

Freedom of Thought

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

Freedom of the Society

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

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



THE THEOSOPHIST

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Cover: Buddha's statue near Belum Caves, Andhra Pradesh, India

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THE THEOSOPHICAL SOCIETY

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

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

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

Healing and Healers

TIM BOYD

HEALING and healers are subjects that are not noticed as much as they should, at least in our formal theosophical literature. I have been fortunate to have come in contact and worked with some powerful healers of different backgrounds. Often when we find people who are physical healers, if we were to ask them about the source of the energy or power that flows through them, those who have not had any exposure to theosophical teachings would say that “it is a gift from God”. This is not entirely incorrect, but the fact that this ability to heal exhibits itself is often regarded as a supernatural gift.

During one of the often overlooked periods of Col H. S. Olcott’s life, he was involved in an extensive work of dynamic and powerful healing. During his visits to Ceylon (now Sri Lanka) his primary work was to revive Buddhism, which he regarded as an expression of the Ageless Wisdom. In Ceylon of that time, Buddhism had fallen into very low states. Then at one point, the Christian missionaries, who were actively working to undermine Buddhism in Ceylon, made an announcement that they had discovered a healing well of water that had the potential of healing in the name of Jesus and the Catholic Church.

Olcott, being who he was, approached the Buddhist monks and said: “Before this takes root in the people’s mind, *you* must do some healing. You as Buddhists must heal.” But nobody stepped forward. So, Olcott, being the practical “can do” Yankee that he was, decided *he* would do the healing. Knowing that all healing comes from the same source, he did it in the name of the Buddha. Thirty years earlier he had been exposed to the teachings and work of Anton Mesmer. He had even made a few attempts at Mesmeric healing.

In the Mahatma Letters a lot is written about mesmerism and its healing powers. Olcott had studied it and decided that, for this occasion, it was required. So he found a patient with a paralyzed arm, and Olcott worked on him. The man went home, and he reported the next day that he had experienced great relief. Olcott said that this increased his level of confidence. So he worked on him again, and this time it was a complete reversal of the man’s paralysis, and, of course, the news spread.

From that point onward, for the next three years, Olcott had no time for peace or privacy, because he was continuously surrounded by people demanding healing

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from this great “Buddhist” healer. As was his habit during that three-year period, he kept a record showing that there were more than 7,000 people who had experienced healing of various types: paralysis, deafness, blindness, and so on. Because it was taking too much of Olcott’s life force, demanding too much of his personal energy, and it did not allow him the time to really invest himself in the theosophical work that was his primary focus, his Master ordered him to stop.

Just before the Theosophical Society (TS) came into being, Anton Mesmer and his healing methods came to the fore. So this was very much in the minds of H. P. Blavatsky (HPB) and others. It is also called animal magnetism, but theosophists understand it more as the accumulation and projection of etheric energy, what they called “the vital fluid” back then. It is more deeply explained in the Mahatma Letters.

In a letter from Mahatma KH to Sinnett, a higher approach to this type of healing is discussed. Sinnett had written to the Master, and KH had given the Sinnett family a lock of his hair specifically so that it could be kept close to Sinnett’s son, Denny, who was in poor health from birth. The idea was that the magnetism from this lock of hair would have a positive influence on the boy. Sinnett wrote to the Master asking if he could use this lock of hair to attempt cures along the lines of the Mesmer approach. The letter that we have is the Master’s response to Sinnett, and it expands on this idea of healing.

In that letter the Master says to Sinnett that he can make attempts to cure with this lock of hair, but of itself it has no power to heal. It is simply an accumulator of the energies of the person from whose hair it was cut. Just like an electric battery, it has no power unless a connection is made between the source and the object on which it is focused. The connecting power that is all-important in any work of this type is the power of a focused will. In the absence of will, there is no healing; the object of power is essentially powerless in the absence of a focused will.

The Master went on to add that a certain purity is not required, because the energy is in the object, but purity and benevolence of intention can have a magnifying effect. In essence, what he said was that purity of mind, benevolence of intention, connects the talisman to the *buddhi* of the healer. In that condition, the healing becomes magnified beyond mere Mesmerism or the energy in any hair or object. The talisman and *buddhi* come into sympathy, and in this process profound healing can take place.

In discussing his healing methods Col Olcott said that it took place in two ways. On the one hand, it was by the Master’s presence and influence through a connection that was made. Part of what we are advised in various teachings is that whatever we do that is good, we should formulate a practice of offering it in the Master’s name. This is a way that Jinarājādāsa expressed. To heal, to help, to assist, is all done in his name. This has a capacity to attract that presence

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when we are truly pure in our motives.

Olcott said that the bulk of the healing that he did was based on this connection and outreach, in his own imagination and will, to his Master. He had several confirmations of this. He mentions one case in which he was healing a blind man. While Olcott was working, the man was describing a vision of someone who was standing in front of him during the course of the healing. He described it in great detail, and it was very clear that the description was of Olcott's Master. The second method of healing was the accumulation and projection of energy using Olcott's own will.

Health is described as a condition of wholeness. When we are whole, undivided, is when we are healthy. That obviously has layers of meaning, but the process of healing is a restoration of wholeness. So, we who aspire to be on the spiritual path are engaged in a process of healing at its deepest levels. It is the process of restoring a forgotten wholeness of our natural condition from which our "normal" way of living continually separates us.

The human being has been described in our theosophical literature as "highest spirit and lowest matter linked by mind". This linking agency of mind is the area where we find all of our troubles. It is also the area where we find our greatest hope. Any healing, in essence, is a healing of the mind, of its ability to link highest spirit with lowest matter. We are fragmented simply by virtue of the process of coming into birth.

Quickly following on our birth, and the soul's close association with a forming personality, we take on multiple fragmented identities: nationality, gender, religious affiliation, and so on. All of the things that we think of as who we are tend to be isolating and fragmented. We go through life in this condition of a divided state. Ultimately, somewhere within us we know that the possibility for unification exists, the possibility to restore wholeness, and this largely makes up the search that we and others engage in over the course of a lifetime. Searching for that "thing" that will somehow make us whole.

Prior to the time where we find value in a spiritual approach, it takes other forms: searching for the perfect mate, the perfect job, the perfect spot on earth where there is peace and harmony, where all of the things that we do not feel within ourselves are present as a restorative influence for our condition. It is called a "condition" because it results from "conditioning", this separative condition of mind that is the habit and inheritance of anybody who takes birth.

When we are on the spiritual path the nature of the healing changes. No longer is there the idea of something that can be found, a missing piece to the puzzle, exterior to our own consciousness. The focus of our searching shifts. That shift in focus brings about *the* fundamental change in our human conditioning, affecting us in this life and in lives to come. We begin to look within, toward the ever-present spiritual dimension of our being.

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The scriptures of the world's religions attribute healings of all sorts to their particular founder, whether it be Jesus, the Buddha, Mohammed, Apollonius. They were all known for their spiritual teachings, but they also were known to have exhibited profound healings during the course of their lives. Although it is not widely spoken of, or perhaps not even widely known, J. Krishnamurti was a profound healer, with numerous instances of "miraculous" healings of incurable conditions: deafness, tuberculosis, cancer, and so forth. It was mainly done by the effect of his will and of his touch. He wisely chose to downplay, or not make known, this healing ability. This was partly because he could witness the history of the TS and some of the things that occurred with HPB and others in exhibiting certain occult powers, and the sort of glamor and distraction that it became to the essential teachings.

One of the facts of the spiritual life seems to be that anybody who engages in it in a genuine manner ultimately becomes a healer; it is unavoidable. This is not necessarily by the laying on of hands, or the mesmeric methods of Olcott, although these are possibilities. In the Christian Bible there is a beautiful passage that describes an incident that occurred, probably both factual and symbolic. In some town, Jesus the Christ was passing through, and there was a woman who had been ill. They said that for twelve years she had had an issue of blood, and there was no healing that she could find. He was walking near to where she was. As she

became aware that he was passing, she reached out and touched the hem of his garment, and was healed. The story goes on to say that the Christ was aware that somebody had touched his garment, and told the person that she was healed. By the very presence of the spiritual-unfolded individual, the healing took place.

This story addresses the nature of the work that we do. As we actually connect ourselves with those deeper dimensions of our own being that somehow seem to be suppressed by the process of living, certain things unfold, and healing takes place. There is the will, but it also takes place through the presence of an unfolded soul. This is something we all know. All of us have had occasion to seek out those individuals who we are drawn to for their sense of peace and serenity.

Although I never personally met N. Sri Ram, I have heard stories about people who would go to talk with him, bringing with them problems that disturbed their peace of mind. On more than one occasion I heard people say that after talking with him they had left feeling renewed, refreshed, feeling that the conversation with him had been so helpful. But then they would realize that Sri Ram had said almost nothing, and that in his presence a reversal in their inner state had taken place. It is said that the prayers of a righteous person have great power. The silent exercise of our being has great power.

In *The Key to Theosophy*, HPB wrote the questions that she posed to herself and then answered as the "Theosophist". At one point she described the remarkable

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healings done by Apollonius — how he raised people from the dead, and so on. So the question was asked: “Is it the aim of the TS to produce such healers?” Her response is worth considering. She said that the TS has several aims, but the most important of its aims is to relieve the suffering of humanity by whatever means are available. That suffering can be moral or physical, but that the most important aspect of it was the moral suffering. The frame of mind that determines everything we do — the values that we hold, the things we regard as right or wrong, the activities we engage in — is determined by our ethics. The ethics of Theosophy is what she put forward as “the great healer”.

In this regard something that we experiment with over the course of a lifetime, are the laws that govern Nature, that govern our behavior. In *The Voice of the Silence* compassion is stated to be the “Law of laws”. In terms of our ethical behavior (of the unfoldment of the spiritual dimension of our being and its effect on ourselves, and the presence that we carry in the world) this compassion is something with which we need to make a continual

experiment in our lives. What does it mean? As the “Law of laws”, how can it apply? Brotherhood, compassion, unity, healing, all of these flow from the deeper ethic.

When we think of ethics, normally we think of morality, behaviors, structures of thought. We surround this inexpressible thing we call spirit with words. We try to drape it in ideas and thoughts so that it can have some presence, some visibility, some meaning to us.

This ongoing experiment that is the spiritual life is our attempt at a deeper understanding of what it means to be spiritual, to be pure and whole. It is good for us to remember that there is a healing dimension to this work that we do. It is a healing that begins with ourselves as individuals, but one of the fundamental purposes of the theosophical work, and of the Theosophical Society, has been the broader purpose of a deepening healing that must take place in humanity: the formation of this nucleus of Brotherhood, the recognition of the possibility for unity, for wholeness.

These are the things that we can experiment with in the laboratory of our own consciousness. ✧

No one saves us but ourselves. No one can and no one may. We ourselves must walk the Path.

Gautama the Buddha

Spiritual Life and Perception — I

I. K. TAIMNI

THE Divine Wisdom, which is referred to as Brahma Vidyā in Hinduism, and Theosophy in Western thought, is not essentially a system of philosophical and religious concepts or even a philosophy of life but a living Reality that can be perceived only when certain conditions of mind and heart are fulfilled. If, therefore, we want to know what this Divine Wisdom is in its innermost essence and to realize that Supreme Truth which is sought to be communicated in the highest doctrines of Occultism, we must translate our spiritual ideas into spiritual life in order to bring about these required conditions of mind and heart.

The determination to know this Reality directly in the final stage and to provide gradually the necessary conditions for this purpose must always be there, and the acquisition of intellectual knowledge of Theosophy should be subordinated to the effort in this direction. Pursuit of intellectual knowledge, without a dynamic interest and earnest effort in the transmutation of this theoretical knowledge into real perception and actual experience of the realities of spiritual life,

becomes to a great extent futile on account of the very nature and purpose of this supreme and unique knowledge, which is referred to as Brahma Vidyā.

The Theosophical Society or any such organization devoted to the theoretical study and dissemination of the truths of spiritual life can, at best, be considered as the outermost court of the Temple of Divine Wisdom. But without a considerable number of students and aspirants engaged seriously in the realization of the truths of the Divine Wisdom, and without an innermost core of enlightened souls who have realized the Supreme Truth and are in touch with the innermost Realities, the Society would be as meaningless as a mere outermost court of a temple without the intervening enclosures and the Holy of holies.

Such a Society can, no doubt, promote a very wide dissemination of ideas concerning the realities and ideals of spiritual life and thus prepare the ground for the gradual growth of the spiritual outlook and realization of spiritual truths. But without well-directed and widespread efforts on a large scale to carry this work

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forward into the deeper realms of experience and realization, the work of the Society is bound to remain to a great extent infructuous and maybe futile.

Although progress in the life of the Spirit results not only in acquiring a progressively deeper perception of spiritual truths, but also their expression in the life of the individual, it is necessary to remember that this expression is based to a great extent on perception and not on the deliberate regulation of one's life according to a definite and rigid code of conduct. The life is a natural expression of what we perceive directly or sense intuitively and not a blind following of what others ask us to do. It has therefore the quality of freshness, naturalness, and effortlessness, which immediately attracts people and silently affects their life and outlook.

Take, for instance, the question of practising brotherhood. An individual who knows that all life is one, or at least senses it intuitively, behaves towards others with real feelings of sympathy and tenderness and helps them under all circumstances naturally and effortlessly. While those who *practise* brotherhood as an intellectual ideal without having any real brotherly feelings and sympathy can, at best, conform to an outer code of behavior which lacks warmth and capacity to inspire confidence in other people.

We shall realize the importance of this if we recall that real knowledge concerning the truths of Divine Wisdom is not, as in the case of other branches of knowledge, a matter of intellectual compre-

prehension, but of spiritual perception, which means that these truths no longer remain interesting or even inspiring ideas but realities of direct experience. The truth is reflected, as it were, in its true form in the field of our consciousness and not merely as a shadow on the screen of our mind.

This spiritual perception that we are going to consider is a very extraordinary experience, and since it is of the very essence of Brahma Vidyā the aspirant for self-realization has to understand its nature and learn to distinguish it from the intellectual comprehension which is generally mistaken for it. It is of the nature of a new kind of awareness and enables everything that is present in our consciousness to be seen in a new light or from a higher dimension.

In bringing about this inner spiritual transformation in/or of consciousness, the *sādhaka*¹ has to refine or sharpen progressively his perceptive faculty, so that he can perceive increasingly deeper significance in the contents of his mind without changing the nature of those contents. It is this sharpening or refining process which, when carried to the extreme limit, enables him to perceive the Ultimate Reality that pervades and contains the manifested universe but remains unknown for lack of perception.

The truth pointed out in the above paragraph is expressed tersely in the well-known mantra from the Upanishads: "The Reality can be seen only through a penetrating perception" (*drśyate tvagryayā buddhyā*).

Buddhi is the faculty or power of perception, and in the above mantra means that the Reality can be perceived only by gradually sharpening the power of perception. This penetrating power of perception is not gained all of a sudden or in one step. It is a matter of slow growth that takes place when the vehicles are made more and more sensitive and the mind purer by systematic *sāadhanā*.²

According to Yogic literature there are seven stages in the development of this increasing power of perception, as pointed out in aphorism No. II-27 of Patañjali's *Yoga-Sūtras*: "His (of the *purusha*) Enlightenment is reached by seven stages." On examining the nature of these seven stages of Enlightenment described in detail in Vedantic literature, we find that they are nothing but degrees of power of perception which enable the yogi to see deeper and deeper significance in the same facts of existence by which he is surrounded.

It should be remembered in this connection that as deeper knowledge of the realities is gained in *samādhi* it does not remain confined to the state of *samādhi* but gradually filters down into the consciousness of the waking state and it appears as a more and more penetrating power of perception, or *sukshma buddhi*. This penetrating power of perception finds its culmination in the last stage, when the yogi is able to see through all intermediate states of manifestation and become aware of the One Reality from which they are derived. This filtering down of direct knowledge gained in

samādhi into the waking consciousness is referred to as *sahaja samādhi*, or "easy *samādhi*", which means a natural or effortless state of *samādhi*.

What has been said above will show the tremendous importance of refining or sharpening the penetrating power of the perceptive faculty known as *buddhi*. Most aspirants, and especially those of a scholarly type, suffer from the erroneous idea that they have to acquire more and more intellectual knowledge and fill their mind with ideas in order to be able to know the truths of the inner life and, finally, the ultimate Truth of existence. So they read more and more books and go on piling up scraps of information in their mind without exercising any kind of discrimination in the matter.

The more time they devote to this task of indiscriminate accumulation of purely intellectual knowledge the less they feel inclined to give time for reflection, meditation, and other aspects of *sāadhanā*. The result of this misdirected effort to grow fat intellectually as quickly as possible is similar to what happens when we try to eat more and more food with a view to getting physically stronger without sufficient exercise to digest and assimilate that food. There is intellectual indigestion and our mind becomes clogged and burdened with half-digested ideas clouding our perception.

In real *sāadhanā* and preparation for yoga, the effort is directed mainly towards the development of the penetrating power of perception and not towards the accumulation of non-essential and pos-

sibly interesting information regarding occult facts. This is what *svādhyāya*, one of the three main constituent techniques of Kriyā Yoga, really implies. The acquiring of essential knowledge concerning the philosophy and technique of yoga in practicing *svādhyāya* is only the first and least important step. This knowledge is meditated upon again and again to discover its inner hidden significance and make it an integral part of one's life.

This process is reinforced by other practices like *japa* [repetition of a name or mantra in meditation], and so on, which also form part of *svādhyāya*. In this way is brought about not only the gradual assimilation of essential theoretical knowledge but also the progressive sharpening of the power of perception, which enables the yogi to become aware of subtler and subtler truths and realities of existence in the very things by which he is surrounded and in which he could not see anything more than the ordinary humdrum facts of existence.

The above process of becoming aware of the deeper realities of life owing to the sharpening of the *buddhic* faculty may be considered as the opening of new dimensions of consciousness similar to the

expansion of consciousness that takes place when consciousness passes from a world of a lower number to one of a higher number of dimensions. The expansion generally takes place first in *samādhi* and then filters down gradually into the normal waking consciousness. No change of vehicle or environment is involved in this process, for it is really a matter of the center of consciousness passing into a deeper level of itself through the *māhābindu*.³

It is necessary to grasp fully the significance of what has been said above if we are to understand the philosophy and technique of Jnāna Yoga. Most students of Yoga find it very difficult to get a clear idea of the philosophy and technique of Jnāna Yoga. It is so elusive, indefinite, and difficult to formulate in a clearly defined system of thought. The reason for this lies in the fact that Jnāna Yoga is based on gradually developing the penetrating power of perception through the combined practice of *viveka* and *vairāgya* [non-attachment]. What has been said in the above paragraphs will therefore help the student to understand to some extent the rationale of this system of yoga and its place in the larger philosophy of yoga in general. (Continued)

Endnotes

1. A spiritual novice or apprentice.
2. A system of spiritual discipline or practice.
3. A philosophical concept; the Great Point. See Taimni's *Man, God and the Universe*.

Principles of the Higher Life

MANJU SUNDARAM

THERE come in one's life occasions when the consciousness becomes suddenly illumined with the recognition of something which rises above, reaches beyond the trivialities of one's day-to-day happenings. Fleeting though they may be, these are the moments of the unfoldment of the vision of Unity — moments which open one's heart to all the marvels and mysteries of Nature and the limitless expanse of Life, the great phenomena of Life.

One recalls, with wonder and delight, some of the many incidents which have left an indelible impression on one's heart, have touched the deepest regions of one's being and, most importantly, have offered an awe-inspiring glimpse into the ever-effulgent planes and dimensions of existence. I would like to share just two of them here.

This happened in the year 2009, when an eight-year-old boy, while having breakfast one morning, asked his mother a question: "Amma (mother), do I *have* to believe in God?" His mother, who was my student in Varanasi and is now a renowned dancer and choreographer, was naturally not prepared for such a

question. She was silent for a few moments, then said to her son: "No, child, certainly not. No one compels you to believe or not to believe in God. It is entirely up to you." And continuing in a tender voice, she said:

But there *are* certain things which I would like you to reflect on. You see this marvelous earth, this extraordinary beauty in Nature around us, the lofty mountains, the unfathomable oceans, the awesome deserts, the dense, impenetrable forests, the sun, the moon, the twinkling stars, the animals, birds, the tiny insects and, of course, our fellow human beings? All these have been there, no one knows since when. Do you think we humans created all this, son — you, or I, or people like us? Certainly not! Don't you think there must be and there is something much, much greater in intelligence, energy, and power? Surely, there is something great and wise working behind all this Creation?

Saying this, the mother, not waiting for her son's response, went her way and the child went his, both in silence.

Two years passed; the boy was now

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ten years old. The mother was choreographing a dance-drama based on the life and philosophy of the great saint poet, and seer, Kabir, and on this particular day she had taken up one of Kabir's well-known songs, the gist of which is thus:

Why and where do you search for me,
my friend? Neither in the temple nor in
the mosque, neither in Kaaba or even
on Mount Kailash will you find me. I'm
not in the rituals and ceremonies that
you perform, nor am I in the practices
of yoga and austerities. You will find
the reality in a moment *if* you want, as
I am, within your own being! I'm the very
breath of all breaths.

The boy was sitting there, watching intently the rehearsal and also listening to his mother's song with rapt attention. When the rehearsal was over, the boy quietly went to his mother and said: "Amma, I believe in *this* God." He then paused for another few moments and said again: "No, Amma, I *do not* believe in him, because *that* I am".

A ten-year-old boy! What had happened to the boy? The mother had not explained the meaning [of the song] nor the content therein, but surely something *had* shaken him. Some chord *had* struck deep within him. What was it that was going on within him constantly these past two years? Questioning, enquiring, exploring, having dialogues with his own inner being, his soul perhaps, and when he was ready to receive, in those vibrant, receptive moments, the Truth, or God, or the Supreme Reality mani-

festated itself in the guise of a profound song.

The pure, innocent consciousness in the young body, still free from the fetters of the material life and all its webs of experiences, intuitively and instinctively *could be*, and *was*, a witness to the all-pervasiveness of the One. He was no more a separate entity; his individual consciousness merged into the very fountain-head of that Universal Consciousness. Is it not that in *this* very state lies the true fulfilment of the individual soul, losing itself completely to the Indivisible? Is not the tiny drop the ocean itself?

Is it possible, really to be in a child-like state — innocent, effortless, spontaneous, and sensitive? Is it possible to dwell in that selfless state which cannot be hurt, cannot be wounded? It is only the narrow self, the ego that gets hurt, or wounded. That is why, perhaps, it is a pure, innocent being that becomes the channel for the outpouring of the Divine Grace, Divine Bliss.

One vividly remembers J. Krishnamurti's visits during winter to the educational institutions in Rajghat, Varanasi. His talks were held in the beautiful assembly hall of the children's school overlooking the river Ganga. During his talks, in the mornings, between 9 and 10.30 a.m., three or four trains invariably passed over the bridge three kilometres away, as the crow flies. The loud noise of the rattling train every time as it passed over the bridge made the windows of the hall rattle too!

It was difficult to listen to Krishnaji properly. During those two or three minutes every time, Krishnaji became

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silent, but he did not stop abruptly, he just let his words, his voice fade away into the background, perhaps to receive and welcome the sound of the train and all that came with it. There was not an iota of resistance, annoyance or opposition. What one saw and felt was the feeling of deep reverence, humility, and the spontaneous acceptance of, and loving surrender to those moments. The assembly hall was filled with the resonances of a deep vibrant silence.

The noise of the train over the distant bridge was very much a part of the silence, the stillness. Along with the sound of the train one also felt the ethereal presence of the massive columns supporting the bridge, the tranquil waters of the Ganga, the chilly morning breeze, as also the warmth of the bright sun. Nothing was separate, broken up, or fragmented. There was not a note that was discordant or jarring. All these were like the strains of the One Melody that flowed there. The sound really deepened the inner silence that had tremendous energy, vitality, and an overpowering effect on one's entire being. It was an atmosphere that offered an opportunity to know more of oneself, to learn anew, to listen, to see, to feel, and perceive intensely beyond the physical, beyond the mundane, beyond the immediate or the distant — it was seeing beyond the horizons. It was in this unfoldment of consciousness that one understood the profound statement in Sanskrit — *sarvam sarvātmakam* — “all abides in the One and The One abides in all”.

And what else could revelation be? Revelation which is certainly neither a part nor an aspect of some intellectual or speculative understanding, but which hints at the unfolding of something immense. It is this revelation that lets one have a glimpse into the realms of *that* Intelligence which is behind all this Creation. The Intelligence that manifests in the subtlest of ways and forms, conveying messages, giving lessons, hints, instructions, guidance, hidden warnings, but, above all, the Intelligence that allows one a hesitant glance into the workings of the Laws, and also into the unfathomable depths of the Unity of the Cosmic Scheme, the Cosmic Plan.

It is in these moments that one realizes that man is not just a physical body, the eyes that see, the ears that hear, the body that hungers for food, water, or sleep. Man has a mind that thinks, a heart that throbs, aches, or rejoices, and a soul that feels, perceives, envisions. The body does everything as a routine, but there do come some intensely enlightening moments when the physical body gives way to the deeply intuitive, instinctive sight of the soul the heart to see, to hear, and to perceive all that is beyond the limits and boundaries of the physical. One suddenly is wakened to the profound reality of not just the Oneness *with* the whole, but losing, unaware, the individual consciousness *into* the whole.

One, however, poignantly observes that most of us have degenerated our lives into a mere drudgery, carrying the lifeless burden of existence somehow,

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at times even lamenting and cursing it, life reduced to a meaningless existence, totally devoid of happiness, contentment, goodness, beauty, and joy. But one has to come to the Truth that life is not mere existence; life is being alive to every moment, every situation, every happening. Life is exactly as one beholds it, as one wants it to be, the attitude with which one 'communicates with it'. The way one approaches it. Contentment and happiness are not in *what* one gets, not in *what* is offered to one, but *how* one receives and responds to it.

It is here that one halts, one allows one's mind to be silent. And in these moments of reflection and repose, one suddenly sees the beauty of the statement: "Existence is a fact, but living is an art." Life is just what art is all about. In all creative arts is the constant, unimpeded flow of harmony, rhythm, and order. There is harmony of line, colours and forms, of movement and silence, of melody and rhythm, harmony of perspectives, dimensions, and proportion. In fact, all creative arts are but miniature symbols of the Law, the Order that govern and work behind the whole universe.

And what else is Life other than this? Life is essentially one Universal Harmony. Life is order, movement and rhythm; it is right proportion, right perspective, and right perception, along with the beauty and harmony of coexistence. One is awakened to the truth that every little thing one does, every trivial act, every single thought or note that is struck or sung or expressed helps create and add to the all-pervading

Harmony of the Universe. There *has* to be in life a balance and blend of head and heart, of activity and repose, of power and wisdom. And it is this balance that brings about the understanding of the eternal principles of life, of its essential unity, its deep interconnectedness, its interdependency, and togetherness in the widest and the deepest sense.

Art is the creative response to life itself, giving oneself completely, surrendering one's narrow self unconditionally to something with a sense of sacredness and reverence. I wonder many a time, while reflecting on the principles of "the higher life", as to what that state could be, that state of being, that level of consciousness, the plane that one dwelt in; and suddenly I am reminded of a beautiful, very profound line by Rabindranath Tagore, in which he talks about faith: "Faith is the bird that *feels* the light and sings when the dawn is still dark."

The bird does not wait to see the light with its tiny eyes because it has already seen it with the eyes of the soul. It has already felt the light deep within. Intuitively it knows that the light *is* there. The bird knows that the magnificent sun will emerge from the depths of the horizon and joyfully sing the welcome song.

What is that state? It has nothing to do with intellectual understanding, speculation, arguments, reasoning, logic, trying to prove something with evidence — nothing of the sort. It is the domain of intuition, the vision of intuition, the piercing, penetrating insight into the realms of Reality, and this is the

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unfoldment of that luminous consciousness in the light of which one sees, in a flash, the whole, one sees God, Reality, one sees that which is limitless, one shares in the immeasurable, one *is* the immeasurable. What is that faith? It is that absolute, complete, unconditional surrender to the unmanifest, to the invisible, yet surrender to the all-pervading, to the ever-present, to the omnipotent. This perhaps is the state that we refer to as that higher plane of living.

The higher life, or the inner life, is not opposed to worldly life, not alienated from daily life. The higher life is a richer, fuller life, a complete life directed towards perfection. A life that offers the clear vision, a fuller realization of the inner laws of the universe. One then realizes that *every* manifestation in this universe is there with a sacred purpose, is a special note to add to the harmony. Every phenomenon, every happening has a definite message of wisdom to convey.

Every being that comes into this world comes with a significant purpose. Everyone has a unique role to play to accomplish that purpose, to bring it to fruition. One is then open to an entirely different realm of consciousness.

One's thoughts, feelings, actions, everything is in complete accord and in perfect attunement with the laws and music of the universe. One's body, mind, and soul, all transform into one significant musical note in the Great Symphony.

One no more carries the burden of existence. The surge of the creative energy, with all its motivating power and force, transforms mere existence into a new life, a meaningful life, a richer and fuller life, a life in which every moment brings a new inspiration, hope and vitality, and a new beginning.

And this perhaps is the state when life itself is a temple, life itself is a prayer, an invocation — ever sacred, ever beautiful, and ever blissful. ✧

The mind that is not silent is never free; and it is only to the silent mind that the heavens are opened.

J. Krishnamurti

Theosophy and Buddhism

GASPAR TORRES

DIVINE Wisdom represents the highest level of Consciousness expressed through a self-conscious being. The human kingdom is the seventh in the series of evolutionary kingdoms in all manifestation. In this kingdom we are trying to reach reunification of our apparent separation from the One Reality. For this to happen we need to transcend individual expression so that in the super-human kingdom it can transform into a unique expression within the unity of the self-consciously realized life.

The human kingdom has, in a single cycle of evolution during one manvantara, to return to the unity of life, which is the only thing that constitutes the success of the human being. This is a truly titanic labor. Each one of the aspects of the Divine Wisdom, or Theosophy, goes on expressing itself during the cycles of human manifestation in different evolutionary currents of cultures, of periods of development of consciousness at the mental, emotional, and mystic levels, until that Unity is reached.

Buddhism, within the religions of the current period of human development,

is a very special religion; it represents the result of the effort of the first monad of the present terrestrial humanity, which could reach the development of conscience called *buddhic*, or of a Buddha of Compassion. Gautama Buddha evolved within our humanity, and that is why his sacrifice is extraordinarily valuable for the current human race.

H. P. Blavatsky, in *The Secret Doctrine* (*SD*), clarifies that when the cycle of human evolution enters certain levels of descent into matter, if it is not helped to change course and begin to traverse the ascending semi-arch, that evolutionary period may have great setbacks or even failures in certain aspects. The plan of evolution of the Logos is not automatic, it is intelligent, and it needs the intelligent forces to help it reach a certain stage; and there are very difficult stages, such as the re-ascent after penetrating maximum materiality.

Humanity began to tread one of those difficult stages in this fourth round, in this fourth globe of our earth, and, most importantly, between the third and fourth root races of our current period, being at

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the same time the central or middle point of the round, the races, and the globes of our chain. We are already in the fifth race, trying to propel the ascent, but the immersion forces, those trying to keep life attached to matter, are still strong.

Blavatsky was the first to speak, in our modern times and in Western civilization, about the existence of a Hierarchy, which to the human race means the Great White Brotherhood. That great nucleus of souls who, having reached liberation from the wheel of births and deaths, relinquish their rest because of their love for humanity and continue working for it for countless millennia, and do not egotistically separate themselves from that responsibility.

The two most advanced souls of our humanity were ascending in parallel, and when the moment came to decide which one would obtain the first grade of Buddhahood, it was this being who we now call Gautama who attained it. The other soul is called Maithreya in India and Christ in the West. Gautama's teachings gave rise to what today we call the Buddhist religion, as a result of his sacrifice, his love for humanity, and gave rise to that first ascent to the extraordinarily high level of evolution.

Theosophy is Divine Wisdom in its integrity and totality, and Buddhism is one of its philosophico-religious expressions. The latter has two great schools, that of the North, or Mahayana, its esoteric vehicle; and Theravada, its exoteric vehicle. However, the Mahayana school, although traditionally it inherited a large part of

esotericism, does not understand it in some of its Tibetan, Chinese, and other branches. And the Theravada school, tending more toward exotericism, and flowering especially in the island of Sri Lanka, has in compensation certain truths which are as esoteric as those of the original esotericism. Genuine Buddhism can only be appreciated by combining the philosophy of the southern School and the metaphysics of that of the north.

Nowadays, no institution older than 2,000 years can maintain its purity, as unfortunately man corrupts almost everything. Ambition and human pettiness undermine the process of the institutional manifestation, and official Buddhism has not escaped from the effects of time. Pythagoras, for example, taught his Gnosis only to those disciples who had promised to keep it a secret and in silence, and so it was in all of antiquity. Wherever the secret and silence are not kept, and the link between initiates and between hierophants is broken, the institution becomes, from the truly esoteric point of view, a cadaver, without movement within, although outwardly it may appear to continue. This has happened in all religions except in Buddhism, at least until recently.

Buddhism is the only religion that has not engaged in a holy war. Today some degenerations exist in the peninsula of Indochina, where there are leaders proclaiming the persecution of other Buddhist groups or of other religions. Today there is also a tendency toward fundamentalism, exclusivity, which was not so

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in ancient mysteries. They did not feel exclusive, or separated, they kept silence because of the danger of misuse of the most sublime, the more mystical of the religions that maintained them. They all had it: Christianity, Buddhism, Islam and Sufism. Today Sufis are also murdered by the Islamic fundamentalists. This becomes a repetitive phenomenon when spirituality is lost and materialism usurps the place of true religion.

Why are there so many people even today who are confused and think that Theosophy is Buddhism, or at least that Theosophy is not Christianity, or that it is not any other of the religions? Because in the case of the modern vehicle of Theosophy, which is the Theosophical Society (TS), the first work published by Mr Alfred P. Sinnett, due to a printing error in the title, was published as *Esoteric Buddhism* (with “dd”) due to the ignorance of the difference between Buddhism, which is the religion based on Gautama’s teachings, and budhism (with one “d” only), which deals with Wisdom (*bodha* or *bodhi*). *Esoteric Buddhism* was a result of the teachings of Great Masters who wrote to Sinnett so he would publish this first didactic work of theosophical teachings, and which has nothing to do with the religion associated with Gautama. The title of Sinnett’s book should have read *Esoteric Budhism*. In *The Key to Theosophy* and *SD* of Blavatsky, one can find explanations for those who are confused still, and who attribute Buddhist influence to the Theosophy taught by the TS.

Gautama, Christ, Krishna, as with any

other of the great instructors of humanity, like Pythagoras, Plato, Plotinus, and Iamblichus, taught the secret ancient wisdom, or *gupta vidya* (in Sanskrit). Thus if we go to the essence of the teachings of them all, there is no difference, although the language at times may seem different.

The principal mission of the TS is not to insist on the differences in degeneration of the original instructions of those great beings, but to try to make sure that students of Theosophy, whatever their religion, may be able to identify the essence of their own religion, and of the other religions when they study them, in their true original purity, in the light of the second Object of the TS: “To encourage the study of Comparative Religion, Philosophy, and Science.” No theosophists can fail in the effort of conveying to those who listen to them or who share some study with them, this identity of the Divine Wisdom in its fullness, purity, and totality. There should be no deviation toward the degenerations and, above all, the distortions, because when some writings are taken literally, they can take one to the antipodes, or the direct opposite of the original message of these Great Beings, founders of all the world’s religions.

Blavatsky deals with theosophical ethics in *The Key to Theosophy*. When she is asked whether the ethics of Theosophy are identical with those taught by the Buddha, she responds in part: “Certainly, because these ethics are the soul of the Wisdom-Religion, and were once the common property of the initiates

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of all nations” (pp. 13–14; or p. 8 in First Simplified Adyar Ed. by Clara M. Codd).

What is “ethics”? A principle which goes beyond what is called “moral” and is the only thing that conduces to true wisdom and the only thing which saves us from mere fanaticism or distortions out of all place and function. A theosophist may love a ceremony, a form of philosophical investigation, may belong to a religious movement more or less ceremonial, it does not matter, what is important is that his fundamental labor should be to penetrate the essence and keep loyal to it. What is the essence? The Divine Wisdom, the ethics that it engenders, and the love of Truth. That is why Blavatsky and H. S. Olcott asked the permission of the Maharaja of the holy city of Benares (Varanasi) to use his motto: *satyāt nāsti paro dharma* (in Sanskrit): “There is no religion higher than Truth”. If one fails Truth, if one fails the Divine Wisdom, or the principles of our behavior, which need to be integral and vertical with the Truth, one fails in everything else. This is what each one of us has to be vigilant about, as it applies both to oneself and to the institution we support and contribute to. It has to be a fidelity to only one thing, the Truth.

Gautama Buddha was the first to include these elevated teachings in his public talks. This is the great difference between exoteric Buddhism and other religions. Like an echo, in 1875 Blavatsky and Olcott revealed to Western civilization ethics identical to those of Gautama, the Wisdom-Religion, a treasure that can-

not be neglected, betrayed, nor forgotten. Ethics is the principal axis in Buddhism, and not the dogma and ritual that are the main emphasis of almost all other religions. Theosophists have to be cautious that ethics be the main emphasis in the TS, that there be no dogma or empty rituals; as well as also in the collateral movements of the TS, especially in the Liberal Catholic Church. In the latter, ceremonies should be performed intelligently and lovingly, from the heart, maintaining the search for Truth.

Northern Buddhism was founded by Arhats who attained the highest grade, the border between the human and super-human kingdoms. They taught all that today is known as theosophical teachings, which are part of the wisdom of the initiates.

In Buddhist teachings about the soul there is still much of the esoteric in the exoteric, and the same is the case even in some of the teachings imparted today dogmatically by other religions, but we always have to *separate the grain from the chaff*, so that we do not get involved in things that are truly useless, or even dangerous.

Every learned Buddhist believes in the individual or divine Ego, immortal, different from the personal ego. Currently, those who study Buddhism and take it as the dead letter of the lines that have been getting away from the original teachings of the Arhats and of the vertical ethics that Gautama taught, proclaim that there is no immortal Ego and that Nirvāna means *absolute annihilation*, and say that

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the drop falls into the ocean, and the drop disappears. This is not so; if all incarnations take place with so much effort, with so much suffering, with so much learning, how is all that going to end up in nothing? this has no logic. Nirvāna is the union of the individual life with the universal, when one discovers that separateness is illusory.

No being who reaches Nirvāna gets dissolved; this applies to the constituents of his vehicles of consciousness, apparently separate, and the total unity of life is realized, while, at the same time, the center of Consciousness remains for ever and ever. The erroneous idea of total dissolution arose from a series of distortions of Buddhist teachings, as happens with many Christian and Hindu teachings, as well as with those of the other religions. The Arhats began following the plan of the Teacher, but their successors were not initiates.

The Buddha tried to stop first the muddy torrent of the superstition that had taken over the Hinduism of his time, before revealing the Truth. What happened? For example, when he asked (in Christian language): “Does God exist or not?” And he answered: “He who asks errs, he who answers errs, be silent, say nothing.” Why did he do this? Because from the point of view of our physical world or physical brain, to say “yes” contains falsehood, even though it is partly true; and to say “no” is also false, although it may contain another part of the truth.

There is no “yes” or “no” for Reality. Reality is only the Be-ness from which

all emanates and to which *all* returns. Blavatsky tells in *SD* that the teachings of the Buddha do not differ from the initiated Brahmins of his time, as they do not differ from those of the true secret disciples, the true Essene initiates that Jesus left. They also do not differ from any of the other teachings, for example, of the Sufis, or what is found when going deep into any philosophic or religious line, which is the one truth, the one ethics, the one wisdom.

All Buddhist reform consisted in revealing one part of what had remained in secrecy for the initiates of the Temple. Although Buddha taught a philosophy founded on the basis of the esoteric knowledge, he gave to the world only the external material body and saved its soul for his chosen ones. That soul was preserved in secrecy in the temples.

Each Buddha finds in his last initiation all the great Adepts who have attained the budhic state during preceding ages. Each class of Adept has his own spiritual bond of communion that unites him to all others among themselves. At the level of unity of consciousness, there is no series of Adepts, they are all in Unity. That is all we need to concentrate on: in the Unity of Life — and Unity responds — it is to place oneself under the influence of the Spiritual Light that radiates from our own Logos, to be able to enter a level of internal unity.

Kali Yuga imposes a daily challenge to every one of us due to the tendency of distortion of the teachings during this Yuga, not only of the religions, but also of Theosophy. ✧

Amita Buddha as the Mahachohan

NICHOLAS C. WEEKS

THE name or title of the Mahachohan differs as known to the many Masters from varied traditions in the Occult Brotherhood. Yet the Lodge section of Masters M. and KH known to HPB, knew him as Amitābha Buddha, or concisely as Amita Buddha. He is also known as Amitāyus Buddha. The titles mean respectively, Limitless Light, Limitless, and Limitless Life.

One element of evidence is the use of “Devachan” in the *Mahatma Letters*. This Tibetan word, like its Sanskrit equivalent Sukhavati, means Blissful Realm. In Mahāyāna Buddhism this realm or world is the unique realm or Pure Land of Amitābha Buddha and only him, not any other buddha.

Point two is HPB’s remark in her letters to A. P. Sinnett (p. 243) where she says that “7 Dhyān Chohans are appointed at the beginning of every Round”. The Dhyān Buddha for our Fourth Round and thus our Earth globe (and those to come) is Amitābha Buddha, as her chart shows.

Point three is the reverence Je Tsongkhapa, a manifestation of Amita Buddha (*SD* 1:108) shows to him. Here are a few verses from Gavin Kilty’s *Devotional Verse of Tsongkhapa* (77 & 81):

Glorious conqueror, lord of Sukhavati,
pure realm exalted by every buddha,
Protector Amitayus, teacher of men and gods,
grant with the power of the victorious Buddha
the nectar of immortality to every living being. [...]
Your qualities, their limits hard to find,
even if buddhas spoke of them for eons
beyond measure,
are well beyond my powers of description.
You remain, therefore, an unending treasure
of qualities,
every root of every fault forever destroyed,
no other teacher compares with you,
sole refuge for all living things.

I suspect that “sole refuge for all” is not poetic license, but as far as this planet goes, is simple truth. That supports the use of the term “Devachan” for all humans, not just Buddhists, by the Mahatmas in their letters.

Lastly, Blavatsky is explicit where she writes that “The ‘Hopahme’ . . . is the Mahachohan, the Chief.” Hopahme is phonetic Tibetan for “Od-dpag-med”, the translation of Amitābha. Thus, HPB is saying that the Mahachohan, or Chief of the Occult Brotherhood, is Amita Buddha.

See HPB *Collected Writings* (CW) XIV: 422-23fn or *SD*, 5:390fn and also the “Tibetan Teachings” article in *CW* VI. ✧

Mr Nicholas Weeks, theosophical scholar for many years, collaborated with his wife, Dara Eklund, in assisting Boris de Zirkoff to compile and edit a few of the H.P. Blavatsky *Collected Writings*.

The Voice of the Silence and the Alchemy of Compassion

CYNTHIA OVERWEG

THE Voice of the Silence (*The Voice*) by Madame H. P. Blavatsky is a lyrical and mystical work that can open the receptive reader to a new way of life. Throughout its finely crafted pages, we are reminded of an inner dimension of silent awareness which holds the key to wisdom and to a compassionate heart. Its most poignant verses refer to a boundless form of compassion that responds “to every sigh and thought of all that lives and breathes”, the expansive consciousness of a Bodhisattva.

While this kind of sensitivity and compassion may be incomprehensible to our ordinary state of mind, we are nonetheless summoned by *The Voice* to realize that all of life is an interconnected whole; that we are part of an unimaginably immense matrix of intersecting threads which link us to one another and to all of creation. But with our limited perception, we are blind to the unity of life. H. P. Blavatsky (HPB) emphasized that to be ignorant of this underlying oneness is the root cause of human-inflicted suffering in the world. She referred to this ignorance as

“the great dire heresy of separateness”.

This article will explore selected verses from *The Voice* which describe the difficulties that must be overcome if we are to shatter our ingrained sense of separateness, and reach “the other shore”, where the fullness of human potential awaits. This inward movement of consciousness is depicted as the soul’s passage through the Halls of Ignorance, Learning, and Wisdom. In the Hall of Ignorance, the spiritual pilgrim is mired in mental stagnation, a kind of self-hypnosis which produces continual and repeated conflict, chaos, and violence. *The Voice* does not shy away from this human dilemma; quite the opposite. On nearly every page, it speaks of the arduous task of coming to terms with our own ignorance, no matter how much we think we know.

When *The Voice* was first published in 1889, HPB wrote in her preface that it was “derived from *The Book of the Golden Precepts*, one of the works put into the hands of mystic students in the East.” She tells us that she translated the

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verses from “the same series as that from which the stanzas of *The Book of Dzyan* were taken, on which *The Secret Doctrine* is based”, and that she had memorized thirty-nine verses from the original text which contained about ninety “little treatises”. Some of them, she said, predate Buddhism. She organized her translated text into three sections, which she called “fragments” and noted the alignment of *The Voice* with Mahāyāna Buddhism, *The Bhagavadgītā*, and slokas in the *Upanishads*. She made it clear that what she put before the reader came from an ancient source in both India and Tibet, and that it contained a teaching that was “obligatory” for the sincere and persistent seeker.

On the very first page of *The Voice*, we are presented with what is “obligatory” or indispensable if we are to embark on this inner journey. This couplet says it all: “The mind is the great slayer of the Real. Let the disciple slay the slayer.” These two sentences are among the most memorable and instructive in all of Madame Blavatsky’s work. They suggest that to discern the true from the false, the “Real” from the unreal, we must first observe the contents of our own minds. To “slay the slayer”, we must wake up from our self-absorbed lives and actually pay attention to the prism through which we interpret and label everyone and everything. What is real, the text implies, is not what appears in the world of time, where human division and strife abound, but rather an inner dimension that is timeless and whole.

In her book *From Inner to Outer Transformation*, Joy Mills refers to *The Voice* as “literature of power” because the ideas expressed are so authentic, the mind suddenly goes silent. Out of that silence, a deeper truth resonates within the individual, and an awakening occurs. “When we wake up to our condition, our choices become more meaningful, with an intentionality that derives not from our own psychological needs or our personal desires, but from the substratum of our being”, wrote Mills. It is this undiscovered landscape of our own depths that *The Voice* points to.

Philosopher Jacob Needleman, whom Mills cites in her book, refers to the Pythagorean idea that works of spiritual power, whether in literature, art, architecture, music, or dance are a form of “spiritual food” because they transmit a subtle energy that can be transformative in a receptive individual. To put it another way, inspired texts like *The Voice*, the *Bhagavadgītā*, or “The Sermon on the Mount” nurture a longing to be united with what is true within us. This can also happen in a cathedral or temple, in the beauty of Nature, or listening to sacred music.

Like all works of spiritual power, *The Voice* invites us to encounter a silent interior presence that cannot be known with the incessant noise we live with. This includes not only the noise and distractions of the world, but the constant chatter of our own thoughts: “When he (the disciple) has ceased to hear the

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many, he may discern the One — the inner sound which kills the outer. Then only, not till then, shall he forsake the region of *asat*, the false, to come unto the realm of *Sat*, the true.” This verse makes the task clear: to “forsake” what is false, and discover what is true, we are advised to stop listening to the mind’s countless thoughts, opinions, prejudices, and vanities which drive human behavior. What the text illustrates is that without doing the inner work of unmasking the subterfuge of one’s own mind, there is no escape from the Hall of Ignorance, thus a profound truth remains hidden.

It is a predicament that can be compared to what is seen in a hall of mirrors at a carnival or circus. The contours and curves of the mirrors are designed to distort your own perception of yourself; everything appears confused, convoluted, and even grotesque. The only way to see clearly is to walk away from the tricky mirror. *The Voice* expresses it this way: “Behold the hosts of souls. Watch how they hover o’er the stormy sea of human life, and how exhausted, bleeding, broken-winged, they drop one after the other on the swelling waves.” The suggestion is that until the spiritual pilgrim seeks a way out of ignorance, he or she is unconsciously trapped in “swelling waves” on the “stormy sea of human life”.

But how are we to calm the storm? In order to “slay the slayer”, or slay the mind’s tendency to obscure what is true, we are asked to engage in self-inquiry and to observe how the mind works. As Joy Mills put it: “We have to know what

we’re dealing with.” To help with this endeavor, *The Voice* invites us to simply be still and listen: “Before the soul can see, the harmony within must be attained and fleshly eyes be rendered blind to all illusion.” The inference here is that when our eyes are turned inward and the mind is very quiet, it becomes possible to reconnect with our true nature, referred to in the above verse as the “harmony within”.

The experience of inner harmony is described by Śāntideva in *The Way of the Bodhisattva* as being like a “blind man who has found a precious gem inside a heap of dust”. This is a wonderful metaphor because it underscores what *The Voice* tells us is available to the earnest seeker who wants to find the inner jewel: “This earth, O ignorant disciple, is but the dismal entrance leading to the twilight that precedes the valley of true light — that light which no wind can extinguish, that light which burns without a wick or fuel.”

As the inner journey develops, *The Voice* offers guidance which opens a new dimension: “The pupil must regain *the child-like state he has lost*, ere the first sound can fall upon his ear.” This “child-like state” suggests a purity of heart and a sense of wonder at the beauty of creation. In the *Gospel of Matthew*, a similar statement is made by Christ to his disciples: “Truly I say unto you, unless you change and become like little children, you will never enter the kingdom of heaven.” To tell an adult to become like a child can be confusing or liberating,

The Voice of the Silence and the Alchemy of Compassion

or perhaps both. The idea is to drop our mind-made conceits and judgements so that a new awareness can enter and take root in the heart.

As the spiritual pilgrim passes through the Hall of Learning and crosses the threshold of the Hall of Wisdom, she or he undergoes many trials of egoic resistance to a larger and more inclusive vision of life. In tandem with this conscious struggle, there is a corresponding inner development, which has its joys and sorrows. We are told that if we find ourselves in crisis and all seems lost, we are to be patient with ourselves, for no sincere effort is insignificant or wasted: “The holy germs that sprout and grow unseen in the disciple’s soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e’er be lost. But when the hour has struck, they blossom forth.”

What, we may ask, are the “holy germs” that eventually “blossom forth”? Perhaps they are the fruit of a consistent and deepening intensity of self-inquiry, and of opening the heart to the suffering of others. The word “holy” suggests a sacred inner process that leads to wisdom. It is only when the aspirant recognizes that the suffering which engulfs humanity is the result of ignorance, and that it is the same ignorance the aspirant himself is struggling to overcome, that a truly authentic relationship with other human beings is attainable. With this newly felt empathy, the intention to ease the burden of others can arise, or the wish to do no harm can become a goal.

This is an alchemical moment; the birth of a compassionate heart. At this point, *The Voice* calls on the responsive pilgrim to take a giant leap in consciousness: “Thou has to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in Self . . . be in full accord with all that lives.” This is both an invitation and a plea to recognize with one’s entire being that “I” and “the other” are one. There is only one life, and “you’re it”, as Zen philosopher Alan Watts expressed it. Yet we know the capacity to be “in full accord with all that lives” requires a radical inner transformation that seems out of reach.

In Christianity, it is referred to as “the peace of God which passes all understanding”. The Mundaka Upanishad describes it as a light at the very center of our being: “Bright but hidden, the Self dwells in the heart.” *The Voice* emphasizes the realization of the Self by way of the heart. The text refers to this as the esoteric teaching of the Buddha, which is called the “Heart Doctrine”. HPB notes in her glossary that it is the teaching which came from Buddha’s heart. This is to be distinguished from the “Eye Doctrine”, or the exoteric teaching which came from the Buddha’s “head or brain”. One is external, the other internal. “Learn above all to separate head-learning from Soul-Wisdom, the ‘Eye’ from the ‘Heart’ doctrine”, we are advised.

What does this mean? As with everything in *The Voice*, there are varying interpretations, but a strong suggestion is

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that the intellectual pursuit of wisdom through books, lectures, and workshops, while useful, can take us just part of the way. It is only a direct experience of our essential oneness that can radically transform us. This is made possible, the text suggests, by giving attention to “that mighty sea of sorrow formed by the tears of men”. We are asked to intentionally give ourselves to a greater good; to help those who suffer; give strength and kindness wherever it is needed; to share what we are and what we have; but to do so with no expectation of reward. “Give up thy life if thou wouldst live”, says *The Voice*.

It is the sacrifice of the known to the Unknown; of the self to the Self.

The way of the heart described by HPB follows the ideal of the Bodhisattva, and while we may not yet embody such a compassionate and expansive consciousness, we are asked to move in that direction by making a choice to give of ourselves in the life we are living now. While our steps may be small and tentative, it is enough just to try.

This is how the heart leads the way.

One of the most moving lines in *The Voice* poses a question that puts the scale of what is needed into focus: “Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?” This tender question is asked at the end of the long and difficult inner pilgrimage to Wisdom. It takes place just before the enlightened pilgrim enters through “the gate of final knowledge”, where the bliss of nirvāna awaits. Here is where the choice is made to enter nirvāna and experience complete freedom from suffering; or to renounce this hard-earned paradise in order to help set humanity free.

With a heart pierced by the cries of the world, the choice is made, and a new Bodhisattva steps into the “mellow light that floods the Eastern sky. In signs of praise, both heaven and earth unite . . . a chant of love ariseth . . . and a pilgrim hath returned back from the other shore”. This is the grand vision of *The Voice of the Silence*. ✧

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Light Comes from Within

TRÂN-THI-KIM-DIÊU

Preamble: the word “light” has a multi-levelled meaning

The word “light” indicates the means on the physical plane to establish contact with objects allowing healthy eyes to see. The same term has different symbolic meanings on subtler planes. From grosser to subtler inner levels the word “light” is used either to describe the phenomenon of real visible light or to give an intimation of the discriminative process taking place in the mind or consciousness. The two terms “mind” and “consciousness” are often used interchangeably, consciousness being the one background and the mind its manifestation on a subtle level. One can easily feel that the matter of “light” here is strongly linked to the matter of consciousness. At every level of the Universe, at every stage of manifestation, there is consciousness. It is the basis of all things (dharmas).

The effulgence of consciousness

The French Kabbalist Eliphas Levi, a contemporary of Madame Blavatsky for whom she held great esteem, often mentioned the “astral light” in his writings.

According to him the plane called “astral” by the occultists is filled up with light, not symbolic light, but visible and comparable to the physical light. He described this light as all-invading and being of a golden brilliant colour. He explained that those who possess the power to see *through* the physical forms can see this light. One can deduct that those who are capable of leaving their physical bodies while being alive and those who are conscious after having passed over the threshold of death can see this light. Consistently, those who can keep consciousness alive outside the physical body are able to maintain the same living state of consciousness after death. This is the case of true yogis. Already, one can say that the realm of this light is located in the inner part of the human constitution — inner with regard to the physical plane — that is also the inner part of the visible universe. Levi referred to this light as “the Serpent” which is the same (Westernised) appellation given by the *tantrika*-s and the yogis to the cosmic force of kundalini.

It is rather interesting and striking to

Ms Trân-Thi-Kim-Diêu is Chairman of the European Theosophical Federation, and lectures and writes extensively on Theosophy. She is also former General Secretary of the Theosophical Society in France.

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find that the quality of effulgence is often mentioned by Occultists to define the shining power of the inner part of consciousness. On the mental plane — meaning further within — “light” is again different. Further in, it is that “hidden light shining in every creature” mentioned in Annie Besant’s *Universal Prayer* also called “the Mantra of Unity”. This hidden light “shining” has the specific and yet universal quality of the “effulgence” mentioned by N. Sri Ram in *Man, His Origin and Evolution* as the essential quality of Consciousness. Effulgence means the quality of shining forth, therefore it has a direct link with the element of fire and its essence. In addition the terms *deva* and *devi* — god and goddess — derive from the root verb *div* meaning “to shine”. Light then has a deep link with spirituality. Moreover, spirituality has the nature of light.

Indeed, the *Śiva Sutra* — known as *The Ultimate Reality and Realization* — translated and profoundly commented by I. K. Taimni, mentioned “effulgence” at rare places. Section III. 8, p. 113, says:

The *jāgrat*, or waking state of consciousness in an individual at all levels, is the secondary effulgence of the Supreme Light of Consciousness of Śiva, the primary effulgence being the Divine Consciousness of the Logos.

The four states of Consciousness and the inherent light

Jāgrat is the state where an individual functions while being awake with consciousness and fully aware of the objec-

tive and subjective worlds. Here perhaps there is the need to say a few words about the four states of consciousness. Most students would have heard of them — *jāgrat* being the waking state, *svapna* the dreaming state, *sushupti* the deep-sleep state, and the fourth, *turiya*, which transcends the three previous ones. The first three function within the realm of manifestation, while *turiya* or “the fourth state” is beyond the realm of manifestation. In fact, much more subtlety is needed to give an accurate description of the four states. The *Śiva Sutra* gives them a rather strict definition. One can read successively in I. 8, 9, 10, 11 (respectively pp. 28, 30, 32, 34):

The *jāgrat* or waking state of consciousness, comprises, in its widest sense, all knowledge when the subjective Self is in direct contact with the objective world around him on any plane.

The *svapna*, or dream state of consciousness, comprises, in its widest philosophical sense, all knowledge present in the mind when the subjective Self is engaged in mental activity in isolation from the objective world around him.

The *sushupti*, or dreamless state of consciousness, comprises, in its widest philosophical sense, all knowledge within the realm of the mind because it is based on lack of awareness of the One Reality caused by *Māyā*.

Of the fourth state, *turiya*, one can read:

He in whose consciousness all these three states have become fused into one inte-

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grated state can wield all powers within that limited realm of manifestation.

In his commentary on each state, Taimni remarks (p. 29):

. . . the *jāgrat* state is the state of consciousness on any plane in which it is centred and with whose objects it is in direct contact. . . . It should be noted that whatever the nature of knowledge, whether it is obtained by direct contact of the mind with the objective world or by pure thought in which there is no contact with the external world, the illuminating power of *Ātmic* Consciousness is always behind the mind in which the knowledge is present at a particular time. The consciousness radiating from the *Ātmic* Centre through all the planes of manifestation not only provides the radiating and illuminating power to the mind working on any plane but also imparts significance to what is present in the mind in the form of knowledge. This significance will, of course, vary from individual to individual according to the stage of his evolution and mental background, but its source is always the light of consciousness radiating from the *Ātmā*.

This remark widens a lot what the student can learn. It implies that consciousness — or rather oneself — can be in the *jāgrat* state on the astral or mental plane, *not being necessarily* on the physical plane. The illuminating power of *Ātmic* consciousness is “behind” the mind, meaning in the inner part of consciousness that is “further” than the mind.

Words are always tricky: “further” means further in subtlety, subtler and nearer the *Ātmic* centre. And yet there is a great paradox, since the centre cannot be defined because It is nowhere. Moreover, the consciousness radiating from the *Ātmic* centre “not only provides the radiating and illuminating power to the mind working on any plane, but also imparts significance to what is present in the mind in the form of knowledge”. This indicates that without the light of *Ātmā*, the mind would not be able to gain knowledge. Significance pertains to knowledge and therefore holds a great importance.

To bring the whole matter to the world and to daily life, the significance one gives to the world and to oneself within this world will define one’s own being, behaviour, and action in this world. If in one’s eyes the world appears as meaningless, there is no hope for a spiritual growth. If one sees the world as chaos, one would not be capable of being ordered and one’s action cannot be consistently ordered, beautiful, and good. On the contrary, if one sees the world as the manifestation of an inner power that orders, organizes, guides it with intelligence from within, one’s being, behaviour, and action would be in accord with the significance one holds for the world. In the same way, the deep significance given to the different vehicles will make one consider that they are each the expression of the Ultimate Reality at their level, and that at the grossest level, the physical vehicle is the Temple of God.

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The awareness that one's physical body is the limited space where the Divine is enshrined enables the individual to preserve it as a precious gift, as a means to be used only in the sacred action of revealing the Divine. Only then the search for Reality has its true meaning, because it is consistent with regard to the significance of the manifested.

The search for Reality is an integrated part of the nature of things

Further in the same *Śiva Sutra*, Taimni, commenting on verse III. 8, adds:

The characteristic of the *jāgrat* state is that it is outward turned and is in direct touch with the objects of the plane in which the consciousness is functioning at the time. The subject is aware of the objects and the subject-object relationship exists between the two. (p. 113)

This is the most important and dynamic state of consciousness because it is the direct expression of the Ātmic Consciousness of the individual which is eternal, indestructible, and inextinguishable . . . (p. 114)

. . . the characteristic feature of the *svapna* state is the absence of contact or dependence upon the external world for the mental activity in which the individual is engaged. . . here it [activity] means all kinds of mental activities which are carried on by the mind independently without contact with the external world through the sense-organs. These activities may range from ordinary reverie or day-

dreaming to the intense activity of the mind in meditation in trying to reach the Samadhi state. (p. 31)

This comment casts a more complete light on the “dreamy” state that students tended to take as just dreams or reverie on the physical plane.

About the “lack of awareness of the One Reality” defining *sushupti*, it does not concern the usual sense of awareness as it is used in daily life. First of all, it has nothing to do — according to Taimni — with the “ordinary dreamless sleep which every normal human being experiences every night”. Second, it is called *aviveka*, meaning being unaware of the Real nature (despite the conviction that we are essentially divine). *Sushupti* is the state of consciousness when there is fundamental ignorance, when the divine nature is not yet realized.

The individual soul (*Jivātmā*) has its nature identical to the *Ātmā*. What takes place in the Universe takes place also in the *Jivātmā*. The *Jivātmā* wearing all the vehicles as the instruments of experience in the world may be bewildered in the maze of this world. Not that the world is a “big trap” to catch unaware souls, but because of the unawareness of the Self — that is a state of ignorance — the *Jivātmā* remains in a state like *sushupti*; it lives in the world but is not aware of it. When it “wakes up” from this lethargy, it begins having direct contact with objects, and therefore enters the state of *jāgrat*. It may also begin to “have ideas” about things of the world, and doing so enters

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the state of *svapna*. A long time passes before the *Jivātmā* becomes sensitive to its own nature, and being so starts to search for it. The whole process of seeking out one's own spiritual path is inbuilt in the system as one of its integrated parts. So the search for Reality is an integrated part of manifestation. It is of the true nature of all things. The search for Reality is part of Reality.

On the "way back" towards its origin, when this sensitivity occurs, in *jāgrat* or *svapna* on the physical plane, the *Jivātmā* functions with the vehicle called *buddhi*. Here likely comes the most interesting part of the story: whenever this occurs, the individual acts, thinks, reasons, under the light of *buddhi* (or intuition, meaning "teaching from within"). This imparts to the individual a state of consciousness that is choiceless.

The search for Reality is no different from the way to Self-realization, *Jivātmā* being identical to *Ātmā*, and *Ātmā* being the One Self, at times called the Alone. *What is Self-realization? It is the whole process of the individual spiritual soul (jivātmā) moving towards the Self (Ātma), the Alone, including the final step of fusing with It.* Self-realization is also known as liberation. The state of consciousness here is *turiya*, assimilated to *Nirvāna*.

The *Śiva Sutra*, III. 21, p. 147 answers the question, "How is the fourth state of consciousness, referred to as *turiya*, entered?": "It is entered by diving into the deeper levels of consciousness from the level of one's own mind."

Here a keen study of the *Yoga-Sutras*

commented by I. K. Taimni under the title *The Science of Yoga* is heartily welcome. Self-realization is not a self-maintained state. The issue is constancy.

Śiva Sutra, III. 20, p. 145 reads:

The Yogi should make constant effort to maintain the *turiya* or fourth state of consciousness in the background of the lower states so that he does not get involved again in the illusions of the lower worlds. This *turiya* state is the *Ātmic* state of consciousness in which there is partial awareness of Reality, but owing to centralization of pure Consciousness it is not completely free from the subtlest illusions and limitations of manifestation.

Despite the fact that the yogi is, in principle, realized, realization is not an immutable state. Consciousness is always moving, and the world changing. Even realized individuals are submitted to constant "effortless" effort in order to keep the calmness of mind rooted in the depth of consciousness.

Conclusion

Consciousness is always moving. The world is changing. Immutability of Reality is not static. The Ultimate Reality unfolds itself from the first springing, then develops into the fully manifested, which will come to exhaustion and will be reabsorbed into the Ultimate Reality. The latter takes always another turn into the manifested. The world as manifested from the Ultimate Reality is real, being the expression of the Divine that is Ultimate and Alone. What is then unreal? Because

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there is still the unreal . . . where one is standing. The only unreal thing is one's vision of that Reality and one's vitiated experience of the world as the expression of this Reality. The whole Universe is holy, made of pure consciousness, effulgent light, which on the level called "astral" becomes the brilliant light of Eliphas Levi, the Kabbalist. This light is gold, the treasure of God for true mystics.

One can understand with deep insight and great joy why Tilopa, the yogi teacher of Marpa (the great Tibetan translator and teacher of Milarepa) shook off the bags of gold powder Marpa presented to Tilopa (at the latter's request for a counterpart of the wisdom Marpa was yearning for). One can still hear the resounding voice of Tilopa: "Gold? What am I to do with your gold? The whole Universe is gold." ✧

The awakening of the latent powers in the human being is the discovery of the pure and essential nature of consciousness. It has little to do with the development of telepathy, clairvoyance, and such other apparent powers and achievements, which do not bring a fundamental change to us nor make manifest the glory of our consciousness. On the other hand, by identifying ourselves with the experience of achievement in this field, we limit ourselves and continue to remain in the field of illusion, all self-identification being illusion.

Radha Burnier

Theosophical Work around the World

Israel

A retreat was held in the outskirts of Jerusalem from 8 to 10 June with Ms Trâm-Thi-Kim-Diêu, Chairman of the European Federation and former General Secretary of the TS in France. The theme was “Unifying Meditation and Action: a New Way of Living”. Around 35 persons from all parts of Israel participated at the Sisters of Zion monastery. The retreat included talks, question-and-answer sessions, and sitting and walking meditation. The feeling of brotherhood among the participants deepened — a great gift in itself.

During the week spent in Israel, Ms Kim-Diêu gave two public talks: “Philosophy: A Bridge between Science and Spirituality”, and “Theosophy: A Science for Spiritual Evolution”, with 10 and 20 participants. They look forward to a second retreat with her in 2018.

Ukraine

The summer school of the TS in Ukraine took place from 1 to 9 July, near Odessa, on the picturesque Black Sea coast, in Karolino-Buhaz. Its theme was “Creativity as a Spiritual Path”. The atmosphere of the place and surroundings as a whole had a positive influence on our interactions and artistic exchanges. More than 30 participants attended the programme from different cities of Ukraine. Diplomas were handed out to new members from Odessa. There were

lectures, round tables, creative workshops, poetic evenings, and discussions of the videos and other materials presented. Each participant was actively involved every day, and benefited from the power of unity, which became a force that will infuse their future work.

The outstanding event of the summer programme was their visit to the village of Pavlinka, where the former estate of H. P. Blavatsky’s grandparents is located, which was marked by the visit of HPB when she was a little girl. Now, thanks to the efforts of the Odessa members, the cultural centre “House of H. P. Blavatsky”, with a museum room, library, and large garden has become a reality. It has been decided that their summer school for 2018 will take place at this location in Pavlinka.

Argentina

The annual winter school was held at the Theosophical Centre in San Rafael, Argentina, from 10 to 15 July. The guest speakers were Diego Fernández and Laura Rodríguez, who had recently spent over a year at Adyar as volunteer workers. They certainly brought the perfume and atmosphere from Adyar, which was shared by all who attended, adding the meditative quality of a retreat. The topic was “Tat Tvam Asi, ‘That Thou Art’: Exploring Unity through HPB’s Diagram of Meditation”.

A national conference of the TS took

Theosophical Work around the World



Some of the participants of a retreat in Jerusalem (8–10 June), with Ms Trăn-Thi-Kim-Diêu (seating, 4th from left), Chairman of the European Federation, next to Mr Abraham Oron, President, Covenant Lodge

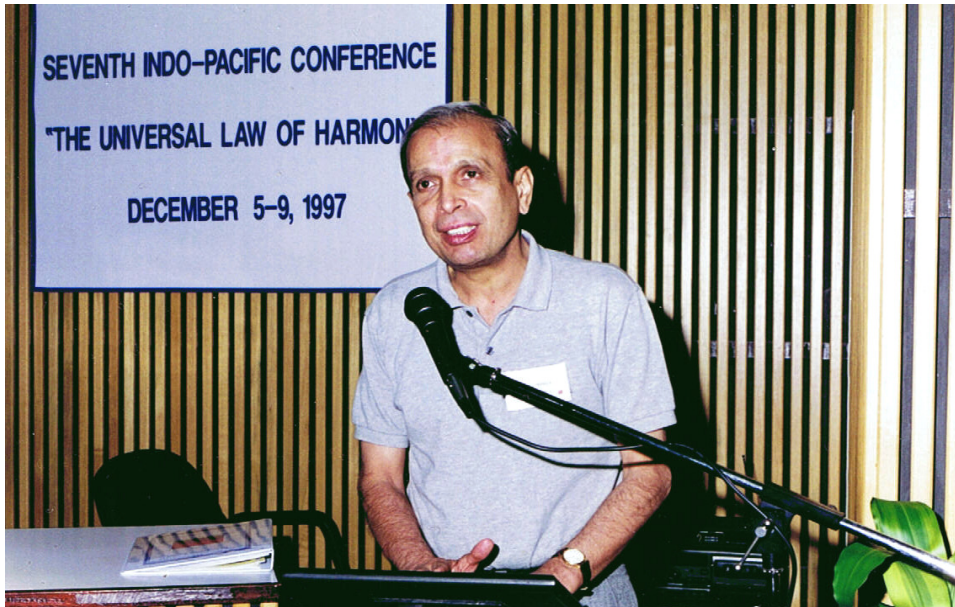


More than thirty participants attended the summer school of the TS in Ukraine (1–9 July)

Theosophical Work around the World



Triennial Inter-American Federation (IATF) gathering, held at the Theosophical Institute in Brasilia on 30 July. Standing is Mrs Magaly Polanco, member of the IATF Executive Committee and Presidential Representative of the TS in the Dominican Republic and Puerto Rico. To her left is Mrs María Rosa Martínez (in red sweater), Secretary of the IATF



This year marks the tenth anniversary of the death of Dara Feroze Mirza on 14 September 2007. Above he appears in his role as Vice-President of the Indo-Pacific Federation of the TS, in Kuala Lumpur, Malaysia , 1997. A fourth generation Theosophist, he was a pillar of the TS and TOS work in Pakistan

Theosophical Work around the World

place in mid-April in Buenos Aires, Argentina, on “Understanding Reincarnation and Life after Death”. It was attended by some 75 people, members and non-members. Members came from Rosario, San Lorenzo, San Rafael, Mendoza, Río Cuarto, Córdoba, Mar del Plata, and La Plata. Members from Uruguay, and Brazil also took part in the gathering. The pianist and philologist, Mr Eduardo Gramaglia, closed the three-day event with a public lecture on “Christian Evidence for Reincarnation”. It provided an excellent opportunity to study and share different theosophical teachings on the theme. All had a happy time seeing old friends again and making new ones in a fraternal atmosphere, as they deepened their understanding of Theosophy.

Pakistan

This year, on 14 September, marks the tenth anniversary of the death of Dara Feroze Mirza, fourth generation Theosophist and pillar of the Theosophical Society (TS) and Theosophical Order of Service (TOS) work in Pakistan. To mark this anniversary, his family have paid for the heart surgery of a young girl in urgent medical need. As Presidential Agent for the TS in Pakistan under the international presidency of Mrs Radha Burnier, and as President of the Karachi TS for over 32 years, Dara conducted weekly study classes for decades.

Dara was a long-standing member of the Council of Management of the TOS in Pakistan and contributed generously to its educational sponsorship pro-

gramme. He was also a member of the Managing Committee of the Poor Patients Relief Society and supported several destitute families. A gentle, quiet, caring man, he reached out even to the homeless animals around his residence in Karachi. Dozens of stray cats and dogs were fed twice a day and provided with medical attention. Dara would administer homeopathic medicines to these animals himself, as he was a keen student of homeopathy and successfully treated hundreds of sick animals and birds. Loved by one and all, Dara will ever be remembered as an outstanding TS worker, a kind and generous human being, and a noble soul.

Inter-American Federation

On 30 July, at the Theosophical Institute in Brasilia, the Inter-American Theosophical Federation (IATF) held their triennial gathering to elect officers for the next three years. Mrs Isis Resende was re-elected as President and Mrs Maria Rosa Martínez as Secretary. Many subjects discussed related to the activities in the various countries in the Federation, which covers the three Americas.

Mrs Resende suggested that their next Triennial Meeting take place in 2020 at the Krotona Institute of Theosophy, located in the beautiful valley of Ojai, California, which was seconded by all.

Recent Changes

Dr Barbara B. Hebert succeeded Mr Tim Boyd as General Secretary of the TS in America effective 1 July 2017. ✧

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