

Freedom of Thought

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

Freedom of the Society

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

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



THE THEOSOPHIST

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Editor: *Mr Tim Boyd*

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THE THEOSOPHICAL SOCIETY

Founded 17 November 1875

President: Mr Tim Boyd

Vice-President: Dr Deepa Padhi

Secretary: Ms Marja Artamaa

Treasurer: Ms Nancy Secrest

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

Vice-President: ivp.hq@ts-adyar.org

Secretary: secy.hq@ts-adyar.org

Treasurer: treasury.hq@ts-adyar.org

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

Theosophical Publishing House: tphindia@gmail.com // www.adyarbooks.com

Editorial Office: editorialoffice@gmail.com, Website: <http://www.ts-adyar.org>

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

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

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

The Ageless Wisdom in Shifting Times

TIM BOYD

OUR thinking together, whether virtual or face to face, creates a magnetic center that can propel us all to new ways of understanding and impact the world in which we live. This is part of the process of coming together — the creation of powerful magnetic centers that draw to them a hidden intelligence. So I would like to discuss three topics: (1) questioning, (2) the tools of the spiritual life, and (3) healing.

The cultivation and application of the inner wisdom to which we have access is of paramount importance in times such as the ones we are living in now. When we feel attracted to and are legitimately engaged in what we might call the spiritual path, it is inevitably the result of questions that have arisen within us. These questions may have lain dormant for years, perhaps even for lifetimes, but there comes a time in every life when we start to feel as though deeper answers are needed, which also means that *deeper questions* must arise from within us.

This is the process we find ourselves engaged in now. We are quite familiar with this idea that we must “live the questions”. However, questions at the

level we are speaking of are not matters of mere information. Most of us are aware of Rainer Maria Rilke’s “live the questions” quote, but the context for it is a more expansive response that he gave in a letter to another young poet. It puts into perspective the sort of questioning and inquiry that is beyond a mental or intellectual exercise. Here is what he said to a young poet:

Be patient toward all that is unsolved in your heart and try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given to you because you would not be able to live them, and the point is to live everything. Live the questions now. Perhaps you will then gradually, without noticing it, live along in some distant day into the answer.

To me, this is beautiful because it speaks about the nature of a different order of questioning — not about just receipt of information, but involved with the process of unfoldment. As we ask the deep questions and live with them, the answers inevitably appear, perhaps not on our schedule, but it is the process

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that makes possible the revelation of these layers of being.

The nature of the questions that we ask will be determined by our particular degree of unfoldment. We are probably familiar with St Paul's: "When I was a child, I spoke as a child, I understood as a child. But when I became a man, I put away childish things." He was not speaking about obvious things: at a certain age we no longer play in sand boxes, or we do not have tinker toys. There are degrees of unfoldment, and along with those degrees, we see, speak, and understand very differently.

So there are particular questions that we ask and often the first questions we ask are the big ones: "Why am I in this world?", "Why is the universe as it is?", and so on. The "Why" questions are the very big questions which really are unanswerable, at least in terms that we would be capable to understand.

For any of us who have had children, or have been around children of a certain age, there is a stage where their questioning can become burdensome. There is a moment when a child will start asking "Why?" over and over again, when their minds and imaginations are trying to come to grips with this world they have been thrown into. Anyone who has ever gone through it knows that it really does not take too many "Why?" questions for our ability to answer to unravel. Take the traditional question: "Mommy, daddy, why is the sky blue?" Depending on our physics background we may have a slightly different answer, but we start off: "Well,

dear, the light that you see coming from the sun is actually white, but it breaks into a spectrum of all different colors."

Sounds good, but obviously a further question of, "Well, why is that?", tests your physics and your ability to answer. So if you know a little bit more, then: "The molecules and particles that are in the atmosphere absorb different colors among the spectrum and scatter the rest of the light." "Why?" If you really had studied it, then you might revert to something like: "Well, it's a result of the Rayleigh scattering effect; Lord Rayleigh discovered this." One more "Why?" question drives many persons to the response, "Look, I don't know! God made it that way. You wanna know? ask him!", or some similar frustrated response.

"Why?" is a high order of question because it points our attention in an expansive direction, but ultimately it is unanswerable in what we would normally think of as satisfying terms. I like an answer that the great scientist and member of the Theosophical Society (TS) Rupert Sheldrake gave when someone asked him: "Why are things the way they are?" His response, which may sound clever, but is true, was: "Things are the way they are because they were the way they were." The one arises from the other. Maybe it is not satisfying, but it is correct. It is also hopeful because it speaks of the nature of our role in this world. Things are as they are, but any shift in that status necessarily leads to a new and different possibility.

"Why?" is a beautiful question, but it

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is also one that is not actionable — we cannot translate it into behaviors or practices that can affect our consciousness. So, the other order of questions is — the “Who?”, “What?”, “When?”, “Where?”, “How?” questions — beginning with “Who am I?” If we did not have some sense of identity it would be very difficult to function in this world, but are those identities that we are assigned and adopt correct? Is that, in fact, who we are? Some degree of examination of *that* has an effect on us, and starts to drive us more deeply into other levels of questioning.

“Who am I?”, “What is the nature of my current condition?” “How is it that I feel limitations?” “How is it that I feel fear?” “What is the nature of the fears that I feel?” Those are questions that we can examine and that lead us into actions, practices that we can cultivate and apply. Ultimately, the questions of “How do I address this sense of limitation, this feeling that I am somehow not free, that I am confined, that there are latent things within me that have yet to be expressed?” How do we interact with that? These are different levels of questions that necessarily become a part of our process.

Anyone who proceeds along this line of inquiry to any depth discovers that the answers are not found at the surface. Ultimately, this drives one into the field that is spoken of as the Ageless Wisdom, Theosophy, Divine Wisdom, even Ancient Wisdom, although the latter is not synonymous with Ageless Wisdom.

Ancient Wisdom has appeared in a

time and place, has a particular form, spoke to a particular culture, it has been expressed, and is an aspect of an ageless root that appears in every civilization or culture. It is the Ageless Wisdom where we find the possibility of answers. As we approach this body of wisdom teachings we find certain profound ideas. It begins as an idea, as a concept that speaks to us, because in some way it seems to touch upon things that we recognize as true within us. Perhaps it has never been articulated, but powerful ideas that can then become experiences are embodied in what we call the Ageless Wisdom.

There are certain fundamental principles, the most important among them being the idea of Oneness or Unity, that the possibility of separation only exists in our imagination; so that is an idea that we experiment with. There is the idea that we are multi-dimensional beings. It is easy to express, but as we question and as we go deeper and explore these various dimensions of our being, it affects us.

There is the idea in this Ageless Wisdom tradition that there is no empty space, that this is an intelligent universe in *all* of its parts. So there is no place, no being, no thing that lies outside of this universal consciousness; it is all expressive of it. This is another idea that we explore, leading us in many profound and life-altering directions.

There is the idea that each of us is responsible for our own unfoldment, for our impact on this world in which we live, and the people and beings among whom

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we circulate. A beautiful little book, *The Idyll of the White Lotus*, has this quotation: “Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.” So the idea that we are responsible for our unfoldment, actions, and thinking is central to the Ageless Wisdom tradition. We are invited to think about it and experiment, and to find our connection with these Ageless Wisdom truths.

Most of us would like to feel comfortable. We are not seeking a lot of changes, particularly of an inner sort, because these can be very disquieting, discomfoting. It is, however, one of the facts of any genuine spiritual path that the process necessarily invites crises. Stripping away cherished separative identities is not a comfortable experience.

When we ask “Who am I?” there are certain things that we always point to — gender, nationality, race, religion, and so on. These are ideas that we imbibe in youth, accept in later life, and declare as our identities as things go on. With time we find that these are severely limiting because in *every* case they are only relatively true, and they are in every case separative from others. Yet we come to regard these identities as our only true self, and the challenge of “Who am I?”, without these artificial designations, is more than most choose to address. If we are going to be accurate in looking at this spiritual path, just as soon as we find ourselves embracing it, what we are doing is embracing a process where we

ourselves are engineering crises within our inner lives.

Whether we are involved in a spiritual path or not, crises are unavoidable, simply by virtue of the fact of birth. We are born, we grow, and anybody knows that as we are growing up we have all kinds of mental and emotional crises that come along with that. As we get older, we take on positions, jobs, families, all levels of responsibility. As things progress, if we are fortunate to grow older, we find that one way or another there is an on-going series of losses that take place. One thing after another gets taken away: our hair color, our hair and teeth go away, our level of vitality goes away, we lose friends and loved ones.

It is a process of stripping things down to the barest essentials. At some point we become aware that beyond the body, the senses, jobs, friends, families, and loved ones, the barest essential is consciousness. It alone remains when all else disappears. We are identical in nature to the universal consciousness from which we have appeared, we are in a very true sense a concentration, a centralization of the universal consciousness which is within us and around us. So whether consciously or unconsciously, we find ourselves driven to unfold the latent powers hidden within us.

H. P. Blavatsky (HPB) talked about the spiritual nature that is inseparable from who we are, but that it is continually hidden by the personality — the body, emotions, and mentality that are continually active and throwing up clouds

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blocking our experience of it. Every now and then we have moments of brief realization, but these occasional moments of clarity come and then fade. In HPB's language, in order to have any genuine experience of the spiritual nature, we must learn to "paralyze the personality". The personality has to be quieted, so that it no longer prevents the expression of the deeper nature.

When we go into this whole process of asking questions, living questions, going more deeply, there are certain tools that we find ourselves reverting to, and this is the second thing that I would like to discuss. The *tools for the spiritual life* could be thought of as *meditation, prayer, mantra, fasting, study, retreat, isolation*.

Right now we find ourselves in an unusual and specific moment. In the world around us today, many people are viewing it as a time of crisis and discomfort, a shifting time. As with all intense and changing times, we start to ask deeper questions. One of the things that many people, particularly those who have had some grounding in a spiritual practice, are asking themselves is, given the enormity of the situation that seems to be unfolding in the world, what is it that I can do? How is it that I can interact with this scene in a way that can be most effective?

Something new has come into the world, a virus that has never before been seen in the community of human beings. There are all sorts of social dislocations that are occurring as a result of this. Economic issues have arisen. Social is-

sues not even apparently related to this virus have suddenly arisen and taken life in the planet as a whole.

The Ageless Wisdom has been present in pandemics before this one, throughout wars, social changes, climate changes, it has always been available and present. Our need today is to learn to express it. There is no formula for this. Although there isn't a formula for enlightenment, or to immediately address the problems in the world, there are very specific things that we can do.

I know people who have had a profound spiritual practice for many years who find themselves feeling overwhelmed at this moment, grieving for a world and way of living that seems lost. The isolation that many wished for in order to go more deeply in their practice and inner life, has become a serious burden. So what is it that we do, what are the next steps? For our purposes I want to talk about four areas. These are the things that are not confined to this crisis moment, but apply through every moment that we are engaging with the world.

One of the timeless advices given is that we need to learn how to experiment with quiet. We often speak of meditation practice, but to learn to experience and extend what we would call times of quiet on a regular basis is especially valuable for this particular moment.

In recent years the qualities and effects of meditation practice have been scientifically investigated quite intensively; so much so that from a scientific point of view the benefits of meditation

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practice are undeniable: immune system strengthening, stress reduction, actually changes and modifications of the brain's structure in very positive ways, a whole list of beneficial effects that can be realized just with this practice of quieting the mind.

Actual meditation is something deeper, different from just the practice, but the attempt to become quiet introduces us to deepening levels of our own being. From quiet there is actually the possibility of a genuine stillness, where all else falls away except that one focus of our practice moment.

Then there is also the possibility of a real silence, where everything related to the mind, to ourselves, disappears, and we find ourselves actually experiencing genuine meditation, which exceeds the biological effects of meditation practice. It is a much deeper level of realization, and deeper level of power that can then flow through us and into the world. This is something that is of constant value during *any* time — shifting times, crisis times, and times of peace and contentment. So regular experimentation with quiet is very important.

We have spoken about the way that we are engineering crises in our lives by this whole practice, so we have to be able to develop ways to ground ourselves, to connect ourselves in a way that we are not overwhelmed. The great spiritual saint, Nagarjuna, made the statement that “without the discipline of protecting the mind, of what use are all other disciplines?” So unless we can ground

ourselves in ways that the stresses of normal life, and the inner life, do not overwhelm us, then everything else we do is for naught.

HPB was asked on one occasion, “What is it that is most important for the study of Theosophy, or the deepening of the spiritual life? She gave a very interesting response, because she said that three senses are required: (1) common sense, (2) sense of humor, and (3) more common sense. So many of these answers can seem cute or clever, but common sense is sometimes in very short supply, and is an extremely underrated quality.

It is a reflection of the much deeper capacity of intuition, or *buddhi*, that perceives relationships and the nature in which all things work together. Common sense is that quality when applied to normal human relationships. When we think about people who embrace a spiritual path the possibility for imbalance is enormous. So we have to be able to ground ourselves, and we do so by cultivating and exercising common sense.

It is not uncommon in the community of spiritual practitioners that a sense of humor is undervalued.”They can't be serious” is a common reaction. I have had the great fortune of having been associated with some profoundly spiritual people for short and long periods, but in every case I find that those who are the deepest among them, always have the most cultivated sense of humor. Even during the most profound spiritual teachings the Dalai Lama always

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has something that is funny to say.

One of the great disciples of the Buddha, Śāriputra, made the comment that “*samsara is a farce*”. Samsara, the repetitive cycle of going from ignorance to birth and suffering, to death, and to rebirth, is so filled with contradictions that to a person who sees it, it has an absurd humor. It is enormously helpful to see and be able to laugh at the incongruities between what we have accepted as real, and what *is* real.

The third thing that I want to talk about is that within each of us there is a capacity to heal, not just heal ourselves, and not just focusing on the healing of others, but *healing in the sense of wholeness*, to be whole. When we are involved in a process of healing we are involved in the restoration of wholeness. Most often what people are looking for with healing is the restoration of what they would deem as normalcy: “What was normal for me, I just want it back, because some condition, healthwise, psychologically, financially, socially, has affected that.”

Krishnamurti once said: “It is no sign of health to be well-adjusted to a profoundly sick society.” To be normal in terms of a misguided view of reality is not a sign of health. What we find is that anyone who genuinely works with, or embraces a spiritual path, becomes a healer. Wherever such a person goes their presence restores a sense of wholeness, security, safety, and freedom from disease. When we make this a matter of importance in

our practice, it becomes intensified.

I remember very well a past President of the TS in America, Dora Kunz. She and Dolores Krieger were the ones responsible for bringing the Therapeutic Touch healing method into the world, and teaching it to many thousands of nurses through nursing schools. The process that she described was available to everyone, but it begins with what she described as “centering”, drawing within to some center of quiet. Regularly introducing ourselves into an atmosphere of quiet is where it begins.

Then comes the intention to heal. That is a little bit tricky, because very often people think that there is some sort of personal element to this healing process — that “I” am going to heal. The idea is that we intend to become available for the energies that are ever-present around us to be able to flow in the manner that restores wholeness. With time and practice we learn to direct the energies, but at no time do we heal. We simply become available to the healing energies at ever deepening levels. It is always beneficial to the recipient, but also a benefit to us because we become familiar with the flow of these ever-present energies and learn to remove our personality from the process.

The most fundamental principle of the Ageless Wisdom, and the primary focus of any genuine practice is a deepening of our understanding and experience of Unity. Whether we name it Unity, Oneness, interdependence, or interconnection, the importance is an ever-

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growing capacity to experience the state of non-separateness from one another, or really from *anything*.

This is something that begins as a thought. As we go more deeply into it, particularly in our times of quiet, there will be instances when we will find that our long accepted separative boundaries dissolve, even if only momentarily.

In a teaching on meditation which HPB gave to her Inner Group toward the end of her life, her first advice was: “First conceive of Unity, by expansion in Space.” This technical advice attempts to generate some conception of Unity by the experience in imagination of an unending expansion into a limitless space. Unity is the basis of all strength, connection, power, and understanding. To deepen the ideal of Union is most important.

These are turbulent times in which long held structures and beliefs are being challenged; where requests are shifting

to demands from the natural and the social world. Although we may not normally see it this way, these are times when we should be thankful to be alive. All of the surrounding uncertainty, fear, and upheaval are forcing the human family to look more deeply. It is a time of enormous creative potential when we are required to bring something new into the world — new in the sense of an ageless but as yet unfulfilled way of relating to each other and our shared environment.

For those of us who are actively connecting more deeply with our shared wellspring of power and love, there is a work for us to do — the work of exemplifying a new possibility, of being fully present to a stillness that allows a healing wisdom and life to make itself known in the world. We do not need to know, or pretend to know, the answers.

Commit and live the questions. ✧

Human consciousness is its content. Its content is basically pleasure, fear, suffering, with an occasional sense of concern or compassion, which soon fritters away and is gone. When the content of that consciousness is changed, that affects the consciousness of the world.

J. Krishnamurti

Public Talk 1 in Rajghat, India, 23 November 1974

The Life of Buddha and Its Lessons — II

HENRY S. OLCOTT

THE history of Sākya Muni's life is the strongest bulwark of his religion. As long as the human heart is capable of being touched by tales of heroic self-sacrifice, accompanied by purity and celestial benevolence of motive, it will cherish his memory. Why should I go into the particulars of that noble life?

You will remember that he was the son of the king of Kapilavastu — a mighty sovereign whose opulence enabled him to give the heir of the house every luxury that a voluptuous imagination could desire: and that the future Buddha was not allowed to even know, much less observe, the miseries of ordinary existence. How beautifully Edwin Arnold has painted for us in *The Light of Asia* the luxury and languor of that Indian Court, “where love was jailer and delights its bars”. We are told that:

The king commanded that within those walls
No mention should be made of age or death,
Sorrow or pain, or sickness. . . .
And every dawn the dying rose was plucked,
The dead leaves hid, all evil sights removed;
For said the king, “If he shall pass his youth
Far from such things as move to wistfulness
And brooding on the empty eggs of thought,
The shadow of this fate, too vast for man,

May fade, belike, and I shall see him grow
To that great stature of fair sovereignty,
When he shall rule all lands, if he will rule
The king of kings and glory of his time”.

You know how vain were all the precautions taken by the father to prevent the fulfilment of the prophecy that his beloved son would be the coming Buddha. Though all suggestions of death were banished from the royal palace, though the city was bedecked in flowers and gay flags, and every painful object removed from sight when the young Prince Siddhārtha visited the city, yet the decrees of destiny were not to be baffled, the “voices of the spirits”, the “wandering winds”, and the devas whispered the truth of human sorrows into his listening ear, and when the appointed hour arrived, the Suddha Devas threw the spell of slumber over the household, steeped in profound lethargy the sentinels (as we are told was done by an angel to the jailers of Peter's prison), rolled back the triple gates of bronze, strewed the sweet *moghra* flowers thickly beneath his horse's feet to muffle every sound, and he was free. Free? Yes — to resign every earthly comfort, every sensuous enjoyment, the sweets of royal

Henry S. Olcott (8.2.1832 – 2.17.1907) was a journalist, lawyer, and Cofounder/President of the Adyar TS from 1875 until his passing in 1907. From *Adyar Pamphlets Series*, No. 15, May 1912.

power, the homage of a Court, the delights of domestic life: gems, the glitter of gold; rich stuffs, rich food, soft beds; the songs of trained musicians, and of birds kept prisoners in gay cages, the murmur of perfumed waters 'plashing in marble basins, the delicious shade of trees in gardens where art had contrived to make Nature even lovelier than herself. He leaps from his saddle when at a safe distance from the palace, flings the jeweled rein to his faithful groom, Channa, cuts off his flowing locks, gives his rich costume to a hunter in exchange for his own, plunges into the jungle, and is free:

To tread its paths with patient, stainless feet,
Making its dusty bed, its loneliest wastes
My dwelling, and its meanest things my
mates;

Clad in no prouder garb than outcasts wear,
Fed with no meals save what the charitable
Give of their will, sheltered by no more pomp
Than the dim cave lends or the jungle-bush.
This will I do because the woeful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of this world:
Which I will heal, if healing may be found
By uttermost renouncing and strong strife.

Thus masterfully does Sir Edwin Arnold depict the sentiment which provoked this Great Renunciator. The testimony of thousands of millions who, during the last twenty-five centuries have professed the Buddhistic religion, proves that the secret of human misery was at least solved by this divine self-sacrifice, and the true path to Nirvāna opened.

The joy that he brought to the hearts of

others, Buddha first tasted himself. He found that the pleasures of the eye, the ear, the taste, touch and smell are fleeting and deceptive: he who gives value to them brings only disappointment and bitter sorrow upon himself. The social differences between men he found were equally arbitrary and illusive; caste bred hatred and selfishness; riches strife, envy, and malice. So in founding his faith he laid the bottom of its foundation stones upon all this worldly dirt, and its dome in the clear serene of the world of Spirit. He who can mount to a clear conception of Nirvāna will find his thought far away above the common joys and sorrows of petty men.

As to one who ascends to the top of Chimborazo or the Himālayan crags, and sees men on the earth's surface crawling to and fro like ants, so equally small do bigots and sectarians appear to him. The mountain climber has under his feet the very clouds from whose sun-painted shapes the poet has figured to himself the golden streets and glittering domes of the materialistic Heaven of a personal God. Below him are all the various objects out of which the world's pantheons have been manufactured: around, above — Immensity. And so also, far down the ascending plane of thought that leads from the Earth towards the Infinite, the philosophic Buddhist describes at different plateaux the heavens and hells, the gods and demons, of the materialistic creed-builders.

What are the lessons to be derived from the life and teachings of this heroic prince of Kapilavastu?

Lessons of gratitude and benevolence.

The Life of Buddha and Its Lessons — II

Lessons of tolerance for the clashing opinions of men who live, move, and have their being, think, and aspire only in the material world. The lesson of a common tie of brotherhood among all men. Lessons of manly self-reliance, of equanimity in breasting whatsoever of good or ill may happen. Lessons of the meanness of the rewards, the pettiness of the misfortunes of a shifting world of illusions. Lessons of the necessity for avoiding every species of evil thought and word, and for doing, speaking, and thinking everything that is good, and for the bringing of the mind into subjection so that these may be accomplished, without selfish motive or vanity. Lessons of self-purification and communion by which the illusiveness of externals and the value of internals are understood.

Well might St Hila's ire burst into the panegyric that Buddha "is the perfect model of all the virtues he preaches . . . his life has not a stain upon it". Well might the sober critic Max Müller pronounce his moral code: "one of the most perfect which the world has ever known". No wonder that in contemplating that gentle life Edwin Arnold should have found his personality "the highest, gentlest, holiest and most beneficent . . . in the history of thought", and been moved to write his splendid verses. It is twenty-five hundred years since humanity put forth such a flower: who knows when it did before?

Gautama Buddha, Sākya Muni, has ennobled the whole human race. His fame is our common inheritance. His Law is the law of Justice providing for every good thought, word, and deed its fair reward,

for every evil one its proper punishment. His law is in harmony with the voices of Nature, and the evident equilibrium of the universe. It yields nothing to importunities or threats, can be neither coaxed nor bribed by offerings to abate or alter one jot or tittle of its inexorable course. Am I told that Buddhist laymen display vanity in their worship and ostentation in their almsgiving; that they are fostering sects as bitterly as Hindus? So much the worse for the laymen: there is the example of Buddha and his Law. Am I told that Buddhist priests are ignorant, idle fosterers of superstitions grafted on their religion by foreign kings? So much the worse for the priests: the life of their Divine Master shames them and shows their unworthiness to wear his yellow robe or carry his beggar's bowl. There is the Law — immutable — menacing; it will find them out and punish.

And what shall we say to those of another cast of character — the humble-minded, charitable, tolerant, religiously aspiring hearts among the laity, and the unselfish, pure, and learned of the priests who know the Precepts and keep them? The Law will find them out also; and when the book of each life is written up and the balance struck, every good thought or deed will be found entered in its proper place. Not one blessing that ever followed them from grateful lips throughout their earthly pilgrimage will be found to have been lost; but each will help to ease their way as they move from stage to stage of Being.

UNTO NIRVĀNA
WHERE THE SILENCE LIVES. ✧

Fractal Geometry in Theosophy

BARBARA FARIÑAS PIÑA

IN the 2016 Summer School of the Cuban Section of the Theosophical Society (TS) we dedicated ourselves to reflecting about the Four Basic Ideas to consider in the study of H. P. Blavatsky's *The Secret Doctrine*. These ideas that she gave to her disciples have been time-proven for their importance to theosophical study in general. They are: (1) The Fundamental Unity of all Existence; (2) There is No Dead Matter; (3) Man is a microcosm of the macrocosm; and (4) as expressed in the Great Hermetic Axiom: "... as it is above, so it is below; ...". We also saw two documentaries: *The Power of the Six Grades of Separation*¹ and *Fractal Geometry: Sacred Geometry*², whose subject matters support the implicit aspects in the Four Ideas mentioned above.

In the first documentary we observed how, apparently, there is a network of interactions in all of life's aspects that gradually reveals its existence on a global scale. In the second one we learned how marvelous is the world of fractal and complex geometry, based on which arose the idea for this article.

Fractal

"A fractal is a geometrical object whose basic structure, fragmented or irregular, repeats itself on different scales. The term was proposed by the mathematician Benoit Mandelbrot in 1975 and derives from the Latin *fractus*, meaning broken, fragmented, or fractured."³

A fractal has such an irregular shape that it cannot be associated with any known geometrical figure, but the most interesting thing is that it has a property called auto-similarity based on the whole being formed by smaller fragments that are exact, or very close, copies of that whole. The resemblance may be identical on different scales, or approximately identical, in which case it is known as approximate auto-similarity, or quasi-auto-similarity, or it can also be that only the numerical or statistical proportions are preserved when the scale is changed.

The approximate auto-similarity is frequently found in Nature, so that it is also known as natural auto-similarity.

(See Fig. 1)



Fig.1. A fern showing auto-similarity

Mrs Barbara Fariñas Piña, member of the TS in Cuba for 27 years, having served as its National President, is President of Lodge Annie Besant, retired Professor of Physics, and editor of the Section's quarterly digital journal, *Revista Teosófica Cubana*. Reprinted from its vol.4, Oct. 2016.

Fractal Geometry in Theosophy

Coastal lines, clouds, mountains, sea waves, the top of a tree, blood circulation, ice crystals, are elements of Nature that can be described by fractal geometry — natural fractals — given that the reproduction of the form is not ideally perfect when the scale of observation changes.

Fractal techniques have been used in different scientific disciplines, modeling natural forms in biology, botany, and so on, and also in analyzing dynamic systems. This is because fractal forms are not only spatial forms of objects, but are observed in the description of the behavior of complex systems. In this case, the evolutionary dynamics of these systems consists of cycles within cycles, instead of figures within figures as in geometry. In these systems one starts from a determined established condition and a more complex reality appears, which in turn gives way to a new reality, a process that repeats itself in cycles.

Fractal techniques have also been utilized in art. In contemporary music and the production of figures they are used consciously. However, they have been discovered in great works of all times. In fact, when fractal geometry arose it was thought that their aesthetic quality would be their only value. Later, each time, with more frequency, it started to be perceived in all kinds of objects and phenomena, whether natural or artificial and social, as a result of which it has come to be said that it represents the *symmetry of Nature*.

Fractals in Theosophy

If we affirm that fractal geometry is

in Nature, its presence must appear reflected in Theosophy. Knowing fractals can shed light on the ideas of periodicity of the major and minor cycles that support the law of evolution, of how human life takes place and its relationships, and of the dimensions of space yet unknown.

In I. K. Taimni's *Man, God, and the Universe*, ch. 6, "The Manifested Logos", a figure appears that represents the relationship among the Cosmic Logos, the Solar Logoi and the Monads (Fig. 2). This figure presents fractal symmetry at first glance. And the corresponding explanation shows that this property is found at the base of the universe: The Solar Logoi directly linked with the Cosmic Logos, and the Monads directly linked with their respective Solar Logos; each Monad has its own world within the larger world of its Solar Logos; each Monad is a potential Logos, as in turn it consists of Monads that will manifest when the time comes. This figure is an extension in the two dimensions of the paper, the realities that coexist in time and space (maybe in several spatial dimensions).

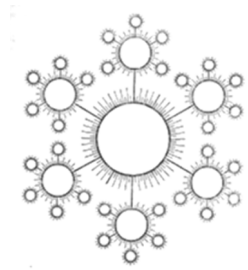


Fig. 2.
The Cosmic Logos,
the Solar Logoi,
and the Monads

In the book cited above, ch.1, dealing with the concept of the Absolute, Taimni puts forth the following verse from the *Īṣavāsyopanishad* (5th verse) to refer to

Fractal Geometry in Theosophy

the presence of the polarity in all manifestation, whether forces, processes, or properties: “It moves, It moves not; It is further than the furthest, It is nearer than the nearest; It is within all this universe, and It is also out of this All.” Certainly, the same verse may be applied to any element that repeats itself in a fractal object.

In *Fundamentals of Theosophy*, ch. 8, “The Work of the Triple Logos”, C. Jinarajadāsa explains that the Third Logos poured its energy on the breast of Koilon, emptiness, the primordial negation of matter, thereby forming innumerable points of light, or bubbles, so that each one is a point of Its Consciousness; later with these point it formed spirals, as shown in fig. 3, with seven bubbles in each one, called *spirals of the first order*; with each seven spirals of the first order it [the Third Logos] formed a *spiral of the second order*, which similarly rolled up to form a *spiral of the third order*; and thus successively until forming the *spirals of the*

sixth order (the figure only shows up to those of the third order). The line running across them represents the Will of the Logos that maintains them in order.

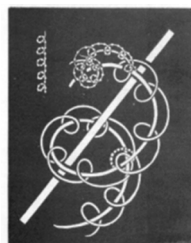


Fig. 3. Spirals of the first, second, and third orders

The author continues describing that ten threads of spirals of the sixth order braid themselves to form the physical atom, not the atom that Physical Science considers, but the atom as a fundamental unit of the physical plane, which only appears isolated on the most subtle sub-plane of the physical plane.

The figure in itself, and its explanation, reveal the presence of the *fractal symmetry in Nature* and how theosophical researchers had already observed it. ✧

Endnotes

1. *Hunting the Hidden Dimension*. Documentary produced and directed by Michael Schwarz and Bill Jersey.
2. *How Kevin Bacon Saved the World*. Documentary directed by Annamaria Talas.
3. *The Fractal Geometry of Nature*, a 1982 book by the Franco-American mathematician Benoit B. Mandelbrot.

You ask what is the part of Cuba in the [Theosophical] Plan. Look at yourself and you will see. Has not Theosophy spread from Cuba to Mexico and South America? Cuba has been the bearer of light. . . . What part in the future Cuba will play in political affairs on the physical plane, I don't know. But Cuba has won an opportunity and she will have what she deserves to do an act of service for Humanity when the time comes. . . .

C. Jinarajadasa
“C. Jinarajadasa and Latin America”, 1961

The Return of Consciousness — I

ELTON A. HALL

CONSCIOUSNESS persists in being recognized. Despite a century of efforts to ignore it and even declare it an illusion, it is back, demanding to be understood as part of the universe. Science, led by physics, has had a spectacular career in the last four centuries, resulting in profound theories supported by massive evidence and displayed in technology that has revolutionized our world. Quantum theory, the discovery of DNA, and advances in materials science are all stunning. But science has been missing something: consciousness.

In a book recently published,¹ philosopher Philip Goff argues that Galileo (1534–1642) made a fundamental error in unintentionally setting science on its present course. Galileo distinguished between primary and secondary qualities of objects in the world. Primary qualities are those which exist independently of our observations, such as shape, extension or size, number and location. Secondary qualities are those that involve an interaction of things in the world and our capacities for perception.

The color of an apple is a secondary quality because color is the response of consciousness to the wavelengths of

light bouncing off the apple and into our eyes. Receptors in the back of the eye register these wavelengths and send electrochemical messages to the brain, thus giving rise to perceptions of color. The apple has no color of its own; it only absorbs some wavelengths of light and reflects others.

This distinction led Galileo to set the rules of science. Science explores only what it can measure; and it can measure only primary qualities. For Galileo, this meant that science cannot be qualitative but must be quantitative, and its natural language is mathematics. This separation allowed science to develop in all the remarkable ways we know, but it ignored consciousness entirely. It suggested that consciousness, typically conceived of as the mind or soul, could be set aside in understanding the physical world. Philosophers after Galileo tended to put consciousness into this mind or soul, a subject for philosophy and theology but not for science.

Isaac Newton (1642–1726), a deeply religious man with great interest in theology (his theological writings are longer than his scientific works), gave a warning sign when he discovered the law of gravity. He explained how gravity works,

Prof. Elton A. Hall is an associate of the United Lodge of Theosophists from Ithaca, New York.

how bodies with mass attract one another and how that force of attraction falls off with distance. But he acknowledged that he did not explain why it works the way it does. That is, he did not attempt to explain what gravity *is*. And this “action at a distance” troubled him throughout his life. It was resolved only with Albert Einstein’s (1879–1955) general theory of relativity.

The great philosopher Immanuel Kant (1724–1804), influenced by the empiricist David Hume (1711–1776), held that we could not know the external world as it is but only as it appears to us. Even space and time, Kant said, are categories of consciousness, ways we perceive the world, and we cannot say that they exist independent of consciousness. We cannot know things-in-themselves (*Dingen an sich*). This assertion sparked a great deal of philosophical thought regarding just what we can know, and the German idealists following him discussed the limits of discursive reasoning and sense-perception in understanding reality.

But the ever-increasing success of theoretical and experimental science plunged ahead, right into the present. When a young man, I was amazed at what my maternal grandmother had experienced. Born in the 1880s, she was a young woman when electricity came to her area in Colorado (United States) and when the Wright Brothers flew their first airplane. She last visited us in the 1960s, flying to California in a jet plane. Now that I am much older, I can recall the appearance of color television, atomic bomb tests, the first com-

puter for private use, the Internet, the cell phone, the first moon landing, and recently the space flight past Pluto. We owe much to science that is both positive and foreboding. Yet what Goff calls Galileo’s error — leaving consciousness out of science — persists in part because of these successes in science, and especially in physics.

In the latter half of the 19th century, consciousness slowly reappeared in psychology and psychiatry. Philosopher and psychologist William James (1842–1910), in his famous *The Varieties of Religious Experience*, published in 1902, declared the reality of the unseen. He meant that subjective experience, including mystical experiences, were real in that they happened and should be subject to empirical study as much as objects in the world are. While his philosophy and psychology affected students of those fields, so-called hard science simply thought it irrelevant to their “real” work. Their scientific methods simply could not deal with subjective experience.

In the first quarter of the 20th century, the Vienna Circle and others reconceived empiricism. Karl Popper (1902–1994), born in Vienna, was aware of the Circle and sympathetic to some of its concerns but was not a member and worked independently. He developed the principle of falsifiability. In simple terms, any theory or claim is meaningless unless one can specify how it can be falsified. The classic assertion that all swans are white is falsifiable and therefore meaningful. It was falsified in the 1700s with the discovery

of the Australian black swan. In Popper's view, a claim that cannot be falsified has no meaning.

Put in extreme form, an unfalsifiable assertion is nonsense. Hence the claim "There is a God" which is not falsifiable (What would prove it false?) is meaningless. Such assertions may reveal our attitudes, dispositions, emotions, and evaluations, but they have no meaning in any way relating to reality. Though it did not take long to discern that the falsifiability principle is not itself falsifiable, because it is the criterion of falsifiability and so cannot apply to itself. Yet the perspective it embodied influenced scientific thinking for years.²

During the first quarter of the 20th century, two remarkable events in science shook the world. One was Albert Einstein's (1879–1955) relativity theory, dealing with the very large; and quantum theory, championed by Niels Bohr (1885–1962), dealing with the very small. Nothing in science would be the same after these two theories emerged and were refined in the following decades. Space and time were no longer seen as separate features of reality but as one four-dimensional space-time continuum. Bohr's version of quantum theory, called the Copenhagen interpretation,³ put limits on what science can know. Simply stated, Bohr held that we can know only what we can measure. Since a quantum entity is known only when observed, what it was before observation is unknown. Our observation possibilities are limited.

As expressed in Werner Heisenberg's

(1901–1976) Uncertainty Principle, observing some feature of a particle prevents observation of another. For example, observing the spin of a particle prevents observing its momentum and vice-versa. As measurement of spin is made more precise, measurement of momentum is increasingly diminished. As Bohr recognized, such features of the quantum world place limitations on epistemology (what we can know) and rules out ontology (what reality is).

Our knowledge is limited and we have no knowledge of reality outside observation and measurement. Einstein, who felt that science should be describing reality, was deeply disturbed by this view of quantum theory, and made numerous attempts to show that the theory was incomplete. He failed. Bohr's approach, the predominant one today, is silent on reality. In other words, physics, on which all the sciences are built, can say a lot about *how* the world works, but cannot say *why* it works that way or what reality is.

Of course, reality did not simply disappear. Erwin Schrödinger (1887–1961) developed a statistical equation providing a view of where a subatomic particle, such as a photon or electron, is likely to be before it is observed. When observed, this wave "collapses" into a precise location. Unobserved reality, then, is merely a collection of statistical possibilities. In attempting to get rid of this mysterious collapse of a particle when observed, the multi-worlds theory was developed, in which all possibilities are realized in an ever-splitting (due to observation)

The Return of Consciousness — I

universe into parallel worlds that cannot communicate with one another. All such views are based on what is known in quantum physics, but clearly involve philosophical, and especially metaphysical, assertions.

Sir Arthur Eddington (1882–1944) gave the name “wavicle” to Einstein’s discovery that light sometimes acts as a wave and sometimes as a particle, the photon. Bohr set out his principle of complementarity, which holds that no single model of a particle fully describes it. For example, we need both the wave model and the particle model to fully describe light. The same is true for other subatomic particles. Once again, there is a gap between what we can know and what reality is.

This brief and inadequate sketch of where we are in science frames what has happened in studies of consciousness. In psychology, the positivist⁴ approach led

to something called behaviorism, the view that consciousness had nothing to do with a person: only behavior, that is, speech and actions, could be studied and counted for explaining human beings, because subjective states cannot be studied by positivist criteria. This was in part a reaction to the perceived fuzziness of Sigmund Freud’s (1856–1939) subconscious and Carl Jung’s (1875–1961) unconscious, which came to include a collective unconscious. Behaviorism was shown to be inadequate (incoherent according to Noam Chomsky⁵), but both Freudian psychoanalysis and Jungian depth psychology are with us in various forms today. Both Freud and Jung eschew philosophy, though Jung’s psychology is suffused with it. Psychiatry has taken a largely materialist perspective, assuming that consciousness is chemically-based and developing therapies that reflect that position.

(To be continued)

Endnotes

1. Philip Goff, *Galileo’s Error: Foundations for a New Science of Consciousness*, Pantheon Books, New York, 2019.
2. No complex scientific theory is falsified merely by observation or experiment. One can always change an assumption or alter some part of the theory, and experiment again. If the theory fails to explain many observations and experiments, it may be judged incomplete, but it will typically be maintained until another theory is developed that is consistent with, and accounts for, all the observations and experiments. Then the new theory is accepted and said to have more explanatory power.
3. There are several versions of the Copenhagen interpretation. These subtleties are purposely ignored here.
4. Positivism is the claim that the only justifiable assertions are those that can be scientifically verified or logically or mathematically proven. This, of course, rules out any metaphysics and much of philosophy and theology.
5. Noam Chomsky, “The Case against B. F. Skinner”, *New York Review of Books*, 30 December 1971. This is a review of Skinner’s *Beyond Freedom and Dignity*.

HPB and the Forerunners of New Art — II

EDUARDO J. GRAMAGLIA

Music, occultism, and the 20th century

Too often has music been looked upon as having an “entertaining” function, mainly appealing to human emotion. But I claim that *music has a deeper and more significant aspect*, and it is perhaps due to the fact that the very “stuff” music is made of resembles the “fabric” of the Cosmos. Age after age, lofty ideas have found expression in different branches of knowledge and human endeavor.

It seems undeniable that scientific knowledge has been emphasized since the beginning of last century, and one can surmise that music will eventually have its chance to prove itself as a genuine vehicle for divine ideas, thus reaching another acme, perhaps even higher than that of the golden centuries from the Renaissance up to the 19th century, in which period so many inspired composers were found incarnated.

Both science and art can be a vehicle for divine *ideas*, poured by those Great Beings, whose only purpose is the uplifting of humankind, and the materialization

of that “Kingdom of God” foreseen by St Paul. This has always existed since those early Lemurian days, but has yet to be “precipitated” on Earth, bringing about that golden age of universal brotherhood of which so many myths are but silent witnesses.

Indeed, God has never left himself without witness: through the ages the path of the Ageless Wisdom has been charted and developed by many pioneering thinkers. But the creativeness they demonstrated has often been proven to be of a somewhat *disruptive* quality, and it was because old patterns had to be destroyed. Some great composers, like **J. S. Bach**, have built upon an already existing tradition; some others, like **L. V. Beethoven**, *came to destroy*, and thus usher in new ways. Beethoven took his own “leap into abstraction”, as his later sonatas and string quartets reveal. But it could not be until the 20th century that music, for better or worse, could risk to *radically* defy old rules and venture itself into the unknown, arguably the same

Eduardo J. Gramaglia, member of the TS in Argentina, is an International Lecturer, professional pianist, and holds a degree in Classical Philology, knowing ancient Greek, Sanskrit, and Latin. He published books and translation on Ancient Astrology, and is a scholar in myth, religion, and mystery schools.

“leap into abstraction” that painting was attempting.

The major source of inspiration for the composers of the 20th century was, unquestionably, **Richard Wagner**, most particularly through his *Tristan und Isolde*, which at the end of the 19th century already stretched the boundaries of the tonal system up to its furthest limits, beyond which it would simply be doomed to disappear. On this road would later tread Arnold Schoenberg, who consciously ventured to cross those “tonal boundaries”, but he certainly did it on the foundation of Wagner’s achievements.

It is so difficult to reconcile Wagner’s self-conceited, proud, ruthless, and megalomaniac personality, with that towering and *true artist* (so-called by the Mahatmas themselves²⁰) who revolutionized the world of art. Having written such an infamous article as “*Das Judentum in der Musik*” (*Judaism in Music*), therein labeling Jewish people as “*the evil consciousness of our modern civilization*” — and therefore later becoming a model for Hitler to stick to; and, at the same time, creating the loftiest harmonies and musical techniques, are features seldom found in a single personality.

Wagner’s recurring leitmotif (associated melodic theme) technique in his operas is so far-reaching in its implications, that one may wonder what kind of powerful thought currents were in activity at the time both Blavatsky and Wagner were at work. When, in the first act of *Die Walküre*, Siegmund finds his lost sister Sieglinde, only a careful lis-

tener would perceive that the music introduces a complex counterpoint in which not only love is suggested: in the background a menacing motif (theme) of an ancient curse is dimly heard.

His music is thus capable of functioning as a “mental plane” which gives additional information, not even hinted at on the stage. A daring chromatic harmony complements a tonal concept with highly philosophical implications: in *Parsifal* the opposition of the diatonic — chromatic modes picturises the struggle between the Forces of Light, embodied in the Community of the Grail, and the forces of darkness, personified by Klingsor, the flowermaidens, and the fallen knights. This *mental* underpinning to a profoundly *emotional* music, and the bringing of the polar opposites to the foreground, can perhaps be accounted for by Wagner’s Sun and rising sign, in Gemini, conjunct Venus.

Although his music was *deeply* esoteric, Wagner did not have any recognized link with theosophical writings, but some key composers who would in the following century be inspired by him, certainly did. There was a reason why **Gustav Mahler**, after creating two symphonies so tragic in character, titled his third “The Joyful Knowledge”. According to Deryck Cooke, a noted Mahler authority, this symphony indicated “a new-found optimism, or rather a kind of mystical revelation of the validity and purpose of existence”. Mahler’s close acquaintance, Richard Specht, records a conversation with him in Hamburg

in 1895: The third symphony is said to depict the reincarnation of life through the kingdoms, to man, and beyond. Mahler sought to express “an evolutionary development . . . Nature in its totality . . . awakened from fathomless silence”.²¹ The subsequent movements portray the stages of reincarnational ascension through the kingdoms, back to the Divine Source.

Let us pause for a moment to remark that *any* symphony is based on a *cyclic form*: its musical architecture is really a correspondence of the cyclic powers of Nature, which originate in a unique source, find their way out into a creative development, to then return and repeat themselves cyclically, on a higher turn: a marvelous portrayal of the cyclic return of Nature to its originating Source. The first established and “rounded-out” forerunners of this “sonata form” are to be found in the works of the first major exponent of the Vienna School: **Joseph Haydn**.

It is through the distinguished conductor, Bruno Walter — a protégé and intimate friend of Mahler — that we know of Gustav’s acquaintance with Theosophy during the 1890s.

HPB and the Music of the Spheres

Why should we seek any “esoteric sense” in Music? Because, more than any other art or discipline, music will eventually reveal that the “intelligent design” which underpins the universe is organized according to certain mathematical principles which are in deep correspondence with the human being. At

each step, music confirms the Hermetic axiom “As above, so below”. In a musical composition, an inflow of musical ideas can be equated to *an inflow of light, which takes the form of music*. This light is “decoded”, stepped down, or translated into music, as it passes through the inner ear and brain of an *inspired* composer with a sensitive mechanism of reception — because light and sound are but two phases of the gamut of vibrations, two different ranges.

Those cosmic harmonies which translate as light, are the resultant of, or rather *are*, the symphonic hymn resulting from the incessant movement of the life-atoms of those divine beings which fully fill the universe:²² a mystical description of what Aristotle — in his effort to explain Pythagoras — called “The Harmony of the Spheres”. If, according to **Beethoven**, “Music is a revelation higher than any other wisdom or philosophy”²³, then, to search into the mysteries of Music is, in a way, to prepare for a higher understanding.

For HPB, “Harmony of the Spheres” was much more than a mere philosophical fancy: she looked upon sound as the effect produced by the vibration of the ether²⁴, and the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument. By saying this, *she was giving a key to the ancient science of Astrology*, for “certain planetary aspects may imply disturbances in the ether of our planet, and certain others, rest and harmony”.

Certain kinds of music throw us into frenzy, some exalt the soul to religious aspirations, in the same way as certain colors excite us, while some others soothe and please. She made it clear that “there is a mysterious alliance between color and sound”.²⁵

The Music of the Future: the Case of Alexander Scriabin

If any of all the composers of the 20th century could most properly be considered a forerunner of that “New Art” which assumes, and builds upon, the intimate relationship between color and sound, it is the Russian composer Alexander Scriabin. In his conception of music, sound permeates all forms, and every atom of the planet has its own inherent sound and color: the challenge of evoking forms into music, of recognizing each human being’s individual chord that contributes to the Great Symphony, seems to have been the line along which his music was conceived.

Scriabin was one of the most innovative of early modern composers; he had a major impact on the music world over time, and influenced composers such as **Igor Stravinsky and Sergei Prokofiev**. However, although he was widely known during his lifetime, he was quickly and drastically ignored after his death.

Faubion Bowers, in his *The New Scriabin*, wrote: “Scriabin’s closest counterparts are found not in music, but in poetry with **William Blake**, or in painting with **Nicholas Roerich**. . . . Scriabin’s

philosophy above all else wanted transubstantiation in music.”²⁶ According to Bower’s account, Scriabin had a French translation of Blavatsky’s *The Key to Theosophy*, and “his conversations were full of Theosophy and the personality of H. P. Blavatsky”.

It is all too easy to mock Scriabin for his supposed self-deluded beliefs in his “Messianic calling”. When turning to his private notebooks, one finds him declaring enigmatically: “I am come to tell you the secret of life, the secret of death, of heaven and Earth; the whole world is inundated with the waves of my being.”²⁷ Scriabin’s belief in a romantic and mystical task of art, inspired by Wagner, was in fact *reinforced* by the connection with theosophical teachings. From his first symphony in E major (1900), he worked towards a pantheistic synthesis of all the arts, in which humankind and Nature should partake.²⁸

He particularly tried to put his ideas into music in his orchestral work *Prometheus, le Poème du Feu (Prometheus, The Poem of Fire)*, op. 60 (1911). In this symphonic poem, he attempts to relate certain keys with colors, and what for most musicians are technicalities, are for him displays of energy and an experiment with sound and color. His “*weird* mystic theory” — so called, because it is little understood — is said to be a mixture of esthetics, religion, and theosophical cosmogony: a sort of “philosophical program music”.²⁹

Scriabin’s harmonic vocabulary is said to be riper and less firmly harnessed than

anything **Chopin** himself might have conceived: the “darker undertones” in his music sometimes reveal “the Devil in the background” — says Yevgeny Sudbin, one of today’s most compelling and discerning interpreters of Scriabin’s piano music. Dabbling in the religious philosophy of Trubetskoy, the *Übermensch* (Superhuman) of Friedrich Nietzsche, and the theosophical writings of Madame Blavatsky, he saw himself not as a mere composer, but as *someone who could change the world*.³⁰

Whether Scriabin’s claim was the product of an inflated sense of self-importance, or the recognized capacity of a disciple to precipitate ideas which could help usher in a new world, is yet to be seen. It should not seem strange that Scriabin was deemed a “bitter musical enemy” by **Shostakovich**: his music — the latter claimed — tended towards an “unhealthy eroticism . . . mysticism . . . and a flight from the reality of life” — words not too surprising, as they came from someone who had remained in the USSR and had to survive Stalin’s regime, and contribute to it with patriotic music and panegyrics in order to be rehabilitated after the drastic measures of 1948.³¹

Astrologer and composer **Dane Rudhyar** wrote that Scriabin was “*the one great pioneer of the new music of a reborn Western civilization, the father of the future musician*”, and an antidote to the “rule-ordained” music of “**Schoenberg’s group**”.³² Scriabin developed his own very personal theories on music in relation to light and color, and his abstract mysticism was based on the role of the artist in relation to the mind, thought, and perception.

Conclusion

In an article covering so vast a subject, much must necessarily be left unsaid, and many remain unnamed. The forerunners who glimpsed a new world of thought are so frequently forgotten as such. This *damnatio memoriae*, or condemnation of memory”, to which they are subject — mainly based on gender and ideology — might obliterate their *names*, but *never* their *contribution in thought*, which will, sooner or later, be appreciated as a new world order takes shape.

And, as ever, the question “Who was H. P. Blavatsky?”, inspirer of pioneers and forerunners, must — and will always perhaps — remain unanswered. ✧

Endnotes

20. *The Mahatma Letters to A. P. Sinnett*, No. 24b, 1882, ed. Trevor Baker, p. 189. See also, *The Mahatma Letters to A. P. Sinnett*, chron. ed. Vicente Hao Chin, Jr, 1993, No. 85b, p. 265.

21. Cranston, Sylvia, *The Extraordinary Life and Influence of H. P. Blavatsky*, pp. 495-6.

22. Purucker, G. de, *Dialogues*, vol. II, pp. 77 and 415.

23. Godwin, Joscelyn, *The Harmony of the Spheres: A Sourcebook of the Pythagorean Tradition in Music*, pp. 17-18.

24. Blavatsky, H.P., *Isis Unveiled*, vol. I, p. 275.

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25. Ibid., p. 514. The last section of *The Secret Doctrine* (vol. 5, Adyar ed.) and HPB's *Esoteric Instructions* contain much information thereof.
26. Faubion Bowers, *The New Scriabin*, New York, St. Martin's Press: 1973. Quoted by Cranston, p.498.
27. Norris, Geoffrey, "Alexander Scriabin: The Innovation and Audacity of the Russian Composer".
28. Riemann, *Musiklexikon*, Personenteil, L – Z, under "Scriabin", page 691.
29. "Program" or "programme music", as opposed to "absolute" or "pure music". See: Scholes, Percy, *Oxford Dictionary of Music*, "Scriabin".
30. Norris, Geoffrey, "Alexander Scriabin: The Innovation and Audacity of the Russian Composer".
31. Burkholder, Grout, and Paliska, *History of Western Music*, ch. 34, "Classical Tradition between World Wars".
32. Oja, Carol J. (2003); *Making Music Modern: New York in the 1920s*. Oxford: University: Press.

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The *Bhagavadgītā* and Theosophy

K. DINAKARAN

DR Annie Besant said: “Among the priceless teachings that may be found in the great Hindu poem of the *Mahabharata*, there is none so rare and precious as this ‘Lord’s Song’.” Aldous Huxley (1894–1963) also said: “The most beautiful, perhaps the only true philosophical song existing in any known tongue.” H. P. Blavatsky (HPB) mentions in the Preface to *The Voice of the Silence* about *Jñāneśvari*, the Marathi version of the *Bhagavadgītā* by Sant Jñāneśvar.

Blavatsky was a student of the *Gītā* and suggested that it be read on her death anniversary every year on 8 May — White Lotus Day. One of the cofounders of the Theosophical Society (TS), W.Q. Judge, wrote notes on the first seven chapters of the *Gītā*. The remaining chapters were completed by Robert Crosbie. Swami T. Subba Rao gave lectures on this work that were later published as *Philosophy of the Bhagavadgītā*.

Dr Besant was a serious student of the *Bhagavadgītā* as well. She started studying Sanskrit and the *Gītā* since she landed and settled in Varanasi, India, in 1893. Dr Bhagavan Das (former General Secre-

tary of the Indian Section of the TS) was her coworker in translating the *Gītā* into English for the benefit of Westerners. The translation was published in 1895. This book includes a brief introduction on Sanskrit grammar, “Greatness of *Gītā*”, meditation on the *Gītā*, its practice, and so on. The index and introduction are also helpful to students of this work.

All these translations helped Indians to feel pride over their invaluable text. At the same time the Western scholars and missionaries, who used to call Indians “heathens”, wondered at the depth of wisdom contained in Sir Edwin Arnold’s poetization of the *Gītā*, *The Song Celestial*.

When Mahatma Gandhi was a law student in England he was inspired by two theosophists known as the Keightleys, of which the uncle, Bertram, was the first General Secretary of the Indian Section of the TS from 1897 to 1901. He also served as General Secretary of the English Section from 1901 to 1905. They asked Gandhiji to read *The Song Celestial* and HPB’s *The Key to Theosophy*. He was enchanted by the divine wisdom of the *Gītā* and became its student.

Mr K. Dinakaran is a long-term member of the Indian Section Council and Secretary of the Kerala Theosophical Federation.

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An in-depth study of it for forty years enabled Gandhi to write a commentary on it. He described it as his “spiritual dictionary”. During the freedom struggle it became very popular among Indians through the efforts of Dr Besant, Prof. P. K. Telang, and others. It inspired many patriots who fought for Indian freedom to cast away the shackles of British rule. Balagangadhar Tilak, one of Dr Besant’s close associates in the Home Rule League, during his long imprisonment spent time studying the *Gītā* and wrote a commentary on it named *Gītārahasyam*.

Jawaharlal Nehru, the first Prime Minister of independent India, described the *Gītā* as “the most beautiful, perhaps the only true philosophical song existing in any known tongue”, quoting William von Humboldt. The third chapter of Nehru’s *Autobiography* is devoted to Theosophy, in which he explains how he was molded by theosophist F. T. Brooks at a tender age. He joined the TS and attended the TS Convention at Varanasi in 1902. These are just a few examples of how the *Gītā* influenced world thought.

The first Object of the TS is: “To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste, or colour.” The second is: “To encourage the study of comparative religion, philosophy, and science.” And the third is: “To investigate the unexplained laws of Nature and the powers latent in humankind.” All three demand from TS members an open mind, not prejudiced by any of the distinctions

created by conditioned human thought. They are asked to investigate the laws of Nature — explained and unexplained. This is true scientific enquiry. To free ourselves from all preconceived ideas, opinions, and judgments. That is the true nature of science.

Unfortunately modern science, which has been instrumental for many human comforts and conveniences, now spends most of its time and resources developing sophisticated arms and ammunition. People even dream of “a war for peace”! The Wisdom Religion as we know it is also the result of the scientific enquiry of the great Masters who sharpened their inner powers.

In 1895 Dr Besant and Bishop C. W. Leadbeater, through their clairvoyant powers, discovered the nature of the atom and its parts, and wrote the findings of their investigations in their book, *Occult Chemistry*. One of the purposes for which the TS was founded was to challenge crass materialism, superstition, and dogma in all religions. The main teachings of Theosophy are centred on the Unity of life, karma, reincarnation, spiritual hierarchy, and the existence of the Masters of the Wisdom. The *Gītā* agrees with these ideas of Theosophy and vice versa.

The *Gītā* says: “As the dweller in the body experienceth in the body childhood, youth, old age, so passeth he on to another body; the steadfast one grieveth not thereat.” (II.13) The books of Besant, Leadbeater, Clara Codd, Earnest Wood, and Geoffrey Hodson popularized the concepts of karma, reincarnation, life

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after death, and so on, and introduced this Ancient Wisdom to the Western World. The *Gītā* says: “For certain is death for the born, and certain is birth for the dead; therefore over the inevitable thou shouldst not grieve.” (II.27)

Theosophy teaches us that this life is the obligatory pilgrimage of every soul, in which it takes a different vesture to be cast aside after each life. The first of the Three Great Truths declares: “The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.” It is not the revelation of HPB or a new set of doctrines and dogmas. It existed even before the advent of the TS.

The wisdom Religion, or Brahma-vidya, existed in the world from time immemorial. The fourth chapter of the *Gītā* begins with the following verses: “This imperishable yoga I declared to Vivasvān, Vivasvān taught it to Manu; Manu to Ikshvāku told it. This, handed on down the line, the King-Sages knew. This Yoga, by great efflux of time, decayed in the world.” (IV.1–2) Hearing this, Arjuna asks: “Later was Thy birth, earlier the birth of Vivasvān, how then am I to understand that Thou declaredst it in the beginning?” (IV.4) Krishna clarifies: “Many births have been left behind by Me and by thee, O Arjuna. I know them all, but thou knowest not.” (IV.5) In a similar context, the Bible reads: “‘Very truly I tell you,’ Jesus answered, ‘before Abraham was born, I am! At this, they picked up stones to stone him.’” (John VIII:58–59)

One of the criticisms leveled against the TS and Theosophy by many people, ranging from the ignorant to the so-called scholars, is that its teachings are “occult, or secret”. Not only Theosophy but all occult knowledge is hidden to people who are not willing to learn and shed their ignorance. Even the name of Chapter IX in the *Gītā* is “The Yoga of the Kingly Science and the Kingly Secret”. In the last chapter Krishna declares that this is secret knowledge. “Thus hath wisdom, more secret than secrecy itself, been declared unto thee by Me.” (XVIII.63) This is the nature of occultism also. This wisdom shall be pronounced to willing, qualified, and competent persons. The *Gītā* also warns: “Never is this to be spoken by thee to anyone who is without asceticism, nor without devotion, nor to one who desireth not to listen, nor yet to him who speaketh evil of Me.” (XVIII.67)

In the Bible Jesus the Christ says: “Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces.” (Matthew VII.6) N. Sri Ram, the fifth President of the TS says: “Sri Krishna speaks of himself as the essence of each thing — of the tree, the stone, the rock, the earth. He calls himself ‘the One Self’.”

The Universal Prayer’s declaration, “O Hidden Life vibrant in every atom”, agrees with the teachings of the *Gītā*: “The Lord dwelleth in the hearts of all beings, O Arjuna, by His illusive power, causing all beings to revolve as though

mounted on a potter's wheel." (XVIII.61)

Throughout the *Gītā* we can see the message of equality, equilibrium, and equanimity. Theosophy also teaches us to have an understanding of life beyond all outward man-made distinctions of caste, creed, sex, or colour. "Seated equally in all beings, the Supreme Lord unperishing within the perishing — he who thus seeth, he seeth." (XIII.28) "He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me." (VI.30)

The literature of Theosophy explains various kingdoms in Nature, such as mineral, vegetable, animal, human, and deva. It also explains various hierarchies in the Divine Plan. In the *Gītā*, Krishna says: "They who worship the shining ones go to the shining ones; to the Ancestors go the Ancestor-worshippers; to the Elementals go those who sacrifice to Elementals; but My worshippers come unto Me." (IX.25) N. Sri Ram says: "Sri Krishna is not just a Hindu deity, an anthropomorphic figure who asks to be worshipped. He speaks of himself as having two aspects — the manifest, which is the Logos, and the Unmanifest, which is the background of everything."

In the last chapter of the *Gītā*, Krishna proclaims: "Abandoning all duties come unto Me alone for shelter; sorrow not, I will liberate thee from all sins." (XVIII.66) The authority of Krishna's words astonishes us. He talks as the Supreme Reality and not as the cowherd. The words of Jesus Christ also perplexed the people of Israel and his followers.

He said: "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life." (John VIII:12) They were amazed at his teaching because his words had authority.

At the Feet of the Master says: "Men who do not know work to gain wealth and power, but these are at most for one life only, and therefore unreal. There are greater things than these — things which are real and lasting." The *Gītā* also mocks people who cling to ceremonies and rituals for spiritual and material benefit. "With desire for self, with heaven for goal, they offer birth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship." (II.43)

A person who joins the TS is not asked to give up his religious beliefs or ideas. It does not allow any form of proselytization. Theosophists see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Krishna states in the *Gītā*: "However men approach Me, even so do I welcome them, for the path men take from every side is Mine." (IV.11) The *Gītā* openly says that there are three gates to hell. "Triple is the gate of this hell, destructive of the self — lust, wrath, and greed: therefore let man renounce these three." (XVI.21)

The word "sin" etymologically means "that which is away from the mark". Theosophy teaches us that "God has a Plan, and that Plan is evolution." Any action which is against that plan, or our goal, can be termed as "sin". Unlike

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many other scriptures, the *Gītā* goes deep into the question of sin. This concept agrees with the teachings of Theosophy rather than theological concepts of “original sin”.

In the *Gītā* Arjuna asks this question: “But dragged on by what, does a man commit sin, reluctantly indeed, O Vārshneya, as it were by force constrained?” (III.36) Krishna’s answer is thus: “It is desire, it is wrath, begotten by the quality of motion; all-consuming, all-polluting, know thou this as our foe here on Earth.” (III.37) St Paul also wondered about the same issue: “For I do not do the good I want to do, but the evil I do not want to do — this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.” (Romans VII:19–20)

About following the “road, steep and thorny, beset with perils of every kind”, HPB adds that there is “no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through”. (*Collected Writings*, vol. 13, p. 219) Considering the two possibilities of success and failure, H.P.B says: “For those who win onwards there is a reward past all telling — the power to bless and save humanity; for those who fail, there are other lives in which success may come.” (Ibid)

In the *Gītā* Arjuna asks: “He who is unsubdued but who possesseth faith, with the mind (Manas) wandering away from yoga, failing to attain perfection in yoga, what path doth he tread? . . . Fallen from both, is he destroyed like a rent

cloud, unsteadfast, . . . deluded in the path of the ETERNAL?” (VI.37–38) Krishna replied: “Neither in this world nor in the life to come is there destruction for him; never doth any who worketh righteousness, . . . tread the path of woe. Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who has fallen from yoga is reborn in a pure and blessed house; or he may even be born into a family of wise Yogis. . . . There he recovereth the characteristics belonging to his former body, and with these he again laboreth for perfection.” (VI.40–43)

Theosophy speaks of various universes other than ours. What we can perceive or identify is a small portion only. The Universe is so vast and beyond our speculation. Krishna says in the concluding *śloka* of the tenth discourse: “But what is the knowledge of all these details to thee . . .? Having pervaded this whole universe with one fragment of Myself, I remain.” (X.42)

Dr Annie Besant also wondered about this statement of Krishna. In *The Secret Doctrine* HPB says: “Our ‘Universe’ is only one of an infinite number of Universes, all of them . . . links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor.” (Vol. 1, p. 43)

The third of the Three Great Truths states: “Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his

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reward, his punishment.” The *Gītā* reads “The SELF is the friend of the self of him in whom the self by the SELF is vanquished; but to the unsubdued self the SELF verily becometh hostile as an enemy.” (VI.6) One of the most important truths put forward by the TS to the modern world is the existence of the Great Ones. The duty of a true theosophist is to help Them in their work. The *Gītā* also advocates the same truth. “Learn thou this by discipleship, by investigation, and by service. The wise, the seers of the essence of things, will instruct thee in wisdom.” (IV.34)

The TS gives complete freedom of thought to its members. The text of resolutions passed by the General Council of the TS says: “No teacher, or writer, from H. P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members.” After the long discourse spread over eighteen chapters, Krishna finally states to Arjuna: “Thus hath wisdom, more secret than secrecy

itself, been declared unto thee by Me; having reflected on it fully, then act thou as thou listest.” (XVIII.63)

The major portion of the theosophical literature and its modern presentation by J. Krishnamurti deals with the problems faced by humanity; for example, death, sorrow, loneliness, fear, anger, desire, and so on. A true theosophist is a person who deeply enquires into the truth of life. The *Gītā* also demands the same from a true *jñāni* (wise one): “Dispassion towards the objects of the senses, and also absence of egoism, insight into the pain and evil of birth, death, old age, and sickness, unattachment, absence of self-identification with son, wife or home, and constant balance of mind in wished-for and unwished-for events, . . . that is declared to be the Wisdom; all against it is ignorance.” (XIII.9–10,12)

HPB stated in *The Key to Theosophy* that Theosophy is not a religion but Religion itself. The *Gītā* is also not a religious text but “*the Religious Text*” itself. ✧

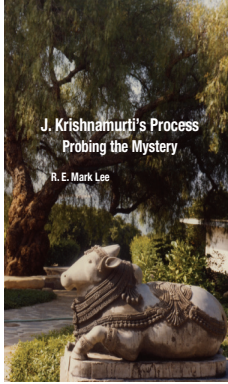
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Whosoever hateth his brother is a murderer: and ye know that no murderer had eternal life abiding in him. . . . But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.

John I, III:15, 17–18

Books of Interest



J. KRISHNAMURTI'S PROCESS — Probing the Mystery by R. E. Mark Lee, Edwin House Publishing, 57 Taormina Lane, Ojai, CA 93023; 2020, 203 pp. US\$15.00.

This is a much-awaited publication of accounts by those who were eyewitnesses to Krishnamurti's Process. Much has been speculated about what happened to his consciousness during those days when this process started in Ojai, California, in 1922. The foreword of the book is short but full of profound statements. It starts and ends by saying:

J. Krishnamurti (1895-1986) was a spiritual teacher with the unique qualification to be called a World Teacher. He was educated and groomed by the international Theosophical Society headquartered in Adyar, Chennai, Tamil Nadu, India. Its [main] founder, H. P. Blavatsky, prophesized there would come a teacher to the world in the 20th century in the lineage of compassion of the Buddha, Lord Krishna, Jesus Christ, and Mohammed, whose message would “speak to the tears of suffering humanity”.

... In 1929, after years of warning his audiences and readers of the dangers of

the authority of traditional religion, he closed down the Order of the Star in the East and left the patronage of the Society. From then until his death in 1986 he continued to speak and write to ever-increasing numbers of serious people around the world, fulfilling his role as a World Teacher.

The book also is of historical importance because it brings to the public eye the large correspondence between his brother, Nitya, and Annie Besant and C. W. Leadbeater when the Process started in 1922. Krishnamurti himself corresponded with Besant about the Process, giving us a glimpse of how much love they felt for each other.

The letters also reveal what was going on in the Society in those days, what was expected from Krishnamurti, and how difficult it became after the Process started, when neither Besant nor Leadbeater knew what was happening nor what were the implications. It became clear in the correspondence found in the book that a Process was not expected nor was it known by the leaders of the Society who groomed the World Teacher.

The following passage gives a good idea of the seriousness with which the Society carried out its work: “Young Krishnamurti was imbued with a weighty tradition of theosophical responsibility but also with sacredness beyond the

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teachings of Theosophy. The expectation of the Society is embodied in Annie Besant's address to the Esoteric Section of the Society in 1908:

We are on the threshold of the sixth sub-race. It is already being born in the world. And with the birth of a sub-race comes into the world the Lord of Love and strikes the keynote of the coming civilization, pours out his benediction on the infant Humanity. The last time of his coming was 2,000 years ago, in the infancy of the fifth sub-race. Then came the Lord Maitreya, the supreme Teacher, the Jagatguru, and the Bodhi-sattva, whom the Western world calls the Christ. Teacher of the whole Fifth Race is He. He who is to be the Buddha of the Sixth Race, and He appears from time to time at important crises in the racial evolution, so that the whole [human] Race may be built into due perfection.

The following extract may shed some light on the difficulties faced by those around Krishnamurti when the transformation started and even the difficulty that some still have today. The answer may be in the message received by Nitya from a Mahatma during the Process:

The work being done now is of gravest importance and exceedingly delicate. It is the first time this experiment is being carried out in the world. Strangers must not come there too often; the strain is too great. You and Krishna can work this out. There have been many chapters in the progress of the evolution, and each stage has its trial. This is but the beginning

of many struggles. . . . Though We have guarded the three places in your body there is sure to be pain. It is like an operation; though it may be over, you are bound to feel the effects afterwards.

Another aspect that appears to be of relevance is what is mentioned in the foreword: "He traveled the world speaking and writing about perennial spiritual themes and issues but with an emerging psychological emphasis rather than a traditional religious one."

For the serious student, this book is a must read, as it brings facts and statements made by Krishnamurti himself about the nature of the Process that went on until his last days in 1986. The closing chapter is a dialogue between Krishnamurti and David Bohm about the subject of the book. We cannot thank enough the courageous step taken by Mark Lee in bringing this historical material to the public with the sole intention that the Process should not be misunderstood, and for that the actual facts that took place should be available to those who are interested in knowing about the life and teachings of the World Teacher.

Mark Lee was closely associated with Krishnamurti for 21 years. He served as executive director of the Krishnamurti Foundation of America for 20 years and was director of Krishnamurti Publications for 5 years, including chief editor of the 17 volumes of *The Collected Works of J. Krishnamurti*, *The Book of Life*, *The Little Book on Living*, and *World Teacher — The Life and Teachings of J. Krishnamurti*.

CLEMICE PETTER

THE 145TH INTERNATIONAL CONVENTION 2020 ONLINE

Theme: *Cycles of Awareness*

The 145th International Convention of the Theosophical Society (TS) will be a four-day online event, from **27 to 30 December 2020**. TS members and sympathizers are welcome to register for the program sessions.

PROGRAM

Each day is dedicated to regions of the world having different time-zones. This will permit participants from around the globe to attend at suitable times:

27 December: Adyar, Asia, and the Indian Section Convention — I.

28 December: The Americas, with the Besant Lecture.

29 December: Europe, with the Theosophy-Science Lecture.

30 December: Asia, the Indian Section Convention — II,
the International President's Public Lecture, and Closing.

REGISTRATION AND PAYMENTS

Registering for the Convention is required and **opens on 6 October**. Registration with a voluntary fee will be made **online** via the Convention website <tsconvention.com>. Any amount of contribution is most welcome to help this event financially. No application form is required. Relevant information will be sent automatically to the registered attendees.

Registration fee: At least **10 USD (10 EUR, or 500 INR in India)** is recommended as a voluntary contribution.

Groups: If you plan to arrange a group to watch the program together, we appreciate if the Lodge, Section, etc. would **contribute an amount** to support this effort. One person in the group needs to register to have access to the online sessions.

CONTRIBUTIONS IN ADDITION TO THE BASIC REGISTRATION FEE

From India: Remittance **by crossed cheque or bank draft** should be made payable to "The Theosophical society".

From India and other countries: If remittance is **by online transfer**, please send an email to the Convention Officer (<tsconvention@gmail.com>) with the following details: Delegate name(s), Bank name, amount, date of transfer, and transfer reference number.

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| IFS Code: IDIB000A002 (0 = zero) | IFS Code: HDFC0000010 (0 = zero) |
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For any other queries please contact the **Convention Officer by email at:** <tsconvention@gmail.com> or **by Post:** The Convention Officer, The Theosophical Society, Adyar, Chennai – 600 020, India.

Marja Artamaa, *International Secretary*

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APRIL TO SEPTEMBER 2020

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