



THE THEOSOPHIST

VOL. 133 NO. 10 JULY 2012

CONTENTS

On the Watch-Tower <i>Radha Burnier</i>	3
The Mahatmas – Our Brothers <i>Ed Abdill</i>	6
A Beautiful Chinese Poem <i>Mary Anderson</i>	11
Vedānta and Theosophy <i>S. Ramu</i>	16
Tolerance <i>Annie Besant</i>	21
Charity <i>U. S. Pandey</i>	23
The Call of Dharma <i>B. Sandhya Rani</i>	26
Kabir – A Real Theosophist <i>K. Jaishree</i>	30
Books of Interest	34
Theosophical Work around the World	36
International Directory	40

Editor: *Mrs Radha Burnier*

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

Cover Picture: The Golden Oriole, one of Adyar's songbirds – Prof. A. Chandrasekharan

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

THE THEOSOPHICAL SOCIETY

Founded 17 November 1875

President: Mrs Radha Burnier

Vice-President: Mr M. P. Singhal

Secretary: Mrs Kusum Satapathy

Treasurer: Mr T. S. Jambunathan

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

Secretary: secy.hq@ts-adyar.org

Treasury: ts_treasury@sify.com

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

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

Fax: (+91-44) 2490-1399

Editorial Office: editorialoffice@gmail.com

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

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

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

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

On the Watch-Tower

RADHA BURNIER

Some Notes on Work

It is with some idea of the work which could be done, by visits to the places referred to in the following, that I am writing in this issue. I was in Krotona, one of the Theosophical Centres, partly in order to attend a gathering on spiritual matters and partly to consider various things resulting from Mrs Shirley Nicholson being too unwell to carry on her work. Happily a suggestion was accepted by all involved and Shirley's work was divided with part of it to be looked after by Dr Robert Ellwood who has plans to make more activities available throughout the American area, while the concerns of the work done by the Krotona Centre itself will be taken care of by Mr Guruprasad, elder brother of our former International Treasurer, Mr D. K. Govindaraj. It would not be out of place to take this opportunity of expressing appreciation of the work done by Mr Govindaraj while here at Adyar. He has kept a competent eye on both the finances of the Society and the work in general for which we need to be grateful.

After Krotona, I went to the American Section headquarters in Wheaton, Illinois, at the invitation of Mr Tim Boyd who has been in charge of the American Section

for nearly a year. We were able on this occasion to discuss various matters of importance concerning the Society's future and it gave much satisfaction to deal with them personally. There was a meeting also of all the staff of the American headquarters where I could speak to them, they being largely non-members who had taken up work at the American headquarters.

The next stop on the journey was in England where I was present mostly for personal reasons. But it was a good occasion also to discuss something of our work with Mr Bhupendra Vora who has been travelling and lecturing in the United Kingdom. After that, the last visit of the journey made by myself and Mrs Bernice Croft was to the Theosophical Centre at Naarden. Mrs Croft was kind enough to accompany me throughout the journeys and helped in matters which needed more than I can do. In Naarden, a Theosophical Centre, named usually as St Michael's Centre, has at the moment an insufficient number of workers. We had an opportunity of discussing this and other matters of importance. So the trip was on the whole both pleasant, avoiding the heat of Madras (Chennai), and useful. Bernice and I returned to Adyar after a rather strenuous

journey starting at 4 a.m. at Naarden and travelling via Amsterdam and Frankfurt, and reaching home well after midnight on Sunday morning, 10 June.

Women and Society

The history of human relationships shows that, on the whole, women have been treated as inferior beings who must be subordinated to men and their unrestricted ways of behaviour. Of course, there have been times and areas in which the position of women has been not so bad as one might be led to think. But on the whole, women have not been given their proper role in human society. They have been treated almost like slaves or inferior human beings, or as a personal possession needing to be kept out of the way of people in general. This means that half of humanity is deprived. They are removed from using thinking power and developing the qualities that lie hidden in each human being.

Considering women from a human and rational point of view, we may conclude that they must be given every opportunity to develop as much as male children and male adults, and encouraged to bring out the good qualities in themselves. The development of women, when retarded by circumstances, means the reduction of human initiative and the possibility of rising to greater heights. This question affects all of humanity, and the attitude to women must be well understood.

Women are often treated as objects from whom amusement, pleasure and other personal satisfactions are derived.

Again, we say that we are not referring to the treatment of all women. There are, of course, differences in their treatment. But modern man has derived satisfaction only from a small number of cases and a large percentage subjugate themselves to the ideas of other men. In modern life, there are a lot of women who have opportunities to be free, and to make the best use of their lives — that which brings out the spiritual side which can affect every other being, rather than the worst animal traits, which make a human, because of his clever brain, into worse than any animal. He can be cruel at every opportunity, and become worse than any innocent animals we see.

Women naturally have the wonderful opportunity to help children when they are young and receptive, and look for guidance in their early stage and even later, as they grow up. Therefore, we may say that women's right to raise children, and the other household activities, develop hidden traits such as bringing order, and awakening a loving appreciation which overcomes difficulties — ways that do not exist for other persons. But apart from that work which needs to be done in individual homes, women can bring to society itself a quality of perceptive action. Loving kindness in relationship, and aspiration towards higher things which she instinctually knows about, becomes very important in the development of society. Women should have the same opportunities as men, as they grow in maturity and age, to say the least.

There are societies even in the present

On the Watch-Tower

day in which girls and women, in general, are given no occasion to develop the higher spiritual nature which every person needs to do, in order to make humanity as a whole rise to its essential destiny. This means fulfilling what their life is meant for. Those who believe in reincarnation will know that almost nobody takes birth only either in a male or female body, because it is through incarnation in varying circumstances that the spiritual qualities have a good opportunity to develop. So the idea that a woman will be born again and again in the same sex is a false one. But of course, many in the

present day do not accept the truth of reincarnation. However, those who do, must realize that birth as women has its own value. The qualities developed easily in that position bring out a certain part of the human being; when given the opportunity to incarnate as man or woman, a holistic being is developed. These and many other reasons call out for treating women as real human beings — not as toys or things to be used by men. When given a proper position at home and in society, a woman will develop many more opportunities to grow in dignity, knowledge and character. ✧

Do not think we are here tonight to support a women's Movement. It is not a women's Movement; it is a human movement. Men and women cannot be separated into two distinct halves. There is but one humanity.

Annie Besant
Royal Albert Hall, London, 1911

The Mahatmas — Our Brothers

ED ABDILL

IN the 1900 Letter to Annie Besant, KH wrote:

The cant about ‘Masters’ must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work.

Dr Besant took that request seriously, but perhaps she took it beyond what KH intended. For years after receipt of that letter, little was said about the adepts. No doubt that helped to squelch the constant references to them, and no doubt they were grateful to Annie Besant for trying to carry out their request. Yet it may be that the adepts did not mean that no one should ever think of them. Rather, it may be that they did not want people to think of them in a *personal* way.

In a letter to A. P. Sinnett, KH made it clear that an adept is not his personality. Rather it is his inner self, called *buddhi-manas* in Theosophical literature. KH wrote:

(1) An adept — the highest as the lowest — is one *only during the exercise of his occult powers*.

(2) Whenever these powers are needed, the sovereign will unlock the door to the *inner* man (the adept), who can emerge and act freely. . . .

(3) The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular effort of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the *inner* man in full function, when there is no immediate necessity for it. When the *inner* man rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuition of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also. When I sit at my meals, or when I am dressing, reading

Mr Ed Abdill is Vice-President of the TS in America, lectures for the Society, and is author of *The Secret Gateway: Modern Theosophy and the Ancient Wisdom Tradition*.

The Mahatmas — Our Brothers

or otherwise occupied I am not thinking even of those near me; and Djual Khool can easily break his nose to blood, by running in the dark against a beam, as he did the other night . . . and I remained placidly ignorant of the fact. *I was not thinking of him* — hence my ignorance.

From the aforesaid, you may well infer that an adept is an ordinary mortal at all moments of his daily life but those — when the *inner* man is acting. . . .

KH when writing to us *is not an adept*. A *non-adept* — is fallible.

Therefore, KH may very easily commit mistakes; —

Mistakes of punctuation — that will often change entirely the whole sense of a sentence; idiomatic mistakes — very likely to occur, especially when writing as hurriedly as I do; mistakes arising from occasional confusion of terms that *I had to learn from you* — since it is *you* who are the author of ‘rounds’ — ‘rings’ — ‘earthly rings’ — etc., etc. (ML 85B, pp. 257–8)

In another letter, KH informed Sinnett that there were *two* personages who answered to the name of KH:

If you would go on with your occult studies and literary work — then learn to be loyal to the Idea, rather than to my poor self. When something is to be done never think whether I wish it, before acting: I wish *everything* that can, in great or small degree, push on this [work]. But I am far from being perfect, hence infallible in

all I do; tho’ it is not quite as you imagine . . . For you know — or think you know, of *one* KH — and can know but of one, whereas there are two distinct personages answering to that name *in him* . . . The riddle is only apparent and easy to solve, were you only to know what a real *Mahatma* is. (ML 130, pp. 432–3)

In the primary literature of the Theosophical movement, the adepts were called ‘The Brothers, Mahatmas, Adepts, Masters’. In all cases the writers spoke of the Mahatmas as human beings, never as omniscient miracle workers. When the term ‘Master’ was used, it was used in the sense of teacher, as in headmaster of a school.

In the *Mahatma Letters* we find that correspondents with the Mahatmas sometimes argued with them. That is shocking to some people. How could anyone argue with an adept? It is more understandable when we realize that the correspondents knew full well that the men with whom they corresponded were men, men who had extraordinary knowledge and power, but still mortal men who could make mistakes.

Today, some people regard the adepts much in the way Christians regard the saints, as holy figures who can help them to solve personal problems if they but ask. Thinking about them in that way is the kind of ‘cant about Masters’ that interferes with their work. The principal nature of their work was made clear to Sinnett in several letters from KH:

The *Chiefs* want a ‘Brotherhood of

The Theosophist

Humanity', a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds. (ML 12, p. 39)

It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man — will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela* — he is not worthy of becoming higher in knowledge than his neighbour. (ML 33, pp.100–1)

Clearly, the adepts wanted a movement started that would be dedicated to Universal Brotherhood. They did not organize the movement themselves, but instead asked Blavatsky and Olcott to do it. The result was the Theosophical Society, whose first Object is to create a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

To create 'a real Universal Fraternity' dedicated to brotherhood has never been easy, but it was especially difficult in the nineteenth century. Given the views of science and religion in Blavatsky's time, one of the first obstacles to overcome was the materialism of science and the superstition of religion. It would be necessary to provide evidence for the non-material side of reality and to show the common

thread of wisdom in all religions by comparing the scriptures of East and West.

In the nineteenth century, Western science was based on materialism. Today, with the knowledge of non-material fields and quantum physics, science has almost moved into the area of metaphysics. In the late 1800s, hard physical matter and energy were considered to be the only reality, and physicists were convinced that the atom could not be split. The adepts believed otherwise and taught Blavatsky that the cornerstone of the occult sciences rested on the illusive nature of matter and the infinite divisibility of the atom.

A common belief among Christians at the time was that heaven and hell were literal places of eternal reward or punishment. Some were even convinced that the streets of heaven were paved with gold. Today, among mainstream Christian churches, the idea of heaven and hell is more as states of consciousness rather than literal places. Cooperation among the religions was unthinkable in the 1800s, but today there are many interfaith movements and most Christians do not think that only their own faithful will be saved.

As long as people continued to believe in the literal interpretation of their scriptures, and as long as science remained entrenched in materialism, there was little hope for the success of a movement dedicated to Universal Brotherhood. Those obstacles had to be addressed, but even more was needed.

It was necessary to help people discover their roots in one, ultimately

The Mahatmas — Our Brothers

indivisible and eternal reality. In order to do that it was essential to understand the full nature of a human being. Everyone knew they had a body, emotions, and a mind. That was true even if many believed that the emotions and mind were mere by-products of the brain. But did we have a soul and spirit?

The adepts taught that in addition to being physical, emotional, and mental creatures, we are spiritual beings. They taught that we are composed of not only three, but seven states of consciousness and seven states of matter associated with those states of consciousness. Their teachings on this subject can be found in the writings of H. P. Blavatsky and in *The Mahatma Letters*. For a modern summary of the seven human states and exercises to help readers experience those states within themselves, see *The Secret Gateway*.

The Mahatmas would like us to think of them as colleagues who will work with them for the benefit of humanity. Yet even though we have been asked to work with them, few members of the Theosophical Society seem to believe that they can help the adepts in their work. Perhaps that is because many think that to work for humanity one must do some great public work. That is not the case at all.

To work with our Brothers we must first of all be people of goodwill who want to help alleviate human suffering wherever and whenever we can. Then we need to familiarize ourselves with them by reading what they wrote in letters to A. P. Sinnett and others. Those letters are available in *The Mahatma Letters* and in *Letters from*

the Masters of the Wisdom, vols. 1 and 2. Reading those letters will give us some idea of the central purpose of their work. It can put us into the stream of their influence. In Mahatma Letter 131 (p. 435), KH assures us that ‘he who approaches our precincts even in thought, is drawn into the vortex of probation’. That is, the Mahatmas are aware of the interest shown in their work and they observe those interested to see if they may help carry out that work.

Frequently in their letters, the adepts referred to ‘your world’ as opposed to ‘our world’. They asked Sinnett whether he was ready ‘to leave [his] world and come into [theirs]’ (ML 2, p. 8). If we remember that the adept is his inner self rather than his personality it becomes clear what they mean. To be in rapport with an adept we must leave our world of the personal ego and act from the level of the inner self. We need to act impersonally for the good of humanity as a whole.

While we may act from the level of the inner self more often than we think, meditation is perhaps the surest way to awaken our own inner self. By emptying our minds of all thought of the ‘me’ and trying to become aware of the Eternal, we can experience a timeless state. We can realize that past, present, and future are states of matter and consciousness in an eternal NOW. Then we can try to get a sense of the Mahatmas’ effort to mould that energy/matter we call the future and we can send peaceful energy to humanity through them with the certainty that they will use whatever we

The Theosophist

can give for the benefit of humanity.

In the New Testament we read that not everyone who says, 'Lord, Lord', will enter the kingdom of heaven, but only those who *do* the will of God. Blavatsky has told us that if we live the life required, wisdom will come to us naturally. Surely, not everyone who wants to work with the adepts or who meditates will put themselves in rapport with them. Only those who live the required life may be successful. The life required has been summed up by one of the adepts in a document known as 'The Golden Stairs'. Although the document is short, one could meditate on it for a lifetime.

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the

Teacher, a willing obedience to the behests of Truth, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (*Gupta Vidyā*) depicts — these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom. (Blavatsky, *Collected Writings* XII.503)

If we live the life described in 'The Golden Stairs', if we get to know something of the Mahatmas by reading what they wrote, and if we meditate daily by emptying our minds of the 'me' and centring on the Eternal, we may become fit to work with our Brothers for the good of humanity. ✧

References

Abdill, Edward, *The Secret Gateway: Modern Theosophy and the Ancient Wisdom Tradition*, Theosophical Publishing House, Quest Books, Wheaton, IL, 2005.

Blavatsky, Helena Petrovna, *Collected Writings*, Vol.XII, Theosophical Publishing House, Wheaton, IL, 1980.

Letters from the Masters of the Wisdom, 1870–1900, First Series, ed. C. Jinarājādāsa, Theosophical Publishing House, Adyar, Madras, 5th edn., 1964; 1st edn., 1919.

Letters from the Masters of the Wisdom, Second Series, ed. C. Jinarājādāsa, Theosophical Publishing House, Adyar, Madras, 2nd edn., 1973; 1st edn., 1925.

Mahatma Letters to A. P. Sinnett from the Mahatmas M. and KH, transcribed by A. T. Barker, ed. Vicente Hao Chin, Jr, Theosophical Publishing House, Manila, 1993.

A Beautiful Chinese Poem

MARY ANDERSON

THE following beautiful Chinese poem was written by Seng-Ts'an:

The perfect way is difficult only for those
who select and choose;
Do not like or dislike, and all will become
clear.
A hair's breadth of difference — and
heaven and earth are separated;
If you wish to see the truth clearly in front
of you, never be for or against.
The fight between 'for' and 'against' is
the worst sickness of spirit.
As long as one does not understand the
deep meaning,
It is useless to think of peace.
Empty and unmarked like space; without
too little and without too much.
Only because we accept and reject, does
this not seem so.
The final truth concerning both extremes
is that they are emptiness.
In this one emptiness the two are no
longer differentiated.
Each contains within itself alone the ten
thousand things.
The greatest is the smallest when no
outlines are visible.
Being is one side of non-being; non-being
is one side of being.

And when this is not so —
in those regions of thought the spirit
should not tarry.
The One is none other than the All, the
All is none other than the One.
Take that as your position and the rest
will follow naturally.
Trusting the heart (the fundamental Buddha
nature of each one)
is non-duality; non-duality is trusting the
heart.
I have spoken, but in vain; for what can
words relate
about things which have no yesterday, no
tomorrow and no today?

We can consider this poem line by line
and reflect on what is said.

The perfect way is difficult only for those
who select and choose;

What is 'the perfect way'? What we
call the Spiritual Path, the Way of Holi-
ness, although a path or a way is only a
symbol. The spiritual path is also the
razor's edge; one must maintain balance,
never swerving. A Zen saying goes:
'Either walk or stand still, but don't
wobble!'

The perfect way is here said to be

Miss Mary Anderson is a former international Vice-President of the Theosophical Society.

The Theosophist

difficult only for those who select and choose. On what basis do we select and choose? Is it not with the emotions, based on our likes and our dislikes? The mind also enters into our choices, but it is often the calculating mind, also based on our emotions, our likes and dislikes. Even when we think we are being sensible and reasonable, it is the dualistic mind which is involved, the mind which sees two opposites, chooses one and rejects the other, for choosing implies also rejecting; it also implies something emotional. This should, however, not mean that we should never choose, let us say, one course of action which may seem better to us for sensible reasons. It is the emotional factor, the violent attachment and the violent rejection that harm us and the world.

Do not like or dislike, and all will become clear.

Thus, if we can disregard our likes and dislikes or, better still, if we have no emotional likes and dislikes, we shall see more clearly. We can then judge objectively. Likes and dislikes are like cataract in the eye, impairing or distorting our vision.

A hair's breadth of difference — and heaven and earth are separated;

If heaven and earth or Nirvāna and Samsāra are separated and we live on earth, that is, in Samsāra, then we cannot be in heaven or in Nirvāna at the same time, at least not in consciousness. However, in a deeper sense it is said that Samsāra is Nirvāna and Nirvāna is

Samsāra, for ultimately all is one, all is Nirvāna; we are in Nirvāna, but we are not conscious of being in Nirvāna, because our consciousness is at the level of Samsāra, of illusion. There is a hair's breadth of difference, it is said here.

In some cosmologies the beginning of the universe is described as the separation of heaven and earth, which were originally one. Yet earth is always within that Heaven. We are always within that heaven, within Nirvāna. Our true being is in Nirvāna, but our consciousness has slipped into Samsāra. What is the way out of this illusion? Does the next line of the poem give us the answer?

If you wish to see the truth clearly in front of you, never be for or against.

Of course, we see distinctions and we see what to avoid. But what blinds us to truth is being 'for', that is, attachment, on the one hand and being 'against', that is enmity, on the other hand. These blind us to truth, so that we cannot see it clearly in front of us. And if it were possible to see it 'in front of us', this would imply that it is there all the time.

The fight between 'for' and 'against' is the worst sickness of spirit.

It is this attachment and this enmity together that form the worst sickness of spirit. That 'fight between for and against' leads to division in families, in neighbourhoods, in cities and between followers of different religions, different ideologies, different political parties, even different philosophies, and indeed to local

A Beautiful Chinese Poem

and international wars, such as we see in Iraq between Sunnis and Shias, sometimes, alas, also in India between Hindus and Moslems, in Northern Ireland — at least in the past — between Catholics and Protestants.

The next line of our poem indeed takes up the theme of peace:

As long as one does not understand the
deep meaning,
It is useless to think of peace.

What is ‘the deep meaning’? It may be meant here in the sense of ‘the meaning of life’. ‘The search for meaning’ sometimes troubles above all young people on the one hand and philosophers on the other. We often say that Theosophy gives meaning to life, and the fundamental doctrine of Theosophy is the inherent Oneness of everything and thus, fundamentally, non-duality. Awareness of this leads to peace in our hearts, and peace in our hearts but also in many other hearts must ultimately lead to world peace. Development or evolution takes place from within outwards. We cannot force it from the outside.

Empty and unmarked like space;
without too little and without too much.

Space is an aspect of Divinity — at once full and empty.

Only because we accept and reject, does
this not seem so.

Our emotions, which make us accept and reject, blind us to Divine Space, without too little and without too much.

The final truth concerning both extremes
is that they are emptiness.

In this one emptiness the two are no longer
differentiated.

Thus, ultimately, extremes or opposites have no meaning. If two opposites return to their origin, they are again one, for they are two extremes of the same thing. The relative light and darkness that we know are extreme opposites of the Great Light which is also at the same time the Great Darkness.

Each (of the two extremes) contains within
itself alone the ten thousand things.

The ‘ten thousand things’ is an expression meaning everything. If the two extremes come from one origin, they each reflect that origin. Each contains within itself alone the ten thousand things.

The greatest is the smallest when no
outlines are visible.

What makes a thing seem large or small? Its outlines, which are at the same time its limitations. If there are no outlines, no boundaries, all is seen to be one.

Being is one side of non-being; non-being
is one side of being.

When we hear the expression ‘one side of’, we may think of a coin. A coin cannot have one side only. It must have two sides. Non-being does not make sense unless there is also being, and does being make sense without non-being? Perhaps they are resolved and united in what HPB calls ‘Be-ness’.

The Theosophist

And when this is not so —
in those regions of thought the spirit
should not tarry.

‘When this is not so’, that is, when being and non-being are not like the two sides of one coin, but seem to be opposites, we should not tarry there.

We may be reminded of the words in *The Voice of the Silence*: ‘If thou wouldst cross the second safely’ (meaning the second hall, the psychic world), ‘stop not the fragrance of its stupefying blossoms to inhale. . . .’ (v. 29), for in that hall ‘thy soul will find the blossoms of life, but under every flower a serpent coiled.’ (v. 26). Again we have duality: the pleasant fragrance of the blossoms of life and the serpent coiled beneath them, ready to bite us with deadly venom, that which maims us to spirituality.

The One is none other than the All, the
All is none other than the One.

From our limited point of view, the One and the All are opposites. The view of the mystic, the true seer, is different. God is said by mystics to be at once the emptiness or the void and the fullness or the plenum, symbolized by zero and infinity respectively, which are however reflections of one another, two ways of viewing the same thing, thus presenting an overall picture and not two exclusive alternatives.

Take that as your position and the rest
will follow naturally.

If we can view things thus, seeing the

apparent opposites as complementary, the rest will follow naturally. What will follow naturally? Let us try it, at least meditate seriously on it and see what may happen, even if only for a second.

Trusting the heart (the fundamental
Buddha nature of each one)
is non-duality; non-duality is trusting
the heart.

What does our heart tell us? Not the heart that is sentimental, but the heart which is the depths of our being. But, according to an article by Edi Bilimoria in *Holistic Science and Human Values*, even our physical heart reflects our heart in its symbolic meaning. To quote from that article:

The cranium (that is, the skull, enclosing the brain) may be the smartest organ in town, but when it comes to sheer magnetism, the grey matter in your head may have a little competition on its hands. According to the new science of neuro-cardiology, we have a SECOND BRAIN, in the form of a dense cluster of NEURONS, in the HEART, and its electromagnetic field is five thousand times stronger than the brain upstairs. So do not be surprised if the next person telling you to ‘follow your heart’ is your doctor.

When it is said, ‘Trusting the heart (the fundamental Buddha nature of each one) is non-duality; non-duality is trusting the heart’, we have a clue as to how we may proceed. Either we trust our heart, that is to say we start from the best of our feelings, our emotions (we might say we

A Beautiful Chinese Poem

start from love) and we arrive at some perception of unity behind apparent duality, and we know ourselves as 'one with every other' (this might be the path of the mystic) or we try to envisage non-duality, to realize with reason, perhaps with intuition, with wisdom, that behind the duality there must be a common origin of two apparent opposites and we come to trust the heart, which might be the way of the occultist. The next line of the poem says this: 'Non-duality is trusting the heart'. The heart does not mean sentimentality, emotion, but that deep love which is also Wisdom.

I have spoken, but in vain; for what can
words relate
about things which have no yesterday, no
tomorrow and no today?

The poet is conscious of the limitations of mere words, of their inability to express the inexpressible. To quote *The Mahatma Letters*, to try to describe the indescribable is like using an axe to do fine carving.

What the poet strives to convey has no yesterday, no tomorrow and no today. It is timeless. Words belong to time and the everyday mind thinks in terms of time, in terms of words. Words speak from the mind to the mind, from thought to thought, and they cannot describe what is beyond thought, beyond mind. Words are imprisoned in time. They take time to be expressed and they take time to be understood.

Yet in such poetic form they may convey something to those who have eyes to see and ears to hear. To return to the

first line of the poem: 'The perfect way is difficult only for those who select and choose.' We mentioned that the perfect way might mean the spiritual path, and that path also leads along the razor's edge. It is like walking on a tightrope. It demands fine balance, neither accepting nor rejecting emotionally or we shall fall on one or the other side of the tightrope. To walk on such a tightrope demands constant vigilance, self-observation, self-knowledge, not in a self-centred way but watching ourselves as we might watch our step when walking on a tightrope, maintaining a fine balance.

The Perfect Way has also been called in Buddhism the Middle Way, the avoidance of two extremes. This does not mean that it mixes the two extremes in a passive manner or that we go from one extreme to the other. But it could mean that we rise above the opposites to that Absolute, that Oneness which poured itself forth in two to produce the relative world, the world of duality in which we live, the world of relative light and darkness, hot and cold, good and evil, the world of relative illusion.

To escape from or to rise above the duality (those opposites which the Chinese poet warns us to avoid), we must rise above both opposites to their origin in the Oneness. The relative light that we know and the relative darkness that we know, both originate in that Absolute Light which our mortal eyes cannot see because it would blind them, and the Absolute Darkness, ever invisible to our mortal eyes as we are now. ✧

Vedānta and Theosophy

S. RAMU

ADVAITA implies that there is only one Reality (termed as Brahman that can be loosely explained as infinitely vast, absolute consciousness) and everything else perceived or experienced is not real in itself and to that extent not worth holding on to. Even the simple logic of the constant mutability of the objects of experience, and the transient nature of the experiences themselves, should imply without doubt, the lack of wisdom in remaining attached to such objects of experience or to the impressions of such experiences and tendencies to seek more such experiences. It says in one of the Theosophical classics, *The Voice of the Silence*: ‘Having become indifferent to objects of perception, one must seek out the Rājā of the senses.’

According to Vedānta, it is delusion in which one identifies oneself as the ‘experiencer’ that is not real in itself. One overcomes this delusion by rejecting all objects of experience as unreal (*neti* — not real) and one realizes the blissful state of Brahman or a state in which non-dual consciousness alone remains. Thus we have the Mahāvākya-s (The Great Statements of Truth).

The Mahāvākya-s are the essence of

Vedāntic teaching and their realization is meant to overcome the delusions described above, in which discrimination is lost between the real and the unreal, between the permanent and the impermanent and between the underlying truth and apparent false projections. What is required is effortless, constant awareness of ultimate truth as propounded in the Mahāvākya-s.

The non-dual consciousness mentioned above can also be termed as pure awareness. Vedāntic wisdom suggests that in the pure state of awareness, one remains a witness of all that is experienced and does not get entangled in the cycles of cause and effect, triggered by impressions of experiences. One also transcends the limitations of space and time. Such a person’s state of being is unaffected by either action or inaction; or the consequences of action or inaction; is out of bounds of karma and the cycle of birth, death and rebirth — a truly liberated state.

Careful introspection on the above will help us to understand that Vedānta is neither a religion nor a system of philosophy but spiritual wisdom. Non-dual consciousness is the only absolute and everlasting truth. Theosophy is explained

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

as the wisdom of the gods; Vedānta can be claimed to be the wisdom of realized beings. One such self-realized being of contemporary society was Ramana Maharshi, who was silent most of the time, preached minimally only when asked to do so, and lived guided entirely by Vedāntic wisdom.

One of the founders of the Theosophical Society, H. P. Blavatsky (HPB), whose teachings, as we know, were much influenced by Buddhism, has this to say on Vedānta: 'The Vedānta system is but transcendental or so to say spiritualized Buddhism, while the latter is rational or even radical Vedāntism.' She terms Vedānta, together with its Upanishad-s, 'the mirror of the eternal Wisdom'. HPB's understanding of the relationship of the *jīvan* (individual soul) with Brahman was akin to the Advaita Vedāntic tenet when she said that the 'individuality of the *jīvan* is a *māyā* and in its essence or nature, *jīvan* is Parabrahm, the consciousness of the Paramātmā'.

The first Object of the Theosophical Society, understandably based on Theosophical wisdom, is based on Universal Brotherhood. Brotherhood amongst all living beings, not just human beings, is the truth, in the sense that 'One is in all and all is in One' or, the sense of separateness (or division or non-brotherly feeling) is a symptom of delusion and the one Reality is the underlying sole principle or source of all. For the purpose of practice and actualizing this truth, it has been adopted as an organizational object by the Theosophical Society.

Another Object of the TS, 'to investigate unexplained laws of Nature and the powers latent in man', is not meant to conduct investigation based on the relationship between the investigating subject and investigated object, to be analysed through the bodily instruments, including the brain. Primarily, this investigation is of oneself (self-knowledge). 'Thou art thyself the object of thy search', says *The Voice of the Silence*. If one does not observe and understand the whole process of one's own being, one will understand nothing worthwhile of the unexplained laws of nature or powers latent in others; one will only form ideas and opinions. Sages from Śankarāchārya to Ramana Maharshi have emphasized Self-knowledge or Self-realization through introspection or self-enquiry as the only means of *jñāna* and liberation.

The first step towards this Object, as also the last step, is 'slaying the ego-mind, the slayer of the Real'. ('The mind is the great slayer of the Real. Let the disciple slay the slayer', as *The Voice of the Silence* declares.) Śankarāchārya declares that mind is the product of the ignorance (*avidyā*) of the true nature of things. The ego is so very clever that any teaching about it, even if it is its sublimation, will be conveniently interpreted for strengthening and perpetuating itself. Unless one overcomes the limitations imposed by one's conditioned thinking that suffers from the sense of separateness, one will glimpse very little of the unlimited Reality. 'Who am I?' or, more appropriately, who or what is this 'I', is the only enquiry

The Theosophist

or investigation needed to begin to understand the unexplained laws of nature.

The motto of the Theosophical Society is ‘*satyān nāsti paro dharmah*’, translated as ‘There is no religion higher than truth’. The word ‘religion’ here may not give the most adequate meaning of the word *dharma* in the original Sanskrit version. *Dharma* essentially is the principle and practice that sustain or uphold or preserve order at all levels of consciousness, from the most macrocosmic to the most microcosmic. There may be an order that is natural to each level of consciousness (*svadharmā*) and deviations from that state of natural order create disorder and resultant misery! Hence, the motto can be restated as ‘Truth is the greatest sustainer of order’. Conversely, *adharma* is that which causes disorder in consciousness which is the cause of all suffering. (Krishnamurti refers to disorder in consciousness as the cause of conflict and human misery). When Kṛṣṇa says, ‘*dharmā-samsthāpanārthāya*’, the aim is restoring order, where disorder has set in.

The popular Theosophical book, *Light on the Path*, meant for ‘those ignorant of the Eastern wisdom and who desire to enter within its influence’, has a few aphorisms that could be of interest to anyone studying the parallels between Vedānta and Theosophy. The first aphorism says ‘Kill out ambition’. Ambition is the simplest form of looking for reward and aggrandizement. *Yoga-Vāsishtha*, a profound treatise of Advaita Vedānta, goes much deeper on this issue of ambition. It asserts repeatedly that *sankalpa*

must be killed to rise to a liberated state. *Sankalpa* is often translated as resolution. But there is always the risk of lack of clarity and misunderstanding when one tries to understand Sanskrit treatises through word-for-word translation. The meaning of *sankalpa*, the subtlest ambition that lurks in all of us, seems to be ‘resolving to bring together a preformulated outcome for oneself by exercising one’s will and imagination (as for the desired outcome)’. ‘I will do this so that I will become more or I will acquire that, or I will rid myself of something to escape.’ Our constant efforts are towards becoming something more, for which only, all movements in thought and imagination take place. The notes in *Light on the Path* go on to warn of the ambition of the occultist, an ambition for enlarging the limits of experience and desire in the interest of things which concern his larger span of life.

(In *The Key to Theosophy*, HPB asserts ‘a man may be a very good Theosophist indeed, whether in or outside of the Society, without being in any way an Occultist’. Occultism may not be the essential means or goal of a Theosophic life, as following Vedic rituals and traditional customs for the qualification for a Vedāntic way of life.)

The next instruction is for killing the desire for life. *Trṣṇā* (desire) in Vedāntic lore (as *tanhā* in Buddhist lore) is the cause for being caught in the clutches of *samsāra*, a realm of unsatisfactory existence, in which one gets entangled repeatedly.

Vedānta and Theosophy

What follows as another instruction is ‘Kill out the sense of separateness’. Transformation does not happen in anyone, unless there is realization of the need for it. Such realization comes only from the understanding and experiencing of the underlying truth. The relevant Vedāntic truth underlying this Theosophical instruction to ‘kill out the sense of separateness’ comes from the Advaitic assertion of the non-dual consciousness and abiding in a state of oneness so that ‘others’ are not perceived as objects of judgement and evaluation. Fundamentally, no one is different from another. Ramana Maharshi said that in a state of non-dual consciousness or pure awareness, there are no ‘others’ (to be compared, judged, manipulated, etc.)

Another instruction is ‘Kill out desire for sensation’. This is stated somewhat differently in *The Voice of the Silence*: ‘Thou shall not let thy senses make a playground of thy mind.’ The horses should not be allowed to pull the chariot in any direction they want. The *Bhagavadgītā* says that one who is able to withdraw his senses from sense-objects, as the tortoise draws its limbs within the shell, is to be understood as being truly situated in wisdom. It goes further to say that the desire for sensation gets killed effectively not by restrictions but only by realization of something much higher (perhaps the bliss of non-dual consciousness!) The common misconception is the body is the container of the self but the truth is the body is an instrument of the self.

‘Kill out the hunger for growth’ comes

next. Obviously this means the hunger of ambition for personal growth or the ego’s strengthening. We may here refer again to Vedānta dealing with *sankalpa* (subtle, yet the real form of ambition) as the very root cause of the bondage of conditioned existence. The next instruction is ‘Desire only that which is within you’. The word *desire* used here is not to be seen in the ordinary sense, but as the deep yearning of the soul for oneness with all.

Light on the Path goes on to list two more desires worth fulfilling — only that which is within you and only that which is beyond you. There is no contradiction if one draws parallels from Vedāntic lore that instruct one to abide in the Self by going beyond the ego-self. Desires for power (over oneself, obviously), peace (still mind that is free of duality) and for possession of the pure soul have parallels in Vedānta respectively, in its recommendations to master one’s urges. ‘The way to final freedom is within thy Self’, says *The Voice of the Silence*. Ramana Maharshi often emphasizes ‘abiding in the Self’.

HPB, in *The Key to Theosophy*, asserts ‘that the divine spark in man being one and identical in its essence with the Universal Spirit, our Spiritual Self is practically omniscient, but that it cannot manifest its knowledge owing to the impediments of matter’. Vedāntic wisdom helps overcome this impediment by awakening one’s consciousness to the Reality beyond illusory matter.

As the discussion progresses, HPB takes us closer to the Vedāntic wisdom when she adds by way of clarification, that

The Theosophist

‘our teachings insist upon the identity of spirit and matter’ and ‘matter simply is crystallized spirit’.

Vedānta’s wake-up call is for removing the illusion of separateness, for liberation; self-centredness makes Universal Brotherhood difficult to actualize. But self-centredness itself being the result of ignorance on the nature of the self, Vedānta helps in the removal of this cause by waking us up to the myth of the self. Theosophy harps on selflessness for Nirvāna and Vedānta goes deeper and shows the effective method — effacement of the self itself, by realizing that the ‘I-self’ as a separate entity is a myth or illusion.

The innumerable Theosophical and other postulates about life-after-death, karma, reincarnation, Nirvāna, etc., will

have very little use, if life is not understood in its totality on the basis of self-knowledge. With self-knowledge or Self-realization, the notion of a break in one’s life at the point of death may itself vanish, which is the immortality of the spirit-soul, referred to in Theosophical teachings and extolled in Vedāntic aphorisms. ‘Lead me from death to immortality’ may mean transformation from being the mortal ego-self to being the immortal and eternal divine spirit. The Theosophical aphorism, ‘Give up thy life, if thou wouldst live’, may well mean that the real spirit-being is alive only when the ego-self is dead. Theosophy, ultimately, is spiritual wisdom and not knowledge, not even assimilated collective knowledge, of the different theories of religions. *Om Tat Sat*

<i>Mahāvākya-s</i>	<i>What they mean to me: (not literal translation)</i>
1. <i>Brahma satyam jagan mithyā</i>	The all-pervading consciousness is the only Reality. The world (and its experience) is not real in itself.
2. <i>Ekam evādvitīyam brahma</i>	The Reality is only One (namely, Brahman).
3. <i>Prajñānam brahma</i>	Self-knowledge is knowledge of Brahman (Ultimate Reality).
4. <i>Tat tvam asi</i>	You are potentially pure consciousness or your real state is that of non-dual consciousness. You are not a separate entity.
5. <i>Ayam ātmā brahma</i>	Ātman (Real Self) and Brahman are the same. (You are not the ego ‘I’ but the ‘I’ (consciousness) that is common in all.)
6. <i>Sarvam khalvidam brahma</i>	Therefore (drawing from point 5), the underlying Reality of everything is consciousness.
7. <i>Aham brahmāsmi</i>	I am Brahman. Contemplate on true nature, the nature of nothing but pure consciousness.

Tolerance

ANNIE BESANT

TOLERANCE does not mean the contemptuous permission to those whom we think wrong, to go their own way to destruction. It does not mean the proud assumption which says: 'Yes, I tolerate you, I allow you to express your views.' It means the definite recognition that each individual should be free to choose his own way without dictation from another, without interference from another in the road that is selected. Tolerance does not claim to judge and criticize another, with a view either to dictate to him the opinions he should hold, or to grant to him the permission to hold them; it understands and bows to the truth of that great Sufi saying: 'The ways to God are as many as the breaths of the children of men.' It realizes the deep meaning of Śrī Kṛṣṇa's words: 'On whatever road a man approaches me, on that road do I welcome him, for all roads are mine.'

True Tolerance wholly renounces any attempt to lay down a road which all must tread. It sees that wherever a human Spirit is seeking after God, wherever a human intelligence is trying to rise to the Divine, wherever a human heart is thirsting for contact with its source, there a road

to God is being trodden, and the treading will inevitably lead to the goal.

The ways are different because men's minds are different, because their hearts are different, because they have grown up along different lines of thinking, and have been accustomed in the immemorial past which lies behind each of us, which stretches backwards into the dawn of time, to a variety of religious beliefs, a variety of standpoints and of views. They are useful, and not mischievous. For truth is so many-faced, truth may be seen from so many points of view, that each new vision of it is an addition and not a hindrance, and to study the views of one different from ourselves, to patiently try to learn from his standpoint and to see as he sees, that is the developing in us of the vision which shall ultimately see the whole of truth and not only a fragment of it; the more we study, the more we realize the unity while studying the diversity, the more, the better, we know its greatness.

The men who would only have one religion, one philosophy, one view of life, they are like men who would demand that as the light of the sun is white, therefore there should be no colours in the world. For colours do not grow out of the light,

Reprinted from thoughts found in *The Ideals of Theosophy*, Annual Convention Talks of 1911.

The Theosophist

but out of the different constitutions of the bodies on which the one white light is ever falling. The varieties of constitutions, the ways in which flowers and grass and animals are made up, it is those differences that give us different colours although the light is one; each takes out of the white light that which it requires, and throws back out of the white light that which it does not want, and we speak of the colour of the flower, of the animal, of the sky.

So also the great white Sun of Truth, shining on the differently constituted minds of men, gives to each of them what it wants for its nutriment, and its unused portions are ever flowing back as colours to the eyes of others. Unless you want a white universe of matter, a white universe of thought, why not rejoice in the difference of constitutions that paints the world of thought with many colours, as it paints the world of matter with innumerable hues? Looking then at all the different views around us, we see the value of their variety in the added richness and beauty of our views of truth.

To study without sympathy is to see the blemishes; to study with sympathy is to see the lovelinesses. And you can never understand the beauty of a faith and its hold upon the minds of its adherents, until you study it with the eyes of love and sympathy, and feel in yourself the vibrations which it arouses in those to whom it appeals. Hence if you would be a true

lover of the Divine Wisdom, rise above the intolerance that would dictate to another into that liberty of the Spirit in which alone truth is found. Study what you do not agree with more than that with which you agree. Day by day familiarize yourself with the standpoints of others, rather than ever keeping your eyes fixed on an object from exactly the same spot; learn from those with whom you disagree more than from those with whom you agree; and in that way you shall become many-sided as the many aspects of the truth itself; and finally, when you rise to the magnificence of perfect knowledge, you shall find that every fragment has its place in the perfect whole, and that every religion that man has followed is one note in the mighty chord which speaks of God to man.

I would not only ask you to carry it out in life as well as to admire it in theory, to try to correct the natural intolerance of mankind by looking in every person and in every opinion for the good, rather than for the bad. Let your first impression of a book be the favourable one rather than the hostile; let the first impression of a man be of his virtues, rather than of his vices. For the better he seems to you, the more you are seeing of the Self that is trying to manifest through his mind and body, and the errors are only the clouds that shut out the sun; as the sun rises higher it becomes clearer, and, as it shines, the cloud shall vanish and the true Self be seen. ✧

For it is with the interior eye that truth is seen.

St Augustine

Charity

U. S. PANDEY

THE importance of charity has been emphasized in all religious traditions. Alms (*dāna*) or donation, or giving something to a needy person, is one aspect of charity. The charity can be at a physical and mental level. When we send good and compassionate thoughts and feelings for the welfare of others, it is charity at the mental level and, in fact, is the more important charity.

In the *Bhagavadgītā*, *dāna*, like many other actions, has been described as being threefold: alms given to one who does nothing in return in the belief that a gift made in a fitting place and time to a worthy person is considered pure (*sāttvic*); alms given with a view to receiving in return or looking for fruit again, or grudgingly, is considered as being of passion (*rajas*); alms given at an unfit place and time, and to an unworthy person, disrespectfully and contemptuously, is declared to be that of darkness (*tamas*).

In the steeper path of the Bodhisattva, where the *Pāramitā* heights are crossed, *Dāna* is the key to the first of the seven portals to be opened one by one for the seeker. It is the key of charity and love immortal. Armed with this key of charity,

of love and tender mercy, the seeker becomes secure before the gate of *Dāna*, the gate at the entrance of the Path (*The Voice of the Silence*, III.230).

Further, in *The Voice of the Silence* (I.61, 62), it is said:

But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed.

These tears . . . are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha . . . It is the seed of freedom from rebirth.

In *Bṛhadāraṇyaka Upanishad* (V.2.2) it is mentioned that Prajāpati instructed his three classes of disciples, i.e. gods, men and demons, by pronouncing the syllable 'Da' and men understood it as '*Dāna*'. Men by nature are avaricious; hence they should practise *Dāna*.

In *The Imitation of Christ*, Thomas à Kempis has written that 'without charity the outward work profits nothing; but whatever is done with charity be it ever so little and contemptible, all becomes fruitful. For God regards more with how

Mr U. S. Pandey is Secretary of the U.P. Federation of the Indian Section of the TS.

The Theosophist

much affection and love a person performs a work than how much he does'. Further it is said that 'he that has true and perfect charity seeks himself in nothing, but desires that God be glorified in all things, because he loves no joy for himself alone, nor does he desire to rejoice in himself; but above all things he wishes to be made happy in God. . . . Ah! if a man had but one spark of perfect charity, he would no doubt perceive that all earthly things are full of vanity'.

Madame H. P. Blavatsky, who founded the Theosophical Society, has said in *The Key to Theosophy* that in the case of charity one should act individually and not collectively. She has quoted Northern Buddhist precepts as under:

Never put food into the mouth of the hungry by the hand of another.

Never let the shadow of thy neighbour (a third person) come between thyself and the object of thy bounty.

Never give to the sun time to dry a tear before thou hast wiped it.

Never give money to the needy, or food to the priest, who begs at thy door, *through thy servants*, lest thy money should diminish gratitude, and thy food turn to gall.

The emphasis is that while performing charity at the physical level, i.e., when giving food or money to some needy person, the person who is giving should also transfer his personal vibrations of compassion and sympathy to the person receiving. So that besides meeting physical needs, the spiritual upliftment of the

recipient, also takes place. The theosophical idea of charity means personal exertion for others; personal mercy and kindness; personal interest in the welfare of those who suffer; personal sympathy, forethought and assistance in their troubles or needs. It is believed that such personal exertion, contact and sympathy, gives to the money exchanged a power thousand times greater. This belief is in relieving the starvation of the soul, as much if not more, than the emptiness of the stomach; gratitude does more good to the man who feels it, than to him for whom it is felt.

It is also advised that *dāna* or alms to the needy person should be given with the same reverence and sacred feeling as when making an offering to one's Deity. A person giving *dāna* should shun the desire of self-recognition and practice of commemorating his parents, etc., through *dāna* as it involves a selfish motive. *Dāna* should be given only to benefit the needy without desire for any reward and recognition on the part of the donor.

Dāna given, or charity performed, where the intended needy persons are not benefited and continue to suffer may even generate bad karma for the donor.

Our work in the service of humanity should be 'noiseless'; it is well said: 'Let not thy left hand know what thy right hand doeth.' The action of charity with love and compassion should be like the action of ultraviolet rays — not visible but effective.

The Mahatma, in his letter to A. P. Sinnett (*The Mahatma Letters*, Letter

Charity

No.123), wrote that ‘the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity’. In his letter, the Maha Chohan wrote: ‘For our doctrines to practically

react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of theosophy.’ The reference to Charity in these important letters indicates its importance through plain duties and also as an essential part of the moral code. ✧

Dear — my Lord — use me!
Light the dull candle of my life
even if it be but to enlighten a dark corner
where one soul may find its lost coin,
its mislaid courage, its tarnished virtue —
Set the rude wick of my brain alight
in the rich fat of experience —
I would show of thy wonder and mercy
to the least and lowest of thy children.

A. Goodwill
The Prayer of a Candle

The Call of Dharma

B. SANDHYA RANI

LET us try to understand what Duty means. As per the dictionary, 'duty' means: responsibility, obligation, what one has to do, task undertaken, function.

Then let us try to understand what Dharma means. As per the dictionary, it is the Eternal Law of the cosmos, inherent in the very nature of things. In ancient Egypt the word meant Religion, in Persia it was Purity, in Chaldea it was Science, in Greece it was Beauty, in Rome it was Law, and in India it was the word Dharma. Dharma means summing up the whole in one. This is the meaning of the word Dharma to the whole world.

Karma and Dharma are the two sides of the same coin. We have to do our Karma in order to establish Dharma. Dharma is the keynote of the whole Aryan race. That keynote was struck by the Planetary Spirit of the earth. From the beginning to the end of the *kalpa* of the Aryan race is Dharma. Therefore, this Dharma should rule our life as Truth: *satyān nāsti paro dharmah*, meaning: 'There is no Religion higher than Truth' — which is the reflection of Truth in our daily life, conduct, and all that; if we are following the path of Truth, it should be

in consonance with the Truth. Duty and dharma are not different. We should not separate dharma from duty. Dharma means duty, activity is Love.

Evolution takes place in two ways — descending, and then ascending. Separation is the mark of descent into matter, and unification is the mark of the ascent to Spirit; in other words, *pravṛtti* and *nivṛtti*.

Today, in evolution, we have proceeded from the animal stage to that of the human being; from the human stage we have to proceed further to reach the super-human stage. This is the aim or goal in our present stage of life. Hence, we have to follow the *nivṛtti* path to achieve our aim.

On the *nivṛtti* path, Duty differs for every soul, according to the stage of evolution and Karma. The duty of the savage is not that of the cultured and evolved man, the duty of the Teacher is not the duty of the king, the duty of the merchant is not the duty of the warrior, but the principle is ever the same and it is progressive. In one of her books, Dr Annie Besant says: Undertake those duties which you feel reasonable for you.

Ms B. Sandhya Rani is a member of the Indian Section of the Theosophical Society in Bengaluru.

The Call of Dharma

We have to perform the duty without any pride or expectation of reward. We have to do our own duty without interfering with that of other beings.

In *The Key to Theosophy*, HPB writes:

Duty is that which is *due* to humanity, to our fellow men, neighbours, family, and especially . . . to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation.

We all know that we are not this physical body alone; we are Soul, part of God, where the Higher Consciousness has to manifest itself in all its power.

In *At the Feet of the Master*, it is said: Any rich man can feed the body, but only those who know can feed the soul. If you know, it is your duty to help others to know. What one has to know is the knowledge, the knowledge of God's plan for men. For God has a plan, and that plan is Evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful. Because he knows, he is on God's side, standing for good and resisting evil; therefore, we have to work for evolution and not for selfishness.

The law of Duty is the first truth which all of us must obey, if we wish to rise to the spiritual life. To each one that we meet we owe a duty — the duty of reverencing and obeying those who are superior and above us; the duty of being gentle and affectionate and helpful to those around

us and at our own level; the duty of protection, kindness, helpfulness and compassion to those below us. These are universal duties, and none of us should fail in at least the attempt to fulfil them. Without the fulfilment of these there is no spiritual life for us.

Then the question arises: What is spiritual? It is the life of the Consciousness which recognizes Unity, which sees one Self in everything and everything in the Self. H. P. Blavatsky says that 'the one fundamental law in Occult Science is the radical Unity of the ultimate essence of each constituent part of compounds in Nature from star to mineral atom, from the highest Dhyan Chohan to the smallest protozoans'.

To see oneself in everything and everything in the self there is a way. That way is SERVICE. Dharma is not just a code of conduct, but it is willing obedience to our Higher Self. No matter in what land the souls may be born, when they have passed through the earlier stages, then their inner nature demands the discipline of service, and that they should learn by service the qualities needed for growth into the next stage. The more we serve the wiser we become, for we learn wisdom not by studying but by living.

In *At the Feet of the Master*, it is said: You must be so filled with the intense desire of service that you are ever on the watch to render it to all around you — not to man alone, but even to animals and plants. You must render it in small things every day, that the habit may be formed. For if you yearn to be one with God it is

The Theosophist

not for your own sake; it is that you may be a channel through which His love may flow to reach your fellow men.

Then it also says: He who is on the Path, exists not for himself, but for others; he has forgotten himself (there is no self or selfishness), in order that he may serve them. He is as a pen in the hand of God, through which His thought may flow, and find for itself an expression down here, which without a pen it could not have. Yet at the same time, he is also a living plume of fire, raying out upon the world the Divine Love which fills his heart.

In the Hindu custom, one has to do five types of sacrifice every day:

1. Sacrifice to the Veda-s, to Ṛshi-s, to Brahman — Brahma Yajña, Teaching (Study); to cultivate intelligence and to share knowledge with others is a duty every man owes to the Supreme.

2. Sacrifice to Deva-s — Deva Yajña, Homa — the pouring of ghee into the fire (taking care of Nature).

3. Sacrifice to Pitṛ-s — Pitṛ Yajña Tarpana — the offering of water (welfare and caring of parents).

4. Sacrifice to Bhuta-s — Bhuta Yajñabali (food) — duty to our younger brethren.

5. Sacrifice to Man — Manusya Yajña — hospitality and service to mankind.

While doing our duty towards our family, it should be in accordance with Dharma, in accordance with the Truth. The Master says that if you want to do your duty to your family, you must sacrifice daily whatever is not Dharma. To sacrifice ourselves to God, perfection must be reached by following one's own

Dharma through unfolding the seed of divine life within.

This duty should be performed not only to our family with a Self-sacrificing spirit. It is daily conquest of self. Here 'self' means that which separates us from the true nature. 'Self' is Ātmā; to realize this capitalized Self, we have to sacrifice the 'self', the small self. Whatever we have accumulated in every incarnation, will stand in the way of realizing the Truth. This is called self-sacrifice. We have to sacrifice the attitude we have towards the lower kingdom, negative attitudes such as prejudice, passion, cruelty, etc., and to develop positive attitudes like charity, justice, tolerance, kindness, generosity, compassion, etc., so that we are never wrong in helping our Brother.

If we do our duty towards invisible deva-s, then the Deva-s who are the embodiment of Divinity will help us. Compared to humanity they have developed above us in terms of evolution: Our attitude towards them should be that of reverence. Revere the higher nature to which they have evolved. When we revere them and show our respect and regard, they in turn show their blessings to us and through us, to the whole universe. There is a free flow of psychic and spiritual life. Duty and Dharma have become one.

Dharma is the inner nature which has reached in each man a certain stage of development and unfolding. It is this inner nature which moulds the outer life, which is expressed by thoughts, words and actions — the inner nature which is born into the environment suited for its further

The Call of Dharma

growth. Dharma is not an outer thing like law, religion, or justice. It is the Law of the unfolding life which moulds all outside it to the expression of itself.

Dharma is the same for all who are in the same stage of evolution and the same circumstances, and there is some Dharma common to all. At the same time, the Dharma of one individual is different from the Dharma of another. What is right for one may be wrong for another. Hence, better one's own Dharma than the Dharma of another!

After reaching this stage our attitude towards life changes. Whenever a person comes within our circle, he leaves that circle by becoming a better man. (For

example: an ignorant man — better informed, a sorrowful man — less sorrowful, a helpless person — strengthened). We will become a source of comfort and of peace, so that all may walk more safely when they come within the circle of our influence — because man has no separate individual existence but he is interrelated, interdependent and interconnected. Let us be careful, so that the world may grow purer, better, happier because we are living in it. We can judge our spirituality by our effect on the world. We are here to help each other, love each other and uplift each other. By doing this sort of Karma, we can establish Dharma in the world, given to India by the Aryan race.

If there is love, there is hope to have real families, real brotherhood, real equanimity, real peace. If the love within your mind is lost, if you continue to see other beings as enemies, then no matter how much knowledge or education you have, no matter how much material progress is made, only suffering and confusion will ensue.

Dalai Lama

Kabir — a Real Theosophist

K. JAISHREE

THERE is no unanimity among biographers about Kabir's birth and parentage. Kabir is said to have been born near Kāsi, on the banks of the river Gangā, around the beginning of the fifteenth century. He grew up in a weaver's family and picked up the art of weaving. He was a genius, for while engaged in weaving he composed songs that still inspire thousands of people. All the legends agree that Kabir was a simple, unlettered man, who earned his living at the loom.¹ He knew how to combine vision and industry. He was brought up as a Muslim but early in life he became a disciple of the celebrated Hindu ascetic, Ramananda. There is a popular legend about Kabir tricking Ramananda by stretching himself across the stairs leading to the river Gangā where Ramananda came for his predawn bath. Tripping over Kabir's body he cried out: 'Rām Rām!' Kabir then claimed that the *mantra* had been transmitted and he must have been accepted as a disciple.

Kabir is one of the most interesting personalities in the history of Indian mysticism. He gave the profoundest philosophy in the simplest language. He was influenced by the prevailing religious

mood of his times such as orthodox Hinduism, Buddhism, the personal devotionism of South India and the imageless God of Islam.² The influence of these doctrines is clearly evident in his verses. Eminent historians have held that Kabir was the first Indian saint to have harmonized Hinduism and Islam by preaching a universal path which both Hindus and Muslims could tread together.³ He preached the essential equality of all religions and of all men. In his early life, instead of choosing either from the Hindu or Islamic philosophies, he decided to take the best of both.

Kabir was a poet-mystic who attempted to unite and bridge Hindu and Muslim thought. From Hinduism he accepted the ideas of reincarnation or transmigration and the law of karma. He rejected idolatry, asceticism and the caste system. From Islam he accepted the idea of One God and the equality of man before God. According to Kabir all life is an interplay of two principles, namely, the personal soul (*Jivātmā*) and God (*Paramātmā*) and salvation is the process of bringing these two principles into union.⁴ The ideas of Muslim mystics or Sufism also influenced

Ms K. Jaishree, a member of the Indian Section of the TS, lives in Adyar and serves in the Adyar Library.

Kabir — a Real Theosophist

him. He became the forerunner for many cults including Kabirpanth as well as a separate religion — Sikhism.⁵

Kabir's writings are in simple Hindi; much like his philosophy, his language was simple and straightforward because he wanted to communicate with the common man. Kabir refused to acknowledge caste distinction or the authority of the six schools of Hindu philosophy, nor did he set any store by the four divisions of life (*aśrama-s*). Though his vocabulary is filled with Hindu spiritual concepts, he clearly opposed dogmas both in Hinduism and in Islam, and held that asceticism, fasting and almsgiving had no value if unaccompanied by worship (*bhajan*, mainly hymn singing).

Kabir was a great religious reformer and mystical poet, who was against religious exclusivism. The work of his hands helped rather than hindered the impassioned meditation of his heart. He quite often advocated leaving aside the Quran and the Veda-s and following the simple and natural way to oneness in God, independent both of ritual and of austerities. The God whom he proclaimed was 'neither in Ka'bah nor Kailās'. The main reason for Kabir's uniqueness was his teaching. Unlike all devotees and Sufis, he was not only the first true product of the interaction of Hindu-Muslim ideas but he himself was the real pioneer and ambassador of Hindu and Muslim unity. Despite the fact he was influenced by two socio-religious currents, he was far from being jumbled between them, but rather carved out his own way of living. Most Hindu

saints, for example, lived in the monastery and practised celibacy; similarly, many Muslim saints (Sufis) lived in Khanqah, and some of them, like the Hindu saints, practised celibacy, and even lived in the forest like Hindu yogis. But unlike all of them, Kabir lived a full family life and earned his livelihood by weaving cloth like an ordinary labourer.⁶

He wanted to unite the Hindus and the Muslims by a new spirituality which was a synthesis of some elements of both religions on the one hand, and which showed disregard of the external rites and observances of both religions, on the other.

He had gazed into the mystery of life and had seen the vision of the ineffable light. He brought from the world beyond a new message for the individual and for society. He dreamed of a future purified of inequalities; he preached a religion based on the only foundation on which faith can stand, namely, personal experience. He brushed aside unhesitatingly the whole paraphernalia of dogma and authority, for his soul was sick of the sorry spectacle of the quarrels of creeds and the worship of empty shells of formal religions. Kabir said: 'Truth is not to be found in vows, garbs, rituals, ceremonies and sectarianism. Truth remains within. We have to find it out by love and devotion.' He denounced idolatry and image worship.

He taught the unity of God. Hence he said: 'Rama, Khuda, Śakti, Śiva are one: tell me, Pray, how will you distinguish them?' (Bijak, Sabda 48). According to

The Theosophist

him, it matters little by what name we call Him.

Brother! From where have the two masters of the Universe come? Tell me who has invented the names of Allah, Rama, Keśav, Hari and Hazrat? All ornaments of gold are made of a unique substance. It is to show to the world that two different signs are made; one is called Namaz while the other is termed Puja. Mahadev and Muhammad are one and the same; Brahma and Adam are one and the same. What is a Hindu? What is a Turk? Both inhabit the same earth. One reads the Veda, and the other the Quran. (Bijak, Sabda 30 – also see 97)⁷

In the Upanishadic style Kabir tells us that the Hindus and the Muslims are only different manifestations of the same substance. Therefore, they are the children of one God.⁸ He says that *bhakti*, purity of heart and love alone cannot help us in obtaining God's grace. We, rather, have to surrender ourselves completely to the mercy of God who takes care of us. Kabir is widely regarded as one of the most outstanding religious figures of medieval India. He was a reformer and a versatile preacher of religious truth. He was mystically oriented from his early life. Mysticism appears to have been an inborn element in his nature. It is the mystical inclination of Kabir which helped him to see one God, one Humanity and one Religion as the central facts of the world and our life therein. The inherent mystical quality of Kabir helped him to regard religion as a matter of personal experience.

Thus, Kabir refused to accept the view that there could be divisions among human beings on the basis of religion by propagating and advocating the essential truth of Hinduism and Islam. He certainly did not attach himself to either religion as far as the orthodox category was concerned. Rather, by discovering the religious truth which was veiled and cloaked by the outward ceremonies of both these religions, Kabir wanted to unite the two communities for the quest of salvation. For denouncing the observances and rites of both religions, Kabir used his satirical style which is unique. Thus he preached a new spirituality or piety by which he wished to unify the religious communities of India separated from each other for centuries.

He was a pioneer of a different kind of religious universalism. Kabir denounced the efficacy of all the rituals, ceremonies, rites and observances of both Hinduism and Islam. His quest for salvation was not merely theoretical but also based on his personal experience. However, theory and personal experience merged completely in his teaching. Kabir proved himself as a unique religious reformer and preacher. He called upon Hindus and Muslims to worship One Supreme God, Allah or Rama. And by worship Kabir meant nothing but wholehearted *bhakti* to be directed to One Supreme God with a sense of absolute surrender and trust and dependence on God's mercy and care. He was a pioneer of Hindu-Muslim unity. The type of teaching he preached amply fits his objective.

Kabir — a Real Theosophist

In Theosophical literature too a feeling of brotherhood among the races, castes, and religions, is encouraged. Theosophy, in its essence, is true and unalloyed spirituality. And a true Theosophist is an

altruist. Kabir was an excellent example of someone who practised the loftiest moral ideals, strove to realize his unity with the whole of humanity and worked ceaselessly for others. ✧

References

1. Tagore, Rabindranath, *Poems of Kabir*, Macmillan, 2001, pp.12–13.
2. Hess, Linda Beth and Sukhadeva Simha, *The Bijak of Kabir*, Oxford University Press, 2002, p.5.
3. *Social, Cultural and Economic History of India, A*, vol. 2, Macmillan, 1974, p. 90.
- 4 and 5. Singh, Harbans, *Encyclopedia of Sikhism*.
- 6–8. Hedayetullah, Muhammad, *Kabir: The Apostle of Hindu-Muslim Unity*, Motilal Banarsidass, 1977.

O servant! where dost thou seek me?
Lo! I am beside thee.
Neither in temple nor in mosque am I.
Not in Ka'aba, nor in Kailas am I, thy Lord!
Not in rites nor in ceremonies.
If thou be a true seeker, thou shalt
See me and meet me in a single moment!
For God, saith Kabir, is the Breath of all breaths!

Kabir

Books of Interest

CONCERNING THE SPIRITUAL: The Influence of the Theosophical Society on Australian Artists, 1890–1934 by Jenny McFarlane, Australian Scholarly Publishing, North Melbourne, Australia, 2012.

It is simply not possible to measure fully the overall influence of the Theosophical Society on the world. It has indeed permeated various aspects of human activities. Although the Society's membership remains comparatively small in number, Theosophical insights into the nature of reality and the human condition have had a profound impact on contemporary culture. Dr John Algeo's article, 'Theosophy and the Zeitgeist' (<http://www.austheos.org.au/tsia-article-theosophy-and-the-zeitgeist.html>), gives a clear and scholarly view of Theosophical influence in many areas of human endeavour, including religion, science and art.

This book, written by the art historian, writer and freelance curator, Dr Jenny McFarlane, is unique in that it presents, for the first time in one volume, the profound and extensive influence that the TS exerted on the cultural life of Australia in the first three decades of the twentieth century. It shows, among other things, how the visits by Col. H. S. Olcott, Annie Besant and C. Jinarājādāsa to that country attracted the interests of artists, poets, young politicians and musicians. An entire chapter is devoted to the influence

of C. W. Leadbeater on different artists who later on collaborated with him in giving artistic form to his clairvoyant insights.

As Madame Blavatsky indicated in her preface to *The Secret Doctrine*, Theosophical teachings seek 'to show that Nature is not "a fortuitous concurrence of atoms"'. Such premise defied, in a radical way, the prevailing Aristotelian-Mechanistic world view of her time, which was dominated both by scientific materialism and narrow-minded theological dogmatism. It is not difficult to see how Theosophy, perceived as a third way, would be of great interest to artists and creative thinkers of every walk of life.

Dr McFarlane says: 'This book follows a select number of artists who found in the Theosophical Society an organization which represented their concerns. . . . Australian artists recognized an alternative knowledge system by which they could make sense of their lived reality. . . . These artists sought to reconcile science with spirituality, the visible with the invisible, academic rationality with a concept of inner truth through the formal means of their practice. . . . They are connected not by a formal or stylistic relationship but by a common conceptual response to the representation of a Theosophical, non-visible reality.'

The visits of both Col. Olcott and Mrs

Books of Interest

Besant to Melbourne, at the end of the nineteenth century, aroused great interest. Alfred Deakin, who was to become the second Prime Minister of Australia, chaired some of HSO's presentations in that city and later on joined the TS. This was at a time when the intense debate about constituting Australia as a Federation was in full movement. Jane Price, who was instrumental in taking Theosophy to Melbourne's art community, was also engaged in the campaign for more women to be elected to the Victorian Artists' Society. She later on moved to Sydney where she was also involved in the Morven Garden Theosophical School in Mosman.

Mme Berthe Mouchette painted the portrait of Annie Besant in 1908 which still hangs in the Adelaide Lodge of the TS. As Dr McFarlane writes, this portrait 'is assured, competently and comfortably within the academic tradition. Only the subject — woman as orator — is unusual for the patriarchal traditions of the genre'. Mrs Besant's influence in Australia was an important one and it not only contributed to increase the Society's membership in that country but was also a source of continuing inspiration to many, including several artists. As the author says, 'her powerful promotion of Theosophy was enormously attractive to generations of artists around the world, including those in Australia'. The book, *Thought Forms*, which she co-authored with C. W. Leadbeater in 1901, is mentioned several times in the book under review.

The work also includes case studies

about the contributions of Florence Fuller, Clarice Beckett, Ethel Carrick, Roy de Maistre and Grace Cossington Smith.

The chapter on CWL is quite interesting. The author refers to him as 'the influential proponent of radical visuality'. Although there were controversies surrounding his time in Sydney, Dr McFarlane says that 'no one to date has examined the effect that this charismatic and complex man had on the artists of the city which he came to call home'. She mentions particularly three artists: Judith Fletcher, Alfred Edward Warner and Gustaf Köllerstrom. The author writes:

Leadbeater's intense relationship with these artists had in each case surprising ramifications. They have previously figured as conservative and parochial exponents in their chosen fields. Yet in collaboration with Leadbeater, their work blossoms into expressions of radical Modernism in ways which offer unique insights into broader contemporary practice. These three artists shared a conviction that the visible and invisible worlds were interlinked; that the transcendental was immanent and active in the visible world. In their work, the separation of the disciplines of science, religion and art, promoted by the Enlightenment, was explicitly and programmatically ignored.

Dr McFarlane's book is scholarly and thoughtful. It shows how Theosophy captured the imagination of a significant number of artists of that time and helped them to find the way to express their creative vision of the deeper realities of life.

PEDRO OLIVEIRA

Theosophical Work around the World

Vice-President's Visit

Mr M. P. Singhal, International Vice-President, was the Chief Guest at the Centenary celebrations of the Kerala Theosophical Federation, held in Alleppey, on 19 and 20 May. The 83rd Annual Conference of the Federation took place simultaneously. In his Inaugural Address, 'Next 100 Years — a Vision for the Federation', Mr Singhal emphasized the need for the Federation to work strictly according to its Constitution. 'The age of an institution is not important,' he said, 'it is the work for the benefit of mankind that counts.' In his Public Lecture, he dealt with the Future Religion of Humanity. In his closing address, he informed the members that the closing of the celebrations was an opening of a door into the next one hundred years of hard Theosophical Work. TPH hosted an exhibition cum sale of books. The Vice-President and his wife, Mrs Shashi Singhal, also visited the Lodge in Ernakulam.

East and Central Africa

The Nairobi Lodge, which is active, conducts meetings in English and Gujarati. Ongoing study programmes are held on P. Pavri's book, *Theosophy Explained*; in April and May there were two public talks by guest speakers on Yogic Science and 'Life Cycle — Birth,

Karma, Death and Reincarnation'. A series of talks on the Leaders and Presidents of the TS are being conducted, and have been given on HPB, HSO, Annie Besant, George Arundale and C. Jinarājadāsa.

The Theosophical Order of Service has completed a Feeding Programme for fifty-five pre-identified families, in the remote areas of north-eastern Kenya; also a borehole to provide fresh water regularly to this normally dry area. This work benefits all the three kingdoms: plant, animal and human.

Australia

The annual School of Theosophy of the Australian Section was held at Springbrook, Queensland, from 20 to 26 April. Three students from New Zealand, as well as Australian students, were in attendance. Classes were given by Mrs Linda and Mr Pedro Oliveira on 'Seeking Wisdom', based on the book by the Society's fifth International President, Bro. N. Sri Ram. They also conducted afternoon classes relating to the Theosophical Society and its work, including preparing talks and public speaking. A survey has just been circulated to all Lodges and Branches to gauge the most important needs of existing services, and to consider whether any might need to be expanded or modified.



The workers of the American Section



The American and International Presidents



With youngsters of the school run at Wheaton



The National President of the US

Theosophical Work around the World

India

In April this year, Prof. C. A. Shinde, who works in Adyar and is a National Lecturer of the Indian Section, made an extensive tour in the northern part of the country, visiting Lodges in the states of Maharashtra and Uttar Pradesh. He presided over Federation Meetings in Akola and gave a Public Talk on 'Universal Brotherhood' in Nagpur, Maharashtra. From 6 to 8 April, he directed an interactive Study Camp organized by the UP Federation and Nirvana Lodge, in which about sixty members from Lodges in Agra, Noida, Ghaziabad, Kanpur, Lucknow, Barabanki and Gorakhpur participated. A Karnataka Federation member arranged to have a book stall during the entire period of the Camp. Several Theosophical themes were covered, including 'The Meaning of the Path', 'The Concept of the Quantum Leap', 'Incarnation', and so on. Prof. Shinde made extensive reference in his well-appreciated presentations. Two more Study Camps, based on *Light on the Path*, were conducted by him, one of them in Noida and the other in the Delhi Federation premises.

U.S.A.

Visiting the Theosophical Society's American headquarters, Mrs Radha Burnier addressed the staff and volunteers at 'Olcott' on 23 May. She said: 'I have been acquainted with this place probably longer than any of you', her first visit having been during the administration of President Dora Kunz. Reminding the

staff of the Society's long heritage, Mrs Burnier went on to recount some of the TS's history, going back to its founding in the US in 1875. She observed, 'in Adyar there is a big board, giving the names of Sections. The American Section comes first. Not long after, the Indian Section came into existence'.

Mrs Burnier noted that she is having 'a great deal of contact' with Lodges in countries where Theosophy has faced adversity, such as Russia, which now has three Lodges, and Pakistan, which has two Lodges left. The latter are 'having a very difficult time' because of the opposition of certain Muslim groups who have even tried to take possession of Lodge buildings.

Mrs Burnier stressed, the Society's main goal has been to 'make people understand what are the real things, and which ones people should pay attention to'. Prime among these has to do with the Society's First Object, the brotherhood of humanity and of all life. 'We are different, yet the same. We are one people from end to end of the earth.' It is necessary to emphasize love, 'not in a physical, material sense, but in a real sense. Love is in essence the realization of the unity of all creatures. We should realize it in the heart'.

Describing the TS as 'a forward-looking movement that will take people very far in their evolution', Mrs Burnier looked to an increasing influence for the organization. 'Although we are a small Society, it is growing and inwardly taking shape.' ✧

INTERNATIONAL DIRECTORY

Date	Section	General Secretary, etc.	Address	Magazine	Email address
1947	Africa, East and Central	... Mr Navin B. Shah	... PO Box 14804, 00800-Westlands, Nairobi, Kenya	... <i>The Theosophical Light</i>	navinmeera@hotmail.com
1909	Africa, South	... Mr Jack Hartmann	... 9 Ronean, 38 Princesses Ave., Windsor E. 2194	... <i>The South African Theosophist</i>	hartmann.jack.c@gmail.com
1956	Africa, West	... Mr John Osmond Boakye	... PO Box 720, Accra, Ghana	... <i>The West African Theosophist</i>	tswafrica@gmail.com
1929	America, Central *	... Mrs Ligia Gutiérrez S.	... Rept. Los Arcos # 43, Ent. Princ. 1 c. Sur 2 c. Abajo, 1 c. Sur, Distrito 2, Managua, Nicaragua		ligusimpson@hotmail.com
1920	Argentina	... Mr Jorge Garcia	... Santiago 257 — 2000, Rosario	... <i>Teosofía en Argentina</i>	stargentina@sociedad-teosofica.com.ar
1990	Asia, Southeast †		... The Theosophical Society Adyar, Chennai 600 020, India		theosoc@dataone.in
1895	Australia	... Mrs Linda Oliveira	... 4th fl., 484 Kent St., Sydney, NSW 2000	... <i>Theosophy in Australia</i>	tshq@austheos.org.au
1912	Austria *	... Mr Albert Schichl	... Oberbaumgarten 25, 4204 Haibach im Mühlkreis	... <i>Theosofie Adyar</i>	theosophie.austria@aon.at
1911	Belgium	... Mr Jan Jelle Keppler	... Place des Gueux 8, B1000 Brussels	... <i>Le Lotus Bleu</i>	jan.keppler@telenet.be
1965	Bolivia †	... Mrs Teresa W. de Nuñez	... Casilla de Correo 3911, Cochabamba		saidita_2945@hotmail.com
1920	Brazil	... Mr Marcos L. B. de Resende	... SGAS Quadra 603, N. 20, CEP 70200-630 Brasilia (DF)	... <i>Sophia</i>	tsbrazil@sociedadeteosofica.org.br
1924	Canada *	... Mr Medardo Martinez Cruz	... 3162 Rue de la Bastille Boisbriand QC., J7H 1K7	... <i>The Light Bearer</i>	MMartinez@manhattaninc.com
1920	Chile *	... Mr Maximiliano Aguilera	... Casilla 3603, Santiago 21	... <i>Revista Teosófica Chilena</i>	sociedadteosoficachile2010@gmail.com
1937	Colombia †	... Mrs Julia Ballesteros	... Carrera. 6, No. 56-27 Apto. 201, Bogotá-2	... <i>Selección Teosófica</i>	julitaballesteros@gmail.com
1997	Costa Rica †	... Ms Maria Orlich	... Apartado 8-6710-1000, San José		orlichsm@yahoo.com
2007	Croatia ▲	... Mrs Nada Tepeš	... Krajiška ulica 24, 10000 Zagreb	... <i>Teozofija</i>	z.zemlja@gmail.com
1905	Cuba Apartado de Correos 6365, La Habana 10600		teocuba.sociedad@gmail.com
1987	Dominican Rep. †	... Mrs Magaly Polanco	... 1652 Calle Sta. Agueda, C7 Les Chalets Court Apto. 23, San Juan, PR 00926, USA		polancomagaly@yahoo.com
1888	England	... Mr Eric McGough	... 50 Gloucester Place, London W1U 8EA		office@theosoc.org.uk
1907	Finland	... Ms Marja Artamaa	... Teosofinen Seura, Vironkatu 7 C 2, Fin 00170, Helsinki	... <i>Teosofi</i>	teosofinen.seura@netti.fi
1899	France	... Ms Trân-Thi-Kim-Diêu	... 4 Square Rapp, 75007 Paris	... <i>Le Lotus Bleu</i>	trankimdieu@sfr.fr
1902	Germany	... Mrs Manuela Kaulich	... Hauptstr. 39, 93138 Lappersdorf	... <i>Adyar</i>	theosophie-adyar@gmx.de
1928	Greece	... Mr Theodoros Katsifis	... 25 Voukourestiou St., 106 71-Athens	... <i>Ilisos</i>	info@theosophicalsociety.gr
1907	Hungary †	... Mr Thomas Martinovich	... Hunyadi Janos ut 17. II. 8, H-1011 Budapest	... <i>Teozófia</i>	tshutau7@hu.inter.net
1921	Iceland	... Ms Anna Valdimarsdóttir	... PO Box 1257 Ingólfsstraeti 22, 121 Reykjavik	... <i>Gangleri</i>	ts@gudspekifelagid.is
1891	India	... Mr S. Sundaram	... The Theosophical Society, Varanasi 221 010	... <i>The Indian Theosophist</i>	theosophy_vns@yahoo.com
1912	Indonesia	... Mr Herry Ispoernomo	... Jalan Anggrek Nelimurni A-104, Jakarta 11410, Timur	... <i>Theosofi</i>	teosofi.indonesia@gmail.com
1919	Ireland *	... Mrs Marie Harkness	... 97 Mountsandel Road, Coleraine, Co. Londonderry, UK BT52 ITA		marieharkness@yahoo.co.uk
1954	Israel ▲	... Mr Abraham Oron	... PO Box 4014, Ramat-Gan, Israel 52140	... <i>Or</i>	mail@theosophia.co.il

1902	Italy	...	Mr Antonio Girardi	...	Viale Quintino Sella, 83/E, 36100 Vicenza	...	<i>Rivista Italiana di Teosofia</i>	sti@teosofica.org
1997	Ivory Coast *	...	Mr Pierre-Magloire Kouahoh	...	Yopougon, 23 Rue Princesse B. P. 3924, Abidjan 23	...	<i>Sophia</i>	pm_kouahoh@hotmail.com
1971	Japan ▲	...	Mrs Yukiko Touma	...	4-1-3 Sumiyoshichyou, Nishitokyo-shi Tokyo-to 202-0005	...		headquarters@theosophyjp.net
1919	Mexico	...	Mrs Lissette Arroyo Jiménez	...	Ignacio Mariscal 126, Col. Tabacalera Mexicana, Mexico, D.F. 06030	...		sociedadteosofica@prodigy.net.mx
1897	Netherlands, The	...	Ms Els Rijneker	...	Tolsraat 154, 1074 VM Amsterdam	...	<i>Theosofia</i>	info@theosofie.nl
1896	New Zealand	...	Ms Sandy Ravelli	...	18, Belvedere Street, Epsom, Auckland 1051	...	<i>TheoSophia</i>	np@theosophy.org.nz
1913	Norway *	...	Mrs Agnes Gaasemyr	...	Stadionvei 9, N - 5162 Laksevaag	...		post@teosofiksamfunn.no
1948	Pakistan †	Jamshed Memorial Hall, M. A. Jinnah Road, opp. Radio Pakistan, Karachi	...	<i>The Karachi Theosophist</i>	bhagwanbharvani@hotmail.com
1924	Peru †	...	Mr Julio Gerardo Pomar	...	Jr. Republica de Portugal 152, Breña, Lima 5	...	<i>Búsqueda</i>	teosoficaperu@hotmail.com
1933	Philippines, The	...	Mr Rosel Doval-Santos	...	Corner P. Florentino and Iba Streets, Quezon City, Manila	...	<i>The Philippine Theosophist</i>	philtheos@gmail.com
1921	Portugal	...	Mr Carlos Guerra	...	Rua Passos Manoel no. 20 cave 1150 - 260 Lisboa	...	<i>Osiris</i>	geral@sociedadeteosoficadeportugal.pt
1925	Puerto Rico †	...	Mrs Magaly Polanco	...	P.O. Box 36-1766 609 Calle Miramar PR Hoare, San Juan, PR 00936, USA	...	<i>Heraldo Teosófico</i>	polancomagaly@yahoo.com
1910	Scotland *	...	Mr Gary Kidgell	...	28 Great King Street, Edinburgh, EH3 6QH	...	<i>Circles</i>	garykidgell@hotmail.com
1889	Singapore ▲	...	Mr Chong Sanne	...	540 Sims Avenue, No 03-04 Sims Avenue Centre, Singapore 387603	...	<i>Newsletter</i>	sanne@singaporelodge.org
1992	Slovenia *	...	Mrs Breda Zagar	...	Kunaverjeva 1 SLO-1000 Ljubljana	...	<i>Teozofska Misel</i>	zagarbreda@gmail.com
1921	Spain	...	Mrs Clarisa Elósegui	...	Arenys de Mar, n.14, 1ro - Ira E - 08225 Terrassa - Barcelona	...	<i>Sophia</i>	clarisaelo@gmail.com
1926	Sri Lanka †	...	Mr S. M. Jayatilleke	...	20/13, Race Course Road, Badulla (BD) 90000	...	<i>The Sri Lanka Theosophist</i>	smjbadulla@gmail.com
1895	Sweden	...	Mr Pertti Spets	...	Henriksdalsringen 23, SE - 131 32 Nacka	...	<i>Tidlös Visdom</i>	teosofiska.samfundet.adyar@telia.com
1910	Switzerland †	...	Mrs Eliane Gaillard	...	17 Chemin de la Côte, CH -1282 Dardagny, Genève	...	<i>The Lotus</i>	egaillard@bluewin.ch
1997	Togo *	...	Mr Kouma Dakey	...	S.O., A.R.T.T., BP 76, Adeta	...		
2007	Ukraine ▲	...	Mrs Svitlana Gavrylenko	...	Office 3, 7-A Zhylanska St., Kiev 01033	...	<i>Svitoch</i>	kiev@theosophy.in.ua
1886	USA	...	Mr Tim Boyd	...	PO Box 270, Wheaton, IL 60187-0270	...	<i>The Quest</i>	admin@theosophical.org
1925	Uruguay *	...	Mrs Dolores Gago	...	Javier Barrios Amorin 1085, Casilla de Correos 1553, Montevideo	...		st.uruguay@gmail.com
1922	Wales *	...	Mrs Julie Cunningham	...	Bryn Adda, Brynysencyn, Llanfairpwll, Anglesey, LL61 6NX UK	...		theosophywales@yahoo.co.uk

Date refers to the date of formation

* *Regional Association*

† *Presidential Agency*

▲ *Lodge attached to Adyar*

The Council of the European Federation of National Societies: *Chairman:* Miss Trân-Thi-Kim-Diêu, 67 Rue des Pommiers, F-45000 Orleans, France. Email: **trankimdiêu@msn.com**
Inter-American Theosophical Federation: *President:* Ms Ligia B. Montiel L., Calle 38, Av. 12 y 14, casa 1276, sabana sureste, San José, Costa Rica. Email: **info@teosoficainteramericana.org**
Indo-Pacific Theosophical Federation: *President:* Mr John Vorstermans, 60B Riro Street, Point Chevalier, Auckland 1022, New Zealand. Email: **john@theosophy.org.nz**
Pan-African Theosophical Federation: *Chairman:* Mr Kiran H. Shah, 55A Third Parklands Avenue, PO Box 40149, Nairobi 00100, Kenya. Email: **kirankh33@gmail.com**

SUBSCRIPTIONS: US \$ AND RUPEE RATES

(Effective from 1 December 2008)

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

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

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

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

Printed and published by Mr S. Harihara Raghavan, Manager, The Vasanta Press,
The Theosophical Society, Adyar, Chennai (Madras) 600 020, India, on behalf of the President, The Theosophical Society.

FORTHCOMING REPRINTS

TO THOSE WHO MOURN

C. W. Leadbeater

Into a flood of light, a world of peace and happiness, our beloved departed move into, thus setting at rest all human anxieties about death.

OUR RELATION TO CHILDREN

C. W. Leadbeater

A heavy responsibility rests upon every parent to see that the conditions of their child's development are 'as good as they can be made', as the child is born with 'germs of qualities' seeking possible fields of manifestation.

AN INTRODUCTION TO HINDU SYMBOLISM

I. K. Taimni

Dr Taimni, a scientist, discusses the symbology of very well-known stories such as that of the Churning of the Ocean, from a Theosophical point of view.

THE WISDOM OF THE UPANISHAD-S

Annie Besant

The Upanishad-s are unique in the sacred literature of the world. They stand alone as beacon lights on a mountain peak. Here the author considers the fundamental Truth expressed in these sacred texts from a Theosophical point of view.

For catalogue, enquiries and orders, write to:

THE THEOSOPHICAL PUBLISHING HOUSE

Adyar, Chennai 600 020, India

Phones: (+ 91-44) 2491-1338 & 2446-6613; Fax: 2490-1399

E-mail: tphindia@gmail.com & tphindia@adyarbooks.com

Buy our books online at www.adyarbooks.com

Receive a quotation/estimate by placing an indent for our books at

www.ts-adyar.org/alltitles