



# THE THEOSOPHIST

---

---

VOL. 136 NO. 10 JULY 2015

---

---

## CONTENTS

The Vegetarian Ethic: Its Effect on Inner Health <i>Tim Boyd</i>	5
The Sacred Word 'Om' <i>Chittaranjan Satapathy</i>	9
<i>Diamond Sutra</i> — The Perfection of Wisdom <i>Vipin D. Shah</i>	14
On Relationship, Part V — Purification and Peace <i>Raphael Langerhorst</i>	17
From Within Outwards: The Way of the Universe <i>John Algeo</i>	21
Work on Yourself <i>Caty Green</i>	27
HPB's Gem: <i>The Voice of the Silence</i> <i>K. Dinakaran</i>	31
Bringing Change to East Africa <i>Usha Shah</i>	35
International Directory	40

Editor: *Mr Tim Boyd*

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

Cover: One of the wonders of Nature captured by Science: Messier 81 (or Bode's Galaxy) is about 12 million light-years away in the Ursa Major constellation

---

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

# THE THEOSOPHICAL SOCIETY

*Founded 17 November 1875*

*President: Mr Tim Boyd*

*Vice-President: Dr Chittaranjan Satapathy*

*Secretary: Ms Marja Artamaa*

*Treasurer: Mr K. Narasimha Rao*

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

Vice-President: [ivp.hq@ts-adyar.org](mailto:ivp.hq@ts-adyar.org)

Secretary: [secy.hq@ts-adyar.org](mailto:secy.hq@ts-adyar.org)

Treasurer: [treasury.hq@ts-adyar.org](mailto:treasury.hq@ts-adyar.org)

Adyar Library and Research Centre: [alrc.hq@ts-adyar.org](mailto:alrc.hq@ts-adyar.org)

Theosophical Publishing House: [tphindia@gmail.com](mailto:tphindia@gmail.com) & [tphindia@adyarbooks.com](mailto:tphindia@adyarbooks.com)

Editorial Office: [editorialoffice@gmail.com](mailto:editorialoffice@gmail.com), Website: <http://www.ts-adyar.org>

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

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

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

# The Vegetarian Ethic: Its Effect on Inner Health

TIM BOYD

I AM not an expert on the subject of vegetarian diet. Like most reasonably studied people, I am aware of certain information, but it is not my field.

Others will be more informative about the scientific and medical studies showing the health benefits of a vegetarian diet, such as lowered hypertension, cancer rates, heart disease, and so on. Others can speak on the dramatic environmental impact of changing to a vegetarian diet (substantially lessened carbon footprint and diminished pollution of air, water, and soil). These are important ideas that affect us as individuals and the world we inhabit.

My contribution will be to briefly consider the matter from the point of view of the effects of a vegetarian diet on our *inner* health — the condition of our consciousness.

My qualifications? I am a vegetarian and I am conscious. I became a vegetarian many years ago. When I was a teenager vegetarianism in the US was nothing like the movement it has now become. Few studies had been done. I did not personally know any vegetarians. I simply had the strong sense that it was right for me. In my case it was only after fully

adopting a vegetarian diet that I began investigating the reasons supporting it. Essentially, I began as an ignorant vegetarian.

My daughter's example is different. Because my wife was not fully convinced that a child could get the necessary nutrition from a meat-free diet, our daughter was raised eating meat. One day when she was twelve years old we were driving home on the highway. In the US, animals that are being taken to slaughter are transported in trucks with semi-open sides. Driving by them one can see the animals inside. On our way home we were passing one such truck that was transporting pigs. As we pulled along side of it, my daughter saw the animals and in an excited voice said, 'Look at the cute pigs!' It was an innocent moment of appreciation for these animals that she so rarely encountered living in the city. I asked her a question. 'Where do you think those animals are going?' I did not lecture, or say anything else. She got very quiet in the back seat as we drove on. At the restaurant she uncharacteristically ordered a meal with no meat. The next morning she declared that from that day forward she would be vegetarian. It has been ten years now.

## The Vegetarian Ethic: Its Effect on Inner Health

There is an expression in the US: 'You are what you eat.' It is a simple statement of the common sense recognition that the materials we use to build the body will determine its weaknesses and strengths. The same idea applies in constructing a building or programming a computer. Inferior materials lead to weak structures. In the case of the body they lead to disease.

As a student of the Ageless Wisdom I find the simple expression profound for a number of reasons. As much as we focus on the importance of the physical body and its health, all of us are aware that our physical being and the health of the body are only one dimension of our total being. It does not require a profound understanding of the idea of fields, or levels of connection to recognize that as human beings we live and function on many levels. The physical is the most obvious, but we are all aware of the flow of sensations, feelings, thoughts, and even the occasional inexplicable sudden sense of joy and expansion that can unexpectedly wash over us like a wave. We are multidimensional beings in a multidimensional universe. We nourish or starve ourselves on many levels — the physical being only one. We feed the emotions with music, relationships with films. We feed the mind with ideas, conversations, books, even web-surfing. We feed the spirit with time in Nature, sacred books, prayer, silent time alone.

In all of these the quality of the 'bodies' (emotional, mental, spiritual) we build will be determined by the 'foods' we eat.

Feed the emotions with music that just excites the passions, with low quality, addictive, or abusive relationships, and our emotional nature becomes stunted. Fill the mind with pornographic images and ideas, with the continual distraction of web-surfing, pointless chatter, and the mind's range and flexibility diminish. Of course, the opposite is also true. Feed the emotions and mind with uplifting, purifying inputs and they become expansive and harmonious.

In considering the effect of a diet consisting of flesh foods there are a couple of questions we need to ask ourselves. What is it that we eat when we eat meat? This question can be answered in a number of ways. It is a protein source. It provides certain vitamin and mineral requirements for the body. But it is more than that. It is a food that has rich traditions of preparation, cultivation, and custom. It is associated with family, memories, religious holidays, and national celebrations. All of this is true, but we need to question a little more deeply.

What is the source of flesh foods? 'Animals' is the easy answer, and if we do not want to become uncomfortable, our enquiry could stop there. But what is an animal? Does it have consciousness? Does it have feelings? Does it experience pain? Does it desire safety, fellowship with its kind, happiness, and well-being? The answer to all of these questions is 'yes'.

There is a sweeping categorical statement that is central to the practice and understanding of Buddhism that says, 'all

## The Vegetarian Ethic: Its Effect on Inner Health

beings desire happiness'. In Buddhism the simple definition of love is the desire for all beings to experience happiness. We do not need to be knowledgeable about the massive brutality involved in raising and slaughtering these living beings — reduced to 'units of production' in the parlance of the meat industry, to know that in eating flesh foods we are participating in a process that brings intense suffering to millions of lives every moment of every day. This is a basic awareness that arises the moment we allow ourselves to ask and openly consider these questions.

The real problem that we face is that when we allow ourselves to consider the matter, it requires us to make a conscious choice, and whether we choose to stop our participation or continue contributing to the misery of other beings — there are consequences.

I have a number of friends who grew up on a farm. All of them have stories about claiming some farm animal as a pet when they were children — a chicken, a goat, or a pig. They have told me about how they gave it a name, played with it, and came to love it. Then, in all of these stories, a moment came, a moment of brutal realization that their animal friend was raised to be killed. Often the stories tell of little 'Chickee', or 'Freddie', or 'Sally' being served to them on a plate at dinner. These are stories that are common, and even though with time the memory fades as an acceptance emerges that 'this is the way of the world', the child-like horror of that moment of

realization lingers. Because these questions about the nature and source of flesh food are obvious, the type of questions that are fully apparent to the innocence of a child, they are questions that require great effort to suppress.

The choice we are forced to make is not merely a physical matter. It is made at the level of feelings, thoughts, and even spirit. To continue even our small part in this suffering-creating process requires a profound denial of reality. We are obliged to refuse to consider, refuse to ask, refuse to see what is right in front of us.

It is this denial that has the greatest effect on our inner health.

Some would say that the greatness of the human being lies in our ability to think. This is what differentiates us from all the other kingdoms of Nature. But when we call to mind the people we think of as the greatest — people like Jesus, the Buddha, Mother Theresa, Gandhi, Saint Francis — they all were certainly great thinkers, but their enduring greatness lay in their capacity to love without limits.

Our denial limits our capacity to love. It cannot grow to its full potential. It is impossible to simultaneously love and knowingly and needlessly inflict suffering on the ones we love. Most of us are struggling to learn to fully love our small circle of family and friends. A small love, a limited love, feels good enough for most of us. At the same time somewhere inside all of us is the sense that our capacity to love is much greater than what we currently reveal. This is the life that

## The Vegetarian Ethic: Its Effect on Inner Health

these great beings tell us lies ahead for us, if we would choose it. 'The things I do yet greater things will you do'; 'The Buddha nature of all beings'; 'The fundamental identity of all souls with the Universal Oversoul'; are just some of the ways that our hidden potentials have been expressed in the wisdom traditions of the world.

The global diet will change to a more vegetarian approach. It is inevitable for two reasons: (1) because the demands of a growing population — already more than seven billion — places excessive demands on the animal resources of the world; and (2) because around the world countless people are asking themselves these same questions and arriving at answers that demand responsible choices. Already the oceans are unable to replenish the fish taken away for food and fertilizers. The degrading environmental impact of cattle, chicken, and pig

farms is fast becoming unsupportable.

The global diet will change because it must. The more important question is 'Will *we* change?', or will we blindly continue to follow the patterns imposed on us by circumstances.

Socrates said: 'The unexamined life is not worth living.' Regardless of the foods we choose to eat, let us allow ourselves the necessary effort of asking and answering the deep questions about how we can live conscientiously and consciously in the world. Only in this way can we create a condition of inner health capable of shifting the outer conditions of our times.

O Hidden Life! vibrant in every atom,  
O Hidden Light! shining in every creature,  
O Hidden Love! embracing all in Oneness,  
May each who feels himself as one with  
Thee,  
Know he is also one with every other.

Annie Besant, 'Universal Prayer'

**By eating meat we share the responsibility of climate change, the destruction of our forests, and the poisoning of our air and water. The simple act of becoming a vegetarian will make a difference in the health of our planet.**

Thich Nhat Hanh,  
*The World We Have: A Buddhist Approach to Peace and Ecology*

# The Sacred Word 'Om'

CHITTARANJAN SATAPATHY

THE connection between divine wisdom and the sacred word 'Om'<sup>1</sup> was explored in some detail by the author in an article titled 'Brahmavidya and Om' by examining references to the sacred word in various Upanishads, the Yoga Sutras of Patanjali, the *Bhagavadgita* and texts from other traditions. All these texts place great importance on the sacred and mystic word 'Om'. The following references are illustrative:

- ◆ Om is Brahman. (*Taittiriya Upanishad*, I.1.8)
- ◆ I am the holy word Om. (*Bhagavadgitā*, IX.17)
- ◆ Om is His (Ishvara's) designator. (Yoga Sutras, I.27)

It is proposed to explore in the present article some selected theosophical literature to examine the significance of this sacred word from a theosophical perspective.

## Om in the Esoteric Instructions of HPB

*Esoteric Instructions* by H. P. Blavatsky<sup>2</sup> has recently been published in book form, including three instructions issued

by her during 1889-1890 and the notes taken from her oral teachings. HPB issued these instructions during the last years of her life, which were meant for serious students of theosophy. In these instructions she clarifies various deeper aspects of her teachings which could not earlier be given out in her published books and articles meant for the general public. As such, these instructions assume special significance for serious aspirants on a spiritual journey. The instructions as well as the notes contain several valuable references to the sacred word Om. The references are scattered throughout her teachings and what follows is a collection of excerpts of these references.

HPB says that the word Aum or Om is in spiritual affinity with cosmic forces. Aum is the original of Amen<sup>3</sup> which is not a Hebrew term, but like the word Halleluiah was borrowed by the Jews and the Greeks from the Chaldee, the Semitic language of the ancient Chaldeans. Amen does not mean 'so be it' or 'verily', but signified in hoary antiquity almost the same as Aum. The Jewish Tannaim (Initiates) used it for the same reasons the Aryan Adepts use Aum. Both words

---

Dr Chittaranjan Satapathy is international Vice-President of the Theosophical Society, Adyar.

## The Sacred Word 'Om'

mean the affirmation of the being, or the existence of the sexless Lord within us.

Pranava is a synonym of Aum in a mystic sense. Aum may be pronounced as two, three, or seven syllables setting up different vibrations. According to HPB, letters as vocal sounds correspond with musical notes and therefore with numbers and colours; hence with Forces and *Tattva*-s<sup>4</sup>. Since the universe is built up from the *Tattva*-s, power may be exercised by vocal sounds. When pronounced by a very holy and pure man, Aum will awaken not only the potencies residing in the planetary spaces and elements, but even his higher self, or the 'Father' within him. If pronounced by an average good man in the correct way, it will strengthen him morally, especially if between two Aum-s he meditates intently on the Aum within him, concentrating all his attention upon the ineffable glory. HPB says that all members, if earnest in their endeavour to learn, are invited to pronounce the divine word before going to sleep and the first thing upon awakening.

When asked 'What is the correct pronunciation of Aum?', HPB said it should be first practiced physically, always at the same pitch, which must be discovered in the same way as the particular colour of the student is found, for each has its own tone. Aum consists of two vowels and one semi-vowel, which (the latter) must be prolonged. In reply to another question, she said that Aum means good action, not merely lip-sound. One must say it in deeds. Elsewhere she

says that if one whose nature is good sincerely strives towards the HIGHER SELF, which is that Aum, through one's higher Ego, which is its third letter, and Buddhi the second, there is no attack of the Dragon Apophis<sup>5</sup> which it will not repel.

In the Esoteric Instructions, HPB dwells at length on the sacred invocation 'Om Mani Padme Hum' and says that its translation as 'O the Jewel in the Lotus' done by the Orientalists is erroneous. According to her, not only every syllable of this invocation has a secret potency, but the whole invocation has seven different meanings and can produce seven distinct results which depend on the intonation that is given to it. When rightly understood, these almost meaningless words 'O the Jewel in the Lotus' contain a reference to the union between Man and the Universe in seven different ways in seven planes of thought and action. She says the invocation means 'I am that I am'; 'I am in thee and thou art in me'. This invocation has infinite potency. HPB warns that these words should not be used in vain or when in anger.

The invocation 'Om Mani Padme Hum' is not a six- but seven-syllabled sentence, as the first syllable is double in its right pronunciation and triple in its essence, A-UM. It represents primeval triune differentiation, not *from* but *in* the One Absolute, and is therefore symbolized by the 4, or the Tetraktys<sup>6</sup>. It is the Unit-ray or Atman. Atman is the highest spirit in man, which in conjunction with

## The Sacred Word 'Om'

Buddhi and Manas, is called the upper triad, or Trinity. This triad, with its four lower human principles, is enveloped with an auric atmosphere making each individuality visible as an oval sphere. Esoterically, the sentence 'Om Mani Padme Hum' signifies 'O my God within me'. There is a God in each human being, for man was and will rebecome God. The sentence points to the indissoluble union between Man and the Universe, for the Lotus is the universal symbol of Kosmos as the absolute totality, and the Jewel is Spiritual Man, or God. In regard to the Tibetan belief that 'Om Mani Padme Hum' was given by Padmapani, the Tibetan Chenrezi<sup>7</sup>, HPB asks who is Padmapani in reality? She answers: 'Each of us has within himself the "Jewel in the Lotus", call it Padmapani, Krishna, Buddha, Christ, or by whatever name we may give to our Divine Self.'

The above excerpts from HPB's Esoteric Instructions provide a glimpse of the importance of the sacred and mystic word Aum. However, to have a more complete understanding, an aspirant must refer to her detailed instructions in full. Incidentally, HPB finishes her Esoteric Instruction No. 1 with the word Aum.

### Om, the Logion<sup>8</sup>

Some years after HPB's Esoteric Instructions were issued, Bhagwan Das, a prominent Hindu scholar and Theosophist, wrote a book titled *The Science of Peace*<sup>9</sup>, extensively referring to the sacred word 'Aum'. Subsequently, he wrote another book titled *The Science*

*of the Sacred Word* in three volumes.<sup>10</sup> To him Aum means the logion and is important as an explanation and summation of the world process. The deepest and most illuminating interpretation of this triune sound is implicit. Aum includes within itself the Self, the Not-Self and the mysterious Relation between them. The first letter of the sacred word, 'A', signifies the Self (Atma); the second letter, 'U', signifies the Not-Self (Anatma); and the third letter, 'M', signifies the everlasting Relation of Negation (Nishedha) by the Self, of the Not-Self.

Bhagwan Das discovers a justification for the Indian tradition which holds that all knowledge is summed up in the Vedas, all Veda-s in the Gayatri, and the Gayatri in the Aum. He says:

The Self, the Non-Self and the Relation — these three, the primal trinity, the root-base of all the possible trinities, exhaust the whole of thought, the whole of knowledge, the whole of the world-process. There is nothing left that is beyond and outside of this primal trinity, which in its unity, its triune-ness, constitutes the Absolute, which is the totality of the world-process — the world-process which is nothing else than the Self or Pratyag-atma, the Not-Self, or Mulaprakriti, and their Interplay.

Dr Besant adds a significant footnote to the above to the effect that One Brahman gives rise to Two — Pratyagatma and Mulaprakriti, and the Two become Three — the Relation between them becoming the third factor; then

## The Sacred Word 'Om'

these Three are summed up as the Four — Brahman, the All, making the Tetraktys, or the abstract Quarternary. The book *Pranava-Vada of Gargyayana*, which helped him with the discovery, came to him orally from a young 27-year-old blind Brahmin scholar, Dhanaraj, who had a phenomenal memory.<sup>11</sup>

Under the ancient method of *aksharamusti* or *akshara-mudra*, for expressing a profound truth a letter is assigned to each of its factors and a word is formed from the letters which may or may not have a meaning otherwise, but a sound. Such mystic words are found in different scriptures. Like Aum, another word, Satyam (truth), is constructed from three letters: 'Sa' is one letter, 'ti' is the second letter and 'yam' is the third letter in the Sanskrit word Satyam. 'Sa' represents truth and imperishable, 'ti' represents false and perishable, and 'yam' represents the relation that false and perishable is not truth and imperishable. As such, the third also represents the truth, and binds the first two together. Both in the *Chāndogya Upanishad* and in the *Brihadaranyaka Upanishad* Brahman is equated with Satyam. While interpreting Aum, Bhagwan Das says that 'A', or Self, is a fact; 'M', or Negation of the Not-Self, is also a fact; but 'U', the Not-Self, is not a fact, it is only an appearance, an illusion. The three letters of Aum may be taken to say, 'I this not (am) — Aham Etat Na (Asmi)'.

For a fuller understanding of the science of the sacred word, it is useful to read the books by Bhagwan Das referred to above, which at the time of their pub-

lication were popularized by Dr Besant by quoting from them in her talks.

### Practical Significance of Om

Earlier, in the February 1882 issue of *The Theosophist*, a fairly long article titled 'Om, and its Practical Signification' by N. C. Paul was published with two small editorial notes by HPB, who was then the editor of *The Theosophist*. In the introductory part, Paul refers to two possible origins of Om. One is traced to the Sanskrit word 'Evam' (thus) considering the fact that in earlier times Om was used as a form of affirmation or assent. Another possibility pointed out by him is that Om originates from 'Avman' which implies the notion of protection or salvation. He then mentions about various references to Om in the Upanishads, the *Bhagavadgitā*, Manusmriti, and the like. Paul was the author of a valuable treatise on Yoga Vidya, which was earlier printed in *The Theosophist*. In this article, he dwells at length on shortening the length of the breath by the inaudible pronunciation of Om. The normal length of expiration is nine inches. It lengthens while eating, speaking, walking, running, in sexual activities, and even when sleeping. According to Paul, inaudible uttering of Om can shorten the expiration resulting in spiritual progress. When the breathing becomes internal, the yogi attains Nirvana, free from hunger, thirst, and death. He becomes incapable of committing any sin in thought, speech, or deed. Paul provides a complete description of what can be

## The Sacred Word 'Om'

achieved in stages by reducing the length of expiration by the inaudible pronunciation of the mystic word Om.

All the three theosophical texts referred to in this article point to the great importance of the sacred and mystic word Om for a spiritual aspirant. While the text by Bhagwan Das deals more with the metaphysical aspects of the sacred word, the other two texts by HPB

and Paul provide practical advice for a true seeker. Ultimately, one has to find out for oneself the value of such advice. As HPB says, the instructions should be spiritualized and not materialized, and a seeker must find the highest meaning possible. To the extent one approaches the material and visible in one's speculation on the instructions, that far one will be from the right understanding of them.

### End Notes

1. *Brahmavidyā*, *Adyar Library Bulletin*, 2012-2013, vol. 76-77, pp. 219-232.
2. Compiled by Michael Gomes with an introduction and footnotes, 2015, Theosophical Publishing House, Adyar.
3. The Arabic equivalent is 'Amin'.
4. The subtle elements — five exoterically, seven in esoteric philosophy — which are correlative to the five and the seven senses on the physical plane; the last two are as yet latent in humans, but will be developed in the later root races. (From HPB's *The Theosophical Glossary*, 1892, p. 322.)
5. Fiery serpent demon of darkness, storms and earthquakes.
6. The Pythagorean Four, or Tetraktys, is the symbol of the Cosmos, containing within itself the essentials of all forms.
7. In Sanskrit, Avalokiteshvara, Bodhisattva of Compassion.
8. A communication of Divine Origin. Logia in plural.
9. 1904, Theosophical Publishing House, Adyar.
10. A summarized English version of the *Pranava-Vada of Gargyayana*, 1910, 1911, 1912, Theosophical Publishing House, Adyar.
11. Dhanaraj could commit to his memory 1,000 slokas (verses) per day. As a young boy, he had learnt most of the Sanskrit works by heart.

**The results which follow from this Word of Power, the Om, are the mightiest, the most compelling, for that Word represents in its three letters (AUM) everything which exists — the threefold Brahman as manifest, the One as unmanifest; when pronounced as a triplicity, it means the threefold manifested Brahman, and when pronounced as a unit, it means the Nirguna Brahman. Hence is it the most holy of all Sacred Words.**

Annie Besant  
*The Wisdom of the Upanishads*

# *Diamond Sutra* — The Perfection of Wisdom

VIPIN D. SHAH

TEACHINGS of the Buddha began to filter into the Han Dynasty in China from the first century onwards. The initial stage of Buddhism was not promising; Chinese culture had a long-established intellectual and religious tradition and a strong sense of cultural superiority that did not help the reception of Buddhist ideas. It would be a slow and gradual process. It had entered the land of the most civilized race in the world, who had no need to learn anything from the ‘barbarians’ from the West. The Chinese had excelled in linguistics, science and technology, literature and poetry, arts and philosophy, and for that matter, any field of human endeavour, with the exception of the Greeks, the firmest believers in reason and logic.

The Chinese would scrutinize Buddhist teachings at their own pace, as thoroughly as was expected of them. It had to measure up to the Confucian philosophy and Daoism; and had to have in it something that was truly unique. For the first time, they were confronting concepts like Karma, Reincarnation, Nirvana, monasteries, missionaries, the

philosophy of wisdom, the human mind, understanding *dukkha*, or sorrow, and emancipation from it.

For them to accept all these concepts they had to be based on reason, not mysticism. For the first time in the history of the Middle Kingdom they came across a teaching that went far beyond whatever they had, and they had to send teachers to India to fully grasp the teaching and philosophy of the Sakyamuni. Henceforth they would take over the teaching, translate from the Sanskrit to Chinese, and take it to Japan, Korea, Vietnam, Mongolia, and other places, and eventually, after several centuries, to the West. In all these teachings the contents of the *Diamond Sutra* would make a lasting impression in their minds, so much so, that it would be a household name in every Chinese Buddhist’s house for centuries to come. The *Diamond Sutra* is the crystallization of Buddha’s teachings, which transcend those of all religions and philosophies.

Alas, nothing is permanent, and with the coming of the Tang Dynasty around 750 AD, the Golden Age of Buddhism

---

Mr Vipin D. Shah is a member of the Nairobi Lodge of the TS in East and Central Africa.

in the Middle Kingdom would almost come to a close. Wood-block printing in China would enable the printing of the *Diamond Sutra*. On 11 May 868, under the ownership of Wang Jie, who dedicated it to his parents, and free of all copyrights for all the world, the printed version of the *Diamond Sutra* was made available to the world.

As the situation in China began to worsen, especially against foreign ideologies, desecration of Buddhist temples, statues, and other relics began to take a toll from which Buddhism would not recover for centuries. With foresight and wisdom, important artefacts, relics, and the printed *Diamond Sutra* were carefully packed and taken over a thousand miles to a place called the Caves of the Thousand Buddhas in Dunhuang in the Gobi desert.

Someone in his wisdom stored the fragile printed book in a cave without moisture and high temperature where it would survive for a thousand years without any trace of damage to eventually end up in the British Museum.

Under the able custody of Edward Conze, expert on Buddha's teaching and ancient Chinese language, this incredible teaching would make an entry into the twentieth century. The teaching had vanished from the country of its origin, translated from the Sanskrit to Chinese to English, it would find a new home in the West.

The counter-intuitive nature of the content of this teaching baffles the most learned minds and there is no other way

Buddha could have made it simpler to understand the 'very' nature of human existence and samsara, which defies any form of comprehension. The *Diamond Sutra* transforms the way we perceive the world. It distills the central message that everything changes, that this is a fleeting world as a bubble in a stream.

The narration is a question and answer session between Buddha and a venerable elderly monk, Subuti, in the presence of 1,250 monks in the Jetta Grove, just outside the city of Sravasta in northern Bihar (India). Divided into thirty-six short chapters, it is the smallest sutra on *prajñāpāramitā*.

The sutra was originally labelled — *Prajñā Vajra Pāramitā Sutra: Prajñā* — Perfection of Wisdom; *Vajra* — As Rare as a Diamond Emanating White Light; *Pāramitā* — All-encompassing Harbours of Refuge in Samsara; *Sutra* — Weaving a thread through this Knowledge.

To grasp this *Sutra* is perhaps the most difficult encounter in one's life. It can be extremely frustrating, challenging, and requires patience to understand the nuances and counter-intuitive nature of its contents. It has always been challenging to any intellect.

In short, the *Diamond Sutra* dwells on the nature of reality perceived in our daily experience. The life we undergo in samsara is based on a chain of phenomena which are transient, impermanent, based on causality, Karma, interconnected, and eventually empty. The form (self) is attached to samsara, caused by

*Diamond Sutra* — The Perfection of Wisdom

desire, and the self has to detach from all attachments and defilements to ultimately liberate it from samsara. The Buddha discusses with Subuti the causation, release, and replacement of attachments with *Prajñā* and compassion, and the eventual replacement of these with enlightenment.

The Buddha gives great importance to these teachings: the process of liberation, the obstruction to liberation, and the diamond cutter which eventually releases

us from this bondage. The Buddha explains the six perfections, or virtues, or harbours of refuge in samsara (*pāramitās*) as: generosity, patience, meditation, endurance, forbearance, and wisdom.

When one begins to truly grasp this teaching it strikes like a thunderbolt; one gets the feeling of having waited several lifetimes to have come across it in this lifetime. If one leaves this world without encountering the *Diamond Sutra*, it would be a wasted life. ✧

**Throughout his teachings, the Buddha repeats that successful assimilation of even a four-line extract of the Diamond Sutra is of incalculable merit and can bring about enlightenment:**

---

**All conditioned phenomena  
Are like a dream, an illusion, a bubble, a shadow,  
Like dew or a flash of lightning;  
Thus we shall perceive them.**

Chung Tai Translation Committee

# On Relationship, Part V — Purification and Peace

RAPHAEL LANGERHORST

*The victor's crown is only for him who proves himself worthy to wear it; for him who attacks Māra single-handed and conquers the demon of lust and earthly passions; and not we but he himself puts it on his brow.*

KH, from Katherine A. Beechey's  
*Daily Meditations*

So far we have contrasted our higher and lower natures. We have seen that our misidentification with our body, emotions, thoughts, and separated identity leads to conflict and suffering. We understand that freedom, peace, love, and wisdom are the very nature of our higher self. Therefore it is instead our duty to end our own slavery, our misidentification with our lower principles, in order to reflect our actual divinity in these outer garments.

To do so, we need to purify our personality to allow the divine sunlight shine out undistorted and undimmed through our immaculate garments. Only then can there be serene peace in our relationships with others, and the requirements established for love to manifest itself.

1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.
4. Work as those work who are ambitious.  
Respect life as those do who desire it.  
Be happy as those are who live for happiness.

Mabel Collins,  
*Light on the Path*, Part 1

## **Attunement**

Our uncontrolled emotions are the primary source of the distortion of our divine serenity, like ripples on the water distort the surface reflection. Passion binds our mind, thus enslaving our intellect to our desires. This is called Kāma-Manas, and leads to restlessness of mind and body, conflict through separation and forgetfulness of our immortal divine nature. Suffering is the inevitable consequence.

So we need to purify our astral principle, the vehicle of our emotions. But how? The astral principle ought to be a reflection of Buddhi, divine love, and wisdom. However, as long as we are slaves to our emotions, we are bound to our desires and our higher

---

**Mr Raphael Langerhorst** is a young Theosophist, active in the TS in Austria. He is an electronics and IT engineer with musical talents.

nature cannot reflect onto our personality.

Whenever emotions arise, we tend to identify with them, thus diverting our attention. Focusing our attention on these emotions strengthens them and overwhelms us — we tend to lose ourselves in what we focus on, thus making ourselves slaves to these emotions.

However, we can use that same process to overcome this very slavery. On the one hand, we should not let emotions catch our focused attention, rather, it is enough to note the emotions but still decide ourselves if we want to feed them or not. On the other, a very important aspect is to focus our attention on our higher principles, not desperately clinging to them, but steadily and persistently orienting towards them. This will strengthen our relation to these higher principles and more and more allow them to reflect onto our lower principles.

### Cause and Effect

*Excitement binds us to Kāma-Manas.*

Kāma-Manas, as we have seen, is our intellect enslaved by our emotions, desires, and passions. As such, whenever emotions arise, we automatically react to them, being either attracted or repelled, and not being aware of our self at all, as our attention is lost in the excitement. With our attention bound, we hardly can make what can be called a choice — it is our automatic reaction that chooses.

*The resulting restlessness blocks our awareness of our inner nature.*

Being lost in excitement results in restlessness and anxiety. We are attuned to something that is not our self. This leads to bondage to that something without our being able to direct our being from an inner serenity. Such serenity can only manifest when the lower principles are deaf and blind to external influence and act only from inner intuition. Then, only external events are recorded, without affection and without getting lost in them — and thus without distorting them.

*Thus we need to purify our vehicles so as to attune them to our inner nature instead of reacting to the outer senses.*

It is that integration, that awareness of the higher, inner reality and light, that produces the quality of serenity in our lower vehicles, our personality, which has then become but a reflection from the higher, no longer being afflicted and enslaved by the external. Then we begin to act, instead of simply reacting endlessly.

*It is Kāma that binds our intellect, thus Kāma needs to be purified first, otherwise our mind cannot be at peace.*

We have to begin to untie that endless chain of desires that binds our intellect, leading to restlessness in our actions, thus producing again causes for further slavery.

This chain, although endless in itself, begins with our emotions, our attachments, desires, and passion. These bind to matter and enslave our mind to become the servant for the fulfilment of our desires. In such a condition we are not free, but slaves of excitement.

## On Relationship, Part V — Purification and Peace

*Our mind needs to be purified for truth rather than self-deception.*

Our mind, entangled with Kāma (Kāma-Manas), is self-deceiving. It builds illusions and tries to establish their reality, filled with anxiety for its deceptiveness. This is natural, given the illusive separate identity that we try to uphold. But only by disentangling our mind from Kāma, and by attuning it to higher intuition, our Buddhi principle, can we become free of such unconscious self-deceptive behaviour.

*Our actions must be purified from a purified mind — it is the inside that creates the outside.* With our emotions and our mind at peace, we can also become pure in action and the conduct of our life. *Peace is a result of a purified human nature that is not slave to excitement of the senses.*

With our emotions, our mind, and our actions free from slavery and bondage, inner peace can manifest. Such peace is not subject to external conditions, or external peace per se, which is hardly to be found in this world. But it is not this world anymore which imposes its condition of slavery, anxiety, and restlessness on us, given that we have purified our personality by attuning it to our higher principles, our inner light and essence. Then our personality becomes but a reflection of that inner serenity and shines from inside, no longer depending on external appreciation and excitement.

### **Duty Purifies**

[...] until, to crown all, human and

purely individual personal feelings . . . all will give way, to become blended into one universal feeling, the only true and holy, the only unselfish and Eternal one — Love, an Immense Love for humanity — as a *Whole!*'

KH, taken from Katherine A. Beechey, *Daily Meditations*, p. 21, 10 February

Duty, well performed, purifies our lower vehicles by burning away our self-deception, our attachments and slavery to desires. Often, we consider duty as slavery. However, if we look at this peculiarity more closely, we see that it is in fact our slavery to our desires that makes us grumpy about our duty. Yet, the duty we have to perform in this world is a great opportunity to work out our actual freedom. Once we are able to perform duty without distaste, we will have found peace, even in this world that is enslaved by excitement.

*Work is love made visible.*

Kahlil Gibran, *The Prophet*

### **Meditation Integrates**

Together with duty well performed, meditation helps us to achieve the actual attunement of our personality towards the higher self within. This is a necessity to replace the former excitement and passion with actual love and serenity. Meditation, at first deliberately performed, should become more and more the steady background of our life, not restricted to just a few minutes every now and then. Meditation should

On Relationship, Part V — Purification and Peace

become constant, always raising our nature towards the divine that we are within and connecting our lower vehicles to our higher nature, eventually leading to that miracle, to that meeting place, of gradually becoming aware of our actual divine essence.

Once our self within is found, we can finally free our self from lower attachments and bondage. In fact such inner awareness, or meditation, is the true

freedom, the actual and divine fulfilment that we were formerly seeking in vain through our desires. Such a state of awareness most naturally breaks these chains of bondage, leading to peace, freedom, and the one eternal feeling: Love Divine. Once found, desire ceases, we want nothing else, filled with eternity, desire ceases, except the desire for the divine — *the divine in all beings*. ✧

There are three truths which are absolute,  
and which cannot be lost, but yet may remain silent for lack of speech.  
The soul of man is immortal, and its future is the future of a thing  
whose growth and splendour has no limit.  
The principle which gives life dwells in us, and without us,  
is undying and eternally beneficent, is not heard or seen or smelt,  
but is perceived by the man who desires perception.  
Each man is his own absolute lawgiver,  
the dispenser of glory or gloom to himself;  
the decreer of his life, his reward, his punishment.  
These truths, which are as great as is life itself,  
are as simple as the simplest mind of man.  
Feed the hungry with them.

Mabel Collins,  
*The Idyll of the White Lotus*

# From Within Outwards: The Way of the Universe

JOHN ALGEO

THE theme of this convention is taken from *Light on the Path*, where these words are written: ‘To hear the Voice of the Silence is to understand that from within comes the only true guidance.’ That statement is echoed in *The Secret Doctrine* (1:274): ‘The Universe is worked and *guided* from *within outwards*.’

These two statements are intimately connected; they say the same thing on two different levels. The first makes a general statement, a truth about the universe as a whole. The second makes an applied statement, a directive about our individual practice. The two statements are about the macrocosm and the microcosm, the universe and our own consciousness. *The Secret Doctrine* continues by pointing out this correspondence:

As above so it is below, as in heaven so on earth; and man — the microcosm and miniature copy of the macrocosm — is the living witness to this Universal Law and to the mode of its action.

So, according to *The Secret Doctrine*, each of us is a ‘living witness’ to the truth of inner guidance. But every candle casts

a shadow, and every great truth can be misunderstood and misapplied. In the *Bhagavadgītā*, Śrī Kṛṣṇa, after revealing the ultimate truth of life to Arjuna, adds these words of caution: ‘You must never pass on what I have told you to anyone who lacks self-control and dedication, or who will not listen, or who speaks evil.’ (paraphrased from 18.67)

We need to understand the general truth correctly and apply it to ourselves carefully.

**The general truth: ‘The Universe is worked and *guided* from *within outwards*’**

Annie Besant said Theosophy is like a body of water with shallow pools in which a child may safely wade and depths in which even a giant must swim. A single Theosophical concept can be understood both simply, as shallows for wading, or complexly, as a depth for swimming.

We can begin in the shallows, with scripture and folk wisdom. In the Sermon on the Mount (Matt. 7.16), Christ says, ‘Ye shall know them by their fruits’. And he goes on to ask rhetorically: ‘Do men

---

Reprint from *The Theosophist*, January 2008. Dr John Algeo is former international Vice-President of the Theosophical Society, Adyar. Convention Lecture given at Adyar on 27 December 2007.

## From Within Outwards: The Way of the Universe

gather grapes of thorns, or figs of thistles?’ Thorn plants produce prickly spines, not grapes; and thistle plants produce spiky flowers, not figs. An old folk proverb says, Great oaks from little acorns grow. Oak trees are no more like acorns in appearance than grapes are like thorn bushes, or figs like thistles. But the inner nature of an acorn has an oak tree potentially within it. And so the oak works from within the acorn outwards to become a great tree. It is the dharma of an acorn to become an oak. Thorns have no grape nature in them, nor do thistles have any fig nature. That is simple enough, is it not? It is a shallow pool in which a child may safely wade.

But the truth of dharma has profound depths. According to Monier-Williams’s *Sanskrit-English Dictionary*, ‘dharma’ can mean many things, including ‘nature, character, peculiar condition or essential quality’. It is a word with depths in which even a giant must swim.

The great general truth ‘The Universe is worked and *guided* from *within outwards*’ is talking about dharma. The Universe has a dharma, and so do all in it — including you and me. ‘Dharma’ as our ‘nature, character, peculiar condition or essential quality’ means both what we really are in the core of our being and what we should do or become during our lives.

In the West, it is usual to suppose that every human being is the product of just two forces: nature and nurture, that is, genetic inheritance and social environment. And those are two very important

factors, but they are not the only factors that define us.

For example, environment is more than the society and culture in which we grow up. The physical environment and psychic environment of the land in which we live are also very important factors. To grow up on the coast of the Bay of Bengal in Tamil Nadu is quite different from growing up in a Himalayan valley of Tibet. To grow up in a world imbued with the spirit of King Arthur of Celtic England is quite different from growing up in a world imbued with the spirit of the Sun goddess Amaterasu Omikami and the forty-nine Ronin, or lordless knights of Japan.

Likewise, inheritance is more than the genes we get from our parents. It includes *skandha-s* and dharma. Our *skandha-s* are the karmic fruits of our actions in former incarnations that mould our present forms, feelings, perceptions, predispositions, and consciousness. They are forces from the past that push us from behind. But there is also a force from the future, our vocation or calling that pulls us ahead — our dharma. Just as the oak’s dharma pulls a tree out of an acorn, so also within each of us there is a dharma pulling a perfect human out of the imperfect semi-human we still are. It is our dharma to become fully human.

The great general truth ‘The Universe is worked and *guided* from *within outwards*’ is a statement of the fact that everything in the universe has a dharma working within it and guiding its development towards a final outward

## From Within Outwards: The Way of the Universe

realization of its dharmic goal. The future is ours. It needs only that we realize it. This is a great depth indeed.

Mme Blavatsky also points out that the universe ‘is guided, controlled, and animated by almost endless series of hierarchies of sentient beings’ (*SD* 1:274). That statement is applicable to a controversy currently raging in parts of the Western world, where, ever since the Scientific Revolution of the sixteenth and seventeenth centuries, two worldviews have contended for dominance. The older of those two is Christian theism, which imagines the universe as having been created from the outside by a transcendent personal God. The newer is scientific materialism, which dismisses all talk of creation and God as irrelevant and maintains that the universe just happened, without intention or plan. These two worldviews are clearly at loggerheads; neither has room for the other. But there is a third, more ancient, worldview — that of the Ancient Wisdom, the Perennial Philosophy, the *Prisca Theologia*, the *Sanātana Dharma*, or — as we call it — Theosophy.

Theosophy holds that the universe consists of matter endowed with consciousness acting energetically. It agrees with science that the hypothesis of an outside personal creator God is unnecessary and that there is nothing whatever of that sort *outside* the universe — but it also holds that there is a very great deal *inside* the universe that science has no techniques for recognizing. The divine is inherent in the mundane, not apart from

it. Theosophy agrees with religion that the universe is intelligent and purposeful, and is by no means limited to the matter that science can study.

Theosophy holds that order and purpose are inherent in the very nature of the universe — its dharma — and that universal order is mediated by conscious beings, including humans like us, but also by both pre-human and superhuman beings. The universe is inwardly alive. And its inward life works and guides its outward forms. The dharma of the universe is to develop from denser to subtler forms, from limited to expanded consciousness, and from fragmentation to unity of spiritual awareness. Theosophy’s worldview is as grandly profound as the depths of the ocean, but as simple as the assurance that great oaks from little acorns grow.

### **The applied truth: ‘From within comes the only true guidance’**

A recognition of the dharma of the universe brings us to the other great truth, the applied truth, concerning how we can realize our own dharma, how we can ‘understand that from within comes the only true guidance’. *Light on the Path* refers to the Voice of the Silence three times, finally connecting it with ‘the only true guidance’, which comes from within. In the first reference we are assured that, once we have experienced ‘the peace’, the Voice of the Silence will be always with us:

Once having passed through the storm and attained the peace, it is then always possible to learn, even though the disciple

## From Within Outwards: The Way of the Universe

waver, hesitate, and turn aside. *The Voice of the Silence* remains within him, and though he leaves the Path utterly, yet one day it will resound, and rend him asunder and separate his passions from his divine possibilities.

This is the same promise of ultimate achievement that the following statement gives us. It says:

There is a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will show you the secret gateway that opens inward only, and closes fast [that is, firmly] behind the neophyte for evermore.

Once we have ‘passed through the storm and attained the peace’, once we have passed through the secret gateway that opens in but not out and closes firmly behind us, there is no going back. We may linger along the way, but we have committed ourselves to a one-way trip. Eventually the Voice of the Silence will speak to us, and it speaks with a sound that cannot be ignored. The world in which we live seems often to be a confusing maze. But the Path is a monocular labyrinth: it provides only one way to go, so as long as we continue walking, we will reach the goal.

The second reference in *Light on the Path* to the Voice of the Silence links it with the Hall of Learning:

Thou who art now a disciple, able to stand, able to hear, able to see, able to speak, who hast conquered desire and

attained to self-knowledge, who hast seen thy soul in its bloom and recognized it, and heard the Voice of the Silence — go thou to the Hall of Learning and read what is written there for thee.

The third and final reference is the one which has provided the theme of this Convention:

To hear the Voice of the Silence is to understand that from within comes the only true guidance; to go to the Hall of Learning is to enter the state in which learning becomes possible. Then will many words be written there for thee, and written in fiery letters for thee easily to read. For when the disciple is ready the Master is ready also.

Hearing the Voice of the Silence, learning fiery words of wisdom, and experiencing the ready presence of the Master — these are three metaphors talking about the same thing, which is being guided from within.

Because to ‘hear the Voice of the Silence is to understand that from within comes the only true guidance’, we must know what the Voice of the Silence is and how we can hear it. For that knowledge, the best source is undoubtedly that great spiritual guidebook, *The Voice of the Silence*. But before plunging into the very deep water of that magnificent book, let us dabble our feet in a shallow pool.

Most people would like to have some knowledgeable person tell them what is right and what they should do. They want simple answers to complex problems. Religious fundamentalists believe that what scripture says is absolutely right

## From Within Outwards: The Way of the Universe

and absolutely clear. But it is neither. Many aspirants want a guru to tell them exactly what they can do to attain *moksha* — ten easy steps to enlightenment. But there are no such set steps, so no guru can give them. People do not want complications or options. They just want to know what is right, always with the assumption that there is a single right way. But life is complex, and rightness is relative. That is the muddy shallows.

Now let us dip into the depths of *The Voice of the Silence*. That book talks a good deal about the guru, teacher, or master. And often it seems to be referring to some authority outside of oneself — a wise person, an embodiment of the archetype of the Wise Old Man. To be sure, all of us have had teachers who have pointed the way for us to follow. And, whether we know it or not, all of us have also served as teachers for others. However, the master we are searching for, the master whose voice is the Voice of the Silence, is not someone outside of ourselves; as *The Voice* says: ‘Of teachers there are many; the MASTER-SOUL is one, Ālaya, the Universal Soul. Live in that MASTER as ITS ray in thee.’ (verse 221)

The true master, the great master, is not any other human being, or even any superhuman being. A gloss to verse 14 of *The Voice* makes that quite clear. It reads: ‘The “great Master” is the term used by *lanoos* or *chelas* to indicate one’s “Higher Self”.’

And the last verse of the first fragment is fully explicit:

Behold! thou hast become the light, thou

hast become the Sound, thou art thy Master and thy God. Thou art Thyself the object of thy search: the VOICE un-broken, that resounds throughout eternities, . . . (verse 99).

Therefore, as *Light on the Path* says: ‘To hear the Voice of the Silence is to understand that from within comes the only true guidance.’

However, now let us return to the caution Śri Kṛṣṇa gave to Arjuna: We must be very careful to understand these fiery wise words, for all words — even wise words — are capable of being misunderstood. Remember, the first qualification for the Path is *viveka*, discrimination, an ability to distinguish the true from the false. Words may be true, but our understanding of them may still be false. How do we recognize the Voice of the Silence? It would be nice to have a clear, easy, and reliable test for that recognition. But nothing in life is clear, easy, and reliable.

Within us are many voices. Jungian psychology talks about an archetype of the persona. ‘Persona’ is a Latin word (from which English gets the word ‘person’). That Latin word means primarily a ‘mask’, such as actors wore in the Greek and Roman theatres; hence it means also a ‘role’ that actors played in a drama, or a role that anyone plays in life, and thus a ‘personality’. Each of us has, not just one, but many personas or masks. We are different persons as we interact with our children or our parents, with our friends or with strangers, with those we trust or those we distrust, with our

## From Within Outwards: The Way of the Universe

supervisors and our subordinates, and so on. We also have several different personas or masks that we present to ourselves—we think of ourselves in various ways.

Each of the many personas within us has a voice. And those voices chatter to us as soon as we fall into a role pertaining to a particular personal mask. None of those, however, are the Voice of the Silence. The Voice of the Silence comes from a much deeper place within. It comes from what Mme Blavatsky has called our own special archetype, our individuality, the *mānasaputra* or ‘child of Wisdom’, within us. And that source of the Voice of the Silence is our one true Master.

How do we recognize that Voice? If we have to ask, we have not heard it. It is unmistakable, like the Voice of the Thunder in the *Bṛhadāraṇyaka Upanishad*, which T. S. Eliot refers to in the last part of his poem *The Waste Land*. The Upanishadic story goes like this:

The divine father, Prajāpati, had three sorts of children: the gods, humans, and demons. When they had all completed their studies with their father, they each came to him to receive the special instruction appropriate for them.

First, the gods came and said, ‘Tell us what we need to know.’ Prajāpati thundered the syllable *DA!* And he asked, ‘Have you understood?’ The gods answered, ‘We have understood that you said to us *Damyata*’, which means ‘Control yourself’, the gods being naturally unruly and self-indulgent.

Then the humans came to him and said,

‘Tell us what we need to know.’ Prajāpati thundered the syllable *DA!* And he asked, ‘Have you understood?’ The humans answered, ‘We have understood that you said to us *Datta*’, which means ‘Give’, humans being naturally selfish and avaricious.

Last the demons came to him and said, ‘Tell us what we need to know.’ Prajāpati thundered the syllable *DA!* And he asked, ‘Have you understood?’ The demons answered, ‘We have understood that you said to us *Dayadhvam*’, which means ‘Be compassionate’, the demons being naturally cruel and insensitive.

The heavenly Voice of the Thunder repeats to all: *DA! DA! DA!* Control yourselves, give, be compassionate.

When we hear the Voice of the Silence, it is like that thunder clap, unmistakable and irresistible, and it tells us what we need to know. What it tells us is so self-evident that we cannot doubt it or be uncertain about it. No one can give us a list of criteria by which to recognize it. But no such list is needed to know the Voice of the Thundering Silence. It is overpowering.

Every great book is unique, yet all great books are alike. All great texts have the same basic message for us, but every great text says that message in its own unique way. The great texts we have been considering have one basic message encompassing two great truths:

The Universe is worked and *guided* from *within outwards*.

To hear the Voice of the Silence is to understand that from within comes the only true guidance. ✧

# Work on Yourself

CATY GREEN

## Steps on the Path

Psychological house-cleaning is necessary for those who are intent on personal spiritual development. If it is not done seriously and successfully, if personal problems or emotional needs are not first uncovered and then resolved and healed, the individual may remain at the 'too vulnerable' level of a child. That is the child who is content with the God figure of Big Daddy in the Sky who will give you goodies if you behave yourself as you should, or punish you if you do not. You do not find the spiritual path, you merely reestablish your child-self and settle for remaining in the good little youngster mode.

Of course you will get a lot of support, as that is what most major religions are actually all about. But if you seriously seek spiritual development as a personal experience and not merely an intellectual topic of conversation, you will start doing your psychological house-cleaning. You will start to *work on yourself*.

## How do we define the self ?

Defining the self starts very early. From the very beginning we ingest

nourishment and eliminate its residue, breathe, vocalize, and try to figure out what this is all about, all this information arriving through each of the five senses.

'Where do you come from, baby dear?' 'Out of the nowhere, into the here.' And just what is the here, and what is this machine I have to operate, and what is all that out there in front of me? The answers come slowly, as the systems of cognizance develop, and experience and practice accrue.

This process assures that we develop in accordance with the standards of the time and place in which we arrive in this world. Although most of what we learn at first is basic orientation to the physical instance we ourselves are in, and to the physical aspects we experience of our surroundings, yet as we are mastering these, we are also being introduced to our world's socio-cultural values — that is to say, specifically of the immediate place, the historical period, and of the persons who are responsible for us and to whom we, in turn, must be responsible.

We are being structured to carry on where our forebears leave off, carrying on their belief systems, their behaviour

---

**Ms Caty Green** is a member of the TS in England. She has been engaged in the fine arts, especially theatre and education, in the United States and France for many years.

patterns. It is normally not possible for us to start life with a clean slate, as it were. We learn by imitating, a process that establishes itself long before we have sufficient intellectual development to select what we will or will not imitate.

This imitation process goes deep into the brain, diving down into the subconscious, to the race memory, to the psychological root cellar. Deep in the root cellar is our first brain; above it is the second brain layer. Yet all the encoding that makes up the basis of individual consciousness is limited by the third brain we acquired a few hundred thousand years ago.

### **The Naming Brain**

We have a tripartite brain, a brain in three layers, so to speak. The parts of the brain that deal with nourishment of the physical body and with the patterning of breathing, vocalizing, moving, reproduction, and self-defense are the most ancient parts. This is our earliest, the first layer, the Reptilian Brain.

More recent — though many millions of years old — is the Mammalian Brain, the animal brain which itself developed out of the Reptilian Brain. This brain manages at a higher level such issues as alertness to our surroundings, the drive to reproduce, deliberate development of systems that work in our defense, all we can observe that we share with most other mammals.

The latest acquisition is the Naming Brain, the language brain, a recent arrival in evolutionary terms. As the arrival of a

new and different layer to the brain has never made the previous functionality disappear, we retain the first two layers mainly at a subconscious level. But we have reason to question the status of the integration of the Naming Brain with the other two. Where the Reptilian and the Mammalian brains seem to coordinate successfully, the Naming Brain, the new kid on the block, seems to still be trying to fit in. Intellect and instinct do not always go hand-in-hand.

Accepting the Genesis recounting as being the grand myth that sums up the arrival of the naming brain, a tectonic shift in the makeup of our species, we are obliged to conform varying versions which reflect this major historical occurrence. Let us here look at a few verses (the Bible used is the King James version):

In Genesis Chapter 1, verse 28, we are told that humans were instructed to ‘. . . replenish the earth, and subdue it: and have dominion . . . over every living thing that moveth upon the earth’.

In Chapter 2, verses 19 and 20, it reads that after God formed all the creatures, God ‘brought them to Adam to see what he would call them . . . . And Adam gave names to all’.

Carried over into the New Testament, we see specifically in John, Chapter 1, verses 1-3: ‘In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God. And all things were made through Him, and without Him nothing was made that was made.’ (The ‘Word’

## Work on Yourself

evidently had/has the characteristics of a male human being.)

The roots of the ‘Word’ concept go back well beyond Judeo-Christian reference. Wikipedia refers to ‘an Indo-Iranian *mantra* . . . effectively meaning “word”’, and indicates that Indo-Iranian *sātyas* mantras ‘does not simply mean ‘true Word’ but thought established in conformity with . . . inherent fulfillment (realization)’. (Note that this usage of the word ‘realization’ includes its meaning in French of to ‘make real’.) Wiki makes a further reference: ‘the Chinese translation [of the term ‘mantra’] is *zhenyan*, literally “true words”’. These early references to our language capacity seem unrelated and would evidently justify considerable study, but the concept of the Naming Brain that concerns us is limited. It may be summed up in the next paragraph.

Our language brain defines all for us. This brain is informed by the five senses of the physical body. Therefore the perception of reality available to the human being is limited to what these five senses can perceive. When the subject matter goes beyond direct human experience, the human being can still only interpret it through the capacity of the Naming Brain, and so perceives the subject in terms of the limits thus imposed. The intellect may reach far beyond but still must interpret concepts in terms defined by the five physical senses.

Any dog hears better than any human being. Many creatures hear better than humans can; many see better. A horse has a field of vision of close to 360°,

virtually the equivalent of having eyes in the back of its head. A bee sees two separate scales of black — how is that possible? Black is black, right? Well, to a bee there’s black and there’s black . . .

Looking at our perception situation a bit differently: here before us is a very sturdy table. You could stand on it, even jump on it. It is solid, no question about it. Well, what do you see when you look closely at this table through a high-powered microscope? You see motion, powerful, constant, impressive. The table is a mass of moving molecules.

Conclusion: our perception of the world and thus our understanding of all we can call reality and of all we can imagine, is all determined by the Naming Brain, a brain with only the five very limited human senses to inform it. What we call ‘real’ is what is real — for us.

While the wealth of references to the Word beg study and reflection, the accomplishment of our purpose of Work on our Self requires us to move on the next steps on our path.

### **Listen!**

Rooted in the ground of the Naming Brain, human consciousness does not find it easy to recognize that any other perception of reality, any other sense of its self, may be available to it. The human being we presently think of as normal remains deeply engaged in acting out the scenario of her or his personal drama. To suggest that any other level of experience may be desirable, even advantageous, is often perceived as mystical nonsense.

## Work on Yourself

Shakespeare's observation, 'all the world's a stage, and all the men and women merely players' is considered as fine language by the poet/dramatist, and nothing more. Yet what he is saying is spiritual instruction of the highest order. The task for those of us on the path of spiritual progress is to leave this stage, to uproot our thought process from the ground of the Naming Brain and to allow it to mount to the ground of higher consciousness.

How easy to say! To do is another matter. The decision to do is the result of a passionate hunger for what has been called Divine Union, union with the Divine, i.e., that which is beyond the human. Or it may simply be a matter of intellectual curiosity. Or it may be both at once. Whatever invokes the impulse must be strong and continuing, if it is to succeed.

The key word to the nature of this process is LISTENING. A famous mystic of our day, Eckhardt Tolle, writes and speaks of this. Tolle's work carries us to the point from which we can take our first steps on the Path. His recorded speeches are strongly recommended, as his voice carries the weight of his interior processes.

Most of us have not consciously coordinated our listening process. We have the ancient instinctual response to unexpected sounds. This is hearing. We may hear very well, but hearing is not to be confused with listening.

In many languages an ordinary, casual

conversation is filled with sentences that begin with 'Listen, . . .' Why is that? Could it be that, as a general rule, we do not really listen? If so, the very fact that we request the hearer to listen does clearly state that we are aware of our need to develop, to enrich, our listening process.

Listening happens at varying levels of attention. Some might call it listening when in fact all they are doing is being silent while another person is talking. They may simply be waiting for their turn to speak.

Another level is listening for information. The attention of the nominal listener is focused on retaining the specifics of hard information.

Yet a third level enables the listener to capture information and to capture how the speaker feels about what she or he is saying; in other words, to understand what emotional, psychological, intellectual weight the subject and the statement may carry for the speaker. This listener may evaluate what these several perspectives mean and thus be capable of conversation deeply enriching for all parties. It is from this third level that the individual may move forward on the spiritual path, for a great part of this movement is the very process of listening interiorly.

Given then that the definition of the self is framed by the Naming Brain, let us peek inside the frame, and listen, listen . . . to the name-calling, and to the most important sound of all, the voice of silence . . . . ✧

# HPB's Gem: *The Voice of the Silence*

K. DINAKARAN

*THE Voice of the Silence*, one of the precious gems of Theosophical literature, gives us ample guidance in treading the spiritual path. But how many of us are aware that this gem is in our hand? Are we like the prince in the story who wandered all over his country in search of a valuable stone, finally discovering that it was in his own crown?

This precious gift of HPB to humanity reveals more and more to us each time the light of wisdom is shed upon it. No doubt it is 'dedicated to the few'. It is a book of revelation to the wise, of mystery to the knowledgeable, of riddle to the ignorant. When we raise ourselves to the level of wisdom from knowledge, *The Voice* becomes more audible to us. Explanations and interpretations will not satisfy a truth-seeker. All written and spoken words become worthless before our own experience.

Fragment II, 'The Two Paths', describes the unique philosophy of the wisdom tradition. In every other religion we can find that devotees are asked to endure hardships for their own salvation or liberation from the cycle of

birth and death, and to attain Moksha. On the contrary, the wisdom tradition which we have inherited to guide us, points out the Two Paths. One is the way to selfish bliss, shunned by the Bodhisattvas of the Secret Heart, the Buddhas of Compassion. The other is to forego eternal bliss for self, to help advance humanity's salvation; to reach Nirvana's bliss but to renounce it, which is the highest on renunciation's path. *The Voice* suggests that this is the Secret Path selected by the Buddhas of Perfection, who sacrificed the SELF to weaker selves.

In this context, we have to examine the statement 'If Sun thou canst not be, then be the humble planet'. Everybody cannot tread the secret path which the Buddhas follow, shining like the Sun without taking anything, giving sunshine and warmth to everyone. But everyone can sacrifice something to those who are in need. Spirituality itself is renunciation. As we read further: 'To live to benefit mankind is the first step.' That is why it is stated 'If thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then

---

**Mr K. Dinakaran** is former Secretary of the Kerala Theosophical Federation, and is now General Council member of the Indian Section. Talk delivered at the South India Conference, Adyar, April 2015.

choose, O Neophyte, a humbler course.' The statement reminds us about our solemn duty to do our best work when we shine the most. But the clever mind evades its duty by expressing helplessness when we can do something for our fellow seekers of wisdom.

The world is surrounded by darkness — ignorance reigns in the world. In such a condition, what is the duty of a truth seeker? The book continues: 'Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.' Darkness itself has no existence, it is only the absence of light. So in this world we can shed our own little light to remove the darkness. Here lies the practical work of a theosophist, 'We can and have to help those who are in greater darkness than ourselves, there is no one who cannot find someone more ignorant than himself whom he may teach', says C. W. Leadbeater in the commentary of *The Voice*.

In our Federations and Lodges members often admit their inability to give lectures, write or translate books on Theosophy, and so on. We may not be able to speak like Dr Besant or CWL, or write books like them, but we can introduce their books to the true seekers who will be much benefited by the wisdom they contain. Even pointing out the way to the traveller on the cross-roads can be a great help. Sometimes you may happen to be the one and only person to do that at a critical moment.

Humility is one of the important

qualifications which we have to acquire in the spiritual path. We read further: 'Be humble if thou wouldst attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.' All pretensions are hindrances on the spiritual path. Even great saints do not assert but humbly say: 'Thus have I heard.' In the *Bhagavadgītā*, Chapter XIII, verses 8-12 describe the qualifications of a devotee. The first one that is to be achieved is humility. This is not self-pity, but the quality of admitting that we may be wrong or to realize our own ignorance. As J. Krishnamurti pointed out: 'Knowledge is limited.' I have often heard our former President, Mrs Radha Burnier, state during discussions: 'I may be wrong'. Only a true seeker after truth can make such a statement.

In *The Voice* a clear distinction is made between head learning and Soul Wisdom, the Eye Doctrine from the Heart Doctrine. The book also reminds us about doing our duty and not leading the idle life of a selfish devotee. It reads: 'The selfish devotee lives to no purpose. The man who does not go through his appointed work in life — has lived in vain.'

We need to ask ourselves what is our appointed work in life. Is it duty to our kith and kin, nation, friends and foes, the Theosophical Society, or Nature? Even the wise men often confuse action and inaction. In his commentary on *The Voice* Mr N. Sri Ram narrates the story of a yogi who contented himself by refraining from all sorts of actions, including avoiding eating food by using his hands, but he insisted that someone

feed him so that he could swallow it!

*The Voice* rightly states: 'Believe thou not that sitting in dark forests, in proud seclusion and apart from men . . . will lead thee to the goal of final liberation.' In his commentary, CWL reminds us of our duty to our fellow humans by the higher life maxim, 'From each according to his power, to each according to his need.'

The great renunciation of the *Tathāgata* may be a distant goal to us, but we can certainly renounce the selfish desires like the need to shine, to appear clever, and so forth. We also have the responsibility of exercising the powers of consciousness that we have so far developed. All our acquisitions become worthwhile when we voluntarily renounce it. As Krishnaji pointed out 'A cup is useful only when it is empty' — to appear before the world as nothing.

In *A Guide to the Bodhisattva's Way of Life* Shantideva writes:

All the happiness that exists  
Arises from wishing joy for others,  
And all misery that exists  
Arises from wishing happiness for  
oneself alone  
What more need be said ?  
The spiritually immature think of  
themselves alone,  
The Buddhas think only of others.

In her first public lecture at the 1980 Adyar Convention, Mrs Burnier said:

The drive towards pleasure, or any drive that is self-motivated, makes one insensitive. Insecurity makes one affirm one's

position — makes it necessary to define oneself as a Muslim or a Jew or an Indian or something else. The identities which we give ourselves, the affirmations we make about our own personality, are all symptoms of shortsightedness born out of self-preoccupation and the self-motivation which creates insensitivity.

So the first step is to realize one's position in the whole scheme of things. We may have a very small role in this universal drama. But how perfectly we perform it, how carefully we do justice to it, is the important thing. In a masterpiece of a great artist, a line, a curve, or a shade may seem insignificant to us. But if that line or curve is removed from that work, the whole picture or work may lose its special beauty. We are those curves or lines in the hands of the Great Artist.

When we realize our own position, we can help others in our humble way. In *The Voice* the planets Mars and Mercury are described as the servants of the Sun, and the disciple is advised to give light and comfort to the toiling pilgrim; and to seek out him who knows still less, who in his hapless desolation sits starving for the bread of wisdom which feeds the shadow, without a Teacher, hope, or consolation, and let him hear the Law.

The vow of the Bodhisattva has been formulated in different words such as 'A guard I would be to them who have no protection, a guide to the voyager, a ship, a well, a spring, a bridge for the seeker of the Other Shore.' Such is the great ideal set before us. We

### HPB's Gem: *The Voice of the Silence*

can humbly bow our heads before it.

In our earnest effort, we should not worry about success or failure. The reward will certainly follow. *The Voice* assures us:

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. . . . Have patience, Candidate, as one who fears no failure, courts no success. . . . Have perseverance as one who doth for evermore endure.

The lives of H. P. Blavatsky, H. S. Olcott, and Annie Besant are shining examples before us. They were unjustly criticized by the orthodox who spread rumours to humiliate them, but all of that could not prevent them from working for the benefit of humanity. HPB was accused of being a Russian spy, Dr Besant as a British agent, and so on. They bravely declared their principles, valiantly defended those who were unjustly attacked, but did not care much to protect themselves from troubles.

*The Voice* again reminds us of our duty:

To perish doomed is he, who out of fear of Māra refrains from helping man, lest he should act for self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.

*The Voice of the Silence* is the clearest

exposition of the Yoga of Mysticism. All its 316 *sutra*-s detail the various states of this type of yoga.

To quote the great Indian poet Rabindranath Tagore in 'Stray Birds':

The water in a vessel is sparkling;  
the water in the sea is dark.  
The small truth has words which are clear;  
the great truth has great silence.

The small truth can be conveyed in clear language but the great truth can be communicated only in silence.

The aspirant is asked to rise above the opposites of success and failure. Even failure is not in vain. To attempt is more important. *The Voice* assures: 'And if he falls, e'en then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his'.

This precious book of H. P. Blavatsky gives hope and confidence to the disciple in the spiritual path. Whatever wisdom we gain in this life must be shared with others. We must help humanity in our humble way, as our duty is 'to lift a little of the heavy karma of the world'.

Great thinkers like J. Krishnamurti often said that the mighty oceans that surround this earth are filled with human tears. And towards the end of HPB's precious gem we read: 'Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Ocean's bitter waves — that mighty sea of sorrow formed of the tears of men.' ✧

# Bringing Change to East Africa

USHA SHAH

THERE is a very poignant memory I have of a Hindi song from the film *Boot Polish*. Two young children in the song are asked what they are holding in their closed fist and they answer: 'In our fist we are holding our fortune. We are going to control our own destiny!' The song goes on to say that there will be no hunger, no misery, no sadness, and all will have a crown on their heads!

This dream of the songster remains to date as words only. The stark reality is that today our world in East Africa is reeling under increasing crime rates, pollution, poverty, and a decline in moral standards. Materialism has gripped the hearts and minds of people, leaving no space for spirituality. This is of course true of many countries on the planet.

Human beings quite naturally want adequate food, shelter, and access to educational and medical services. But sad to say, the majority of the people in our part of the world only manage to eke out a miserable living, stay in the slums, and study in pitiful conditions. They receive no assistance from governments which seem to be rudderless ships in a stormy

ocean. Corruption amongst politicians, administrators, and businessmen is rife.

Given modern technological and scientific advances, it should not be very difficult to improve the standard of living for all. More can be produced by using less. For example, on a small piece of land a farmer can grow cash crops, rear bees, grow herbs for health products, and thus maximize the use of land! It is relatively easy to initiate projects that will ensure adequate food production by introducing water conservation and bringing water to arid lands by building dams and digging water boreholes. Basic health care can surely be made available through small clinics.

Today technology has ensured building of cheap housing units made up of materials which can withstand all kinds of weather and provide adequate and comfortable shelter. Education at a relatively low cost is slowly becoming a reality as many sponsors assist in paying fees and building schools. In fact, the Theosophical Society and Theosophical Order of Service have through the years sponsored students by paying for the fees

---

**Mrs Usha Shah** is Convenor of the Theosophical Order of Service in Kenya. Talk delivered at the international Convention, Adyar, 29 December 2014.

## Bringing Change to East Africa

from primary school level to university level. Only last week a truly touching letter was received from a student who was assisted by the TS and TOS of her fifth semester medical course fees at the Nairobi University. She said: 'I had knocked on many doors for fees but unfortunately none was opened. By God's grace when I knocked on your door, it magically opened! I have no words to thank you except to say, "God bless you".'

Needy East African women, in particular, can be given vocational training and taught income-generating activities like tailoring, stitching, embroidery, beadwork, catering, and other skills like beekeeping. This kind of work will help out until our women are sufficiently educated to break the bonds of such vocational confinement and gain access to the wider spectrum of professions. The TS and TOS have organized such projects successfully and there are women who have benefited through these projects and are becoming financially independent by doing catering business, providing hairdressing services, and other beauty treatments from home. Others have secured employment in establishments giving such services.

All these projects and many others can alleviate social ills and to a certain extent reduce poverty and its dehumanizing effect. This is one positive step towards giving people self-respect and dignity and allowing them to discover their potential.

When people are empowered and

have a good quality of life, there is less tension, less inclination towards crime and violence, and society as a whole becomes a partner in good governance of a nation. In other words, these types of reforms ultimately give back to the general population. It is a circle.

Our governments are missing the boat by not looking at this, as they are more concerned about their own financial enrichment rather than enriching the people who have elected them. The resulting corruption from the top then seeps down the line till everyone is 'eating', which means they take their cut from any project be it for road construction, agricultural, medical, housing, or educational. There are funds allocated for these projects either by the government or non-government organizations but sad to say, the people at the bottom rung of the society who should be getting the benefit of these projects rarely do so. This is how slums are created, how people are dehumanized, and how people are robbed of their dignity and self-respect.

There is surely nothing more directly conducive to understanding the theological teaching of evolution than seeing the downtrodden and oppressed realize their capacities. When you work with deprived youngsters and see the miraculous transformation that a little education and opportunity bring about, you want to weep with the beauty of it — and the tragedy of it. What can be more heart-warming than the hugs of children and their smiles of delight at things we have always taken for granted? In working with the

## Bringing Change to East Africa

needy, the heart spontaneously utters a prayer of gratitude for the opportunity to serve — no, for the *privilege* of serving!

Recently the TOS and TS organized a Christmas party for two slums in Nairobi. Apart from the bouncing castle, tarpaulin, slides and entertainment programme the children were given a meal. As they arrived and saw the play equipment their eyes shone full of wonder and amazement and these were a sight to gladden even the most hard-hearted. They played to their hearts' content. With the meal each child was given an ice cream cup. Many of the children were tasting ice cream for the first time in their young lives and this brought tears to my eyes!

When solar lamps were donated to a village, one elderly lady came to me the next time I visited the village, hugged me and told me that now she could see her grandchildren having their meal even at night! That hug has given me mental peace in my times of stress and has taught how something little for me means a lot to the other person!

The TOS in East Africa has done much to meet some of the basic needs of the people and improve the quality of their lives by sponsoring education, drilling boreholes and installing water pumps, teaching how to maximize land usage and improve irrigation methods, and organizing vocational training and income generating programmes and also activities that bring laughter and joy in their not so happy lives.

While most creature-comforts can be

given to those who need them, it only scratches the surface of the real problem, which is the continuous erosion of values. We have lost our true identity. We have become self-centred, selfish, uncaring, cruel, and absolutely loveless human beings. Ours has become a materialistic world. Material comforts and personal enjoyment are at the top of our list of priorities. We humans search for happiness and bliss outside ourselves and forget what all religions teach us: Look within!

How can we bring about the kind of change that will make universal brotherhood a reality? How will we make people look at one another as one entity, as the children of one Supreme Being? How do we ensure religious tolerance? How do we ensure that peace prevails in the world? How do we ensure that our mother earth suffers no more violation?

Kenya, Uganda, and Tanzania share a common history and borders, but these East African countries have different ideologies and forms of government. Whatever the ideology or government, we need leaders who are selfless and strong. Ethical leaders will only emerge if change is begun at the grassroots level and addresses the physical, emotional, mental, and spiritual aspects of human beings. The task of bringing about the upliftment of human consciousness is a daunting one.

Even when people have all the material comforts, they still hanker after something else that is missing in life. This is the eternal longing of the true self to unite

## Bringing Change to East Africa

with the Supreme. As Theosophists, we have all experienced this divine discontent in different ways. In the effort to bring about a change in human consciousness, we must start with ourselves, of course. We need first to grasp the principles and practices of our theosophical path.

With this long-term perspective in view, the TOS can step up its programmes to provide education and vocational training for our countless needy. It can undertake more projects for the conservation of the environment. It can push for the introduction of compulsory ethics and good citizenship classes in public schools. It can support the TS in bringing people of various faiths together to talk, discuss, and find similarities in the preachings and teachings of all scriptures. It can help the TS to offer yoga and meditation courses to a wider audience. It can pave the way for spiritual growth by taking Theosophy out to the people and showing its practicality.

I have begun to think about practical ways of spreading good values. I feel if the TOS and TS train *just* 100 people to spread the message it will make a huge difference. Our international bodies have to brainstorm and see if this suggestion is practical and viable. I am just wondering if the TS could consider setting up formal TS worker training courses like those conducted at the Krotona School of Theosophy in California, but for an international group of members. Our goal could be to train one hundred members within five years as community outreach workers for the TS. The TOS could

help run the service side of the training.

Perhaps the General Council could also consider identifying a project to develop in full collaboration with the TOS, inviting TOS and TS branches all over the world to participate in it. A topic for the collaborative project could be: 'A hundred creative ways to inspire children and young people with wholesome, spiritually-uplifting values.'

But the crucial question in our countries is getting a leadership that will be spiritual, and would have imbibed moral values and social ethics. These leaders will be honest, true, patriotic, committed, and dedicated to govern sincerely and bring prosperity and a high quality of life for every citizen in our countries. To get such a leadership means working out a programme for education that has special emphasis on teaching social ethics and morals. The religious study should encompass principles of all religions so that the learners value their own faith and accept the other faiths on par. In fact such an education should start even before the babies are born so parents should attend classes on comparative religion and social and moral principles. Both parents should attend these classes as antenatal training for the unborn and the parents. Fliers should be prepared in the nation's prevalent languages with stories teaching morals so that people have access to such literature. This is in addition to all that has to be taught in schools, that is, languages, sciences, arts, literature, music, physical education, and so on. With the above, hand-in-hand will

## Bringing Change to East Africa

go yoga, meditation, and self-realization practices.

Today's children are tomorrow's leaders. If we can have children who have been instilled with moral values and social ethics, we will have a nation that is spiritually uplifted. If this revolution

takes off successfully with blessings from the Supreme and all the enlightened Beings, East Africa may emerge from its cocoon and show its brilliant colours to the world and fly high as an exemplary butterfly, physically fit, mentally at peace, and spiritually wide awake! ✧

**Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and weakest man and woman whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to them. Will they gain anything by it? Will it restore them to a control over their own life and destiny? In other words, will it lead to swaraj [freedom] for the hungry and spiritually starving millions? Then you will find your doubts and yourself melt away.**

Mahatma Gandhi

## INTERNATIONAL DIRECTORY

Date	Section	General Secretary, etc.	Address	Magazine	Email address
1947	Africa, East and Central	... Mr Narendra M. Shah	... PO Box 14525. 00800, Westlands, Nairobi, Kenya	... <i>The Theosophical Light</i>	<b>narendrashahi999@gmail.com</b>
1909	Africa, South	... Mr Jack Hartmann	... 9 Ronean, 38 Princesses Ave., Windsor E. 2194	... <i>The South African Theosophist</i>	<b>hartmann.jack.c@gmail.com</b>
1956	Africa, West	... Mr John Osmond Boakye	... PO Box 720, Accra, Ghana	... <i>The West African Theosophist</i>	<b>tswafrica@gmail.com</b>
1929	America, Central *	... Mrs Beatriz Martínez Poza	... Colonia Universitaria Norte, Calle Julio Mejía, Polígono E-7, Mejicanos. San Salvador, El Salvador C. A.		<b>bemapo@hotmail.com</b>
1920	Argentina	... Mr Jorge Garcia	... Santiago 257 — 2000, Rosario	... <i>Teosofía en Argentina</i>	<b>stargentina@sociedad-teosofica.com.ar</b>
1990	Asia, East and Southeast †	... Mr Chong Sanne	... 540 Sims Avenue, No. 03-04 Sims Avenue Centre, Singapore 387 603	... <i>Newsletter</i>	<b>sanne@theosophyasia.net</b>
1895	Australia	... Mrs Linda Oliveira	... Level 2, 162 Goulburn St., Surry Hills, NSW 2010	... <i>Theosophy in Australia</i>	<b>tshq@austheos.org.au</b>
1912	Austria *	... Mr Albert Schichl	... Oberbaumgarten 25, 4204 Haibach im Mühlkreis	... <i>Theosofie Adyar</i>	<b>theosophie.austria@aon.at</b>
2013	Bangladesh †	... Mr B. L. Bhattacharya	... B/4-3, Iswarchandra Nibas, 68/1, Bagmari Road, Kolkata 700 054		<b>blbtos_2005@yahoo.com</b>
1911	Belgium	... Mrs Sabine Van Osta	... Place des Gueux 8, B1000 Brussels, Belgium	... <i>Le Lotus Bleu</i>	<b>sabine_van_osta@hotmail.com</b>
1965	Bolivia †	... Mrs Guillermina Rios de Sandoval	... Pasaje Jauregui No. 2255, La Paz		<b>guilleriossandoval@yahoo.com</b>
1920	Brazil	... Mr Marcos L. B. de Resende	... SGAS Quadra 603, N. 20, CEP 70200-630 Brasilia (DF)	... <i>Sophia</i>	<b>marcos.resende@riedel.com.br</b>
1924	Canada *	... Mr Medardo Martinez Cruz	... 3162 Rue de la Bastille Boisbriand QC., J7H 1K7	... <i>The Light Bearer</i>	<b>martinez6@sympatico.ca</b>
1920	Chile *	... Mr Cesar Ortega Ortiz	... Casilla 11 Sucursal Paseo Estacion, Estacion Central, Santiago	... <i>Revista Teosófica Chilena</i>	<b>sociedadteosoficachile2010@gmail.com</b>
1937	Colombia †	... Mrs Nelly Medina de Galvis	... Carr 22, # 45B-38 (Cons. 404), Barrio Palermo, Bogotá	... <i>Selección Teosófica</i>	<b>nmedinaga@yahoo.es</b>
1997	Costa Rica †	... Ms Maria Orlich	... Apartado 8-6710-1000, San José		<b>orlichsm@gmail.com</b>
2007	Croatia ▲	... Mrs Nada Tepeš	... Krajiška ulica 24, 10000 Zagreb	... <i>Teozofija</i>	<b>z.zemlja@gmail.com</b>
1905	Cuba	... Ms Barbara A. Fariñas Piña	... Apartado de Correos 6365, La Habana 10600		<b>teocuba.sociedad@gmail.com</b>
1987	Dominican Rep. †	... Mrs Magaly Polanco	... Calle Santa Agueda 1652 Les Chalet Col San Juan Puerto Rico Apartado 23 00926		<b>polancomagaly@yahoo.com</b>
1888	England	... Mrs Jenny Baker	... 50 Gloucester Place, London W1U 8EA		<b>president@theosoc.org.uk</b>
1907	Finland	... Mrs Mirva Jaatinen	... Teosofinen Seura, Vironkatu 7 C 2, Fin 00170, Helsinki	... <i>Teosofi</i>	<b>info@teosofinenseura.fi</b> <b>ylisihteeri@teosofinenseura.fi</b>
1899	France	... Ms Trân-Thi-Kim-Diêu	... 4 Square Rapp, 75007 Paris	... <i>Le Lotus Bleu</i>	<b>trankimdiou@sfr.fr</b>
1902	Germany	... Mrs Manuela Kaulich	... Hauptstr. 39, 93138 Lappersdorf	... <i>Adyar</i>	<b>theosophie-adyar@gmx.de</b>
1928	Greece	... Mr Antonios Papandreou	... 25 Voukourestiou St., 106 71-Athens	... <i>Ilisos</i>	<b>kastamoniti@gmail.com</b>
1907	Hungary †	... Mr Thomas Martinovich	... Hunyadi Janos ut 17. II. 8, H-1011 Budapest	... <i>Teozófia</i>	<b>tshutau7@hu.inter.net</b>
1921	Iceland	... Mr Halldor Haraldsson	... PO Box 1257 Ingolfsstraeti 22, 121 Reykjavik	... <i>Gangleri</i>	<b>iceland.ts@gmail.com</b>
1891	India	... Mr S. Sundaram	... The Theosophical Society, Varanasi 221 010	... <i>The Indian Theosophist</i>	<b>theosophyvn@gmail.com</b>
1912	Indonesia	... Mr Herry Ispoernomo	... Jalan Anggrek Nelimurni A-104, Jakarta 11410, Timur	... <i>Theosofi</i>	<b>teosofi.indonesia@gmail.com</b>

1919	Ireland *	...	Mrs Marie Harkness	...	97 Mountsandel Road, Coleraine, Co. Londonderry, UK BT52 ITA	...	<b>marieharkness@yahoo.co.uk</b>
1954	Israel ▲	...	Mr Abraham Oron	...	PO Box 9114, Ramat-Gan, Israel 5219002	...	<b>ornet@theosophia.co.il</b>
1902	Italy	...	Mr Antonio Girardi	...	Viale Quintino Sella, 83/E, 36100 Vicenza	...	<b>sti@teosofica.org</b> <i>Rivista Italiana di Teosofia</i>
1997	Ivory Coast *	...	Mr Pierre-Magloire Kouahoh	...	Yopougon, 23 Rue Princesse B. P. 3924, Abidjan 23	...	<b>pm_kouahoh@hotmail.com</b> <i>Sophia</i>
1919	Mexico	...	Mr Enrique Sanchez	...	Ignacio Mariscal 126, Col. Tabacalera Mexicana, Mexico, D.F. 06030	...	<b>sede@sociedadteosofica.mx</b> <b>info@sociedadteosofica.mx</b> <b>info@theosofie.nl</b>
1897	Netherlands, The	...	Ms Wim Leys	...	Tolsraat 154, 1074 VM Amsterdam	...	<b>np@theosophy.org.nz</b> <i>Theosophia</i>
1896	New Zealand	...	Mr John Vorstermans	...	18, Belvedere Street, Epsom, Auckland 1022	...	<b>saleh.noshie@bedriftshelse1.no</b> <i>TheoSophia</i>
1913	Norway *	...	Dr Saleh Noshie	...	N-6873-Marifjora	...	<b>Theosophical SocietyCF@gmail.com</b>
1935	Orlando ▲	...	Mr Carl Metzger	...	1606 New York Ave. Orlando, Florida, 32803-1838, USA	...	
1948	Pakistan †	...		...	Jamshed Memorial Hall, M. A. Jinnah Road, opp. Radio Pakistan, Karachi	...	<b>bhagwanbharvani@hotmail.com</b> <i>The Karachi Theosophist</i>
1924	Peru †	...	Mr Julio Pomar Calderón	...	Av Republica de Portugal 152, Breña, Lima 5	...	<b>sede-central@sociedadteosoficaenperu.pe</b> <i>Búsqueda</i>
1933	Philippines, The	...	Mr Rosel Doval-Santos	...	Corner P. Florentino and Iba Streets, Quezon City, Manila	...	<b>philtheos@gmail.com</b> <i>The Philippine Theosophist</i>
1921	Portugal	...	Mr Carlos Guerra	...	Sociedade Teosófica de Portugal, Rua José Estevão, 10 B, 1150-202 Lisboa	...	<b>carlos.a.g.guerra@gmail.com</b> <i>Osiris</i>
1925	Puerto Rico †	...	Mrs Magaly Polanco	...	Apartado 36-1766 Correo General. San Juan, Puerto Rico 00936-1766.	...	<b>polancomagaly@yahoo.com</b> <i>Heraldo Teosófico</i>
2012	Qatar ▲	...	Mr Dom Escobido	...	Teyseer security services Doha, Qatar	...	<b>qatarblavatskylodge@yahoo.com</b>
2013	Russia †	...	Mr Pavel Malakhov	...	Molodyozhny pr., 10-221, 650070, Kemerovo, Russia	...	<b>pr@ts-russia.org</b>
1910	Scotland *	...	Mr Stuart Trotter	...	28 Great King Street, Edinburgh, EH3 6QH	...	<b>albion.trotter@gmail.com</b> <i>Circles</i>
1992	Slovenia *	...	Mrs Breda Zagar	...	Kunaverjeva 1 SLO-1000 Ljubljana	...	<b>zagarbreda@gmail.com</b> <i>Teozofska Misel</i>
1921	Spain	...	Mrs Angels Torra Buron	...	Av. Vall d'or, 85-87 08197 - Valldoreix(Spain)	...	<b>presidencia@sociedadteosofica.es</b> <i>Sophia</i>
1926	Sri Lanka †	...	Mr M. B. Dassanayake	...	2-C/60, Maththegoda Housing Scheme, Maththegoda	...	<b>mbdassa@gmail.com</b> <i>The Sri Lanka Theosophist</i>
1895	Sweden	...	Mrs Ing-Britt Wiklund	...	Kalle Posts väg 48, S-702 29 Örebro, Sweden	...	<b>ing-britt@wiklund-orebro.se</b> <i>Tidlös Visdom</i>
1910	Switzerland †	...	Mrs Eliane Gaillard	...	17 Chemin de la Côte, CH -1282 Dardagny, Genève	...	<b>egaillard@bluewin.ch</b> <i>The Lotus</i>
1997	Togo *	...	Mr Kouma Dakey	...	S.O., A.R.T.T., BP76, Adeta	...	
2013	Ukraine *	...	Mrs Svitlana Gavrylenko	...	Office 3, 7-A Zhylianska St., Kiev 01033	...	<b>org@theosophy.in.ua</b> <i>Svitoch</i>
1886	USA	...	Mr Tim Boyd	...	PO Box 270, Wheaton, IL 60187-0270	...	<b>admin@theosophical.org</b> <i>The Quest</i>
1925	Uruguay *	...	Mr Ramon Garcia	...	Javier Barrios Amorín 1085, Casilla de Correos 1553, Montevideo	...	<b>st.uruguay@gmail.com</b>
1922	Wales *	...	Mrs Julie Cunningham	...	Bryn Adda, Brynisiencyn, Llanfairpwll, Anglesey, LL61 6NX UK	...	<b>theosophywales@yahoo.co.uk</b>

*Date refers to the date of formation*

\* *Regional Association*

† *Presidential Agency*

▲ *Lodge attached to Adyar*

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

Inter-American Theosophical Federation: *President:* Mrs Isis M. B. Resende, SGAS 603 conj. E s/n. Brasilia-DF, CEP 70200-630 – Brazil. Email: **imbresende@gmail.com**

Indo-Pacific Theosophical Federation: *President:* Mr John Vorstermans, 60B Riro Street, Point Chevalier, Auckland 1022, New Zealand. Email: **john@theosophy.org.nz**

Pan-African Theosophical Federation: *Chairman:* Mr Jack Hartmann, 9 Ronean, 38 Princess Avenue, Windsor E 2194, South Africa. Email: **hartmann.jack.c@gmail.com**

## SUBSCRIPTIONS: US \$ AND RUPEE RATES

(Effective from 1 September 2013)

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

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

**Some issues of *The Theosophist* are now available online and can be read and/or downloaded from:**  
<http://www.ts-adyar.org/magazines.html>

---

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