fundamental law undergirding esoteric philosophy is the unity of everything. Third, Blavatsky professed that the universe is the periodic manifestation of the fundamental substance-principle, unfolding rhythmically and cyclically. Fourth, she explained that the universe and the contents are described as māyā because everything is temporary. She emphasized the ephemeral nature that characterizes everything. Māyā was not dismissed as an illusion but accepted as the measured pace of manifestation. Māyā is the creative aspect of Reality, the producer of illusory forms. The outward energies of the Creative Logos culminate in a measured order within the confines of time and space. Fifth, she taught that the more complete development of the consciousness in everything is the purpose of manifestation, and that everything throughout the

universe is conscious. Sixth, Blavatsky stated that the universe is worked and guided from within outwards and that the entire universe is evolving to actualize a purpose that is within humanity.

Pondering the universals, humans comprehend the outworking of the great conceptualizations as cosmogenesis and anthropogenesis, experiencing awe and wonder when exploring the correspondence that appears when they discern the depths of meaning evoked with the universal symbols. Exploring the numerous aspects of the ancient wisdom and tracing the algebraic formula perceived in the universe, a reader seems standing upon an expanding horizon and gazing transfixed into eternity. Awesome and profound is an awareness that the Cosmic Logos, the creative energy pervading the solar system, and the self within humans are one. This awareness arises as the cosmic religious experience, the supreme vision beheld by the mystic. A deeper awareness apprehends unity, not simply with all manifested life but with the very source of life. Abiding principles indicate the patterns pervading creation, the universe, and humanity. The illuminating insight is a personal secret, concealed because the essence remains inward and inexpressible.

Madame Blavatsky's greatest book is *The Secret Doctrine*. Appearing in two volumes in 1888, the first was concerned with cosmogenesis, the study exploring the origin and development of the universe; the second addressed anthropogenesis, the study investigating humanity's origin and development. She

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explained that she was not reporting a revelation; her purpose was to present numerous fragments scattered throughout thousands of volumes containing the scriptures cherished among Asian and pre-Christian religious adherents. She advocated no doctrines or dogmas; she asked the readers simply to study these statements from a perspective provided by common experience and rational reflection. Blavatsky's *The Secret Doctrine* sketches a spacious scheme describing human and universal evolution and pictures the seen and unseen worlds of manifestation in which life exists in innumerable forms. *The Secret Doctrine* contends that, through comparing the cosmologies embraced among the ancient people, contemporary seekers can discover what is actually universal. The treatise provides assistance for unravelling human history. Blavatsky lifts a veil containing allegory and symbols from the scriptures and mythologies, disclosing an inner truth. She explains to the eager intellect, the intense intuition, and the highly cultivated spiritual perception her answers to scientific and religious questions.

Sources

Although the book was drawn from numerous sources, *The Secret Doctrine* is predicated primarily upon an ancient manuscript, *The Book of Dzyan*. The stanzas contained in this archaic source are almost incomprehensible, although they express a sublime scheme depicting cosmic evolution. This manuscript pictures a reawakened universe after

slumbering in quiescence, the differentiation among forms, the process of world formation, and humanity appearing upon the earth. This source is not simple, but suggests the enormous difficulty involved in Madame Blavatsky's interpretation. Her writing reveals her sophisticated scholarship and enormous knowledge. She stated that the written pages in her interpretation contain simply a small fragment of this esoteric manuscript. Blavatsky said that this old source contains all the knowledge that can be given to the world at that time, and that centuries will pass before more knowledge is dispensed. *The Secret Doctrine* is not an exhaustive explanation presenting ultimate knowledge, but issues an incentive for persistent searching and seeking.

The Voice of the Silence

The Voice of the Silence, a small meditation manual published in 1889, contains spiritual teachings and practical advice useful as instruction. Beautifully written and deeply moving emotionally, Blavatsky's translation renders meaningful to contemporary readers her explanation and commentary concerning the principles and precepts that are presented to a seeker pursuing enlightenment. With her sharp spiritual sensitivity, Madame Blavatsky carefully transposed the original poetic imagery, recreating the ancient verses into flowing English literature. *The Voice of the Silence* admonishes a reader to respond with spiritual sensitivity to every cry of pain, like a lotus bending to drink the morning sun. Inspiring compassion, she advised a

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reader to prohibit the fierce sun from drying one's tear of pain before one has wiped a tear from another person's eye; she taught readers to permit each burning human tear to remain on one's own heart until the suffering that caused the tear is soothed. From the renunciation of the self, seekers can learn the lesson of final liberation.

Additional Writings

A prolific writer, Madame Blavatsky produced other compositions that seem either derivative or supportive. After *Isis Unveiled* and *The Secret Doctrine* were published, she responded to readers' questions about the human constitution, spiritual and psychological dimensions, the mysteries surrounding periodic rebirths, the difference between fate and destiny, and the problems posed by free will and karma. Blavatsky's response appeared in a question-and-answer format as *The Key*

to Theosophy. In *Studies in Occultism*, she discussed the esoteric theosophy concealed in religion and nature, clarified the difference between theoretical and practical occultism, Jesus as man and Christ, and the successive messianic ages. During weekly meetings conducted at the Blavatsky Lodge in London, she answered her students' questions about cosmic genesis, universal mind, humans' inner nature, the relationship among consciousness and substance, religious symbolism, and the evolution of worlds and humans. Her attempts to clarify these explorations of the *Stanzas of Dzyan* were published as *Secret Doctrine Commentary: Stanzas I-IV*. *Gems from the East* is a daily register used for recording a person's thought; she selected the axioms from Eastern literature. Quotations from philosophers and poets were used to introduce the months. ✧

References (A bibliography of 94 titles! Omit?)

The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and become deep rooted in our hearts, would lead us far on the road of real charity and brotherly good will.

The Key to Theosophy
H. P. Blavatsky

What is the Value of Time?

SANJAY D. SABNIS

DURING my college days, my father gave me a wristwatch. The gift packet also carried a contest form to be completed and returned to the company with a slogan to describe ‘Why I Prefer this Brand’. I posted the form and about three months later, the postman arrived with a gift from the company — a brand new wristwatch! My slogan was chosen from amongst the ten best slogans received: ‘Time is money and this brand gives me good value for my time.’

When I wrote the slogan, it was just a thought out of the hat, but today, fifteen years later, only after reading Theosophical books, do I understand what it actually means to apply this slogan to my life.

These days, one can buy practically everything at the click of a mouse, except a few items like time. It is something which even any stock market or commodity market cannot sell. It is not available even if a billionaire is willing to pay his entire wealth. Yet, most of us very casually in our daily lives, say: ‘Oh, I have no time.’

The Vedic scriptures proclaim that this human form of life is very rare and the time available to us in this body has to be

most effectively used for attaining the goal of life; i.e., to be eternally happy. The *Bhagavadgītā* clearly outlines the formula for being happy:

One who is not connected with the Supreme (in Divine consciousness) can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace? (II.66)

A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries (V.29).

Human life has the prerogative to solve all the problems of life. Animals, trees and aquatics do not have this privilege. That is why it is said that ‘the highest form of *himsā* (violence) is to keep in darkness the human being who is in his developed consciousness of life’. For most of us, learning is very slow. We live under the wrong impression that one lifespan is not sufficient to complete this course and we keep prolonging our self-liberation process.

Mr Sanjay D. Sabnis is a young member of Blavatsky Lodge, Mumbai.

What is the Value of Time?

If not now, then when? If the average lifespan of a person be sixty years, he spends nearly fifty-eight years on things like playing, studying, sleeping, eating, bathing, shopping, working, recreating, etc. He has hardly two years left for his moral and spiritual advancement. Moreover, he spends even this period on trivial things. Man is born not merely to eat, drink, grow and then pass away but also to uplift himself spiritually and brighten his future. 'Now or Never' should be our motto in life.

Light on the Path says that 'Time' is a great deluder. A spiritual aspirant who experiences divine discontent is described as someone to whom the sense of space is like the bars of an iron cage, while the

sense of space upward is breaking free from the confines of space and time. He wants to break these limitations and experience timelessness, where the oscillation between pain and pleasure ceases.

If we look at our daily lives, we will find we spend much of our time gossiping, reading, backbiting, unnecessarily surfing and chatting on the Internet, and doing a host of other activities that do not add any value to our life. The next time we look at our watch, we must be aware that time is running out; so let us plan our lives such that we rub out these futile activities and add value to our lives by digesting the theosophical literature we read and understand its import. ✧

The present is of the highest importance; the present, however tragic and painful, is the only door to Reality. The future is the continuance of the past through the present; through understanding the present is the future transformed. The present is the only time for understanding for it extends into yesterday and into tomorrow. The present is the whole of time; in the seed of the present is the past and the future; the past is the present and the future is the present. The present is the Eternal, the Timeless.

Sayings of J. Krishnamurti

My Introduction to J. Krishnamurti's Teachings

S. N. DUBEY

I DID not know J. Krishnamurti personally and had only one occasion to see and hear him, but this lecture is very vivid in my memory. I became an ardent student of his teachings much later in life. In October 1982, while posted in Bihar, I had gone to Delhi to attend an official meeting and a friend took me to a lecture of J. Krishnamurti. We entered the hall, where the talk was organized and took our seats. After some time, a frail old man, immaculately dressed in Kurta-pyjama and jacket, all white hair but well combed, entered the hall and took his seat. In spite of his old age (I was told he was above 85 years of age), he was totally erect. He had a fair complexion, a sharp nose and a very handsome face. He gazed at his audience and when he looked towards us, I felt that he is looking directly at me and I felt a great amount of affection towards him, like I did looking at somebody very dear to me. There was nobody to introduce him or what he is going to talk about and after looking towards his audience, he started his talk.

I can never forget his starting words, as they made an everlasting impression on me, which I carry even now and will

do so for ever, as it changed my life. He started like this:

This is not a lecture, but rather a conversation between two people, between you and the speaker, not on a particular subject, instructing and shaping your thought or opinions. We are two friends sitting in a park on a bench, talking over together our problems, friends who are concerned deeply with what is going on in the world, with the confusion, the chaos that exists throughout the world. I wonder if you have a friend with whom you talk, to whom you expose your own feelings, your concepts, your ideas, disillusionment, and so on. We are going to talk over together in that manner — exploring, enquiring, without any bias, in great friendship, which means with great affection, respecting each other, without having some kind of hidden thought, hidden *motives* . . .

Then he went on to talk about the reasons and causes of confusion in our life. After this talk, I got thinking and I recalled that I first heard of Jiddu Krishnamurti in 1970, when I was a graduate student at University of Waterloo, in Canada, from one Prof. K. Ariaratnam, a Professor of Civil

Mr S. N. Dubey holds senior administrative position at the Krishnamurti Foundation India in Varanasi.

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Engineering, who had recently attended a talk by J. Krishnamurti, near Los Angeles, in USA. Prof. Ariaratnam's description of the talk, he had attended and the influence of the talks on him did stir me for a while, but I was, perhaps, not ready to get into its detail at that time, as I was more focussed towards my academic goals. Later, seeing my interest in what he had described then, Prof. Ariaratnam sent me some notes of conversations Krishnamurti had with a Prof. Alan Anderson, a professor of Religious Studies at San Diego State University, California, USA. Copies of this conversation along with hearing Krishnamurti, in person, in New Delhi in 1982, really got me interested in knowing more about what he is talking about and what he was telling his audiences all over the world. I had always thought that getting into the Indian Administrative Service was the highest water mark in my life and I needed no other support system, till I heard Krishnamurti, in 1982. I continued my life in self-doubt for eighteen years till the year 2000.

In January 2000, I got a chance to come to Rajghat, Varanasi, with a relation of mine, who was at one time a student of Rajghat Besant School. We moved around the Rajghat campus and visited the KFI Study Centre. In the Study Centre, we visited the room where J. Krishnamurti used to stay whenever he visited Rajghat. There was no statue or memorial or place, to worship J. Krishnamurti anywhere in the Rajghat Campus, nor were there any prayers conducted for him. This seemed a little odd to my mind which was deeply

conditioned in Hindu traditions. I was told at the study Centre that Prof. P. Krishna, a former Head of Dept. and Professor of Physics, Banaras Hindu University was the Rector of the place, but we could not meet or see him as he was in a meeting and then there was lunch break. I bought four books from the Study Centre, which were on sale and that is how my journey to know J. Krishnamurti and what he was saying began.

1. The Beginning of Learning.
2. The First and Last Freedom.
3. Freedom from the Known.
4. Commentaries on Living.

I can most certainly say that it was the visit to Rajghat that really got me interested, in Krishnamurti's teachings and I started reading these books. It was really revealing to find an absolutely clear analysis of profound human problems and also Krishnamurti's explanation on the only way to solve them was by ourselves. Till now I, like many of us, was looking for solutions of my problems outside, little realizing that one has to look inside oneself for solutions as Krishnamurti said 'we ourselves are the problems'. I had read some books on Buddhism and, on one human emotion, like anger, Buddha says: 'Slay anger and you will be happy/With anger slain, one weeps no more.' We know that an angry man is an ugly man with peace and happiness miles away. Despite all the comforts we may have, we cannot sleep; despite our wealth, we are poor. Filled with anger one hurts others by acts of body and speech. Many of us tend to get angry over the slightest issue or irritant.

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If some one has hurt us or our near or dear ones, or if some one has caused us or our dear ones material loss, if some one has not behaved well with us, we get furious and do things only a mad person can do. It is true that not all of us react in anger and make a counter attack. The more sensible among us would like to 'pass off' such cases as not our problem, but the problem of the person causing it. But the problem remained, as how to slay anger? I found Krishnamurti's analysis of anger more scientific and realistic, where he tells us to be aware of anger and examine the causation of it, rather than condemn it or run away from it and blame others, for it. If we can just observe it without weighing or measuring it, we can be free of it.

My introduction to spirituality was through my mother, who was deeply religious without strictly following the Hindu rituals. Every evening, after the household work done, when the stars began appearing, she would get up, light an earthen lamp and place it in front of the Tulsi plant. One day when I sat beside her and asked why she lit the lamp, she said, 'when at night someone lights thousands of stars for me, I light a lamp to him'. I sat with her silently, looking at the sky, and as the evening darkened and more and more stars appeared, I tried harder to see the lighter of a thousand stars. Years later I wondered, is religion our relationship: with the infinite, the entire world without, the stars and the grass, and with the dweller within, whether that dweller is God, nothing or I? Many times in my life I have stood dumb before the austere beauty of

man's relationship with the ultimate silence of nothingness. But will I, like my mother, ever know the lighter of a thousand stars?

In my grown up years, I started thinking, that granted all its achievements, why is mankind anxious over the state of the world, over what might happen tomorrow? Why has man become the greatest enemy of man and of earth? Why has he made nuclear bombs and human bombs? Why are we lonely, insecure and unhappy? When earth has such beautiful things to offer, why cannot we listen, touch, smell and see, respond and create, celebrate in song, dance and poetry, like Tagore did. Why have we lost our ability to relate? The way of Science, the knowledge we have given primacy to, gives power, power to change, control, maneuver. The way of religion gave relationship, and understanding, and flowered in compassion.

As if in response to my questions, Krishnamurti's books compelled me to have a dialogue with myself that challenged my very way of living and thinking. I saw very clearly, the need for a deep psychological change. I saw how even the modern system of education, of which I was a part, was poison in disguise corrupting human society to the core, how in order to establish a sane, compassionate society we would need an altogether different home, school and university, founded on an understanding of our relationship with the world, and of our own minds mirrored in that relationship. Krishnamurti's teachings did provide an answer to many of my queries at the intellectual level, but how to have a QUIET

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mind, as Krishnamurti had said?

Some of his statements, made during the course of his talks got me thinking further deeply. Here are some his statements, that got me really stirred mentally:

Intelligence highly awakened is intuition, which is the only true guide in life.

We may be highly educated, but if we are without deep integration of thought and feeling, our lives are incomplete, contradictory and torn with many fears, and as long as education does not cultivate an integral outlook on life, it has very little significance.

A consistent thinker is a thoughtless person, because he conforms to a pattern, he repeats phrases and thinks in a groove”.

On our fearing death he mentions very clearly,

We think that living is always in the present and that dying is something that awaits at a distant time. But we have never questioned whether this battle of every day life is living at all. We want to know that truth about reincarnation, we want proof of the survival of the soul, we listen to the assertion of the clairvoyants and to the conclusion of physical, but we never ask, never, how to live — to live with delight, with enchantment, with beauty everyday. We have accepted life as it is with all its agony and despair and have got used to it, and think of death to be carefully avoided. But death is extraordinarily like life, when we know how to live. You cannot live without dying. You cannot live, if you cannot die psychologically every minute. This is not an intellectual paradox. To live

completely, wholly, as if it were a new loneliness, there must be dying to everything of yesterday, otherwise you live mechanically and a mechanical mind can never know what love is or what freedom is. (*Freedom from the Known*)

What Krishnamurti says about dying psychologically every minute is to look at our views, opinions, which we have held for years altogether and be willing to change it if we see that it is false. It means dying to our prejudices, which we have accumulated and which are illusions. One cannot die to truth because truth is ‘what is’, and it is not an idea or opinion.

Krishnamurti further goes on to say that ‘All authority of any kind, especially in the field of thought and understanding, is the most destructive, evil thing. Leaders destroy the followers and followers destroy the leaders. You have to be your own teacher and your own disciple. You have to question everything that man has accepted as valuable, as necessary.’ (*Freedom from the Known*)

Later, to my pleasant surprise and extreme fulfilment, I got an opportunity to come and work at Rajghat Education Centre, where I joined leaving a very profitable job with an NGO which I had accepted after resigning from I.A.S. two years before it was due, in 2007, just after six months of working in there. I was indeed lucky to meet some extremely nice people at Rajghat, especially Prof. P. Krishna, Sri Rajesh Dalal, Sri Kabir Jaithirtha and Swami Chidananda. All these people influenced my life in their own way. Prof. Krishna’s articles, books,

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his lectures and dialogue sessions with him, gave me a deep and practical insight into the teachings of J. Krishnamurti. Even though I was in administrative service for thirty-six years I learnt a great deal from him about administration without causing heartburns and still be effective in dealing with critical issues. The concept of collective decision making that he had introduced in Rajghat, and something that was totally alien to me in the beginning, because I always thought that if I had authority to do a thing, I do not need to consult anybody and had practised over the years, that all administrative decisions had to be taken in secrecy. But this new approach to decision making, became my guiding light in all future decision making and I told all my friends in the I.A.S., about it and how effective it was in getting decisions implemented. Chidanandaji, who switched over to J. Krishnamurti from close to two decades of being fully associated with Chinmaya Mission, a purely Hindu religious organization, affected me a great deal by his humility and goodness. My day-to-day dealings with Chidanandaji, revealed to me the goodness of human beings in general and Chidanandaji in particular, something that I had seldom seen before.

In Rajghat the exposure I got through the school was really a great learning process. The art of learning is closely related to the art of questioning. In the school it is mostly the teachers who ask the questions and the children have to find the answers. So gradually their minds are more full of answers to the questions on

various subjects rather than questions to which you want answers.

As a matter of fact it was the feeling of wonder that was the birth of what we call subjects today. The starting point is wonder, leading on to curiosity and enquiry. Our surroundings evoke questions as day moves into night and on to another day. Likewise, feelings arouse questions. Compassion is the source of question too. If one learns this art of questioning and keeps one's mind alive, it is found that one does not accept opinions and beliefs blindly. Cultivating a mind that listens to questions and thinks over them quietly is an enquiring mind. If our mind is stuffed with opinions and beliefs of others, it will be like a cramped room with no space, no windows into the world.

We do notice that when we are far away from the crowds, alone and by our selves, perhaps at night, certain very personal questions may arise within the mind. Why did I get angry with 'X' today? Why do I generally get angry over small things? What are my worries? What are my fears? Little questions, big questions, sometimes silly questions, some very serious questions. This is the time to have dialogue with oneself and if we learn to go on questioning ourselves about what is happening inside us, we may discover, many interesting things about the world within us, just as we have so much knowledge stashed inside our brain about outside world.

In my dialogues with Prof. Krishna, and also with students and teachers here, I have observed that one question leads

My Introduction to J. Krishnamurti's Teachings

to another and questions such as: Why am I nervous today? Is it because I am afraid of test/face new people/why should it make me so nervous . . . all these arise, and in dialogue with students and teachers, including myself, one finds out the deep-rooted courses and causes of such emotions.

After being in touch with Krishnamurti's teachings for eleven years now, I can very humbly conclude that Krishnamurti was one of the greatest thinkers of our time who discussed the profound questions faced by us in life and sought their answers without referring to any religious scriptures of any organized faith and looked into these and many more questions through enquiry, observation and self knowledge. He spoke only from his own observations. What he spoke may have been uttered by many enlightened individuals at different times, but he came upon, what he called Truth, of it, for himself. He also said that any man can reach it by self knowledge and enquiry without any Guru or a religious path. Though he did not say that one should not follow a religion or go to a Guru.

He observed that religions have failed in changing or transforming the inner consciousness of human being because they prescribe certain rituals and paths to follow and these cannot bring about any change in our consciousness. Though

he never said that one should not follow a path. But he very clearly, time and again, said that the only way a change or transformation in the consciousness can happen, is by direct perception of truth, by a mind which is free of conditioning and its past (which is experience and knowledge, etc.), so as to receive the immeasurable. Krishnamurti did not claim to be a guru or even a teacher. His aim, he said, was to hold a mirror in which individuals could see themselves or revealed, if they chose.

He questioned our identification with any group, religion or country and said that 'identification' puts an end to all creative understanding. He said that identification puts an end to love and to experiment new and said that identification is surely possession, assertion of ownership and ownership denies love; as to own is to be secure and there cannot be love when there is defence.

Krishnamurti gave a new definition to words like 'religious mind', 'time', 'love', etc. than what we normally meant and understood until then. Men like Krishnamurti seldom take birth and I consider those people who got in close contact with him, really fortunate, as I am indeed blessed in interacting with those who really were close to J. Krishnamurti, and knew him. ✧

**The trinity of nature is the lock of magic, the trinity of man
the key that fits it.**

Isis, II, 635

The Self; the Psyche, the Intellect and Intelligence

S. RAMU

THE human *self* can be under many influences, three of which are the psyche, the intellect and the intelligence.

The psyche, associated with the lower brain (limbic system, etc.), is a powerful force, the result of biological conditioning and genetic evolution, constantly mutated and programmed, to achieve the following:

- a. self-preservation (from disintegration of the body and extinction of life in the body);
- b. self-protection (from pain and threats);
- c. self-extension or self-perpetuation (through sex and procreation);
- d. self-gratification (through pleasure, comforts and entertainment).

The intellect (the faculty of judgement or the mechanism of making choices, and which is associated with the upper brain) is shaped and influenced by various inputs such as upbringing, education, religion, law, culture, etc.

There is bound to be coordination and conflict between the forces of intellect and the psyche. The intellect also is constantly challenged by, and hence in conflict with, external forces, as each self's intellect tries to make that self more fit and powerful than the other. Attitude and behaviour are

often the results of the interplay between the psyche and the intellect, and the external challenges the intellect encounters.

Two points to be considered at this juncture are: the manipulation and overriding of the intellect by the forces of the psyche for achieving the aims of the psyche even to the point of self-harm, and the clever ways of the intellect to facilitate gratification of the psyche but without harming or destroying the self (or its image, the image being helpful for self-protection) and by weighing risks and rewards.

Much violent and other uncontrolled behaviour can be attributed to the psyche overriding the intellect, and the many cunning and clever ways of exploitation, without a person appearing to be externally violent, can be attributed to the work of the intellect, taking help from its concocted reasons (such as religious demand, nationalism, political philosophy and intellectual, gender or racial superiority, etc.).

The intellect may also assume a more dominant and powerful role in a 'self', leading to self-denial and forceful suppression of the cravings of the psyche.

The ego is not an entity but an activity.

Mr S. Ramu is Manager of the Theosophical Publishing House, Adyar.

The Self; the Psyche, the Intellect and Intelligence

It is a coordinate of the psyche and the intellect. Hence lowering the dominance of the ego or overcoming the forces of either the psyche or the intellect through effort, is not the solution; however, being aware of the working of these forces by self-observation helps the self in transcending the influences of these forces effortlessly. Effort involves a process, and processes work only in material science and in the schemes of the intellect, neither of which has resolved the fundamental problems and predicaments of the self, such as artificiality, selfishness, violence, hatred, prejudice, exploitation, etc.

Thus, in essence, the problems of the self can neither be resolved by a free run of the forces of the psyche nor of the clever and sharp intellect, or by trying to suppress them; and not even by a middle course between the pulls and pushes of these forces. The middle course has its own field of tension.

Beyond the psyche and intellect and

unsullied by the disorder that the forces of the psyche and the intellect can create, the self has its own state of intelligence.

Consciousness is the most fundamental quality of the self and the underlying principle of all the other qualities of the self. Without consciousness, nothing is. Consciousness can be described as the field in which the self operates, but they cannot be separated, just as force and force-fields cannot be separated in physics.

The contents of consciousness make the (quality of) consciousness, says J. Krishnamurti. The forces of the psyche and the intellect can, with varying proportions, occupy the field of consciousness; and blur its perceptions, limit its awareness and create disorder in the field. But when the field is clear of the influence of these forces and the resultant disorder, there is no pressure to make intellectual choices; only pure choiceless awareness remains in which the self is in its natural state of intelligence, peace and bliss. ✧

Note

The self is the whole being but not a single personality-entity, in the sense of one's personality being different as spouse, parent, buyer, seller, employee, employer, neighbour, etc. While the 'I' may refer to the whole being, 'I am this or that', is incomplete.

Wisdom lies not in picking up more and more knowledge or information, but rather in discovering rightness, and applying in right ways the knowledge we possess.

Thought for Aspirants — Second Series
N. Sri Ram

Books of Interest

LIVING WITH ECOLOGICAL RHYTHM
by N. Bhaskaran Nair, Saketam Publications, Trivandrum. pp 227.

In September 27, 2012, the book *Silent Spring* by Rachel Carson, which is considered as the manifesto of environmentalists all over the world, completed its Golden Jubilee. Still most of us are not aware of the serious environmental issues and are mad after huge dams, nuclear reactors, highways which will split the country and create vast damage to ecology and eco system. The book under the review can be considered as an eye opener to all of us and a tribute to ‘*Silent Spring*’ in its golden jubilee year. The English word rhythm continues to express in material terms the conception of *Rtam* in the Vedic times. *Rtam* is reflected in the manifested universe as *satyam*, the essence of Being, the nature of Reality in its manifested form. *Rtam Satyam Param Brahma* says a great *mantra*. *Rtam* is the nature of *Para-Brahman*.

In the author’s note the author says, ‘Political systems like Capitalism and Socialism are concerned only with efficiency and utility. If one system solves the problem of production, another system solves the problem of distribution. That missing link is what I am going to explain in this book. Ecology is a meeting point between materialism and capitalism.’ He also remarks that ‘we have lost our wis-

dom in “knowledge”. Knowledge accumulated by man without love of humanity is the most dangerous factor. Man has to understand how to live with the heart rather than with the head, live with submission rather than with conquest.’

In the last century we were fostering the idea of nationalism but the author says that such National Spirit has to be replaced by a common global spirit, because the questions of climatic changes, temperature rise, loss of biodiversity, and spreading of poisonous gases in the atmosphere are not merely national problems. These problems could not be countered on national level alone. Pointing out the dangers of urbanization author remarks, ‘The disturbance of Nature and woman directly affects the conscience of all human beings. The evils of urbanization equally affect women and Nature. Nature and woman are inevitable sources of birth and procreation of any form of life including man.’

Echoing the spirit of ‘*Silent Spring*’ the author comments, ‘If the ambition of man grows like this, there may be the cycle of spring, summer, winter and autumn, but there will be no birds to sing and there will be no plants to flower on it. There will be waterless rivers and ghastly silent springs devoid of chirping birds, murmuring winds in the trees, roaring of animals and dripping sound of water.’ The modern man does not know how to sleep without

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the use of sedative, to have digestion without medication, to walk without the support of crutches.

Tagore wrote '*Yatra Viswam Bhavat Eka needam*' which means here the whole world may meet like a bird's cage. Author says, 'If the environmental nest we live in is kept clean we can live with the ecological rhythm. We are fouling the environmental nest we are living in.' The first Chapter of the book, *Holistic Life — A life of Simplicity* deals with the subjects like *Vegetarianism: The holistic Dietary habit, Simplicity in life, Extravagant life: A threat to ecosphere of posterity and Ecological life a transpersonal experience*. He quotes *Bhagavadgītā* Chapter VI-7 'To him who is moderate in eating and recreation, temperate in his actions, who is regulated in sleep and wakefulness, yoga becomes a relief from all his ills.' The message of Universal Brotherhood is reflected in the verses of Gita which says 'He also sees the wholeness abiding in all beings, and all the beings abiding in the wholeness, he sees the same everywhere.' Holistic life is defined as the union with the ultimate Truth by which one is always in awareness without any choice. The ancient Greek physician Hyppocrates stated 'Thy Food is thy medicine.' This dictum is overlooked by the modern man who always dreams that medicine can restore health! The author describes about *Panchabhootopasana*. Here the word 'worship' means obedience to the intelligence of Nature. *Ākāsopasana* is the worship of fasting, the act of abstaining

from taking food for a definite time. *Tejopasana* is the worship of sunlight, which is essential for every living being on earth. *Prithvi Upasana* means the worship of the resources of the Earth. *Vayu upasana* is the worship of the intelligence of air, because health of man depends on fresh air and efficiency of the lungs to assimilate the oxygen contained in it. *Pranayama* is considered as worship of air. Moreover not to pollute the air is also a form of worship. *Jalopasana* is the worship of water an important element for any living being on earth. Not to pollute the water resources like river, lakes, wells etc., are also part of the worship.

The author says, 'The present civilization places human beings at the centre of everything. Astronomers had to undergo execution by being burnt at the stake in accordance with the moral code of inquisition, a few centuries ago, for refusing to accept the Earth as the centre of the Universe. Such superstitions are still continuing in the name of Astrology which considers the Earth as centre and the moon and the sun as planets.' This view of the author challenges the present day astrologers who make a livelihood by taking the 'science of probability' as an authority to predict human destiny. In such a world the author quotes Gita and says, let man redeem himself by his own Self and let him not lower himself, for, this Self alone is the friend as well as the enemy of oneself'.

The second Chapter Environmental Degradation — The Harbinger of '*Silent Spring*' deals with topics such as

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Environmental problems as side effects of modern lifestyle, Death traps of life Systems, Private projects affecting common welfare, Environmental pollution and global warming, Climate Change leading to Strangely '*Silent Springs*'.

Indiscriminate use of pesticides is still a threat in developing countries. Rachel Carson says, 'For the first time in the history of the world, every human being is now subjected to contact the dangerous chemicals from the moment of conception until death.' We already witness the alarming after-effects of Endosulfan in some northern districts of Kerala (India). In the Geneva Conference in April 2011, 127 nations of the world agreed to include endosulfan as an antiquated persistent insecticide, at the Stockholm Convention's list of banned substances and fixed 2012 to end its usage. But our surprise is, still the total consumption of this deadly insecticide is twelve million litres!.

The chapters Insatiable Quest for pleasure — The bane of Industrial Economy, The Authentic life-Vision cutting

Across the Industrial Fog, Eco-friendly Technology Flame that does not burn, Eco feminism — postmodern Ecological Thought, Restoring the Rhythm, and The Green Movements, throw ample light on environmental issues faced by us in the coming years and a fit solution to each and every problem. Humanity will realize these truths only at the end of their life, just like the Owl which has vision only at the twilight or dusk. The mythological representation of '*Owl of Minerva*' depicts this. The question is whether we shall wait until a catastrophe engulfs us?

The book has got a glossary, selected Bibliography as well as an Index. As a conclusion of this review I would like to quote St. Mathew VI 28-30 'Consider the lilies of the field, they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these'. Only one who lives in the Rhythm of life can see the concealed beauty in the day to day scenes of life. Such a life is worth living.

K. DINAKARAN

Know for certain that the lords of Compassion are always watching their true devotees, and never allow honest hearts and earnest seekers for light to remain under an illusion for any length of time; the Wise Lords bring out of even their temporary recessions lessons which serve them in good stead through the rest of their lives.

The Doctrine of the Heart
Annie Besant

THE 138TH INTERNATIONAL CONVENTION

The 138th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, from 26 to 31 December 2013.

All members of the Society in good standing are welcome to attend as delegates. *Non-members may attend by obtaining permission from the President. Requests for such permission, together with a recommendation from an officer of the Federation, should be sent to the Convention Officer before 15 November 2013.*

REGISTRATION FEES	<i>India</i>	<i>Other Countries</i>
Members	100	US\$ 70 *
Members under 21	40	...
Non-members	200	...
Non-members under 21	150	...

ACCOMMODATION CHARGES (SHARING)

(From 24 December 2013
to 1 January 2014 inclusive)

	<i>India (Members)</i>	<i>India (Non-members)</i>	<i>Other Countries (Members)</i>
Accommodation with mat	Rs 100	200	...
Accommodation with cot	200	450	...
Leadbeater Chambers (including service, furniture, and bedding, but no blankets)	3,500	6,500	US\$ 150 *

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

* (or Euro or Pound Sterling equivalent)

ACCOMMODATION

Factors considered in allocating accommodation are active membership, health, age, priority of registration, size of family, etc. Rooms and bathrooms cannot be made available for anyone's exclusive use. Non-members and young persons should be prepared to stay in dormitories. No special facilities can be provided for members who are ill or for women with babies. Mosquito nets and bedding will not be available. No kitchens are available. Ordinary medical attention will be available for minor complaints but there will be no provision for serious or infectious illness. Such cases will have to be shifted from the compound.

Accommodation is available for delegates from 24 December 2013 to 1 January 2014, both days inclusive, but can be guaranteed only to those whose registration and accommodation payments are received *before* 1 December 2013. Delegates from India requiring accommodation should send *both the registration and accommodation charges together, but not before 1 September 2013.*

Please note that in the event of cancellation there will be no refund of registration fees, but other charges will be refunded if application is received before 10 December 2013.

All communications and remittances should be addressed to the *Convention Officer, The Theosophical Society, Adyar, Chennai 600 020.* Remittance by bank drafts, duly crossed, should be made *payable to the Treasurer, The Theosophical Society, but sent to the Convention Officer.* Money Orders should be sent only to the Convention Officer. No cheques other than those drawn in Chennai will be accepted. Please provide your details in the Convention form.

Mrs KUSUM SATAPATHY
International Secretary

Theosophical Work around the World

Adyar

International Vice-President, Mr M. P. Singhal and Mrs Sashi Singhal visited Brazil from 5 to 18 July 2013. Besides participating in various programmes in which delegates from different National Societies participated, he conducted study classes on *At the Feet of the Master* and *The Voice of the Silence*. He gave a talk on 'How We Should Live and What We Should Do?' and also gave a public talk 'TS: Vision 2075,' which was attended by the ambassador and officials from the Indian embassy in Brazil.

It is the centenary year of the Theosophical Society in Norway. In a specially arranged meeting in Moss near Oslo, Bro. Dr Chittaranjan Satapathy gave three talks on: How to study *The Secret Doctrine*, Where Theosophy meets Krishnamurti, and Doing a little good helps, howsoever little it may be. He travelled to Finland afterwards and in Helsinki, he gave a talk on Where Theosophy meets Krishnamurti. At the TS retreat in Kreivilä, he attended a ceremony of the Liberal Catholic Church. He also apprised the TS members in Norway and Finland about the work done by the Olcott Education Society and the recent initiatives taken to open a Visitors Centre for the TS, to start a new Vocational Training Centre in Damodar Gardens, and to upgrade the Olcott Memorial High School to a Higher Secondary School.

Slovenia

The Winter School from 8 to 10 March was organized in Soncek near Koper with the theme 'On Knowing oneself' conducted by Damjana Gec and Breda Zagar. Mr Bhupendra Vora and his wife visited Slovenia and addressed the Summer School in Kranjska Gora from 14th to 16th June on the theme, 'The Light of the Wisdom'. Mr Vora earlier gave public talks from 10th to 13th June in Ljubljana, Koper, Maribor and Celje on Ethics and Morality, and Foundations for a Noble Society.

The Netherlands

From 14 to 16 June a seminar, and from 16 to 20 June 2013 a retreat took place at 'The European Home of the TS', the International Theosophical Centre in Naarden, the Netherlands, with Ravi Ravindra, who spoke about the *Bhagavadgītā*, an important text to originate from India.

India

The Golden Jubilee Celebration of Sri Krishna Theosophical Lodge of Davanagere, Karnataka, was held on 22nd June 2013. Bro. S. Sundaram, General Secretary, Indian Section delivered the Inaugural Address on the theme 'Love and Service – Twin Stars of Brotherhood'.

The 104th Annual Conference of Karnataka Theosophical Federation was held in Davanagere on 23rd and 24th June

Theosophical Work around the World

in which the General Secretary released five books written or translated by the senior members of the Federation. Bro. C. A. Shinde, National Lecturer of the Indian Section, gave a public talk on 'Practical Regenerating Brotherhood' and a talk on 'Oneness of Life'. There was a panel discussion on 'Deficit of Universal Brotherhood is the Source of all Problems of Modern life'. More than

400 delegates attended the conference.

On 24th June, Mrs Manju Sundaram delivered a talk on 'Holding the Ocean in a Drop'. Bro. S. Sundaram gave the valedictory address.

On 25th June the General Secretary inaugurated the new building of the Theosophical Lodge at Hosadurga and addressed the members. Bro. C. A. Shinde gave a talk on 'Divine Plan'. ✧

Many of us are members because we want to help this great organization which exists for a supremely altruistic purpose, altruism in a deep, true and extended sense. The Society does not exist for our own edification, much less for our amusement or glorification; it exists in order that each one of us may lend his strength, give of his light and whatever capacity he may have, to make the world a better place in which to live; better not merely from a physical point of view, but with a more spiritual climate, a rarer more vital atmosphere where all kinds of delicate and wonderful things can grow.

N. Sri Ram

INTERNATIONAL DIRECTORY

Date	Section	General Secretary, etc.	Address	Magazine	Email address
1947	Africa, East and Central	... Mr Ebrony Peteli	... PO Box 40844, Mufuilira, Zambia	... <i>The Theosophical Light</i>	ebrony.peteli@gmail.com
1909	Africa, South	... Mr Jack Hartmann	... 9 Roneau, 38 Princesses Ave., Windsor E. 2194	... <i>The South African Theosophist</i>	hartmann.jack.c@gmail.com
1956	Africa, West	... Mr John Osmond Boatkye	... PO Box 720, Accra, Ghana	... <i>The West African Theosophist</i>	tswafrica@gmail.com
1929	America, Central *	... Mrs Ligia Gutiérrez S.	... Rept. Los Arcos # 43, Ent. Princ. 1 c. Sur 2 c. Abajo, 1 c. Sur, Distrito 2, Managua, Nicaragua	...	ligusimpson@hotmail.com
1920	Argentina	... Mr Jorge García	... Santiago 257 — 2000, Rosario	... <i>Teosofia en Argentina</i>	stargentina@sociedad-teosofica.com, theosoc@dataone.in
1990	Asia, Southeast † The Theosophical Society Adyar, Chennai 600 020, India
1895	Australia	... Mrs Linda Oliveira	... 4th fl., 484 Kent St., Sydney, NSW 2000	... <i>Theosophy in Australia</i>	tsiq@austheos.org.au
1912	Austria *	... Mr Albert Schichl	... Oberbaumgarten 25, 4204 Haibach im Mühlkreis	... <i>Theosofie Adyar</i>	theosofie.austria@aon.at
1911	Belgium	... Mr Jan Jelle Keppeler	... Place des Gueux 8, B1000 Brussels	... <i>Le Lotus Bleu</i>	jan.keppeler@telenet.be
1965	Bolivia †	... Mrs Teresa W. de Nuñez	... Casilla de Correo 3911, Cochabamba	...	saidita_2945@hotmail.com
1920	Brazil	... Mr Marcos L. B. de Resende	... SGAS Quadra 603, N. 20, CEP 70200-630 Brasília (DF)	... <i>Sophia</i>	tsbrazil@sociedadteosofica.org.br
1924	Canada *	... Mr Medardo Martínez Cruz	... 3162 Rue de la Bastille Boisbriand QC., J7H 1K7	... <i>The Light Bearer</i>	MMartinez@manhattaninc.com
1920	Chile *	... Mr Cesar Ortega Ortiz	... Casilla 11 Sucursal Paseo Estación, Estacion Central, Santiago	... <i>Revista Teosofica Chilena</i>	sociedadteosoficachile2010@gmail.com
1937	Colombia †	... Mrs Nelly Medina de Galvis	... Carr 22, # 45B-38 (Cons. 404), Barrio Palermo, Bogotá	... <i>Selección Teosofica</i>	nmedinaga@yahoo.es
1997	Costa Rica †	... Ms Maria Orlich	... Apartado 8-6710-1000, San José	...	orlichsm@yahoo.com
2007	Croatia ▲	... Mrs Nada Tepeš	... Krajiška ulica 24, 10000 Zagreb	... <i>Teozofija</i>	z.zemlja@gmail.com
1905	Cuba	... Ms Barbara A. Fariñas Piña	... Apartado de Correos 6365, La Habana 10600	...	teocuba.sociedad@gmail.com
1987	Dominican Rep. †	... Mrs Magaly Polanco	... 1652 Calle Sta. Agueda, C7 Les Chalets Court Apto. 23, San Juan, PR 00926, USA	...	polancomagaly@yahoo.com
1888	England	... Mr Eric McGough	... 50 Gloucester Place, London W1U 8EA	...	office@theosoc.org.uk
1907	Finland	... Ms Marja Artamaa	... Teosofinen Seura, Vironkatu 7 C 2, Fin 00170, Helsinki	... <i>Teosofi</i>	teosofinen.seura@netti.fi
1899	France	... Ms Trán-Thi-Kim-Diêu	... 4 Square Rapp, 75007 Paris	... <i>Le Lotus Bleu</i>	trankimdiu@sfr.fr
1902	Germany	... Mrs Manuela Kaulich	... Hauptstr. 39, 93138 Lappersdorf	... <i>Adyar</i>	theosophie-adyar@gmx.de
1928	Greece	... Mr Theodoros Katsifis	... 25 Voukourestiou St., 106 71-Athens	... <i>Ilisos</i>	info@theosophicalsociety.gr
1907	Hungary †	... Mr Thomas Martinovich	... Hunyadi Janos ut 17. II. 8, H-1011 Budapest	... <i>Teozofia</i>	tshtun7@hu.inter.net
1921	Iceland	... Mr Halldor Haraldsson	... PO Box 1257 Ingólfsstræti 22, 121 Reykjavik	... <i>Gangleri</i>	iceland.is@gmail.com
1891	India	... Mr S. Sundaram	... The Theosophical Society, Varamasi 221 010	... <i>The Indian Theosophist</i>	theosophy_vns@yahoo.com
1912	Indonesia	... Mr Harry Ispuermomo	... Jalan Anggrek Nelimurni A-104, Jakarta 11410, Timur	... <i>Theosofi</i>	theosofi.indonesia@gmail.com
1919	Ireland *	... Mrs Marie Harkness	... 97 Mountsandel Road, Coleraine, Co. Londonderry, UK BT52 1TA	...	marieharkness@yahoo.co.uk

1954	Israel ▲	... Mr Abraham Oron	... PO Box 4014, Ramat-Gan, Israel 52140	... Or	mail@theosophia.co.il
1902	Italy	... Mr Antonio Giraudi	... Viale Quintino Sella, 83/E, 36100 Vicenza	... Rivista Italiana di Teosofia	sti@teosofica.org
1977	Ivory Coast *	... Mr Pierre-Magloire Kouahoh	... Yopougon, 23 Rue Princesse	... Sophia	pm_kouahoh@hotmail.com
1971	Japan ▲	... Mrs Yukiko Touma	... 4-1-3 Sumiyoshihichyou, Nishitokyo-shi Tokyo-to 202-0005		headquarters@theosophy.jp.net
1919	Mexico	... Mrs Lissette Arroyo Jiménez	... Ignacio Mariscal 126, Col. Tabacalera Mexicana, Mexico, D.F. 06030		sociedadteosofica@prodigy.net.mx
1897	Netherlands, The	... Ms Els Rijncker	... Tolsraat 154, 1074 VM Amsterdam	... Theosophia	info@theosofie.nl
1896	New Zealand	... Ms Sandy Ravelli	... 18, Belvedere Street, Epsom, Auckland 1051	... TheoSophia	np@theosophy.org.nz
1913	Norway *	... Dr Saleh Noshie	... N-6873-Manifjora		saleh.noshie@bedriftshelse1.no
1948	Pakistan † Jamshed Memorial Hall, M. A. Jimmah Road, opp. Radio Pakistan, Karachi	... The Karachi Theosophist	bhagwanbharvani@hotmail.com
1924	Peru †	... Mr Julio Gerardo Pomar	... Jr. Republica de Portugal 152, Breña, Lima 5	... Básqueda	teosoficaperu@hotmail.com
1933	Philippines, The	... Mr Rosel Doval-Santos	... Corner P. Florentino and Iba Streets, Quezon City, Manila	... The Philippine Theosophist	phitheos@gmail.com
1921	Portugal	... Mr Carlos Guerra	... Rua Passos Manoel no. 20 cave 1150 - 260 Lisboa	... Osiris	geral@sociedade-teosofica-de-portugal.pt
1925	Puerto Rico †	... Mrs Magaly Polanco	... P.O. Box 36-1766 609 Calle Miramar PR Hoare, San Juan, PR 00936, USA	... Herald Teosófico	polancomagaly@yahoo.com
1910	Scotland *	... Mr Gary Kidgell	... 28 Great King Street, Edinburgh, EH3 6QH	... Circles	garykidgell@hotmail.com
1889	Singapore ▲	... Mr Chong Samme	... 540 Sims Avenue, No 03-04 Sims Avenue Centre, Singapore 387603	... Newsletter	sanne@singaporelodgereg.org
1992	Slovenia *	... Mrs Breda Zagar	... Kuna verjeva 1 SLO-1000 Ljubljana	... Teosofska Misel	zagarbreda@gmail.com
1921	Spain	... Mrs Clarisa Elósegui	... Arenys de Mar, n.14, Iro - Ira E - 08225 Terrassa - Barcelona Mathegoda	... Sophia	clarisaeto@gmail.com
1926	Sri Lanka †	... Mr M. B. Dassanayake	... 2-C/60, Malthegoda Housing Scheme, Mathegoda	... The Sri Lanka Theosophist	mbdassa@gmail.com
1895	Sweden	... Mr Pertti Spets	... Henriksdalsringen 23, SE - 131 32 Nacka	... Tidlös Visdom	teosofiska.samfundet.ladyar@telia.com
1910	Switzerland †	... Mrs Eliane Gaillard	... 17 Chemin de la Côte, CH - 1282 Dardagny, Genève	... The Lottas	egaillard@bluewin.ch
1997	Togo *	... Mr Kouma Dakéy	... S.O., A.R.T.T., BP76, Adeta		
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1886	USA	... Mr Tim Boyd	... PO Box 270, Wheaton, IL 60187-0270	... The Quest	admin@theosophical.org
1925	Uruguay *	... Mrs Dolores Gago	... Javier Barrios Amorin 1085, Casilla de Correos 1553, Montevideo		st.uruguay@gmail.com
1922	Wales *	... Mrs Julie Cunningham	... Bryn Adda, Brynsiencyn, Llanfairpwll, Anglesey, LL61 6NX UK		theosophy.wales@yahoo.co.uk

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The Council of the European Federation of National Societies: *Chairman*: Miss Trán-Thi-Kim-Diêu, 67 Rue des Pommiers, F-45000 Orleans, France. Email: trankimdiou@nsn.com
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