



THE THEOSOPHIST

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Cover: A happy squirrel at Adyar – V. Krishnan

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THE THEOSOPHICAL SOCIETY

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

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

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

On the Watch-Tower

TIM BOYD

I had an uncle, my favourite uncle, who died several years ago. Uncle John was a remarkable man in terms of his accomplishments in life, but more so because of his generosity of spirit and truly unconventional ways of thinking. As a student he worked long hours in very difficult circumstances to put himself through college and medical school. In his fifties he decided that family practice was no longer satisfying, went back to school for three years, and became what he had always been in his heart of hearts — a psychiatrist. He was the uncle who would take us fishing, show us how to build a bicycle, and tell us stories about his life and the things he had seen. After years of hearing his array of stories it got to the point that once a story started I knew where it was going. I had heard it all before, multiple times. What amazed me was how each time he told a familiar tale, how fresh it would be for him, as if it was the first time these words had crossed his lips. For my brothers, cousins, and me, we could almost mouth the words — ‘this may be your fishing line, but it’s my ocean’, when recounting an angry fellow fisherman’s remarks about whose fish was at the end of their tangled lines; ‘pumping out oil and pumping in sea water has to affect the

fault’, spoken each time we passed the oil rigs near a break in the earth where the San Andreas earthquake fault surfaced on the way to Los Angeles airport.

Then there was a completely different category of stories he would tell — enigmatic stories. He would often recount incidents where we had been involved in together, drawing out the motivations of the various characters. These stories were more along the ‘call and response’ line, where he requested and expected input; where the listener would be called upon to remember not just the storyline, but their thoughts and motivation for the part they played in the story. These were more challenging stories because they demanded a level of inner attention and awareness that often eluded me. As kids will do, we mostly just did things first and maybe thought about it later. Just to move things along I often found myself nodding my head in agreement as my uncle talked. All of this introspective participation could be a little demanding. After one of these sessions I would walk away feeling stretched and sometimes even a little unsettled, like I had been reaching for something I could not quite grasp. These stories would end, but you never had the feeling that they were

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finished. No solid conclusion had been reached, and you were left with more questions than when they began.

Later in life I would encounter a letter written by the mystical poet Rainer Maria Rilke that put these story sessions into perspective:

I beg you to have patience with everything unresolved in your heart and try to love the questions themselves as if they were locked rooms, or books written in a very foreign language. Don't search for the answers which could not be given to you now because you would not be able to live them. And the point is, to live everything. Live the questions now, perhaps then, someday far in the future, you will gradually, without ever noticing it, live your way into the answer.

Uncle John was a good storyteller, and whether it was the repetition of the stories and their themes, or the poignancy of the stories themselves, much of what he said stuck with me into my adult life.

It has been a long time since those childhood days, and much has changed. One thing that has remained is that I still love a good story, well told. In fact my sense of the need and value of good stories has increased since becoming consciously involved in a spiritual path. When I think about the people that I have known who show signs of being touched by a higher consciousness, one of the qualities they all seem to have is a love of story. Much of the literature that forms the scriptural foundations for the world's spiritual traditions are in large part storybooks

— the Bible, *Rāmāyāna*, *Mahābhārata*, Quran, *Talmud*. Why is that? What is it about stories that makes them so universally employed to communicate deep concepts?

Genuine spiritual teachers, now and in the past, encounter the same problem: recognizing the limits of language, how to communicate something of the nature of the inner life? Lao Tzu, in the first verse of the *Tao Te Ching*, states that the 'Tao (Truth or Way) that can be spoken is not the eternal Tao'. H. P. Blavatsky, in the Proem to *The Secret Doctrine* speaks of

An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible . . . It is beyond the range and reach of thought . . . unthinkable and unspeakable.

In the legends of the Buddha's life, when he had his experience of enlightenment, he determined that the expanse of his realization could not be communicated, and decided that he would make no attempt to teach. Ultimately, like other great teachers, the Buddha took it upon himself to make the attempt. Much of that effort involved the symbolic language of story.

The beauty and the problem of stories that address spiritual realities is that they adopt familiar figures and relationships as symbols for deeper truths. Take the example of the first stanza from the *Book of Dzyan*: 'The Eternal Parent wrapped in her ever-invisible robes had slumbered once again for seven eternities.' We all know what a parent is, what robes are, and we know about sleep. So, even though

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this stanza is addressing an utterly abstract phase of the unfoldment of the cosmos, before anything has come into being, we have some indication of the process. This is not something that lends itself to the normal analytic turns of thinking. Stories of this type not only require a higher faculty for a proper understanding, but seem to call it out of us.

I have come to feel that the people who first told these stories, the great spiritual teachers, were not only wise, but clever. Clever in the sense that they had a deep understanding of the human mind and its limitations, and developed ways to address it. Many of the most profound stories are simple tales, much like the children's stories parents around the world recite to kids to fire their imaginations. Throughout history the great teachers have recognized that, in spite of our own inordinately high regard for our level of advancement, we are essentially a child-like humanity, filled with fears of the dark and unknown, and with a fascination for toys. And so, they tell us stories that relieve our fears; they speak to us about divine parental figures; they give us toys, games, and costumes for religious performances; they tell us about other worlds and superhuman powers. Much like climbing a ladder, they lead us step by step to a place where the rungs of the ladder end, to a place that goes beyond storytelling to the untold story. Like the finger pointing at the moon, the value of a deep story

lies beyond itself. It demands from us a 'leap of faith', an opening of the spiritual intuition. One of the great strengths of the theosophical tradition has been its unwavering focus on the importance of accessing the intuition. Regardless of our religious approach, or lack of one, genuine understanding begins somewhere past where normal thinking ends.

Within each of us there is a story waiting to be heard. It speaks about who we are and how we came to be. It speaks softly, its voice drowned out by the press of our daily concerns, shouting their needs like a chorus in our minds — family needs, happenings at the job, bills to pay, places to go, people to meet. The chorus of voices calling for our attention can seem almost endless, but still our story whispers, and sometimes we hear a word or two. Mostly hidden and forgotten, every now and then something spurs us to remember some fragment of it. When we do, we feel strong, whole. Like in so many tales about the hero's journey, after great struggles, for a moment we feel reunited with our lost love. There are special stories that remind us and can bring us to the brink of awareness.

This is the great value of story. To remind us of what we already know in our depths; to help us to remember; to quieten us so that the 'still small voice', the 'voice of the silence', can once again be heard. Nothing new is added. Nothing has to be done. Only listen, and hear. ✧

**If you have any intuition you will work out *cause* and *effect*
and perhaps realize *whence* the failure.**

KH

The Dream of Ravan and the Constitution of Man

MARY ANDERSON

WE are familiar with the constitution of a human being as threefold (Monad, Individuality, and Personality), as fourfold (three *upādhi-s* plus *Ātmā*), as sevenfold (seven principles), and so on. The different presentations of the human constitution are not contradictory. They are like the different views of a mountain: If we view it from the north, it may seem steep and forbidding, while to the south we may see only gentle slopes. To the east there may be forests, to the west pastures, but it is the same mountain. It has more than one aspect, and so has man.

Further, we know the concept of the states of consciousness, the *Avastha-s*, as fourfold: waking (*jāgrat*), dreaming (*svapna*), dreamless sleep (*suśupti*), and the transcendental state (*turiya*). We are also familiar with the three *guna-s* or qualities of Nature and of *our* nature: *tamas* (indolence), *rajas* (passion), and *sattva* (harmony).

But it may be helpful and refreshing to consider a presentation of these states and those aspects which may be less familiar,

and which link these concepts, and thus perhaps casts new light on them.

In 1853 there appeared in *The Dublin University Magazine* a series of articles entitled 'The Dream of Ravan', later published as a book. The author is unknown, but he must have been known to Mme Blavatsky, who printed an extract from the book in *The Theosophist* of January 1880.

Ravan, the *rākshasa*, or demon King of Lanka, abducted Sita, the wife of Rama, and this led to the war recounted in the *Rāmāyana*.

It is interesting that Ravan had been a fervent devotee of Vishnu, who incarnated as Rama. Annie Besant relates his story in her book, *Śri Rāmachandra, the Ideal King*. Ravan, as gate-keeper to Vishnu's heaven, refused entry to someone who had the right of entry. As a punishment he was obliged to choose between two alternatives: seven lives on Earth, blameless lives of pure devotion to Vishnu, or three lives on earth as an enemy of Vishnu, 'gathering up under himself earth's evil in order that it might be destroyed' (p.83). In order to return sooner to Vishnu, his

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Lord, he chose the latter alternative and thus there followed his life as the demon Ravan and his death in battle at the hands of Rama, who was, as mentioned, an incarnation of Vishnu.

I quote from the book *The Dream of Ravan*, Ravan's reflections in poetic form:

'... Or is it that Rama is not a man,
but the most high Lord himself,
Me and my army desiring to slay . . . ?
If I'm to be slain by the Spirit Supreme,
I shall win the vaikunta kingdom.

[That is, Vishnu's celestial kingdom.]
If not, I shall long this kingdom Titanic
enjoy;
I will, therefore, march against Rama.'

Thus reflected the monarch of all the
Rākshasa-s,
knowing Rama for Hari, the Lord
Supreme,
'By hostile intention to Hari I go; not soon
the Supreme by devotion is won!'
(*The Dream of Ravan*, pp. 14–15)

And a commentary on this:

Thus the die was cast and the fatal resolve taken, upon grounds that must appear strange to European minds — viz., that hostile struggle with and death at the hands of Vishnu, incarnate in the person of Rama, so far from being a punishment to the soul, was its triumph — was in fact union with the Deity; a more rapid and royal road for its attainment than the slow and wearisome path of Devotion' (ibid., p. 15).

It has been said that the suffering for others resulting from a life of evil may

be more favourable for the spiritual life of the sufferers than any happiness caused by a good life. We learn from both happiness and suffering, but more from suffering, if we can bear it and learn its lessons. This is of course a dangerous idea and it must not be an excuse for cruelty to others or we shall land on a very slippery downward path, from which we can climb up again only with superhuman efforts and great suffering. But this concept makes us understand the role of such figures as Mephistopheles, or the devil, and his brood. The tempter tests our strength and strengthens us to perhaps resist temptation next time! The devil's advocate sharpens our minds to argue against what we see as undesirable or even evil.

Ravan had a dream which puzzled him and he called on all his court to interpret it. The Sage Ananta Ṛshi undertook this task, although ultimately, according to the book, no one understood him!

Let us now consider what the Sage Ananta Ṛshi, in interpreting Ravan's dream, said about those concepts which are familiar to us: the constitution of man, the states of consciousness, and the three *guna-s*:

For know, oh Titan! the true nature of man and the various conditions of being under which he exists, and of consciousness under which he perceives (ibid., pp. 209–10).

He first states that man is a duality, the spiritual self, his true mode of being: *Sva Rupa*, which is *Sat-chit-ānanda* or Being, Consciousness, and Bliss, and then his

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life-condition, comprising a subtle inward body or soul and a gross outward body of matter, existing in the two states of dreaming and waking. Between these two lies the gulf of Lethe or total unconsciousness, a profound and dreamless sleep. Thus we already have a reference to the *Avastha-s* or states of consciousness.

In considering the constitution of man, a second view is given: Man is a prismatic trinity, veiling and looked through by a primordial unity of light, a gross outward body, a subtle internal body or soul, and a being neither body nor soul, called here the *Cause-body*, because it is the original sin of ignorance of his true nature which is the cause that precipitates him from the spirit into the life condition.

These three bodies existing in the waking, dreaming, and dreamless sleeping states are all witnessed by the spirit behind and apart from them 'in the unwinking vigilance of ecstasy' (ibid., p. 212). Thus man is seen as fourfold, corresponding to the four states of consciousness:

To sum up man's descent or involution:

1. The first or spiritual state was ecstasy;

2. from ecstasy self-forgetfulness in deep sleep;

3. from profound sleep awakening out of unconsciousness, but still within itself, into the internal world of dreams;

4. from dreaming passing finally into the thoroughly waking state and the outer world of sense . . . (ibid., p. 216).

Again:

The universal, eternal, ever-present intuitions that (are) eternally with the spirit

in the first (the transcendental state) — these are utterly forgotten in the second for a time (dreamless sleep) and (in dreaming) they emerge reversed, limited and translated into divided successive intellections or groping of a struggling and as yet unorganized intelligence, having reference to place and time, and an external historical world, which it seeks, but cannot all at once realize outside itself. In the third they become pictured by a creative fantasy into phantasms of person, things, and events, in a world of light and shade within us, which is visible even when the eyes are sealed in dreaming slumber . . . In the fourth (the waking state, conscious in the physical body) . . . objectivity is complete. They are embodied by the senses into hard, external realities in a world outside us. (ibid., pp. 216–17)

The *guna-s* are also connected with these spheres and with these aspects of human beings. There is a wonderful logical sequence in the *guna-s*: We live, as HPB says, in a world of duality, subject to periodicity, or the pendulum swing from one extreme to the other. Thus *tamas*, or indolence, passivity, gives way to, indeed, calls forth its opposite: *rajas*, or activity, passion, violence. Finally, the pendulum, swinging between *tamas* and *rajas*, comes to rest in *sattva*, or harmony, which has the peace of *tamas* without its indolence, and the dynamism of *rajas* without its violence.

In the Titans, demons or *rākshasa-s*, of whom Ravan is an eminent example, *rajas* predominates. The need for and

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the inevitability of *rajas* is explained as follows:

The problem to be solved in the case of the Titanic Ravan . . . (and indeed every human soul in the course of its evolution) . . . is: how shall the *tamas* be changed into *sattva* or penetrated and ruled by it? — how shall matter reascend and become Spirit? . . . blind instinct and coarse desire . . . be sublimed into the eternal conscious principles, self-renunciation, and pure ideality of the divine life (that is, *sattva*)?. Only in one way, and that way lies through *rajas* — the life of passion — the life of suffering. The result of every passion of our nature, even love . . . is suffering and sorrow . . . Through the anguish of the fire alone can the black coal of the mine become transmuted into light . . . Sorrow and anguish . . . constitute the purifying fire destined to purge away the dross of our Titanic nature and transmute it into the pure *sattva*, where purity, goodness and truth are predominant . . . Brute appetite and blind impulse are first superseded by passion . . . and passion working through sorrow . . . its own extinction, finally merges and is swallowed up in love and absolute resignation. (ibid., pp. 51–3)

This is indeed the way of the cross.

It is interesting that the successive great loves of Ravan may be seen to represent the three *guna*-s. His original love, Mandodari, offers him creature comforts. She is the complement of the *tamas* quality in Ravan's nature. 'The *tamas* too partakes of good: it contains within itself potentially both the *rajas*

and the *sattva*, which only require to be evolved from it . . . it is the necessary basis . . . without which they could have no place . . .' (ibid., p. 53). 'So long as the *tamas* . . . nature is predominant in Ravan . . . Mandodari is his necessary and tutelary coordinate . . . Devoid of passion or heroic sentiment . . . she possesses the simple, unreflecting, spontaneous kindness of nature . . .' (ibid. p. 55).

But when this stage is passed, when the influence of appetite and brute impulse is surmounted, and Ravan is ripe for entering the higher career of true passion and heroic sentiment, through which alone he can be fitted for the still higher sphere of ideal life nourished by a spiritual love, then a higher nature must be placed in relation to him (this is Zingarel) . . . with an intuitive sense of right and truth which shall lay mountains of reasoning low with a word; with a lofty scorn of every divergence or shortcoming, which shall sting him into an emulating pursuit of absolute, heroic good, with an intelligence which shall appreciate and stimulate his own, etc. (ibid., p. 57)

When this time comes, Mandodari, although no longer his partner, still offers kindness and comfort to Ravan — and even to Zingarel.

Perhaps Ravan's infatuation with the gentle and virtuous Sita represents the beginning of his approach to *sattva*, the *guna* of harmony. Beyond *sattva*, beyond all three *guna*-s but not mentioned in this book, there is a transcendental state corresponding perhaps to the conscious-

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ness of *turiya*. This may be referred to in the following words:

There the When is an eternal Now
The Where an eternal Here
The What and the Who are one —

‘A universal “That – I” — So-Ham — impersonal merging into personal, personal returning into impersonal, and feeling its identity with it’ (p.243). But, as things are at present: ‘True Being is broken by the prism of Māyā into a multitudinous phenomenal development, and it is only then it can be contemplated by Spirit becoming fractional itself, and fallen into finite intellect . . .’ (pp.243–4).

Here we have the process of manifestation from the One to the many, which will lead ultimately to the return from the many to the One.

The *guna-s* and the state beyond the *guna-s* correspond to the human constitution. The physical body in itself, being of physical matter, is *tamasic*, or indolent, *kāma-manas* is, so to speak, the very incarnation of *rajas*, or passion. These two form the personality. *Sattva*, or harmony, and the wisdom of harmony would correspond to *buddhi-manas*, or the spiritual Ego or Individuality. And the state beyond the three *guna-s* would correspond to *ātma-buddhi*, or the Monad, the Spark of the Divine Flame of Oneness.

The *guna-s*, or qualities of Nature, as well as the *Avastha-s*, or states of consciousness, are also represented in the Three Halls in *The Voice of the Silence*:

Three Halls, O weary pilgrim, lead to the end of toils. Three Halls, conquerer of

Mara, will bring thee through three states into the fourth . . .

These Halls are:

1. The Hall of Ignorance, representing ‘the phenomenal world of senses and of terrestrial consciousness only’, and thus the *tamasic* world of matter and the world of *jagrat*, or waking consciousness;

2. The Hall of Learning, representing ‘the astral region, the psychic world of supersensuous perceptions and of deceptive sights — the world of mediums . . . the world of the Great Illusion’, and thus the *rajasic* world of emotions and *svapna*, or dream consciousness.

3. The Hall of Wisdom, presenting ‘the region of full spiritual consciousness beyond which there is no longer danger for him who has reached it.’ Thus this is the *sattvic* world of Harmony and *susupti* or dreamless sleep.

4. ‘Beyond (these) stretch the shoreless waters of *akshara*, the indestructible fount of omniscience’, called also the Vale of Bliss. This would correspond to the state beyond the *guna-s* and the transcendental consciousness of *turiya*.

All this shows us also how the various teachings of Theosophy are interconnected. We cannot speak of any aspect of the teaching of Theosophy without, sooner or later, having to refer to another aspect — indeed, ultimately, all other aspects.

If we speak of Karma, we must introduce the concept of reincarnation, for we cannot imagine how there can be ultimate justice if we envisage only one life on earth. One who believes in only one incarnation on earth cannot believe

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in ultimate justice, even if he or she believes in a heavenly existence to compensate for earthly suffering. One teaching throws light on another. The same principles are at work everywhere. According to the Hermetic Axiom, 'As is the Inner, so is the Outer; as is the Great, so is the Small; as it is above, so it is

below; there is but ONE LIFE AND LAW; and he that worketh it is ONE'.

There follow the words: 'Nothing is Inner, nothing is Outer; nothing is GREAT, nothing is Small; nothing is High; nothing is Low, in the divine Economy.' In other words, behind the manifold pattern there is the ONENESS. ✧

When the forces of resistance are growing too strong by men's yielding to them, so that they threaten to retard evolution, then an *avatara* comes to restore the due proportion, and the forces of evil are drawn together, usually culminating in a single individual, and this individual appears as the opponent of the *avatara*. Ravana plays this part in the *Ramayana*. Ramachandra stands for the good, Ravana for the evil, and they struggle together, and Ramachandra triumphs. After the triumph of the good, the evil shows that it also has its root in Ishvara, for Ravana, slain by Rama, ascends to Vishnu's heaven.

Annie Besant
Sri Ramachandra, The Ideal King

Sustainability: The World's Biggest Challenge — I

DR R. K. PACHAURI

THE Theosophical Society has not only had persons of great stature and standing associated with it but it also stands for values and ethics that are crucial to the future welfare of human society. A new mind for a new world is certainly an important part of the solutions that we are seeking, but may I submit that we also need to invoke the time-tested values that have served humanity over thousands of years, because, essentially, if we come up with a new mind devoid of traditional values, it could easily take us in the wrong direction.

Dr Annie Besant, who founded the Theosophical Order of Service in 1908, was a remarkable visionary who never compromised on convictions and beliefs. While we look back on the period of colonialism as a phase in India's history that had a range of negative dimensions, we forget the monumental contributions made by some individuals from Britain such as Dr Besant, who left such a mark on social developments in this country. That sets her above social activists and political leaders who inspired an entire generation far above those that we honour and remember among Indians. She landed

in India in 1893, travelled across the country and gathered around her a set of Indians to work for the regeneration of this society. Her courage and conviction are exemplified by many actions but I would like to mention only one anecdote as an illustration. I have been studying that period and I found that Lord Baden-Powell had determined that Indians were unfit to be scouts. However, Dr Besant started the Indian Scout Movement, which she founded in 1918, with boys wearing Indian turbans. When Baden-Powell came to India and saw the success of her movement, he amalgamated this initiative with the World Scout Movement and she was made the Honorary Scout Commissioner of India. In 1932, Baden-Powell sent her from London the highest Scout distinction, the 'Silver Wolf' medal. But the greatest salute that India could have provided to Dr Besant was to have elected her as President of the Indian National Congress. She was passionately devoted to the cause of India's independence and to creating a dynamic vision of India's future.

My effort today is to highlight those aspects of the vision that Dr Annie Besant

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articulated which are essential to creating a true feeling of independence among members of Indian society. To my mind, in the 66 years of India's independence, we have been rather negligent in debating and arriving at a pattern of development that serves the interests of all sections of society. Mahatma Gandhi saw the evil of inequitable development and the need for ensuring the upliftment of the most underprivileged persons living in India. His emphasis on 'Antyodaya' was a powerful way of subjecting every single policy and action to the acid test of equitable and ethical development. And this is something that we unfortunately have lost sight of in today's India. We do not take into our equations, planning, and policies, what our determinants of action would do for the most underprivileged sections of society. My fear is that we are neglecting Gandhiji's advice to our own peril. The India of today has clearly deviated from Gandhiji's vision. In the pattern of growth and development that we see today, which is spreading rapidly not only to our towns and cities but to rural areas as well, there is a total lack of emphasis on efficient use of resources and the need to wipe out income and wealth disparities which are growing rapidly. Most serious in my view is the spread of processes and practices which are locked into intensive and excessive use of resources. Indian culture has always emphasized living in harmony with Nature and ensuring the conservation of natural resources.

Even in the modern-day world we have been reminded of the need to uphold

this principle by the whole concept of sustainable development. The Brundtland Commission, which completed its work and finished its report in 1987, gave us a very simple definition of sustainable development. It helps to meet the needs of the present generation without compromising on the ability of future generations to meet their own needs. Thus it is important for us to focus on this extremely important objective of inter-generational equity, because whatever we do today should not compromise on the ability of future generations to be able to promote their own welfare through the fulfilment of their very basic needs. I am not too sure that we are actually observing this principle, and I am trying to explain why it is crucially important for us, not only in India but across the globe because human society is clearly on a path which deviates substantially from the path of sustainability. Even in Western societies concern on this deviation from the path of sustainability is growing rapidly.

This concern was first highlighted almost half a century ago by a biologist by the name of Garrett Hardin, who highlighted what is now referred to as the Tragedy of the Commons. In India, we have adopted decision making and policy formulation over the years since 1947 which hardly pays adequate attention to the vital role of the Global Commons in providing ecosystem services that benefit formal economic activities and ensures the welfare of the poorest human beings in this country. Even today we pay scant regard to knowledge and the insights that reveal

negative externalities because all the actions we indulge in, do have externalities when if, let us say, we live in a house and we collect all the garbage and dump it in our neighbour's house. That is a negative externality. But what we are doing in terms of polluting the air, the water in our rivers, the oceans and, of course, degrading the quality of the soil is really the sum total of the negative externalities that we are imposing on the global commons. So this is something that we can not possibly continue with, because over a period of time this could impact harmfully on human life and property.

Gandhiji reminded us very clearly that you can exploit Nature's resources as you want but, in her books, he said, 'the debits are equal to the credits'. So, if we are deriving some benefits from Nature we are also creating some negative externalities that sooner or later will catch up with us. An example that comes to mind is something I was personally associated with in 2008. With the approval of the Supreme Court the Government of India set up a committee which I was asked to chair to go into the assessment of a specified alignment to cut a shipping channel which would connect the Palk Bay with the Gulf of Mannar. I am referring to the so-called Sethu Samudram project. The expert committee carried out a rigorous collection of data extending over all the seasons to cover 12 months of various physical and weather-related phenomena, on the basis of which a detailed assessment of the project was carried out on its ecological, environmental, and economic dimensions.

In the report I made it a point to see that we collected every bit of information that would provide us with insights on whether this project should be implemented or not. Well, in the report submitted to the Indian Government, the committee came to a clear conclusion that the alignment for this project, which was investigated, would not serve the public interest in view of its unacceptability on ecological as well as economic grounds. The area that was being considered is in the vicinity of a very precious biosphere reserve and it was our contention and considered view that there could be risks and threats to that biosphere reserve. What is even more important is that we found that this project was not economically viable. Surprisingly, the committee's report has been rejected by the Government of India, according to news reports. Of course, this fact has not been communicated to any member of the Committee by the Government, nor, according to news reports, have any reasons been assigned for the rejection. I only wanted to highlight this because here is a case of several dozens of scientists having worked very hard, having collected an enormous amount of information and data, analyzing it threadbare to come up with a very clear set of recommendations. But there was no discussion, no dialogue, no debate, and the Government of India arbitrarily just rejected the report, possibly for political reasons.

I am raising this example only to highlight the fact that in a society which has always revered knowledge and the dissemination of knowledge, we have

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reached a point where decisions are often taken in an ad-hoc manner without the intellectual rigour of debate and discussion that would ensure balanced and sustainable development. Short-term political expediency has been adopted in such cases in which knowledge has no place.

But let us go back to Einstein who said very rightly that problems cannot be solved with the level of awareness which created them. We have created problems often on the basis of ignorance, but today we are living in times where knowledge has expanded to an unprecedented level, and what has expanded even more is the access to knowledge. Today a small child sitting in a village, if he has access to a computer and the internet, can really get information from any part of the world and, therefore, I think there is an even more powerful compulsion for us to use knowledge in defining actions that we are able to take and adopting decisions that are going to be implemented. Thus it seems that it is much easier for us to evaluate the outcomes of our decisions because they would be manifesting the future far more than has been the case any time in the past. Yet, we seem to create problems even while we are on a pathway or process which we know would lead to negative outcomes.

As a result, human society and all living species on planet earth are facing some serious threats which may go beyond our ability to deal with them. In a general sense and within a much larger context the threat that we are facing is the path of unsustainable development.

Because that really will give us some very unpleasant surprises in the future. Sustainable development is not merely about protecting the global commons or the natural resources of any society, or for that matter, ecosystems and the environment. But it also has much to do with the social structure of society. If in a society there are very stark disparities of income and wealth, that clearly is not a sustainable situation. Because at some point in time that society will implode, leading to very serious repercussions that would make it virtually impossible for development to continue.

We have seen that happen in so many parts of the world there is at several stages of history because if a society by its very structure and basic characteristics is an unequal society, those who are relegated to a position of lack of privilege and, therefore, of continuing poverty, will obviously not take this very much longer. That is particularly true in a society where knowledge is so readily available.

We are living in an age today when communications are instantaneous, and, therefore, anything that happens in any part of the world gets to be known in every other part of the globe. Sustainable development is clearly the surest basis for us to continue with a lack of conflict and the welfare of all sections of society. But a major core of what we see as unsustainable is today the threat of climate change, and that is essentially the threat of human-induced climate change.

Those of you who live in Chennai would know very well what happened on

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26 December, Boxing Day, in 2004. We know today that the average increase in sea level between 1901 and 2010 was 19 cms. So, you can imagine that if the sea level had not risen to that level the extent of damage from the tsunami would have been significantly lower. And, you can also imagine that with sea level rise taking place in the future, God forbid, if there is a similar occurrence the extent of damage would be even higher. The Intergovernmental Panel on Climate Change (IPCC), which I chair has in the 25 years of its existence brought out four comprehensive assessment reports and several special reports which have advanced our knowledge on the scientific reality of climate change to a point where we can be certain about the link between human actions and climate change, and the impacts that we are likely to experience

based on plausible and reasonable scenarios of future developments. The IPCC is currently in the process of completing its Fifth Assessment Report, the first part of which was released in September, 2013. For this august audience I would like to place some of the major findings of this report before you and what that would imply in terms of dealing effectively with the challenge of climate change.

For a state like Tamil Nadu and certainly a city like Chennai, this is of crucial importance because it is not only sea level rise that would cause a threat to the stability of lifestyles, livelihoods, and systems that we are accustomed to. There are several other impacts of climate change which would also have very serious implications for the wellbeing of human society.

(to be continued)

Here is your country. Cherish these natural wonders, cherish the natural resources, cherish the history and romance as a sacred heritage, for your children and your children's children. Do not let selfish men or greedy interests skin your country of its beauty, its riches, or its romance.

Theodore Roosevelt

The Heart Sutra

DIANNE K. KYNASTON

WITHIN Buddhist Teachings there are many Sutras (statements about certain Truths, usually short in length), and the three most well known are the Diamond, Lotus, and Heart Sutras.

The Heart Sutra is a teaching given by the great Being, Avalokiteśvara, to a disciple, Shariputra, at a gathering of the Sangha of both monks and Bodhisattvas, and is about the Nature of Being, in the sense that there is neither being nor non-being. It presents a paradox for the mind to try and unravel.

Who is Avalokiteśvara? This is a Sanskrit word which roughly translated means ‘the Onlooking Lord’, or ‘The Lord who looks down’. In Tibet he is called *Chenrezig* and in China *Guanshiyin Pusa* — *Kwan Yin*. Mainly shown as male, but sometimes female, he is often portrayed with many arms and heads. He is greatly revered in Mahayana Buddhism, and to a certain extent in Theravada Buddhism, and is probably the greatest of the Bodhisattvas. The Dalai Lama is considered to be an incarnation of an aspect of Avalokiteśvara.

In the *Theosophical Glossary* H. P. Blavatsky provides the following description:

‘The On-Looking Lord’. In the exoteric interpretation, he is Padmapani (the lotus bearer and the lotus-born) in Tibet, the first divine ancestor of the Tibetans, the complete incarnation or Avatar of Avalokiteśvara; but in esoteric philosophy Avaloki, ‘the on-looker’, is the Higher Self, while Padmapani is the Higher Ego or Manas. The mystic formula ‘Om Mani Padme Hum’ is specially used to invoke their joint help. While popular fancy claims for Avalokiteśvara many incarnations on earth, and sees in him, not very wrongly, the spiritual guide of every believer, the esoteric interpretation sees in him the Logos, both celestial and human. Therefore, when the Yogacharya School has declared Avalokiteśvara as Padmapani ‘to be the Dhyani Bodhisattva of Amitabha Buddha’, it is indeed, because the former is the ‘spiritual reflex in the world of forms’ of the latter, both being one — one in heaven, the other on earth.

In essence, Avalokiteśvara is not a person, but a very high state of consciousness. Therefore to have a conversation between him and a pupil is not really possible, but the Heart Sutra is not about an event, but about a profound piece of teaching.

Miss Dianne K. Kynaston is a member of the Australian Section of the TS.

The Heart Sutra

No one knows where the Heart Sutra originally came from, but it finds its historical context in the life of the Chinese Buddhist monk, Xiang Zang, who lived in the 8th century. He used the Heart Sutra, and in fact gave it this name, and it is a central core of his teachings.

Xiang Zang, as a young monk, set off on a great journey of approx 10,000 miles, taking, 16-17 years to travel from China to India and back to obtain better teachings of the Buddhist tradition. His journey was well recorded, and he had a great influence on the various countries and cultures through which he passed. His great legacy is not only in the world of Chinese Buddhism, but in the Buddhist world in general, right down to the present day.

He recorded his journey in a diary (which is still available today in a number of translations) with the journey being full of many difficulties and dangers, and he records that whenever he was in a perilous situation he would recite the Heart Sutra to himself, and thus transcend the situation. Many of these events are recorded in local legends in the many countries and regions he travelled through. His story also became the foundation for a major Chinese legend, written in the 16th century, called *The Journey West*, but better known throughout the world as *Monkey* due to the 1970s television series made in Japan. In this series the monk is given the name Tripitaka, and whenever he had to bring the Monkey under control he would recite the Heart Sutra.

The Heart Sutra

This is a Sutra about a Mantra. The

word 'mantra' is said to come from a root meaning 'that which protects the mind'. The mantra is:

Gate Gate Paragate Parasamgate Bodhi
Svaha

The words here do have a literal meaning:

Gone, Gone, Gone Beyond, Gone Utterly
Beyond, Enlightenment Hail!

Prajñāpārāmīta

This mantra represents a class of Mahayana scriptures known as the Prajñāpārāmīta (Perfection of Wisdom) sutras. These include such famous teachings as the Heart Sutra and the Diamond Sutra. These texts were the subject of worship in Mahayana Buddhism, in much the same way that devotional figures were. Prajñāpārāmīta eventually became personified as a goddess, but this is not her mantra. This one is associated with the texts themselves.

Prajna translates as wisdom, and paramita as perfection. Prajñāpārāmīta is a central concept in Mahayana Buddhism and its practice and understanding are taken to be indispensable elements of the Bodhisattva Path. The practice of Prajñāpārāmīta is elucidated and described in the genre of the Prajñāpārāmīta Sutras, which vary widely in length and exhaustiveness. The Prajñāpārāmīta sutras suggest that all things, including oneself, appear as thought forms (conceptual constructs).

Now let us look at the text of the Heart Sutra:

The Heart Sutra

When Bodhisattva Avalokiteśvara practised the deep Prajñāpārāmita, he saw that the five *skanda-s* were empty; thus he overcame all ills and suffering.

‘Sariputra! Form does not differ from the void, and the void does not differ from form. Form is the void, and the void is form. The same is true for feelings, conceptions, impulses, and consciousness.

O Sariputra, the characteristics of the void is not created, not annihilated, not impure, not pure, not increasing, not decreasing.

Therefore, in the void there are no forms and no feelings, conceptions, impulses, and no consciousness: there is no eye, ear, nose, tongue, body, or mind; there is no form, sound, smell, taste, touch, or idea; no eye elements, until we come to no elements of consciousness; no ignorance and also no ending of ignorance, until we come to no old age and death; and no ending of old age and death.

Also, there is no truth of suffering, of the cause of suffering, of the cessation of suffering, or of the path. There is no wisdom, and there is no attainment whatsoever. Because there is nothing to be attained, a Bodhisattva relying on Prajñāpārāmita has no obstruction in his heart. Because there is no obstruction he has no fear, and he passes far beyond all confused imagination and reaches Ultimate Nirvana.

All Buddhas in the past, present, and future have attained Supreme Enlightenment by relying on the Prajñāpārāmita. Therefore we know that the Prajñāpārāmita is the great magic Mantra, the great Mantra of

illumination, it is the supreme Mantra, the unequalled Mantra which can truly wipe out all suffering without fail.’

Therefore, he uttered the Prajñāpārāmita mantra, by saying:

‘Gate, Gate, Paragate, Parasamgate Bodhi-Svaha!’

The first passage states that ‘the *skanda-s* were empty’. In her *Theosophical Glossary* H. P. Blavatsky defines the *skanda-s*:

(Glossary) *Skandha* or *Skhandā* (Sk). Lit., ‘bundles’, or groups of attributes; everything finite, inapplicable to the eternal and the absolute. There are five — esoterically seven — attributes in every human living being, which are known as the *Panch skandha-s*. These are (1) form, *rupa*; (2) perception, *vidana*; (3) consciousness, *sanjna*; (4) action, *sanskara*; (5) knowledge, *vidyana*. These unite at the birth of man and constitute his personality. After the maturity of these *skandha-s*, they begin to separate and weaken, and this is followed by *jaramarana*, or decrepitude and death.

So this first passage alludes to the fact that no description can be given as there is nothing to describe — all is empty.

The second passage states that the ‘void is not created, nor annihilated’ — once again there are no qualities or attributes.

The third passage states that all is ‘neither form nor formless’. This concept may possibly be grasped in the words of Fritjof Capra in his book, *The Tao of Physics*:

The Heart Sutra

Virtual particles, finally, are not only an essential part of all particle interactions and of most of the particles' properties, but are also created and destroyed by the vacuum. Thus, not only matter, but also the void, participates in the cosmic dance, creating and destroying energy patterns without end.

The fourth passage tells us that 'the Four Noble Truths No Longer Apply! Why? Because all suffering, its causes, and methods of escape are all located here in the constantly changing material

world. Once one has let go of attachments and concerns, there can be no suffering.

The fifth passage tells us that this state is attainable in the past, present, and future, for once this state is attained Illumination is the 'knowing' that there is no past, present, and future; there is no suffering, for there are no attachments. All is empty, and yet at the same time, completely full.

So now one can declare:

GONE, GONE, GONE BEYOND,
GONE UTTERLY BEYOND,
ENLIGHTENMENT HAIL! ✧

NOTICE

In terms of Rule 11(a) of the TS international Regulations, I had nominated Dr Chittaranjan Satapathy as Vice-President on 12 May 2014. We have received 24 YES votes and 3 NO votes from the General Council members, with 8 abstentions until the last date of voting, i.e., 12 June 2014. In view of the results confirming my nomination, Dr Satapathy's term as Vice-President will be for a period of three years from 12 June 2014.

Mr Tim Boyd
President

The Voice of the Silence — V

CLARA CODD

NOW we come to the third fragment — The Seven Portals, which I think is another way of stating the six *Pāramitas*. You notice they are very much the same, and begin with lovely words. ‘*Āchārya*, the choice is made. Now hast thou rent the veil before the secret path. Thy servant here is ready for thy guidance.’ And then the teacher replies,

Tis well, *shrāvaka*. Prepare thyself for thou wilt have to travel on alone. The teacher can but point the way. The path is one for all, the means to reach the goal must vary with the pilgrims.

Let us consider that. We always think the teacher can tell us exactly how to tread the way and save us much trouble, but the teacher can only point the way, we shall have to travel it alone, especially in the beginning. It is then we feel more alone. Dr Alexis Carroll in that book of his called *Reflections on Living*, says, ‘This path begins in mists of Earth and ends in the light of Heaven.’ It always begins in the mists of earth. Everybody feels they do not really know the way; they are just groping after something and they feel very much alone. But all the steps we have apparently to take by ourselves.

However, the mists clear as time goes on, and our deepening sensitivity increases, because, as the Master said to Laura Holloway,¹ ‘gradually, gradually the mists will clear — your attraction to us becomes stronger.’ That happens as we go along. Then HPB says it is right for anyone who dedicates his heart to any one of the Great Teachers to try to reach him consciously. But this cannot be done by dragging him down here. It can only be done by rising to the plane where the consciousness of the Teacher resides. It does not begin with visions exactly, it begins with a kind of telepathic rapport.

The Voice of the Silence says, ‘The Path is one for all.’ That means that the goal is our own divinity, ‘the means to reach the goal must vary with the pilgrims’. The disciple is told to thread his way through the ‘*Pāramitas*, six in number, noble gates of virtue leading to *bodhi* and to *prajñā*, the seventh step of wisdom’ — spiritual knowledge. ‘Be of good cheer disciple; bear in mind the golden rule. Once thou has passed the gate *Shrotāpatti*, once thy foot hath pressed the bed of the Nirvānic stream in this or any future life, thou hast but seven other births before thee, O thou of adamant will.’ And then

Reprint from December 1974, *The Theosophist*. This is the 125th year of the publication of *The Voice of the Silence*.

says the disciple, ‘Yea, Lord, I see the Path; its foot in mire, its summit lost in glorious light nirvānic.’ Does Not that remind us of the Hindu story about the soul of man being like a lotus flower, having its roots in the mire, and only above the water opening its petals to the sun? So the path begins in the mire of Earth, and its summit is in glorious light Nirvānic. It is like slowly coming out of the mists into the sunshine, slowly coming out of the unreal into higher illumination, into the Real. Put it any way you like. It is such a tremendous thing to do, that it really takes many lives. It is not something you can do in five minutes. It is a very gradual soul growth. And each of the Portals, which are really the *Pāramitas*, are opened with a golden key.

The first one is *Dāna* the key of charity and love immortal. The Sanskrit *dā* means ‘give.’ It is the spirit of the disciple on The Path. Then *shila*, the key of harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for karmic action. That is something the disciple on The Path has to deal with — his karma.

The Third Portal is *Kshānti* ‘Patience sweet that nought can ruffle.’ The Fourth is *Vairāgya*, ‘indifference to pleasure and to pain, illusion conquered, truth alone perceived.’ We cannot perceive the truth and conquer illusion unless we learn to stand steady, no matter which pair of opposites sweeps over us. The Master says in a letter, ‘Our chelas are taught to be as indifferent to psychological pain as to physical pain.’ We all have psycho-

logical pain, disappointments, pangs of jealousy, all sorts of things like that. Can we be patient, steady, and put up with psychological pain? St Thérèse of Lisieux said, ‘If you can bear the pain of not being pleased with yourself, you will provide an acceptable home for Jesus’. What is it that really gives us that pain? Number One again, the *ahamkāra*. If we were free of that we would not suffer. Therefore that is why the Lord Buddha told everyone that the root of all the world’s sorrow was desire, personal desire.

The next *Pāramita* is *Virya*, ‘the dauntless energy that fights its way to the supernal Truth, out of the mire of lies terrestrial.’ HPB says that we are ceaselessly self-deceived, and that to fight our way to Reality is a greater achievement than to know the future or to command the elements. Purpose and will are energy. A large number of people are deficient in that. Think about it. Some people insist upon going up Mt. Everest. Imagine what an enormous amount of will and purpose they had to do that tremendous thing.

Then comes *Dhyāna*. That is a state of meditation — ‘whose golden gate once opened leads the *Naljor* towards the realm of *Sat* eternal and its ceaseless contemplation.’ *Naljor* means the Holy One. The last one ‘*Prajnā*, the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyānis.’ ‘Such to the portals are the golden keys.’ Then *The Voice of the Silence* goes on:

For, O Disciple! before thou wert made fit to meet thy Teacher face to face, thy Master light to light, what were thou told?

That means the inner god and the outer Master.

Before thou canst approach the foremost gate (that is that gate of Initiation) thou hast to learn to part thy body from thy mind, to dissipate the shadow and to live in the eternal.

Before thou standest on the threshold of the Path; before thou crossest the foremost gate, thou hast to merge the two into the one and sacrifice the personal to Self impersonal, and thus destroy the path between the two — *antahkarana*.

HPB says the *antahkarana* is that part of our mind which inspires and is really formed of man as purified of egotism. This builds the bridge to the Divine Mind and allows the passage of the consciousness to a higher plane.

Hast thou attuned thy heart and mind to the great mind and heart of all mankind? . . .
Hast thou attuned thy being to humanity's great pain, O candidate for light?

(Many very sensitive people, if they see humanity's great pain, are hurt so much they must get away and forget it. *The Voice of the Silence* tells us to stay on until the cause is removed. That is another pain we have to put up with.)
'Thou hast? thou mayest enter.'

When we enter the first gate, of charity, of love, and tender mercy, and then pass on to the second gate the way is very verdant and happy. All monks and nuns know that. When they begin the contemplative life, first of all they are full of joy and happiness, they have what the Catholic

Church calls 'Many Consolations'. At first we feel stimulated and happy, but as we go on that disappears. The last thing that happens before the final union of the Soul with God, is what St John of the Cross calls the 'Dark Night of the Soul'. It means a complete darkness, not only of the senses, but even of the mind. What a tremendous courage and steadiness a soul must have to stand that! St Catherine of Siena was in complete darkness for nine years. And when she finally came through she developed interior locutions and talked to God. 'Where wert thou, Lord, in the midst of all this foulness?' she asked, and He replied, 'Daughter, I was in thy heart.'

The more thou dost advance, the more thy feet pitfalls will meet, The Path that leadeth on is lighted by one fire — the light of daring, burning in the heart.

Courage you see. That reminds me of the Rosicrucian way of putting it: 'To know, to dare, to will, and to be silent.'

The more he fears, the more that light shall pale. . . . so beware, disciple, of that lethal shade. . . . But once thou hast passed the gate of *Kshānti* step the third is taken. Thy body is thy slave. Now for the fourth prepare, the portal of temptations which ensnare the *inner* man.

And then we go to the gate of *Vairāgya*. 'Thou has to saturate thyself with pure *Ālaya*, become as one with Nature's Soul-thought.' Isn't that a lovely word, 'Soul-thought'? This knowledge is the *Gupta Vidyā* of the great Brotherhood, but it is not knowledge which you can put into

books. It is Nature's Soul-thought — the awakened, sensitive response of the Adept's whole inner man to the thoughts and laws of being and of everything around him. So what can you and I do to enter that gate? The best beginning is to observe and to understand the phenomena around us on the physical plane. Quite a number of people go through life without ever looking. 'Having eyes they see not, and having ears they hear not.' They bury themselves in books. I do not want you to despise books — do not think that, but see if you can observe, and understand, and come into sympathetic response with all life around you; the trees, the birds, the sky, the stars and people. You reach a point where you suddenly become aware that instead of only observing the outside, you are sympathetically coming into touch with the inside, or what I once heard described as, 'Becoming clairvoyant to the atmosphere of souls.' So we might be alongside a person and know quite a lot about him without even saying a word.

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

There is our life-guide — everyone wants to know where it is. People come and ask me if I could introduce them to some great one who would tell them what to do. The real person to know, if you can hear him, is that Hidden Light within you. 'The watcher and the silent thinker, the victim

of thy lower self.' It is often the victim because what it wants us to do we do not hear, we let the lower self take command. 'Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing 'gate of balance'.

Thy soul-gaze centre on the one Pure Light, the Light that is free from affection, and use thy golden key. . . . 'Ere thou canst settle in *Jnāna-mārga* and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O conqueror of weal and woe.'

Over and over again, *The Voice of the Silence* talks like that, and that is why it is the great scripture of compassion.

And then it says:

If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on, and to the charge return again and yet again.

Mrs Besant told us that there was no failure except in ceasing to strive.

Remember, thou that fightest for man's liberation, each failure is success.

We might ask what we are fighting for. Is it to get along ourselves and generate splendid karma, and all the rest of it? *The Voice of the Silence* puts it in this way: 'Remember, thou who fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's Soul,' — We will stop a

minute on that. The Master told Mr Sinnet:

Your spiritual progress is far greater than you can know or realize, and you do well to understand that that in itself is more important than its registration on the physical brain.

Do not be always hypnotized by your physical brain. The inner growth of all of us is greater than we can know or realize, and this is what *The Voice of the Silence* calls the 'holy germs'. 'They grow unseen in the disciple's Soul. . . . But when the hour has struck they blossom forth.'

Now it gets to the Seventh Portal. 'Know, conqueror of sins, once that thou hast crossed the seventh path, all Nature thrills with joyous awe and feels subdued.' No one can achieve that without lifting the whole world with him. If we help to lift the whole world, it lifts us.

Once a man has reached the seventh portal, though he may wander away for lives, the Voice of the Silence remains within him. And some day somewhere, with desperate cries on the part of his deserted lower self, he will return.

A newly made Initiate gives the blessing of the Brotherhood to the world. Mrs Besant said that this blessing is felt by everybody. A little child playing in the sun would feel a thrill of joy, a sufferer in the hospital would feel his pain lessened for a second. Everybody would feel it, though

they would not know what it was. That is what *The Voice of the Silence* says:

Once, that a Sowani hath crossed the seventh path, all Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night blossoms, the streamlet to the pebbles ripples out the tale; dark ocean waves will roar it to the rocks surf-bound, scent laden breezes sing it to the Vales, and stately pines mysteriously whisper: A Master has arisen, a Master of the Day.

The day means the day of Brahma, the Adept who turns back becomes a stone in the Guardian Wall. 'Now bend thy head, and listen well, O Bodhisattva — compassion speaks and saith:

Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?' . . . 'Thou art enlightened, choose thy way.

You can imagine how he chooses it. The whole of Nature responds:

Hark. . . from the deep unfathomable vortex of that golden light in which the Victor bathes, all Nature's wordless voice in thousand tones ariseth to proclaim:

JOY UNTO YE, O MEN OF MYALBA.²
A PILGRIM HATH RETURNED BACK
FROM THE OTHER SHORE.
A NEW ARHAN IS BORN. . .

References

1. A clairvoyant who accompanied HPB on her European tour in 1884. She was joint author with Mohini of *Man: A Fragment of Forgotten History* by Two Chelas, published in 1885.
2. Myalba is hell, and is this earth. HPB says there is no hell comparable to a man-bearing planet.

Fragments of the Ageless Wisdom

THE purpose of all words is to illustrate the meaning of an object. When they are heard, they should enable the hearer to understand this meaning, and this according to the four categories of substance, of activity, of quality and of relationship. For example, *cow* and *horse* belong to the category of substance. *He cooks* or *he prays* belongs to the category of activity. *White* and *black* belong to the category of quality. *Having money* or *possessing cows* belongs to the category of relationship. Now there is no class of substance to which the Brahman belongs, no common genus. It cannot therefore be denoted by words which, like 'being' in the ordinary sense, signify a category of things. Nor can it be denoted by quality, for it is without qualities; nor yet by activity, because it is without activity — 'at rest, without parts or activity', according to the scriptures. Neither can it be denoted by relationship, for it is 'without a second' and is not the object of anything but its own self. Therefore it cannot be defined by word or idea; as the scripture says, it is the One 'before whom words recoil'.

Shankara

Regeneration of the Theosophical Society

A Seven-Point Plan

TIM WYATT

NEW rejuvenating energies sweeping across our planet are causing potent and irreversible reconfigurations to our institutions, social structures, politics, economics, and to the fabric of the Earth itself. Indeed, these energies are reawakening notions of spirituality long held captive by frozen religions and materialistic science.

For many, the outward perception of our polluted and, some say, over-populated physical world is grim, hostile, and violent. The general prognosis is often extremely gloomy. Global warming has incalculable implications. Large portions of the world know little but armed conflict. Inequalities are in overdrive: most grotesquely, according to a 2014 report from the international charity Oxfam, a mere 85 individuals on this globe own half its wealth.

Alongside mounting problems, trust in institutions is fragmenting. Old certainties are dissolving. Politicians and bankers are seen as greedy and corrupt. Religions are in crisis. There is widespread disbelief in the mainstream media and authority figures of all kinds. Existing economic structures are creaking.

However, this presents an unprecedented opportunity for progress. There is a vacuum to be filled and a big gap to be plugged. This is where we at the Theosophical Society come in.

Looking at the world situation esoterically there is cause for huge optimism at these far-reaching changes now heaped upon us. Despite — or maybe even because of these upheavals — we are living in one of the most exciting and fast-moving periods of human history. We know occultly that the laws of evolution are cyclic, requiring periodic purges of all old structures — often violently. This is the natural lifecycle of progressive regeneration. We should cooperate with these new readjustments — not resist them.

Confronted by this unprecedented period of change, the Theosophical Society has a unique opportunity to continue to be at the vanguard of what is a crucial leap in human consciousness. And if the organization is to continue its important and influential mission it has to actively and willingly adapt to these challenging new realities.

Mr Tim Wyatt is a national speaker of the TS in England and former member of their Executive Committee.

Regeneration of the Theosophical Society

After a prolonged period of relative inactivity, declining influence, dwindling membership and blunted purpose, the Theosophical Society requires bold and innovative thinking to create a movement for spiritual synthesis in the coming age. Theosophy is needed now more than ever — not least as the seed bed for global brotherhood which, rather than merely a desirable end, may in fact become an essential survival tool for humanity.

The influence of the Sixth Ray of Devotion is diminishing as the Seventh Ray of Ceremonial Order and Magic begins to predominate. The lengthy transition from the Age of Pisces into the Age of Aquarius is reaching its conclusion.

Piscean Sixth Ray values of hierarchy, organization, and blind devotion to imposed authority are increasingly obsolete and irrelevant. The emerging Aquarian Seventh Ray energies eventually create flatter structures, a more potent urge towards synthesis, inclusiveness, and an atmosphere of enhanced cooperation and diminished competition. These energies also herald nascent group consciousness replacing the exaggerated, greed-based and selfish individualism which is so prevalent and damaging today. This *is* a giant leap for mankind. The Theosophical Society can be the catalyst for a global push towards synthesis and the healing of deep-seated factional, intellectual, and spiritual divisions which fracture our world. This was our purpose back in 1875 and remains so today. But to achieve this the Society needs to reinvigorate its value structure by relinquishing antiquated

behaviour such as authoritarianism, narrow-mindedness, and resistance to change.

In tandem with this there needs to be an open and honest analysis of why the Society has not succeeded in achieving some of its objectives.

More than half a century ago these very same concerns were aired in this journal. In 1963 Dr W. E. Wilks, a member of the executive of the Canadian Section, wrote a critical and yet highly prescient article about the Society's future, asking:

Why has the Theosophical Society lost so much of its vitality? The chief cause, we submit, is that we allowed the Society to fall away from the original line laid down for it. From being a society of free and fearless investigators in search of truth with the help of Theosophy, it became a sect of believers and followers.

Those words continue to have deep resonance and relevance today. In order to be part of the new transformative energies and to restore vitality and global significance to the organization, we present a 7-point regeneration plan.

One: The Theosophical Society requires radical re-energizing and a fresh coherence in order to embark on a new cycle of activity in which it becomes a prime agent of synthesis. Let us not forget that H. P. Blavatsky bravely forged this model and was herself the spiritual synthesizer, bar none, of the 19th Century. We should continue to follow her bold example.

We propose that a new spirit of inquiry should prevail. The Theosophical Society can benefit greatly by cooperating more

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comprehensively with religious, scientific, intellectual and spiritual groups, in a mood of openness, harmony, and collaboration. It is time for it to abandon its quietism and, some would argue, its long-held insularity. It needs to become an active and outward-facing promoter of a working modern wisdom. We have a duty to explore those new frontiers which present themselves.

To underpin these aspirations, the TS should continue to develop imaginative, sophisticated, and effective methods of communication — both among its own ranks and in the wider world, harnessing the new technologies. Perhaps our message has been too diluted.

Two: The Theosophical Society can embark on a more committed relationship with those members of the scientific community sympathetic to notions of super-physical realities. Despite the continuing dominance of traditionally minded sceptical materialists there is a growing and increasingly influential breed of scientific investigators exploring how new laboratory discoveries may chime with esoteric ideas. The Society should remain pivotal in coaxing science away from dead clockwork materialism and towards a more panoramic view of reality. HPB herself pointed out that science was Theosophy's best ally.

More generally, the Society should vigorously and proactively pursue its third object of 'investigating unexplained laws of nature and the powers latent in man'.

In this scientific age, much research is already focused on the relationship between consciousness, energy, and matter.

Indeed, esotericism itself is ultimately about the understanding and control of energies.

We propose the formation of the Energy Research Group (ERG) initiated and promoted by the Theosophical Society but also involving a knowledgeable collective of individuals and organizations operating internationally outside the Society itself. These may come from the academic or business worlds — or indeed any other field. This group will systematically explore the extensive range of subtle energies identified by Theosophy and occultists down the ages and assist scientists to re-discover and interpret them. It represents a renewed union.

There is an imperative for the world to identify those as yet untapped energies which are limitless, safe, and low-cost. The etheric energies mentioned so widely in the Theosophical and esoteric literature potentially hold the key to solving many of humanity's most deep-seated problems: the healing of disease, power sources, and portals into non-physical realms. And that's just the beginning.

A century ago occultists were confidently predicting that these energies would be widely available by the end of the 20th Century. For a raft of reasons, these aspirations remain elusive.

Three: The Theosophical Society can promote a more practical approach to both the study — and equally importantly — the application of occult knowledge for beneficent ends. Frequently occultism has been a mainly theoretical activity largely unincorporated into people's everyday lives. The connection between wisdom and

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everyday living needs to be strengthened.

We propose the foundation of the School of Applied Wisdom to explore and identify how our perennial philosophy can imbue all aspects of our world — from health, politics, and education to economics, business, and social stability — with a spiritual superstructure. The School will also highlight how this wisdom can enhance the psycho-spiritual development of individuals and groups.

The School will have centres internationally with a particular focus on innovative, non-invasive healing techniques based on esoteric principles. It will also have a strong educational bias. It will cooperate with the Energy Research Group.

Four: In order to drive forward the initiatives outlined so far, the Society needs to re-assess its organizational structures internationally, nationally, and locally, reducing its reliance on and adherence to rigid and outdated hierarchical structures. The Society will be more effective if it empowers members as initiators and coordinators alongside its leaders.

Over-complexity is no measure of sophistication or progress and it usually hampers coherence. The Society can therefore, strive for greater operational simplicity wherever possible. This simplicity principle should also apply when streamlining the organization's internal and external communications.

All organizations are faced by the twin realities of politics and factionalism — not least the TS. But let us use these polarities creatively rather than divisively. Unless and until we do, we shall not have suc-

ceeded even in our first Object of creating a nucleus of brotherhood.

Five: Another central aspect of the Theosophical Society's important task in the immediate years and decades is to break the monopoly and stranglehold which major religions have always wielded over spirituality. They should no longer remain the exclusive custodians of humanity's spiritual aspirations and development.

Human spiritual evolution is not owned by Christians, Hindus, Muslims, Buddhists, or any other religion or sect, although hints as to its nature and purpose are heavily disguised beneath the crystallized dogma of all of them.

While we are not enemies of religion we should robustly question and rebut archaic dogma and often destructive doctrines which undermine rather than enhance psycho-spiritual progress. Theosophy can continue to build on its role as synthesizer of philosophy, science, and religion by moulding new and creative thought currents.

Six: As custodians and disseminators of the Ageless Wisdom, the Society could play an extremely useful and long-term role in setting up the International Esoteric Library, a decentralized world resource based in a number of locations with its material available physically and on-line.

This will be the most comprehensive collection of esoteric, occult, and related works in the world and will operate in cooperation with existing Society libraries and those of compatible organizations globally.

Closely allied to this initiative will

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be the creation of a rejuvenated and more far-reaching international theosophical publishing operation tapping into and expanding existing operations using the most modern techniques to make works digitally and in print. It should also independently produce video and other audio-visual materials.

Seven: The new leadership of the Theosophical Society has a unique opportunity of regenerating to become a potent and unifying spiritual force, promoting creative cooperation internally and externally.

Given the core esoteric precept that

‘energy follows thought’, only a revitalized approach can increase, influence, and reverse the historical decline in our membership. If we wish our organization to be part of the future, we need to urgently find effective and relevant means of promoting the Ageless Wisdom to the younger generation. Inevitably this will mean making much greater use of the internet, digital technologies, and other emerging developments.

None of this is unachievable given will and cooperation. After all, as Theosophists, we know all about making the possible happen — in theory at least. ✧

The objects of the Society cannot be unrelated to each other, for they are all related to the question of human progress and perfection, to regeneration. If we think of them as separate, each one having its own independent purpose, they may not help to fulfil the goal of the TS. It is probably necessary for members of the TS throughout the world to enquire into what these objects signify in terms of regeneration, the upliftment of the human mind — whatever one likes to call it.

The Theosophical Society could become a wonderful force in the future, surpassing the accomplishments of the past, provided we dedicate ourselves to the task. If we wait for miracles, nothing may happen, but if we offer ourselves unselfishly to a life of pure service, help may come from higher levels.

Mrs Radha Burnier

The Race to the Sixth Race

CATY GREEN

THE Sixth Race here refers to Madame Blavatsky's reference as cited in Wikipedia:

Blavatsky had posited that humanity evolved through a series of stages called Root Races, the present, the Aryan, being the Fifth Root Race (of seven). The Root Races do not refer to ethnicities. They represent evolutionary stages the whole humanity is engaged in, each new Root Race being more advanced than the previous one. She taught that the preceding stage of evolution took place in Atlantis as the Fourth Root-Race. The Aryan Root Race was then only one more step in the evolutionary progression, to be eventually superseded by a more spiritual Root Race, the Sixth. (see Wikipedia 'Theosophical Society').

Should we be in a hurry to get there? If we value life on planet Earth, the answer is a resounding YES! Why the rush? Because we are rapidly destroying the possibility that the dear little planet can continue to support us. We are doing this primarily as a result of our success in obeying the biblical commandment to 'Go forth and multiply'.

In fact, we have multiplied ourselves to near death. We have created an intense disequilibrium between our human population, multiplying exponentially, and the planet's natural resources and systems. We have done this to the point that we are actually destroying a great part of those natural resources and profoundly altering the systems.

Thus the rush. Of course, panic will not help. But for those who intend to move consciously to the next level, the time is now, the place is here. The following text is intended to provide means.

We start by recognizing that all is symbol. Our several-layered brain stores every level of every experience, every bit of incoming information the physical entity has, beginning from inception. Reference is infinite, symbol multiple beyond conception. Our conscious experience is made up of what we elect to recognize out of this infinitude. Thus we create what we call our lives.

We look at the story of Genesis and find the retelling of the move of the human species off the ground of grunt and onto the ground of language, the ground of the

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Naming Brain. Evident as it is that man (the male human) creates his gods or God in his image, Genesis of course sees this in reverse. The God of the myth of Genesis tells his creation, the human, to name all the creatures. Here in this ancient myth we have reference to the latest evolutionary development of the human species, which happened so many millenia earlier, the acquisition of the language brain.

Our psycho-emotional behaviours seem to indicate that our species has not yet succeeded in integrating this language brain with its precedents, our active layers of reptilian and mammalian brains. Our animal nature and our intellect do not coordinate well without deliberate conscious effort on the part of the individual.

H. G. Wells wrote effectively on the subject in his book, *The Outline of History*, published in 1920. He stated as follows:

We are beginning to understand something of what the world might be, something of what our race might become were it not for our still raw humanity. It is barely a matter of seventy generations between ourselves and Alexander, and between ourselves and the savage hunters, our ancestors intervene some four or five hundred generations. There is not much scope for the modification of a species in four or five hundred generations. Make men and women only sufficiently jealous or fearful or drunken or angry, and the hot red eyes of the caveman will glare out at us today.

We have writing and teaching, science and power, we have tamed the beasts and

schooled the lightning, but we are still only shambling towards the light. We have tamed and bred the beasts, but we have still to tame and breed ourselves.

The conscious effort on the part of the individual to do so opens the gate to the Path that leads to the next level, the shift off the ground of the Naming Brain and onto the ground of Divine Consciousness, the 'All That Is'*. In other words, we may well believe that this Path is the high road leading to the Sixth Race.

But it is work, devoted work, every step of the way. It requires first of all the discovery of the self we believe our self to be. Spontaneity, delightful as it may be, healthy as it may be, must be examined. All of our behaviours must be examined. In this we approach achievement of other early Biblical instructions, most obviously the directive to 'Know thyself' with another following as one of its fruits: the directive to 'Get wisdom, get understanding'.

However, at our present level of understanding the self we are to know is defined for us by the Naming Brain and thus limited to the incarnated person of the Fifth Race. The Naming Brain is, effectively, our conscious thought process at the level of that person. This language brain defines all for us, and it does so on the basis of information. Information can only be received by the language brain through the physical senses.

How the language brain works:

Human senses are extremely limited. Even the most superficial study tells us so. For example, it is known that bees see two scales of black. How is that possible?

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Black is black. Well, for the human being, yes. But for the bee, there is Black 1 and Black 2 or however it is expressed in bee talk. And the horse apparently has almost 360° vision, the equivalent of eyes in the back of her head. She can see where she is coming from. We regularly observe the superior senses of the dog. Dogs are used by the police and the military for their superior sense of smell. Their hearing is so sensitive that they can recognize the sound of the family car approaching, distinguishing its sound from other cars on the same road.

The conclusions relative to our own senses indicate the limitations of our thought processes as humans, given that the language brain can be informed only by the experiences of the senses. It is doubtful if the bee, were she able to communicate directly with us, would define up and down, in and out, over and under, etc., just as we do.

Such are the limitations that define reality for us. Certainly there have been and are now many thousands of people who scale the prison walls, who have learned to think ‘outside the box’ of the naming brain. A goal of the practice of Zen meditation is ‘mind like blank white paper’ — the effacing of the language process so we may lift consciousness off the ground of the naming brain.

But before we can move forward in that direction, we need to get our psychological house in order, do our psychological housecleaning. This is a relatively easy task or a heavy obstacle course, depending on where we find ourselves psycho-

logically at the moment when we decide to make the effort. Certainly a challenging part of the task is getting the door to our mental processes to open up for us and let us see the interior condition.

Note: here it must be pointed out that at the present time in Western cultures (perhaps in many others as well), we do a quite inadequate job of educating our children. Even in the most practical terms (did you graduate from secondary school without ever having learned anything about what goes on under the hood of an automobile?, without knowing who does what in your local government?, without any acquaintance with tax matters, with ‘real estate questions?’, . . .), but above all, children have no formal opportunities to learn how the mind works, to learn about their personal reality and interactions between their reality and the personal realities of other persons.

On finally getting that door open and seeing the mess that confronts us, we set to work to ‘get our heads straight’, to see through the biases and distortions, to recognize our need to practise objective evaluation of everything: our own reactions, other people’s responses, choices, reactions, the political and social realities in our societies, and so on.

When we have worked our way through such recognitions, have cleaned house psychologically, and are beyond the point of needing to blame anyone for anything, be it in our personal lives or in our own behaviours, or even in the larger society with its multiplicity of problems, then we are ready to take our first step

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on the spiritual path. We have travelled the path of personal development and will now move on to the path of spiritual development.

Should we be poor parents to our emerging self, should we be too soft on ourselves and not do all the hard work of deep self-study, we risk falling into the trap of many systems of belief that offer themselves as the Path and in fact provide only patterns of behaviour that enable the individual to avoid self-confrontation. How many belief systems, religious or otherwise, provide an alternative to the deep interior work to which each individual is called! And of course once one is a member of that club, one has the support of all the other members, victims of organized escapism.

The true believer, as defined in Eric Hoffer's brilliant book of that title, is one who has put herself in the child position in the parent/child relationship. This person may well have abandoned a belief system learned early in life, but in subscribing to an apparently more sophisticated system, she has simply changed the names of the

characters 'in the drama of belief'. She can now worship the new system and call herself 'saved'. In this way she avoids pushing open that heavy door and doing the vital house cleaning.

For the courageous, determined individual who does that vital job, the way is cleared to the back door, the door we pass through to cross the garden of earthly delights and leave that garden by the gate that opens onto the Path of spiritual development. Self-development must move on to spiritual development, to discovery of the higher self and shifting onto that ground.

Though as we observe human behaviour it seems inevitable that this Fifth Race will destroy itself physically, the experience of physical death is not necessary in order to reach the high ground of the Sixth Race. Over history, individuals have been aware of the dissolution of their physical identity as personhood moved to the higher ground, without ever losing consciousness. 'A consummation devoutly to be wished', as the Bard put it. ✧

* Note that the God also tells him to 'eat of the fruit of the earth' which means not only eat no creature but also eat no roots, i.e. no carrots, no turnips, . . . but veganism is not our subject here.

* 'All That Is' as referred to by Seth in the books of author Jane Roberts. It is recommended that the essential two books in the series be read in the following order: first, THE SETH MATERIAL, which tells the story of the beginning of the author's experience, then 'SETH SPEAKS'. There are others in the series of her work and there have been many spin-offs.

Theosophical Work around the World

Italy

The Italian Section held its 100th National Congress from 5 – 8 June for the first time in Vicenza, Italy. The meeting was attended by over 120 members from all parts of Italy, also members from Switzerland and France. The theme for the event was ‘The various forms of spirituality in the future’. On the occasion, General Secretary Antonio Girardi congratulated international President Tim Boyd and expressed his joy on behalf of the whole Italian Section for his election and his inspiring presence at their Congress celebrations. Mr Boyd and Ricardo Lindemann, former National President of the TS in Brazil, were the featured speakers. On 10 June Mr Boyd delivered a lecture for the Vicenza Theosophical group, and on the 11th for the Venice group; Mr Lindemann also gave talks for the Florence TS group on the 9th and for the Rome group on the 11th. In addition to high quality presentations by members and invited speakers, the conference included an evening of music with the Mestrino Dixieland Jazz band, led by Sergio Ferro, a member of the TS in Italy.

Peru

The Blavatsky Lodge in Peru celebrated its 90th anniversary on 1 June 2014. The TS in Peru has 28 members in two Lodges and both host public talks

and video presentations. They also offer a free online course in Theosophy to the public and have created a web page: <www.sociedadteosoficaenperu.pe>. Their Presidential Representative, Julio Pomar Calderón, and Secretary, Edith Padilla, inform us that the international President sent them a bilingual video message on the occasion of their anniversary, wishing them a future full of activity and vitality, which may be seen at <<https://www.youtube.com/watch?v=MR54d2Ecmig>>. Our former international Vice-President for many years, Surendra Narayan, also sent them a lovely video message with his best wishes: <<https://www.youtube.com/watch?v=pzzMNIpFfuw>>. They are both worth watching!

USA

Several theosophical federations of the American Section recently held their annual conventions. Forty members attended the **Midsouth Federation** held on 25 – 27 April at beautiful Camp Kanuga in scenic North Carolina. The theme presented was ‘Mastering the Art of Living: Intentionally Moulding Our Own Destiny’, a workshop based on the methods developed by Vic Hao Chin, former National President of the TS in the Philippines. On the weekend of 2 – 4 May, forty-five members attended the **Texas Federation** convention in San Antonio. The featured presenter was author



Members of the Italian Section gather in Vicenza at their 120th National Congress with National President Antonio Girardi and guest speakers Ricardo Lindemann from Brazil and international President Tim Boyd (6th, 5th and 3rd from the left, back row, respectively)



HPB Lodge members in Peru celebrated their 90th anniversary on 1 June 2014 with Presidential Representative Julio Pomar Calderón and wife Edith Padilla in the front centre

Theosophical Work around the World



Florida Federation members celebrating their centenary in Miami Beach with Federation President Nori Rao and Lilly and Tim Boyd in the front centre



Members of the Texas Federation attending their 79th annual convention in San Antonio with featured presenter author Michael Gomes seating in the second row centre

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Michael Gomes, who spoke on 'The Esoteric Teachings of H. P. Blavatsky' with a wonderful mix of erudition and humour. The largest federation gathering was at the 16 – 18 May convention sponsored by the **Florida Federation**. Over 100 people attended the event, which was held in Miami Beach, as they celebrated their centenary with the theme 'The Key to Theosophy: Past, Present, and Future'. Speakers included National President Tim Boyd, National Secretary David Bruce, National Lecturer Terry Hunt, and Gaspar Torres, former National President of the TS in Cuba. On Sunday afternoon, presentations were given in Spanish by Messrs. Hunt and Torres.

The **Inter-American Theosophical Federation** (IATF) held their 2014 convention at the national centre of the American Section in Wheaton, Illinois, from 28 May to 1 June. The theme was 'Theosophy as Action' and over seventy participants were in attendance from mostly Central and South America. The atmosphere was upbeat and festive as delegates enjoyed presentations by former IATF President Ligia Montiel (Costa Rica), Lissette Arroyo (Mexico), Tim Boyd (USA), Carlos Gauggel (Honduras),

Martin Leiderman (USA), Ricardo Lindemann (Brazil), Magaly Polanco (Dominican Republic), newly elected Federation President Isis Resende (Brazil), and the international Vice-President, Mahendra Singhal (India). Other countries represented were Cuba, Puerto Rico, Venezuela, Argentina, Chile, Spain, and UK. Presentations in both English and Spanish were simultaneously translated and also Webcast. DVD recordings of the conference are available through the Theosophical Publishing House at <questcredit@questbooks.net>.

The **National Lodge** of the TSA began a twelve-month study in September 2013 on the topic of 'Theosophy in Literature'. Nearly 400 people signed up for the course, which was compiled by the National Secretary, David Bruce. He took segments from various theosophical journals to show the creative way in which theosophical ideas have appeared in the writings of Dante, Keats, Shelley, Tennyson, Wordsworth, and other great authors. Members of the TS may request a free copy of the course (pdf format) when it concludes in August 2014. Simply email your request to David Bruce <natsec@theosophical.org>. ✧

A state of peace within oneself cannot be achieved through effort. It has to come into being by itself and will come when one has eliminated every cause of conflict in his own mind and heart.

N. Sri Ram
Thoughts for Aspirants, Second Series

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