

Freedom of Thought

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

Freedom of the Society

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

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



THE THEOSOPHIST

VOL. 142 NO. 7 APRIL 2020

CONTENTS

Inaugural Address to the Indian Section Convention <i>Tim Boyd</i>	5
Meeting Death as a Friend <i>N. Sri Ram</i>	8
Freedom from the Self <i>P. Krishna</i>	14
Reincarnation and the Higher Spiritual Path <i>William Wilson Quinn</i>	19
Theosophy and Krishnamurti — II <i>P. Krishna in Conversation with Tim Boyd</i>	27
Nurturing the Divine Seed: Who Is Nurturing Who? <i>Shikhar Agnihotri</i>	34
International Directory	40

Editor: *Mr Tim Boyd*

NOTE: Articles for publication in *The Theosophist* should be sent to: [<editorialoffice@gmail.com>](mailto:editorialoffice@gmail.com)

Cover: The beauty of Lord Ganesha amidst African-Indian Bead and brass art, depicting the merging of cultures, colours, and designs — Artist: 3rd Generation Kenyan-Indian, Mrs Pratibha Shah

This journal is the official organ of the President, founded by H. P. Blavatsky on 1 Oct. 1879.
The Theosophical Society is responsible only for official notices appearing in this journal.

THE THEOSOPHICAL SOCIETY

Founded 17 November 1875

President: Mr Tim Boyd

Vice-President: Dr Deepa Padhi

Secretary: Ms Marja Artamaa

Treasurer: Ms Nancy Secrest

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

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

Secretary: secy.hq@ts-adyar.org

Treasurer: treasury.hq@ts-adyar.org

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

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

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

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

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

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

Inaugural Address to the Indian Section Convention

(As part of the Theosophical Society Adyar International Convention held at the Indian Section National Headquarters in Varanasi, India, on 1 January 2020)

TIM BOYD

OFTEN on New Year's day we pay a great deal of attention to our thoughts for the future. It is also an opportunity to take time to consider the past that has brought us here. At this moment in India we stand in advance of much of the rest of the world, who have yet to reach the midnight hour. It is a time when we find globally people's minds and hearts are turned towards possibilities.

In all hearts there is the wish that this coming year may be one of greater happiness. Everyone wishes this for themselves and for their families, and friends, that in the coming year there will be a time when some of the insecurities and conflicts that seem so ever-present will diminish. These are the wishes of the *human* heart, that all things and beings may be at peace and feel secure. Into this pattern of wishing, many years ago came this Theosophical experiment. We call it an experiment because the results are still in the making.

In 1875 the Theosophical Society (TS) was founded in a very different world than the one we now inhabit. Although

we all know it was founded in New York City, it was *only* when it was transplanted to the Indian soil that this movement truly took root and flourished. So in many ways, it is to India that the world owes a debt of gratitude for whatever this attempt we are making will bring into fruition.

When we look at what is before us in this coming year, to all but the most blind, we find that we are living in a world that is in a state of flux. If we just think back to the time of the TS's founding, India was ruled by Britain, a distant colonial power. Previously India's pattern had been one of various kingdoms. The hundreds of local Rajas ruling over different areas in India typified the governmental form of the planet in 1875, but things have changed. The TS and the world have witnessed dramatic changes in the way we relate to one another.

In the world today functional monarchies have ceased. Sometimes it has taken wars and great bloodshed to arrive at that point, but now the dominant governmental form globally is democracy, and even that is in a state of flux today. So what

Inaugural Address to the Indian Section Convention

we *all* wish for is some sense of security — to feel beneath our feet some firm ground on which we can stand. This is a difficult moment for that. We would not be correct if we were to believe that the changes that are occurring in the broader world — the world we often describe as “the outer world” — do not affect us as members of the TS and as an organization.

We have the good fortune of having been exposed to something of great value. It has been named Theosophy, or the Ageless Wisdom. Its scope is necessarily beyond the capacity of our comprehension. What we *do* see and understand is that this Wisdom is something that can be applied. Its concepts, illumined by divinity, can be tested. In this moment in history there is a need, and within our TS we have a role in helping to define how the world will respond to this moment of great change.

The pattern for the next unfoldment in our shared human world has not yet been fully established. So it is incumbent on us to take this time to consider it. India plays such an important role, not only within the Theosophical movement, but within the world. The direction in which the consciousness of this nation and its members will move, the degree of insight into the nature of our interconnectedness will determine to a large measure what the immediate future holds for us all.

So at this time of a New Year, it will be well for us to commit to our deepest realization of these profound teachings, to engage in the process that leads us to

a deeper possibility, a more potent expression. We would also be mistaken if we were to believe that there is some process that will lead us to enlightenment; no such thing exists. But there *is* a process that will make us more usable, more transparent to that deeper presence that was the source of this Society’s founding.

There is a great work to do. The Indian Section can hold a major role in how this all unfolds. But the Indian Section, as you are all aware, is a name for a collection, an aggregate of each and every one of you. Each individual consciousness will determine what the Indian consciousness will reveal. It is a time of responsibility and of recognition that we are here for a purpose. In that recognition hopefully there comes an acceptance, and with that acceptance comes a renewed energy. There are beautiful truths that are embodied in what we have come to know as Theosophy — illuminating, energizing, strengthening truths. Let us try to move a little nearer.

Since coming to Varanasi at this time of unusual cold, one of the things I have appreciated greatly has been the experience of moving closer to warmth during my time here. I have seen various little fires around the campus that people have lit to stay warm. And somehow, with my own sense of coldness, the people standing next to the fire were the ones I wanted to talk to, because it would put me next to that same flame (Laughter) — selfish, I know.

The situation is the same for anybody who finds themselves enflamed by a

Inaugural Address to the Indian Section Convention

genuine connection with these teachings, not just a repetition of what other Great Beings have said about *their* connections. It is *our* connection to make. We make it by first approaching those who are closest to the warming fires of Truth. As we become warm, others will become equally attracted to us; that is the goal. It is simply put because it *is*, in fact, that simple.

So during the course of the Convention, it is my hope for this New Year that the Indian Section, this place from which the Theosophical movement has grown, will experience a renewed life, a renewed light, and a new sense of the presence of those Great Ones who, if they were to experience frustration in the way that we

do, might be very frustrated with our Theosophical movement. Fortunately, They are not prone to such limited expressions.

May those Great Ones who stand behind this movement make their presence increasingly felt because *we* make ourselves worthy of that presence, not by calling out their name, but by coming to resemble the nature of their being — *that* is what is attractive.

So for us all, happy New Year, prosperity, blessings, abundance, health, healing to ourselves and to this world that is *so* greatly in need of the little that we have to give. Let us be generous with the little that we have. ✧

**If ye realize the Emptiness of All Things,
Compassion will raise within your heart;**

**If ye lose all differentiation between yourselves and others,
fit to serve others ye will be;**

**And when in serving others ye shall win success,
then shall ye meet with me;**

**And finding me,
ye shall attain to Buddhahood.**

Milarepa
Songs of Milarepa

Meeting Death As a Friend

N. SRI RAM

ONE of the most famous Dialogues of Plato, which has attracted more attention than any other, is that in which he depicts the death of Socrates. There were a few friends present during the day, the evening of which saw his passing, and this Dialogue takes the form of a conversation taking place on that last day. It started with arguments on the pre-existence of the soul, in the course of which different ideas were advanced with regard to its nature. This part of the discussion ends in the affirmation of its immortality. The points discussed seem to me to be well worth considering by us, even today.

As his friends entered the prison, Socrates was seen rubbing his leg, which had just been freed from its bonds. The remarkable thing about his conduct, as he met his friends, was that he did not make any complaints; there was no particle of pitying his own condition; he just remarked on the extraordinary alternation and connection between pleasure and pain in life. He said that till then there had been an experience of pain, but now that he was freed from the bonds, immediately there was pleasure. If any one of us had been

in his situation, I wonder what kind of feelings or thoughts we would have entertained on such an occasion.

Of course, Socrates was anticipating his death. Then the conversation proceeds and various ideas are exchanged, and when the time came towards the evening, he received the cup of poison that he was to drink, readily and calmly, it is said, in the easiest and gentlest possible manner. When it takes effect he coolly describes the advance of death over his body, from the feet upwards, stage by stage. It is quite an extraordinary scene; there is no account of any event quite like that.

Apparently the conversation went on for hours. After discussing the nature of the soul, Socrates explains what are the ends sought by a true philosopher, and why death is welcome to him. The statements made are not assertions but merely a discussion of ideas, of possibilities, and inferences to be drawn from them.

The suggestion was put forward by one of the friends that the soul may be conceived to be of the nature of harmony. If the body can be compared to a lyre or lute, the soul could be the music

N. Sri Ram (15.12.1889 – 8.4.1973) was the 5th international President of the TS, Adyar, since 1953 until his passing. Reprinted from *Seeking Wisdom*, ch. 5, with some minor modifications of the original language made by the TS in America to make it relevant to present times.

Meeting Death As a Friend

produced by it. This view, though it invests the soul with a dignity and nature which can possess both depth and beauty, does not give it an independent status. The view advanced seemed to propound what one would call an epiphenomenalist theory, that is, the body is the actuality, various activities take place in it, particularly those of the brain; and the soul, though possessing a nature of harmony, is merely a product of those activities, perhaps only of such of them as could conduce to this result. But when the instrument is broken there would be no more music. There was objection on these lines.

Another idea put forward, of a similar nature, suggested the mechanical analogy of a fire. One might think of the fire as the consciousness in man, animating the body; when the body is dissolved, the fire is extinct. This idea is like the thinking in the Southern School of Buddhists, but they would probably say it is fire mixed with smoke, which is dissipated.

These arguments are not without interest. When we consider how things could be, whether a particular view is warranted, what view can reasonably be taken, then the traversing of such ground is not without instruction and value.

In Nature so many things take place, like the rising and the setting of the sun, in a way which is the contrary of the actual facts. The argument that the soul or the mind — for the moment putting the two together — is merely a kind of image reflected from activities in the material field of the brain, though plausible, may

also be contradictory of the facts. What seems to be the case at first sight may not be the basic or underlying truth.

Socrates overcomes the objections to the idea of the soul being immortal. As a matter of fact, in another Dialogue Plato singles out these objections as being at the root of all “irreligious philosophizing”, though he was so logical that he could not have assumed that what is seemingly religious is true. What is true may be considered religious, but what is in accordance with religion as it happens to be, may not be true.

The arguments advanced for pre-existence of the soul are ideas which have since become famous as part of the Platonic philosophy. There was reference to the ancient belief that a soul which is born into this world has come back from another world to which we go at death. Of course that is a concept widely accepted in India, but it also existed in ancient thought among other peoples. The suggestion was that the dead come from the living; the living come from the dead. It is a phenomenon of cyclic occurrence, like sleeping, waking, and sleeping again, and is in accordance with the truth or rule in Nature that opposites are generated from one another. Dying and being born are a pair of opposites. But how they are linked, so that the one event brings the other in its train, was apparently not gone into further. Plato has a way of sometimes throwing out an idea that is deeply suggestive and arresting, and then leaving it to others to pursue it further by themselves.

Another argument referred to an idea

Meeting Death As a Friend

which Socrates had previously propounded, that all real knowledge is reminiscence, a remembrance in the physical brain. The soul must have existed and had knowledge of a particular type, before it was united with the body, and the evidence for this is that we understand such things as justice, beauty, equality of spirit, and so on, and these ideas are not derived from sense-perceptions. Therefore, these must have been already within the knowledge of the soul. Sense-perceptions — the hearing of sounds, seeing that something is red or black, that something else is tall or short — are all comparative ideas. Merely from these perceptions one cannot develop ideas of beauty, justice, morality, and so forth. Therefore, such knowledge and ideas must have a different source. Further, if the soul existed previous to birth and independently, then it cannot die with the body.

Socrates also expressed the view that the soul cannot have a nature which is compounded of several factors, for then its condition would change. It must have a nature which is unchanging. Even though one soul may be more developed than another, their essential nature must be the same. A compound of varying factors or elements is liable to change, whereas that which is simple, monadic, must remain essentially the same.

The further statement was made that whatever its other attributes, the soul must have a nature of life. It cannot be an abstraction, a projection of the mind. This linking of life and soul, obviously important in the series of ideas put forward, was capped

by the statement that the soul must be of the same nature as the Deity to warrant belief in its immortality. Only the Divine can be immortal, and that which is not Divine must be mortal.

Socrates then exhorts his friends to acquire virtue and wisdom in this life. The moment of his death was approaching, but he continued to talk freely and easily as he might on any other day of his life. He said: “The genuine philosopher is one whose mind is directed to truth and virtue.” The word “philosopher”, and also the word “philosophy”, have become rather changed in their meaning since those old days. Nowadays we think a philosopher is one who analyzes and argues at great length, sometimes endlessly, his particular thesis; the life he lives has nothing to do with his intellectual skill and activity; but this was not the view taken of old. In the literal meaning of the word, philosophy is *love* of truth, and love always implies action. Truth, if its nature is such as to evoke love, must make an important change in oneself, turning one’s interest from things of the sense, which are ephemeral, mere enjoyment and pleasure, to things noble and true. That was the ancient concept of a philosopher. Because his mind is directed to truth and wisdom, the philosopher, said Socrates, is one “who is willing and ready to die”. Therefore, death is not unwelcome to him. That is how he explained his cheerfulness at the prospect of departing from this world. But he also said, it is not right to commit suicide. His argument against suicide is rather curious: In this

Meeting Death As a Friend

world we are in a kind of prison, living under great limitations. It is a world in which ignorance predominates rather than wisdom. But we must not escape from it before we are given permission to do so. The exit from the prison may be exceedingly welcome, but we should not take it upon ourselves to abscond. The statement was also made that one has no proprietary right over his body. This would not be the general view held by most people. But we have the responsibility of using the body rightly and maintaining it in good condition, which is precisely the view expressed in *At the Feet of the Master*.

Because death is welcome, and the mind is directed towards truth and virtue by the philosopher, for such a person philosophy becomes really a preparation for death — a striking idea. Some scholars have interpreted the Greek words as meaning, “Philosophy is really a meditation on death”, which does not seem to me to be in consonance with Socrates’ easy way of taking it. Another rendering is much more understandable, namely, when the life is properly lived, directed towards those ends which are the ends of the soul (not the desires of the body), then philosophy or “the life of a philosopher is but one long rehearsal of dying”. One may live a happy life, but it can also be a process of death — which may need explanation.

Socrates explains that the multitude, the common folk, is ignorant of the sense in which the philosopher welcomes death. It does not mean that he wants to get rid of the body, but he has a friendly feeling

towards death. He has this feeling because he sets no great store on the gratification of the physical appetites. Most people estimate the value of things by the pleasure which they afford, but the aim of the philosopher is to free himself as much as possible from the domination of the body. He is engaged in tending the soul, giving attention to those matters which are of interest to the soul, such as truth, virtue, and so on. In so doing, the philosopher has already separated himself from the body. As he has given up all attachment to the pleasures which come to a person through the body, death is nothing but an exit through an open door. The things which nourish the soul are the right, the good, the true, the beautiful, and so on. Socrates said: “He nearly approaches to death who cares nothing for the pleasures through the body.” One may enjoy the pleasures that come while they are there, but need not hanker for them. By dismissing them from the field of one’s concern and interest, one most nearly approaches death. It is in that sense that the philosopher desires death, even while he is alive. This is akin to J. Krishnamurti’s teaching, although he does not speak of death as a welcome exit, but of dying here and now to one’s past and all experience as it comes. The philosopher whose interest is centred in virtue and wisdom thereby purifies his intelligence, so that it is free of all taint, of every alien element. It is the purification of one’s whole nature which brings about one’s spiritual independence, and that is the real freedom or *mukti*. *Mukti* is not literally

Meeting Death As a Friend

mergence in the Logos; before there can be the merging of the human spirit in the Logos, the human being has to free himself from bonds or attachments.

To express the same truth in another way: it is really the discarding of one's past, of all attachments arising from it, that changes a person into a new Being. The entity which is functioning at present is a creature of the past, he has come along a line of continuity, and he has within his nature and constitution many things derived from his past and its experiences. To be transformed into a new being is to be clear of the past, so that it no longer dominates, eclipses, or directs the present.

This kind of dying makes life really more vital, less clogged and burdened, so that all perceptions are more acute, and the intelligence becomes intense, concentrated and flame-like. It is in a state of purity within oneself that one attains the highest quality in the functioning of every aspect of his Being. Every substance in its pure state exhibits its full potency.

The statement was casually made that philosophy is the highest music. Socrates said that he had a persistent dream in which he was told to apply himself to music, and as he understood that philosophy is the highest music, he was devoting himself to philosophy. The concept of philosophy being the highest kind of music becomes clearer in the light of the statement made previously with regard to the nature of the soul as being a form of harmony. The objection previously raised, that when the instrument is broken there can no longer be any music, was met by

Socrates with the remark that the soul may exist, although it may or may not have an instrument. It is rather interesting that in one of the lectures which Dr Annie Besant gave in her atheistic days, she used precisely this simile. She said that though the lyre is broken, the music may still be in existence.

Socrates put forward as a reason for being willing to die, that we would be well off where we go, under good masters and with friends. People like to be in congenial surroundings. If people have really devoted their life to philosophy, they may be sure that they would be well placed. They will be happy in proportion to the purity of their mind, which is also an important truth.

Happiness is not to be confused with pleasure; it comes from purity of mind and heart and arises naturally; we do not need to seek it at all. So Socrates said that if individuals have devoted themselves to virtue and wisdom, they may entertain the firm hope that the greatest good will befall them in the other world, which is in accordance with the teachings in theosophical books.

There was one other point made which is worthy of note. If we are ever to know the nature of anything in its essence, know the very truth of it and not merely the form, the appearance, the outer wrapping, we must be separated from the body and contemplate the things themselves by the mere soul. It is only the soul-vision, knowledge of the soul, which can give the essence of truth with regard to anything in existence. The *Bhagavadgītā*

Meeting Death As a Friend

refers to “the knowers of the essence of things”. The essential quality of a thing being what makes it different from everything else. The essence, the thing in itself, can be known only through the soul, and never through the senses. While we live we approach nearest to the knowledge of that essence when we hold no intercourse or communion at all with the body, except for what absolute necessity requires; that is, when we cease to be dependent upon the body, to be influenced by its appetites, urges and passions. In other words, the whole aim and study in philosophy in the old meaning of that word, is the deliverance and separation of the soul from the body, and this can be attempted and achieved even while a person is living in this world. It is not something which has to take place by a process of Nature, but can be brought about through one’s own clear intelligence.

When there is freedom from depen-

dence on the body, when this change comes about in its completeness, then death and life are the same to the real man, the real man being the soul; whether he lives or dies makes no difference to him. This also reminds one of the sentence in the *Gītā*: “The wise grieve neither for the living, nor for the dead.” That is to say, there is the possibility of coming to an internal condition or state in which whether life is lived in the physical body, which has been called a prison, or outside that prison, it is all the same. The soul uses the body as an instrument, without attachment to it.

This particular Dialogue is full of illuminating ideas to everyone who tries to understand these matters: the nature of the soul, of life in this world, the ends most worth striving after, the new meaning which death can acquire, and the possibility of facing this event with coolness and even welcoming it. ✧

**When you come back inside my chest
no matter how far I've wandered off,
I look around and see the way.**

**At the end of my life,
with just one breath left,
if you come then, I'll sit up and sing.**

Jalal ad-Din Muhammad Rumi

Freedom from the Self

P. KRISHNA

THE theme of our Convention is “Nurturing the Divine Seed”. Anything that is not the creation of man or his thoughts is a manifestation of the Divine. So the whole of Nature — including our universe, our own planet, the rivers and mountains, the animals, and, of course, all of us — are the manifestation of the Divine, because we are not created by human thought. The Divine has tremendous order, what we call “the Cosmic Order”, which is governed by very definite laws that are universal and timeless.

Those are the laws that scientists study. They tell us the way that the universal intelligence of Nature operates. If we ask the scientist, “Why are these the laws, why are there laws at all, and why is Nature orderly?”, they would say: “We don’t know, we are students of Nature and we find that it is extremely orderly in the sense that the same causes produce the same effects, and these laws tell us the relationship between the causes and effects.” They do not believe in universal intelligence, but the religious people have talked about consciousness being there first, and this universal intel-

ligence guiding the entire cosmos, its creation, and development. It operates in our body too. Ten thousand things happen just right to keep the body in order; the only thing we do is eat some food and do some exercise. The order has no cause. It is when there is disorder, as ill-health, that then disorder has a cause.

Why does that order not operate in our consciousness? It does, but we have supplanted the intelligence of Nature with the intelligence of our thoughts and imagination, both of which create a lot of illusions. We acquire a lot of notions from the environment in which we grow up, some of which are true and others quite illusory. It is the illusions that create disorder in consciousness in the form of division, conflict, and negative emotions which are elements of psychological suffering. The Buddha pointed out over 2,500 years ago that ignorance (as illusion) is responsible for creating sorrow, and it can be eliminated by discerning what is true and what is false, which is the quest for self-knowledge.

Illusions are just some constructs of thought which are not a part of Nature,

Prof. P. Krishna is Head of the Study Centre at the campus of the Krishnamurti Foundation India in Rajghat Fort, Varanasi. Talk delivered at the TS Adyar International Convention, Varanasi, 1 January 2020.

Freedom from the Self

but which we have accepted as true, and therefore they become true for us. For instance, if you grow up in India you are assigned a caste. When a child is born it already has, not only the Hindu or Muslim religion, but it has a caste. Either it is born in a Brahmin, Kshatriya, Shudra, or Vaishya family. This was started some 3,000 years ago or so, because it is mentioned even in the *Bhagavadgītā*. It may not have started in the form in which it exists today, but what exists today in society is the reality, it is perpetuating, and it divides society into several castes.

The whole thing is untrue! There is no difference between a Brahmin child and a Shudra child, but the Shudra is discriminated against, right from childhood. The scientist will tell you, “I can’t tell from studying the RNA or DNA structure of the chromosomes whether the child is a Brahmin or a Shudra”; there is no difference whatsoever. So it is completely false and extremely discriminatory, yet it perpetuates. Because the child grows up seeing this in operation, his mind gets infected with casteism, and he maintains it. So what is outside becomes what is inside him, and what is inside sustains the outside. Thus there is a tremendous inertia in society; society just replicates itself. That is why India is India and America is America, and so on. There also it replicates. So it is not easy to change that.

Yet, unless we enquire into what is true and what is false, instead of just accepting what our culture is telling us, we are trapped in illusions, and such illusions differ from culture to culture.

We get attached to our own particular illusions, and that divides us from others. There are a lot of cultural illusions like this. For centuries men have felt that women are assistants for them, and that man is superior to woman — false! For centuries it has gone on. Human beings believed that kings were divine people and not subject to laws and so on, and so much atrocity was committed! So we are capable of all kinds of illusions, and from those illusions there comes a lot of cruelty. It is not seen as cruelty, because we say, “That’s our culture!” In the Islamic world, they keep the women hidden behind veils most of the time. In other cultures too they say “women can’t do this, can’t do that”, and so on. They just say, “It’s our culture!”, so they do not see the cruelty in it.

Similarly, the problem is that *all* of us have illusions in our minds. The difficulty is that the mind which is in illusion is not aware of its illusions. If it was aware of its illusions, the illusions would end. Hitler really believed that Jews should be eliminated and he would create a better world by eliminating them. He really believed that — false! So we must be very careful not to be too certain or dogmatic about *any* opinion. How do we know that something is the truth? It may not be, we may be deceiving or fooling ourselves.

Socrates said: “An unexamined life is not worth living.” Because, humanity needs the quest for self-knowledge, which is to distinguish between what is true and what is false, and not accept everything that our own mind tells us to be true. But we identify with our brain,

Freedom from the Self

our thoughts, and ideas, and we are too sure of them, and that creates division. The man in Pakistan is equally sure as the Indian, and that divides Indians and Pakistanis, though they were all one nation, together, a few decades ago.

Deeper than the cultural illusions are the psychological illusions, which the psychologists call “complexes”. They form because we have had certain traumatic experiences in childhood, which are held in memory, and they cause all kinds of fears or complexes in the mind. Those are also illusions; they lie deeper and so they are more difficult to erase. Finally, the sages say that the feeling of being a separate self, a separate ego, is also false, that we are really one with Nature and the rest of it. We separate ourselves out through identifying with a particular land or a particular idea, a particular political belief, and so on. That is what makes us feel we are separate individuals.

So there *is* in our consciousness both the conditioned individual consciousness and the universal consciousness, which is the capacity for awareness. The latter has no structure; it is not your awareness or somebody else’s awareness — it is just awareness, the capacity which is part of the divine seed in us. The personality is the conditioned part of consciousness, resulting from where we were born and grew up, with what notions around us, and so on. If we are too attached to the personality, that constitutes the ego.

The personality by itself is not the ego, it is a fact. I cannot erase all those memories in my brain which are there, so they

have a structure. After all, I learned physics, I do not know biology. So that is there, in my brain, but the pride that we get from it, the status that we derive from it — all that is our own doing. Otherwise, just as our body has a certain skin colour and shape, our minds or thoughts or knowledge have certain shapes, certain limits; that is a fact. The attachment to that, the ownership of that, and the feeling that everything that our mind tells us is true, *that* is where the problem lies. So *to know that we do not know* is the highest wisdom, and that is the beginning of learning.

J. Krishnamurti taught us that the learning mind is the true religious mind; not the learning of knowledge and skills we acquire in the university, which is cumulative learning, but learning to discern what is true and what is false is called self-knowledge; It is really unlearning the false not just intellectually, but through perception. When we perceive the false as the false, it drops away, it disappears; thus the illusion can be ended. That is why Theosophy was called “The Wisdom Religion”, because self-knowledge is the key to wisdom rather than just carrying all these illusions of one’s own culture.

If we do that, then we come upon the Universal Brotherhood of humanity as a fact, which is the first Object of the Theosophical Society. As long as we are divided from our fellow human beings on the basis of religion, caste, ideology, and so forth, the other is not your brother. We may think it is good to be brotherly, but we are really not brotherly. To *be*

Freedom from the Self

brotherly, we have to free ourselves of this division which arises in our minds — it arises through the process of identification with a fragment. When we work on it and free ourselves of it, then we will see that other human beings are essentially ourselves. This means they are just like us, similar, having the same kind of body and consciousness. Their desires may be different from our desires, but they have desires and so do we. Likewise, their fears may be different from ours, but we also have fears, and so on. We are absolutely alike — “other people are ourselves” is what the Buddha taught.

Why does this not become a reality for us? Because the mind is full of all these illusions which divide us. That is why the quest for Truth is the very essence of religion. The rest of it is cultural: how we worship, what books we read, how and where we chant, whether in the mosque or the temple, those are all cultural details. But the quest for Truth, which started right from the time of the Upanishads, has been our legacy through religion. That is the essence of true religion, because it brings us to freedom from illusion, and the greatest illusion is the ego in the human being. When the mind identifies itself with the personality, it starts operating as a personal lawyer seeking security and profit for the personality and ceases to be in quest of truth.

The one central illusion of all humanity is that it thinks it is in its interest to be egoistic, that the ego is bringing us profit, protecting us, and so on. It is not true; the ego is the greatest cause of all dis-

order in one’s own life and in the world. But when we have this feeling that it is our protector, our friend, then it is sustained. The day we perceive the danger of the ego, it will drop away, because it is not a reality, like our organs. It is not created by Nature, it arises from the manner in which we approach life. Our house or spouse does not create the ego. It is we who approach them egoistically.

The ego is really a beggar, always seeking something for itself in every relationship. So not to approach life like a beggar, not to cultivate relationships on the basis of “I want this or that”, is the key. Kahlil Gibran writes in *The Prophet*, in the chapter “On Friendship”:

Let there be no purpose in friendship save the deepening of the spirit.

For love that seeks ought but the disclosure of its own mystery is not love,
but a net that is cast forth: and only the unprofitable is caught!

The Prophet is saying it is unprofitable, although we think it is profitable. It is unprofitable because, as long as we are approaching friendship, which means any relationship, in that way, we will never know what Love is. So another of Krishnamurti’s statements is: “Come upon Love, and then do what you will, it will be right.” But he defines Love as “where the self is not”, which is not love as society understands it. That means there is no self-interest or motive for profit with which one is approaching that relationship.

So, can one be a friend like that, a

Freedom from the Self

true friend, to the tree, to the cow, to the river, to oneself, not demanding, not judging, not suppressing, but learning about it? Life is a mystery to be learned about, and not a problem to be solved. So, friends, as theosophists, that is the challenge that we have: Can we end the disorder in our consciousness? That is the only way that it can end in our relationships, and therefore out there in society.

It is an illusion to think that a new Messiah, a new Prime Minister, a better political system, or new laws will bring about peace, happiness, and prosperity. There is nothing wrong with the Messiahs that we have had; but we are unable to learn from them. This is because this is not something we can learn from another, however great that person may be. There was a philosopher called Matsuo Basho in 17th-century Japan who said: “Do not seek to follow in the footsteps

of the wise. Seek what they sought.” How do we come upon that wisdom? We will have to discover for ourselves what the Buddha, Jesus, or others discovered. It begins with freedom from the past. They broke away from the past; that was what was extraordinary about these people.

But if we are completely trapped in the ideas of the past, coming either from our experience or knowledge, then we are in a small little prison, because our individual experiences and knowledge are so limited compared to *all* the knowledge that is there. If we completely identify with just this limited set, we are inside a prison, but we do not know it, and we feel safe inside that prison. It is a false sense of security because that is what is creating all the chaos, cruelty, and danger in the world. That is why the greatest human illusion is thinking that acting out of self-interest is in our self-interest; it is not! ✧

A human being is a part of the whole, called by us “Universe”, a part limited in time and space. He experiences himself, his thoughts, and feelings as something separated from the rest — a kind of optical delusion of his consciousness. The striving to free oneself from this delusion is the one issue of true religion. Not to nourish the delusion, but to try to overcome it is the way to reach the attainable measure of peace of mind.

Albert Einstein

Reincarnation and the Higher Spiritual Path

WILLIAM WILSON QUINN

Introduction

Among the subjects the spiritual wayfarer who is earnestly and resolutely treading the higher spiritual path must master are the qualities and composition of the *seven principles* of the human being. Necessarily included in this wide subject is the narrower *precise* configuration of those principles, in whole or part, that comprise the reincarnating entity — the transmigrant. For the wayfarer, ever greater precision in understanding the transmigrant is a perennial goal.

This discussion focuses upon (i) the composition of the principles of the decedent at the point of death including those of the inner transmigrant as it passes this fatal ordeal, and (ii) the transmigrant's eventful journey through the post-mortem states to rebirth. The method employed in this discussion is that of sacred or *spiritual science* drawn largely from the writings of H. P. Blavatsky (HPB) and two of her teachers, the Adepts Morya (M.) and Koot Hoomi (KH). This spiritual-scientific method relies on the knowledge gained through observations of such spiritually advanced

beings over millennia, who are able to navigate the subtle modalities of Nature — the multiple states of being.

The wayfarer pursuing greater precision might begin his or her inquiry by considering the question posed by HPB in 1884, when she asked — and answered — the following interrogative:

Now, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has *kāmaloka* [the desire world] for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *manas*, the *pure man*, which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *karma*, and then to be reincarnated as a higher individuality.¹

It is the cumulative esoteric or theosophic data of spiritual science, and the knowledge derived from it, that comprises

Dr William Wilson Quinn is a long-term member of the TS in America, having served as Editor of their journal and Associate Editor of TPH (Wheaton, Ill.). He has degrees in Divinity and the Humanities.

Reincarnation and the Higher Spiritual Path

what will help the wayfarer fill in the interstices of HPB's answer above.

The Methods of Spiritual Science

No thorough or detailed understanding of the transmigrant or of reincarnation as a process can be had without first having a clear or "scientific" understanding of the seven principles of the human being. It should also be noted that in addition to transmigration and the post-mortem states, spiritual science also includes other domains of spiritual or psychic development that pertain to the functioning of the primary nerve plexuses, or *chakras*, the ancient methods known as *kundalini yoga* and *prānāyāma*, and generally the development and use of *siddhis* (powers) which include clairvoyance, clairaudience, and telekinesis, among others.

The higher of the seven principles of the human being can best be understood by reference to Sanskrit terms in the Vedantic formulation of the five (*pancha*) constituent *kośas*, or "bodies" (alternatively translated as "sheaths" or "vehicles" or "envelopes") as found in the *Taittiriya Upanishad*. We can add to these translations the word "principles" for the three higher *kośas*, "principles" being HPB's and the Adepts' term of choice.

Sometimes referred to as the "higher triad", the highest three *kośas* or envelopes are the *ānandamaya-kośa*, which may be aligned with the universal spirit (*ātmā*); the *vijñānamaya-kośa*, which may also be understood as spiritual consciousness or intuition (*buddhi*); and *manomaya-kośa*, often termed the mind,

or intelligence (*manas*). The Vedantic *ātmā-buddhi-manas kośas* align exactly with the three higher principles used by HPB, M., and KH, and these writers consistently follow the order in their writings that the *ātmā*, *buddhi*, and *manas* are the 7th, 6th, and 5th principles, or *kośas*, respectively. In succinctly summarizing this doctrine of principles, M. stated that "Man has his seven principles, the germs of which he brings with him at his birth."²

The "lower quaternary", or lower four of these seven principles, does not lend itself to comparisons to the concept of *kośa* described above. Rather, these lower principles appear as *śarīras*, also translated as "body", in the *Katha Upanishad*. *Śarīra* is a term which, though semantically different from *kośa*, is used in the classic designation of vehicles or envelopes. The *Katha Upanishad* identifies three *śarīras*, only two of which are used in the theosophic septenary designation of principles.

Sthula-śarīra is the gross physical body and the 1st of the septenary principles. *Linga-śarīra*, the 2nd, is an astral counterpart or "double" of the physical body comprised of *ākāśa*, which HPB describes as "supersensuous spiritual essence which pervades all space". The 3rd principle, composed of cosmic force, or *fohat* energy, is consistently referred to as *jivātma*, or "life principle", by the 19th-century theosophical writers. Similarly, the 4th lower principle is referred to as the *kāmarūpa*, and is the center of desire, emotion, and volition. Thus,

Reincarnation and the Higher Spiritual Path

during incarnate life, in each person the seven principles operate as a cohesive unit until death.

One important observation about these principles needs highlighting, which is that the 5th principle — *manas* or mind — is bifurcated between the lower mind, the seat of ordinary thoughts, and the higher mind, the seat of abstract and/or spiritual thought. In esoteric literature these two aspects of *manas*, sometimes referred to as *rupa* (lower) and *arupa* (higher), are separated by a subtle divide known as the *antahkarana*. For our purposes, it is necessary to understand that for most decedents, during the post-mortem journey the highest portions of *mānasarupa*, along with “sublimated essences” from other principles, “join” the 6th and 7th principles (*buddhi* and *ātmā*) to comprise the transmigrant.

Ātmā and Its Vehicle, *Buddhi*

Another key component, to understanding precisely what it is that reincarnates, is clearly understanding the relationship between the 7th and 6th principles, or *ātmā* and *buddhi*. While these principles may be key to a clear understanding, they are also the most difficult to describe, owing largely to the fact that *ātmā* is infinite, unconditioned, and eternal and therefore not subject to any contraries or to any limitations that may be ascribed to it by language, or even by thought. Here the faculty of reason must be surpassed, and the intuition that operates in human beings by and through the *buddhi* can provide the only genuine understanding.

But because the *ātmā* and *buddhi* are two discrete and separate principles, they deserve to be discussed separately.

Ātmā: “We include *ātmā* among the human ‘principles’,” wrote HPB, “in order not to create additional confusion. In reality it is no ‘human’ but the universal *absolute* principle of which *buddhi*, the Soul-Spirit, is the carrier.”³ This permanent, immortal, non-human attribute applies only to the *ātmā* among the seven principles. All the rest are impermanent. Quoting the Parinirvāna Sutra, KH states:

It is only when all outward appearances are gone that there is left that one principle of life [*ātmā*] which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire is neither in the flame nor in the fuel, nor yet inside either of the two but above, beneath, and everywhere.⁴

He adds that “neither *ātmā* nor *buddhi* ever were *within* man”.

Further quotes from HPB in describing *ātmā* nonetheless seek to describe the ineffable in words: “The seventh [is] the synthesis of the six, and *not a principle* but a ray of the Absolute ALL — in strict truth;”⁵ “*ātmā* is nothing; it is all absolute, and it cannot be said that it is this, that, or the other . . . It is simply that in which we are;”⁶ and “THE HIGHER SELF is *ātmā*, the inseparable ray of the Universal and ONE SELF. It is the God *above*, more than within, us.”⁷

Buddhi: In its passive condition, the 6th principle, or *buddhi*, is, in HPB’s words,

Reincarnation and the Higher Spiritual Path

the “vehicle”, the “carrier”, and even the “casket” of the *ātmā*, or 7th principle. We say “passive” condition because *buddhi* is said to have both a passive and active condition. This is explained by KH in his observation that “the supreme energy resides in the *buddhi*; latent [that is, passive] when wedded to *ātmā* alone, active and irresistible when galvanized by the *essence* of ‘*manas*’ and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature.”⁸

HPB adds that “it is *buddhi* considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle or casket of the Supreme Spirit, *ātmā*).”⁹ Because *buddhi* has this dual active-passive aspect, and can be galvanized by the essence of the 5th principle, *manas*, it is mutable and ultimately impermanent, unlike the *ātmā*. This conclusion is supported by HPB, who wrote that “The sixth principle in Man (*buddhi*, the Divine Soul), though a mere breath in our conceptions, is still something material when compared with divine ‘Spirit’ (*ātmā*) of which it is the carrier or vehicle.”¹⁰

Notwithstanding the unconditioned and omnipresent nature of the *ātmā*, there is yet an enigmatic *individuality* about it that is core to the nature of the transmigrant as a whole, including its *buddhi* and the sublimated essences it has assimilated from prior incarnations. Based on what has been said of the *ātmā*, this assertion sounds almost like a contradiction in terms, if not a fallacy. Yet HPB boldly addressed this suprarational, if not mystic,

concept by venturing to say that “though merged entirely into Parabrahm, man’s spirit [*ātmā*] while not individual per se, yet preserves its distinct individuality in Paranirvana.”¹¹ This preservation of a “distinct individuality” is the only explanation for the ability of the Adepts, and certain others, to recollect at will the entirety of all their past incarnations on Earth. HPB further explains this by noting that “the most spiritual, that is, the highest and divinest aspirations of every personality follow *buddhi* and the seventh principle, or *ātmā*, into Devachan (*swarga*) after the death of each personality along the line of rebirths, and become part and parcel of the monad”, or transmigrant.¹²

Spiritual “Spoil” and Synthesis of Principles

Beyond the fates of the 1st, 2nd, and 3rd mortal principles at the time of death, and the destinies of the 6th and immortal 7th principles, it only remains to follow the varying outcomes for the 4th and 5th principles in the post-mortem states. Once the lowest three principles have died, and thus separated from the remaining higher four principles, the 4th and 5th principles then coexist temporarily with the 6th and 7th in the *kāmaloka* until a “struggle” occurs between them. For understanding this interactive struggle, we refer to KH’s description of it:

Thenceforth it is a “death” struggle between the Upper [6th and 7th principles] and Lower [4th and 5th principles] dualities. If the upper wins, the 6th, having attracted itself the quintessence of *Good* from the 5th — its nobler affections, its

Reincarnation and the Higher Spiritual Path

saintly (though they be *earthly*) aspirations, and the most spiritualized portions of its mind [5th principle] — follows its divine *elder* (the 7th) into the “Gestation” State; and the 5th and 4th remain in association as an empty *shell*.¹³

Like the 1st through 3rd principles, that all die together at death, the 4th and 5th — having lost the karmic struggle with the 6th and 7th, and thus temporarily existing as a “shell” — will also gradually dissolve in the post-mortem states. This dissolution occurs after the *manas*, or 5th principle, has rendered to the *buddhi*, the 6th, those sublimated essences or “spiritual spoil” of the 5th that will then follow or join the *buddhi* and will thereby become absorbed by the reincarnating entity — the transmigrant. KH refers to that which follows or joins the 6th principle, *buddhi*, into *devachan* and rebirth as “the quintessence of *Good*” from the 5th, as its “nobler affections”, as its “saintly aspirations”, as its “spiritual spoil”, and as its “most spiritualized portions”.

HPB refers to the same thing as the “most spiritual — that is, the highest and divinest — aspirations,” not of the 5th principle per se, but of every “personality”. She adds, speaking specifically of the “higher attributes’ of the 5th principle”, that the “noblest higher feelings — such as undying love, goodness, and all the attributes of divinity in man, even in their latent state — are drawn by affinity towards, follow and merge into the monad, thus endowing it . . . with a personal self-consciousness.”¹⁴

Accounts provided by the Adepts and

HPB regarding this mystic following or joining or assimilation of elements (or essences) of the 5th principle into the 6th in *kāmaloka*, first describe aspects of the *manas*, or mind, of the decedent that qualify for survival and rebirth. But there is another element or essence to consider in this process of merging or following or assimilation. Understood as feelings, or emotions, by initiates of the Order of which the Adepts are members, love and hatred are described by KH as “*immortal feelings*”, and as such appear to be an exception to the rule that all those components comprising the 4th of the seven principles of the human being — the *kāmarupa*, or the seat of emotion — disintegrate at some point after death.

KH further explains that no other feelings in the bliss of *devachan* exist “outside that immortal feeling of love and sympathetic attraction whose seeds are planted in the 5th principle, whose plants blossom luxuriantly in and around the 4th, but whose roots have to penetrate deep into the 6th”.¹⁵ The higher 5th (*manas arupa*) and 6th (*buddhi*) principles are the “spiritual faculties”. KH notes that “out of the resurrected Past [prior incarnation] *nothing* remains but what the Ego has felt *spiritually* — that was evolved by and through, and lived over by his spiritual faculties — be they *love* or *hatred*”.¹⁶ It is significant that KH uses the verb “felt” to explain the resurrection of love in the post-mortem state of *devachan*, in contrast to exclusively 5th-principle intellectual aspirations arising from a human being’s prior spiritual milestones.

Reincarnation and the Higher Spiritual Path

Thus, while the transmigrant consists primarily of the 7th and 6th principles, the *ātmā* and *buddhi*, the transmigrant *also* contains these sublimated elements or essences. Most of these essences arise from our highest intellectual spiritual aspirations and the impersonal love and compassion we exhibited during our incarnate lives. No specific name or term is given to these assimilated elements or essences by the Adepts or HPB. But she noted that in addition to containing what has already been described about them, they contain a necessary *self-conscious* awareness of the individuality of the transmigrant, which does not exist within either the 7th or 6th principles.

They would also contain a metaphorical ledger of karmic considerations from prior incarnations to which the transmigrant is subject. We thus have a transmigrant composed of the 7th and 6th principles, *plus* some surviving essences integrated into the higher 5th principle, or *manas arupa*, that follow or are assimilated into the 6th principle. When this aggregate of whole and partial surviving principles is fully synthesized, it provides both self-consciousness and a preferred destination for the transmigrant to navigate in its succeeding incarnation.

Conclusion and Definition of the Transmigrant

In summary, the seven principles of the human being are commonly divided as (i) the higher three or “higher triad” and (ii) the lower four or “lower quaternary”. The last principle of the “higher triad” being

the 5th principle or *manas*, is further subdivided into two portions, the *manas rupa* (lower) and the *manas arupa* (higher). Further, little to nothing of the ordinary mind, *manas rupa*, reincarnates, but rather eventually disintegrates along with the 1st, 2nd, 3rd, and 4th principles in the process of post-mortem transition.

Conversely, either some portions or most of the *manas arupa*, together with certain purified essences or distillation of experiences, “join” the 6th principle, or *buddhi*, and collectively these with the 7th, or *ātmā*, comprise the reincarnating entity or transmigrant. It might therefore be more accurate to view the higher and lower division of the seven principles as between the lower 4½ (lower four plus *manas rupa*) and higher 2½ (higher two plus *manas arupa*). But as tempting as it may be to codify the transmigrant simply as the higher part of a 4½-2½ division of the seven principles, it is not so simple.

The most difficult, most inscrutable, and least described aspect of the transmigrant in the literature of spiritual science is this *aggregation of sublimated essences* or distillations of one’s previous incarnation(s) arising from the 4th and 5th principles, which then join or follow the 6th. We have seen what both KH and HPB stated about this arcane process: that those of the decedent’s 5th principle that join or follow the *buddhi* in the post-mortem states are “the quintessence of *Good*”, “nobler affections”, “saintly aspirations”, “spiritual spoil”, “most spiritualized portions”, “highest and divinest aspirations”, “all the attributes of divinity

Reincarnation and the Higher Spiritual Path

in man”, and so on. But the analysis does not end here. There is, in addition, the matter of specific *feelings* arising in the 4th principle, the feelings of love and hatred, to use the words of KH. By virtue of being immortal, at least to the point of liberation, these feelings — or at least that of love — must also survive the post-mortem transition and join the *buddhi* as an integral part of the reincarnating entity, the transmigrant.

We begin, therefore, with what is certain and clear: The immortal 7th principle (*ātmā*) together with its carrier, the 6th principle (*buddhi*), which both “overshadow” the incarnate person but are never “within” him or her, are the two basic and constant principles that comprise the transmigrant. We then add to these two principles all or some part of the higher 5th principle or mind, the *manas arupa*, which is added by a “joining” with the *buddhi*. This 5th composite principle so assimilated or joined to *ātmā-buddhi* contains within it the most spiritual or divine portions of the combined *manas* together with *only* impersonal and unconditional love as a feeling or emotion, arising from the 4th.

Within these conjoined essences are the further characteristics of self-conscious awareness, and an access to past incarnations which, when merged or assimilated into the *buddhi*, supports HPB’s notion cited above that “man’s spirit, while not individual per se, yet preserves its distinct individuality in Paranirvāna.” We believe it is these highest spiritual essences from the 4th and 5th principles merged into the

6th that allows this “distinct individuality” until the point of liberation from the wheel of death and rebirth is achieved, after which only *ātmā* remains.

If, then, we were to ascribe a term to that part of the transmigrant that was neither the 6th or 7th principle, we might use “sublimated spiritual essences” arising from the 4th and 5th principles. But one must take care in formulating such a definition *not* to suggest that any mundane or ordinary portion or segment of the 4th or 5th principles, unrefined and non-spiritual, survives to join the *buddhi* as part of the transmigrant.

Based on all the foregoing, we believe that in terms of spiritual science the “transmigrant” may be defined as “the overshadowing and immortal 7th principle, or *ātmā*, within its carrier, the 6th principle, or *buddhi*, joined through the latter by a portion of the higher 5th principle containing certain sublimated spiritual essences arising from the 4th and 5th principles”. It is mostly by virtue of the differing spiritual essences of human beings that each transmigrant differs. Oneness lies in the *ātmā*. The individual transmigrant retains self-conscious awareness and recollection throughout its reincarnations until it achieves liberation as a *jivanmukti*, after which no principles will remain after death and dissolution, except the one non-human 7th principle, *ātmā*.

As regards the spiritual wayfarer, this eventual outcome just described will differ for those who consciously elect to defer *nirvāna* to follow the path of the *bodhisattva*. So, the desideratum, or

Reincarnation and the Higher Spiritual Path

desire, of a wayfarer on this higher spiritual path, especially where he or she has come within the precincts of probation or chelaship of an Adept in the present incarnation, is not to pause or to change course upon rebirth, but to advance farther along this same path in the succeeding incarnation. Instructive here is HPB's observation that "preexisting or innate virtues, talents or gifts are regarded

as having been acquired in a previous birth".¹⁷ A quick resumption of ascending the higher spiritual path following his or her rebirth ought to be seen by the wayfarer as such a "virtue, talent, or gift". To achieve this outcome, he or she must use as indispensable tools a thorough knowledge of the seven principles of the human being, of the transmigrant, and of the process of reincarnation. ✧

Endnotes

1. H. P. Blavatsky *Collected Writings (CW)*, 1975, Vol. VI, p. 239, "Mahatmas and Chelas" [*The Theosophist*, Vol. V, No. 10 (58), July 1884, p. 233].
2. *The Mahatma Letters to A. P. Sinnett (ML)*, 1993, Quezon City, Philippines: Theosophical Publishing House, p. 120, Letter No. 44, [ML-13].
3. H. P. Blavatsky, 1987, *The Key to Theosophy (KT)*, A facsimile of the original edition of 1889. Los Angeles: The Theosophy Company, p. 93, [Sec. VI, "The Septenary Nature of Man", fn].
4. *ML*, p. 217, Letter No. 72, [ML-127].
5. H. P. Blavatsky, 1947, *The Secret Doctrine (SD)*, A facsimile of the original edition of 1888, Vol. I, Los Angeles: The Theosophy Company, p. 232 fn.
6. Michael Gomes, transcriber, *The Secret Doctrine Commentaries*, The Hague: I.S.I.S. Foundation, 2010, p. 609.
7. *KT*, p. 175, [Sec. IX, "Definite Words for Definite Things"].
8. *ML*, p. 375, Letter No. 111, [ML-59].
9. H. P. Blavatsky, *The Voice of the Silence (VS)*, 2nd edition, Adyar: Theosophical Publishing House, 1964, pp. 219-220 [Glossary I.38 (24)].
10. *SD*, Vol. I, p. 119.
11. *CW*, Vol. VII, p. 51, "Isis Unveiled and the Viśiṣhtādvaita" [*The Theosophist*, Vol. VII, No. 76, January 1886, pp. 279–280].
12. *Ibid.*, p. 52.
13. *ML*, p. 193, Letter No. 68 [ML-16].
14. *CW*, Vol. VI, p. 328, "Editor's Note to: 'Kama-Loka and the Bearings of the Esoteric Doctrine on Spiritualism'" [*The Theosophist*, Vol. VI, No. 5 (65), February 1885, pp. 106–110].
15. *ML*, p. 209, Letter No. 70C [ML-20C].
16. *Ibid.*, p. 263, Letter No. 85B, [ML-24B].
17. *VS*, pp. 251-52 [Glossary III.274 (21)].

Theosophy and Krishnamurti — II

(*P. KRISHNA in Conversation with TIM BOYD*)

TB: During J. Krishnamurti's lifetime he, like all others, had experiences of intense adversity. His brother, Nitya, with whom he was very close, died and the circumstances of his death, coupled with the clairvoyant predictions that he would be well, deeply affected him. He also faced the closing of the Order of the Star in the East, and also his own death. Can you say something about how he related to adversity?

PK: In his teaching he has pointed out that every time we face sorrow, which means, any kind of psychological suffering and negative emotion, it is an opportunity to learn about oneself, because it is something that originates from a process within our consciousness, and so we must not suppress it, but must use it as an opportunity to learn about ourselves. I think he did that when his brother died, because that was the one great attachment he had, and based on others who were with him on the boat when the telegram arrived reporting his brother's death, he was like mad for four or five days — raving mad. But then, before the boat landed here, he had written a letter

to a friend, which is in the KFI Archives, saying: "I have experienced personal sorrow; I am through with it, I have cheated death." Those are the words he wrote to a friend from the ship. To me that implies that he is saying: "Death came to trap me in self-pity and so on, but I've seen through it." Then you should read what he said, that he is now one with his brother and so on. It seems that when he landed in India in 1925 he was completely peaceful.

Indeed that was the year when, during the Theosophical Convention, or soon thereafter, there was a meeting of the Order of the Star in the East under the Banyan tree in Adyar, in which he changed from the third to the first person. He said, "I have come", and there was an electrifying atmosphere in which everybody, including people like Mrs Besant, Leadbeater, and others, noticed this transformation in his person. Till then, he had been saying, "When The World Teacher comes", or "When the Maitreya consciousness arrives", and so on, but then he said: "I have come." That is taken to be the moment when the

Prof. P. Krishna is Head of the Study Centre at the campus of the Krishnamurti Foundation India (KFI) in Rajghat Fort, Varanasi. This conversation was part of the TS Adyar International Convention held at the Indian Section National Headquarters in Varanasi, India, on 2 January 2020.

Theosophy and Krishnamurti — II

other consciousness actually occupied his body. I do not understand this myself, because I do not know what it means, but I have read this.

TB: Krishnamurti spoke in front of thousands of people who were attracted because of their search for a variety of things. One characteristic of his approach in trying to communicate what he perceived was that he was uncompromising in terms of discovering the truth for oneself and not accepting it on the authority of anyone else, including himself.

PK: When it came to the quest for Truth he would not compromise with anyone, including Mrs Besant. She told him that liberation is alright, but it must be used to serve humanity; so she asked him not to dissuade people from going to Gurus, since such people need crutches. He said to her: “Amma, I can’t do that. I think that doing that would make us treat human beings like children, and they need to stand up on their own two feet and learn for themselves, rather than be dependent on us.”

So when it came to the Truth he could differ from her too. I think Mrs Besant respected that, since she herself had followed the Truth irrespective of what may happen in her social life. Friends like Charles Bradlaugh and George Bernard Shaw left her and thought she was foolish when proclaiming this boy to be the World Teacher, but she never gave in. Krishnamurti had that same quality: If you see something to be true, you have to follow that irrespective of the conse-

quences. It is not a question of compromising, agreeing, or disagreeing.

TB: He spent a lifetime speaking to people about Truth, perhaps not so much about “the way” to Truth. What was the audience he was speaking to? Was he speaking to the individual seekers sitting before him, or was he speaking to something higher that he saw in them?

PK: I do not know what he saw in people but I think he saw that they need to be free of their conditioning irrespective of what that may be. Whether it may be an intellectual conditioning, or one of a devotee, or *bhakta*, or a scientific conditioning, people need to be free of it in order to come upon a more holistic perception of the Truth. So he did not really classify people as higher or lower. In fact, in his teachings there are no levels, and that was one of the differences that he had with Leadbeater’s Theosophy, in which there was the first initiation, and then the second, and so on. It probably came from the Buddhist writings, but he did not accept these steps.

So long as you do not have the Truth, you are bound. And if you are bound, you need to learn. And there is no path to it because it is not a mechanical path in terms of “you do this, and you do that, and then you will come upon the Truth”. It is a creative insight, and that requires freedom from the past. Therefore no path can give you that. The paths are driven by knowledge, by the past, and lead to something already formulated as an ideal. He said: “Truth is a pathless land.”

Theosophy and Krishnamurti — I

I take that to mean that the learning mind is the path. You are obviously on a path; even the atheist is on a path, because a path means what? The mind is being put through various experiences, in meditation too. So everybody is in a sense on a path. The question is, is he picking up the Truth from these experiences, or is he picking up illusions? Experience brings both. Ultimately the important thing on the path is not the path itself, it is the learning mind that picks up the Truth rather than an illusion. That is how I understand the meaning that the Truth is pathless. In other words, you can get the Truth on *any* path provided you have the intelligence which discriminates between the true and the false.

TB: I think not many people are aware that although he was a great teacher and very serious in his teachings, Krishnamurti was also a man who loved humour. I found your chapter in the book about some of his jokes to be fascinating.

PK: But he never mixed up jokes with his talks. His talks appear to be very serious, humourless, and most people feel that he is very negative, because he is looking at the negative side of life, like division and violence, and not the positive side, and so on. That is true, but in his personal life, whenever we were around him he would tell a lot of jokes and be merry and laugh like everybody else. But when it came to the teachings, he was very serious, and there he felt one should not try to make fun. Although he also said that you must be able to laugh at yourself!

TB: Many of his jokes were quite funny, but never were they pointed at a person. It was generally something that was humourous about the way we as human beings operate in a blind fashion.

PK: But his jokes also often pointed to certain truths about our life. [Laughter.]

TB: Let me ask you this: in many people's minds there has been the thought that Krishnamurti left the Theosophical Society (TS), that he dropped the Order of the Star in the East and he went out on his own, and the TS was left behind. You make a strong point that this is not correct.

PK: Yes. The Krotona School of Theosophy invited me to spend three months studying this break between Krishnamurti and Theosophy. So I read through all the old writings, talks, and journals, and my conclusion was that he tried to change the TS from within. At that time Theosophy was sort of becoming like a new religion, with its own sacred books, ceremonies, authorities, obedience, and so on. It was not meant to be that, it was meant to be the "Wisdom Religion", where you are growing in wisdom.

That is an important thing to take from him. We all know how we grow in knowledge, but how does a human being grow in wisdom? Knowledge without wisdom becomes dangerous and destructive; it is used wrongly. There is very little wisdom in a mind filled with illusions, so this is a quest for ending illusions in the mind, which is quite different from acquiring knowledge.

It is extremely important that when we

Theosophy and Krishnamurti — II

impart knowledge we also help the student to come upon wisdom. That is why Krishnamurti wanted to change education. He pointed out that the present educational system is imparting knowledge and skills without an understanding of oneself or of life, and schools must put this inquiry of self-knowledge also into the mind of the child. It may or may not come to fruition, which is up to the individual, but it is our responsibility as teachers to introduce this inquiry. Perhaps it is even more necessary than the scientific inquiry, for which we take a lot of pains. We work for something like twenty years to educate the mind to do scientific inquiry. We are capable of self-knowledge too, but we have not realized the value of it. So he wanted to change that and create a learning mind rather than a knowing mind.

TB: He was very clear in expressing that wisdom was not something that could be communicated through institutions, and that institutions tended to block us from coming to wisdom by trying to organize and propagate truth.

PK: That is true unless you communicate questions and promote inquiry rather than giving answers to be memorized and accepted. Every university has a professor of philosophy and he knows all the answers of the Buddha, Jesus Christ, and Socrates, but his consciousness is neither that of any of them. He gives good talks about their teachings, but in his own life, he is ambitious, selfish, and greedy. All that knowledge does

not really transform his consciousness.

So Krishnaji kept saying throughout his talks: “Please don’t accept what I say, investigate it!” He kept creating questions about our life; it is up to us what we do with that question. It is investigating those questions by observing consciousness in our daily life that can bring new insights and transform consciousness. He said: “The answer is not separate from the question, it lies inside the question”. By the answer he meant the perception of the truth.

Therefore we need to explore the questions connected with our daily life in order to come upon those insights which transform consciousness, because it is insights which end the illusions. The insight into what is true and what is false ends the false, but not the knowledge of the false acquired from a book or a teacher. Otherwise you could do it like propaganda, telling this is true and that is false; but it does not happen that way.

TB: Could you say something about the nature of insight?

PK: Insight is a mysterious thing: How does a human consciousness discover anything profound that was not known before? Since my subject is physics, let me take the example of Einstein. He discovered that space and time were not unconnected with each other, that they could come together if you were moving with velocities comparable with that of light. How did he come upon this? He was trained in classical physics, where it was always assumed that space and time

were completely separate entities: time was by the clock and space was the distance from here to there, completely separate from each other. It was not in his experience because he never encountered velocities comparable with that of light, so he did not see space and light relating to each other. It was not in his experience or training. The only thing he had were some questions coming from experiments showing that there was something amiss; we were not able to explain all the observed fact; for example, that there is no ether wind as the Earth moves through space.

So he had this question in his mind, but that question could not be answered from the knowledge that he had, and yet human consciousness has this capacity to make a foray into the unknown, pick up a new truth and bring it into the field of the known. That is how all great creative discoveries have been made in art, music, science, and religion. That is a capacity which comes from the divine consciousness that we talked about yesterday, mainly that the seed of the divine is that universal consciousness which is there within us, if we let it flower.

But if we are too attached to either the known or the personality, they block us, because the attachment prevents us from seeing beyond the known. Although we may invent within the known, we will never have a flash of insight beyond the known. So that is why there is all this talk about going beyond the mind, beyond the known. That is a mysterious pathless process, so you cannot describe

how it takes place. You can describe what blocks it, but you cannot describe what creates it — that is what is meant by “it is pathless”.

TB: Before Krishnamurti died he called you and asked you to take on additional responsibility as a Trustee for the Foundation, and also Rector of his education centre in Varanasi. Many of the people who comprised the Foundation’s Trustees had been close with him for decades, and yet here he called upon *you* to be in that position, very near the end of his life and with a sense of great trust. What is your memory of that experience?

PK: I think he had seen that the Trustees had not really understood what he was trying to say or point out — they had not deeply realized that; and that the different Foundations could start going in different directions and ultimately divisions might arise between them. There were signs of some of it between the different Foundations. So he called all of us to his deathbed, a few from each Foundation, and the last thing he wanted to tell us was, whether it was in England, America, or in India, this quest for Truth is *one*, and therefore all the Foundations are working together along with the Schools. He said that it was our responsibility as Trustees not to let any division crop up. He must have seen what happens within organizations.

There was a lot of dialogue and he was asking me for suggestions, and I made some of them, including the suggestion about whether he could come back to the

Theosophy and Krishnamurti — II

Theosophical Society if they accepted his teachings, and so on, and he answered: “Is anybody offering that?” which means, he was open. I then said: “No, not yet, but, if they do, will you accept?”, and he said: “When they do, we shall consider.” (Laughter) That means he was not going to speculate to answer the question, but if it actually came up in real life, he was ready to investigate it and decide what to do about it.

So I went to Radha Burnier, then international President of the TS Adyar, and I said: “Radha, the ball is in your court. If you go to Krishnaji and say that ‘We will accept your teachings, will you come back?’, he may come back!” And she said:

Personally, I think that is the best thing that could happen, but I’m afraid it cannot happen from the top, it must happen organically, from the bottom. It won’t be right for me to impose this on the TS. Then they will ask: “Why not other teachings, by Besant and Leadbeater, and so on? Why are you accepting only that?” So I can’t really do this.

So I left it there. But the point I am making is that Krishnaji, in his mind, was quite open. He had a tremendous affection for the TS, but he was critical of the way it was going at that time in 1926-30. The main philosophic difference, according to me, between his teaching and Theosophy is that Theosophists believe that all the various religions are different paths to Truth, and he said: “No, Truth is a pathless land.” That is

the main difference. The other philosophical difference was that he said there is no gradual psychological evolution with time.

The other political differences which arose at that time were partly because some of the leaders of the TS thought that he was betraying the TS, or speaking against the TS. They said: “He was ungrateful, we brought him up”, and so on. One understands that, it is a human reaction that was taking place, but that was not what he was doing; because when Emily Lutyens wrote to him that “You are speaking against the TS”, he replied (the letter is also in the KFI Archives): “Mother, I’m not speaking against the TS, I’m speaking against *all* the ideas and ideals of the world.” Ideas do not take you to the Truth; this is what he was trying to say.

This was misunderstood at that time, and that is why I think Mr George Arundale, when he was the international President of the TS, asked Krishnaji to leave, and so he left in 1934. *Therefore it is not true that Krishnamurti left the TS of his own accord, but that he was asked to leave; he told us this himself, it is not a conjecture.*

TB: Well, unfortunately, time is getting away. I do want to thank Prof. Krishna for what has been a far-ranging and fascinating view into, not just the workings and teachings of Krishnamurti, but also into Prof. Krishna himself as an exponent who can present clearly and represent accurately the facts about Krishnaji. In the time I have known him

Theosophy and Krishnamurti — I

he has been so clear and straight, any question that comes up he has been willing to receive and answer, nothing hidden, which is an unusual quality.

PK: Either you know something about it, then say it; if you do not know, then say you do not know. So, what is there to hide? (Laughter) What is there to hide when you are in quest of Truth?

TB: I wish many people would adopt your attitude. [Laughter] But, let me ask you one last thing, because when Krishnamurti was passing, he called you to come and be with him. At that time you travelled to Ojai. He had just flown back from India. When you came in he greeted you very kindly, and he spoke to you about the jacket that you were wearing. [Laughter] He asked you a number of questions about your jacket. He was always a fashionable and very sharp man when he was in the West. At that time he *gave* you a jacket. He told you to go to his closet and

pick out the jacket and take it. Do you still have the jacket?

PK: Yes, of course I do! [Laughter] I cherish it as a treasure, but I have not worn it because at that time I tried it on and he asked me: “Can you alter it?” I said: “Maybe the sleeves I can lengthen a little, but over here [pointing to his stomach] I would like to alter myself.” And Krishnaji had a hearty laugh! (Laughter) He was in his deathbed, but he could laugh at a joke. But I have not been able to alter myself. So I do not wear the jacket, but I cherish it as a memory from him.

TB: Once again, Professor Krishna, thank you. He [P. Krishna] wrote a book called *A Jewel on a Silver Platter: remembering J. Krishnamurti*, and any of you who are interested in anything that has been said here, will find that the book is not only readable, but deep in terms of its portrayal of the things we have discussed today. ✧

**A human mind, which is so sensitive,
delicate, and extraordinarily capable,
can change the world about itself
and the world inwardly
only when it realises where knowledge
is important and where it is not.**

J. Krishnamurti
Public Talk 1, Bombay (Mumbai)
19 January 1974

Nurturing the Divine Seed: Who Is Nurturing Whom?

SHIKHAR AGNIHOTRI

VERY often, when the word “nurturing” is mentioned, the image of a nurturer and the one being nurtured comes to mind, implying that there is a giver and a receiver. This aspect of the relationship is so evident in the world around us that very often the *NURTURER / GIVER* is credited with undue importance, not realizing that the *GIVER is just a medium* through which the karma of the receiver is being fructified, overlooking the deeper aspect.

What is the deeper aspect in this relationship? To find the answer, we need to look into, not just the literal meaning of the word “seed” but also the mystical and allegorical meaning attached to it. A word that is so commonly used in our day-to-day life, but also is so *impregnated with mystery and occultism*. What is a seed? Literally, it is “the unit of reproduction of a flowering plant, capable of developing into another such plant”. But to go a little deeper, let us look at a dialogue between a father and son, from the *Chhandogya Upanishad*, who are talking more like a teacher and student:

Sage Uddālaka was deeply concerned about his young son Dvetaketu, who had just returned home full of pride about his learning, after 12 years of discipleship with an eminent guru. The father said: “Dvetaketu, I know you have learned a lot, can you tell me that by which we hear the unhearable, perceive the unperceivable, know the unknowable?”

“Sir, I am not aware of that knowledge,” said Dvetaketu. “I request you to please teach me that essential thing by which everything else becomes known.”

“Alright,” said the father, “Bring a fruit of that *nyāgrodha* [banyan] tree.”

“Here, sir.”

“Please break it.”

“Yes, sir.”

“What do you see?”

“Exquisitely small seeds, sir.”

“Can you break one of them?”

“I have split it.”

“What do you see?”

Mr Shikhar Agnihotri is an International Lecturer of the Theosophical Society, Adyar (TS), and a National Lecturer of the Indian Section of the TS. Lecture delivered at the international Convention of the TS Adyar, held in Varanasi, India, on 2.01.2020.

Nurturing the Divine Seed: Who Is Nurturing Whom?

“I see nothing at all, sir.”

“Dvetaketu, can this marvel of a tree come out of nothing? Only you are not able to see the subtle essence in the seed from which this banyan tree has sprung. *That which is the subtle essence is the basis of all existence. That which is the finest essence, the whole universe has That as its soul. That is Reality, That is the Self, and That is you, Dvetaketu!*”

The deeper aspect is that the seed in itself is a microcosm having the blueprint of its evolution, which is not visible to our physical eyes. And although we may wish to think that we can nurture the seed, the seed comes with its own plan of evolution, and every event acts as a lesson.

It is just as when a baby is born, milk is available for the baby in the mother, and when the need for milk is over, the milk disappears. Modern medicine will say that it is due to the hormones, but whence comes the wisdom to the glands to release those hormones? Do we do something to make this happen? No, it is just a natural process, to be witnessed with patience; any kind of unwise interference will actually cause long-term harm to the mother and the baby.

The seed, the baby who is about to be born, already makes the arrangements in accordance with the Law of Karma; but we as parents think that we are doing something to nurture the child, and along with this sense of “doership” comes that of possession and attachment. Maybe that is why Lebanese philosopher-poet Kahlil Gibran says the following about children, the nurtured, addressing parents, the nurturers:

Your children are not your children.

They are the sons and daughters of Life’s longing for itself.

They come through you but not from you, And though they are with you yet they belong not to you. . . .

You are the bows from which your children as living arrows are sent forth.

The archer sees the mark upon the path of the Infinite, and He bends you with His might that His arrows may go swift and far. Let your bending in the archer’s hand be for gladness;

For even as He loves the arrow that flies, so He loves also the bow that is stable.

Basically the word “seed” is used very well beyond its literal meaning and fundamentally it implies energy in a potential form which has the possibility to expand and grow, but within the limitations created on its own, *in accordance with the Law of Harmony*, or Karma.

And if we look from this aspect, everything in this manifested world, or even the whole world itself as a unit, is a seed. And maybe that is why there is a very significant and allegorical word given to this manifestation by the wise people of old times. That word in Sanskrit is *brahmānda*—“the egg of Brahma”, which implies that this whole world collectively, along with everything in this world individually, from a dust particle to the Logos, everything and everyone is evolving and this evolution process itself is the nurturing of all entities in any given system.

This nurturing is not in the way that we may wish to think it is. It is not just about providing more and more comforts

Nurturing the Divine Seed: Who Is Nurturing Whom?

to the entity in question, but bringing about a *balance of exertion and rest*, just like the *days and nights of Brahma*, at a higher level. It is in the way of never having to interfere with the free will of the individual in the evolutionary process, *so that the essential divine nature awakens in the individual*, and till then letting things be governed by the ultimate Law of Harmony, aiding the deserving individuals, as and when possible, according to their merits. All this is easily understood when it is happening outside. But what happens when it comes to the inner life of an individual? because when we say “nurturing the divine seed”, two implications immediately arise:

1) It invokes the query, “Who Am I?” If I am going to nurture the divine seed, does it not mean that I am not the divine seed? We shall take this up later, but let us first discuss the second query, or implication, which will lead us to the first.

2) “Who is nurturing whom?”, meaning, “who is the nurturer and the nurtured within us?”

Clarity comes when we study the septenary human constitution as taught in Theosophy. All of us who have studied theosophical literature at some point would have come across the scientific, rational, and lucid explanation of the human constitution: There are two entities working behind this physical appearance of ours, which all of us know by various names — the lower quaternary and the upper imperishable triad, the animal soul and the spiritual soul, and so on, or the Hindi equivalents, *dehātma* and

jivātma (self and SELF). For now let us keep it simple by using the terms lower and higher selves.

The higher self is the divine seed which is sown in the fields of the physical, astral, and mental matter in general, and a physical, astral, and mental body in particular. Before taking birth, the reincarnating Self has a clear picture of its journey till then, of the journey it is going to take in the upcoming birth, and of all the debts to be paid, the pleasure and pain to be experienced, and past actions that will have fruition.

The whole journey is planned by the divine seed itself. Then when the seed is sown in the personality (physical-astral-mental) and the human baby is born, all this memory goes into the background. And the approach towards life changes from “I am the Spirit-Seed and I am sown in the Earthly-body” to “I am the Body and I have a Spirit-Seed”, and from this basic assumption begins the cycle of illusion.

The first implication that was mentioned earlier, the query “Who Am I?”, comes into play. As a natural consequence of this conditioning, considering myself an entity of thought-desire-physical stuff, *I try to nurture the divine seed*, not realizing that I have already created an impassable gulf between me and myself, and converted a short journey into the longest one that I will ever undertake. But is it really possible to nurture the divine seed? Because when I do not know “who I am”, then whatever I do will only bring disharmony, and the sense of “I-ness” will strengthen.

Nurturing the Divine Seed: Who Is Nurturing Whom?

To understand this, let us consider a mystical and paradoxical aphorism from the *Bhagavadgītā*:

Let him raise the self by the SELF, and not let the self become depressed; for verily [truly] is the SELF the friend of the self, and also the SELF the self's enemy. (VI.5)

Mind boggling, is it not? Let us consider it once more with a slight modification:

Let him raise the [lower] self by the [higher] SELF, and not let the [lower] self become depressed; [because truly] is the [higher] SELF the friend of the [lower] self, and also the [higher] SELF the [lower] self's enemy.

It is not difficult to understand that the higher self is the friend of the lower self when the lower self works as an obedient instrument of the higher self, and vice-versa.

[The higher] Self is the friend of the [lower] self of him in whom the [lower] self is vanquished by [the Higher] Self; but to the unsubdued [lower] self, [the Higher] Self verily becomes hostile as an enemy. (VI.6)

But if the higher self is guiding the personality, why do we not see it happening in our daily life? If the divine seed is guiding, then why is there so much chaos in the world? And the fundamental question to be asked is, "At what point of the journey does the higher self raise the lower? Because this journey is not of recent origin. The journey started when the first unit of consciousness, the Monad,

separated, so to speak, from the universal consciousness and descended into the world of matter. Passing through the three elemental and then the mineral, vegetable, and animal kingdoms, a journey that has taken more time than our minds can imagine not only on this planet but other globes too, it arrived at the human kingdom.

And it is only in this human kingdom that the possibility of the blossoming of this divine seed into a flower exists. But, even in the human kingdom, the divine seed does not interfere much in the process of evolution because the instrument through which it has to work, the lower self, is totally governed by passions, emotions, desires, and ambitions of its own. Also it has developed, in this long journey, a strong sense of independent existence and sense of separateness.

The question of "conscious nurturing" does not arise until the stage in evolution is reached where the higher self is able to impress itself upon the lower self in an effective manner. Until then, everything is governed by the law of cause and effect, and the sense of a separate self goes on strengthening. But we all understand that *ultimately, it is not about self-improvement but about the ending of the self*, which is what is meant by the phrase "spiritual self-transformation" mentioned in the Mission Statement of the TS [found on the back cover of this issue], and which is the goal of every seeker of Truth.

It is in this regard, I would like to share a memory of an interaction that happened many years ago. A well-known Theo-

Nurturing the Divine Seed: Who Is Nurturing Whom?

sophist, who, not only inspired many individuals to join the TS — one of whom is my mother, but also many Lodges to be formed wherever he visited — Swami Anand, or Bhaiyaji, as he was fondly addressed by many, spent most of his time at the Himalayan Centre of the TS in Bhowali. He used to speak very little, but every now and then some pearls of wisdom used to emerge from him for the people gathered around him. It was in one such instance when someone asked him about what is to be done for spiritual progress (in our context, the question would have been, “how can I nurture the divine seed?”) The one-line reply was: “What is there to do? Just see things happen”. Sounds very simple, and simple it is, except for the fact that it is a question of life and death for some.

The ego, the I-ness, the doer-ship does not feel comfortable at all with this *concept of non-doing* because it implies the death of the I-ness, as this I-ness is alive only due to the false belief that “I am the doer” personality. This gives one a sense of importance and it becomes a prize to be cherished, because everyone around is doing the same (no wonder it becomes a race to be in the important chair, to fill that bottomless pit of seeking self-importance).

It may seem that “If I have nothing to do, how can I exist or how shall the work be done?” But in fact the work will be done even more efficiently, because then it will not be affected by anxiety, competition, comparison, ambition, desire for recognition, and so on, which are all

side effects of the sense of separateness.

So, *the only nurturing that is needed* is the breaking up of the conditioning of the sense of a separate self. The energy and intuition to break this shell will also come from the seed itself, as there is no fixed path for this since everyone is the path unto oneself, every seed is the path unto itself. Any effort can take an individual to a certain limit, and not beyond it. The *futility of self-centred effort* has to be realized for the seed to express itself fully, and that is where the significance of non-judgmental awareness comes into play.

Lives after lives are spent in this state of ignorance, and then one *fine* day, tired of this world of sorrow, the individual turns within and finds there a sense of peace, which becomes the homing signal to help in taking the next step. But it is not until the awakening happens, after a lot of inner struggle and turmoil, that the realization dawns that I am not “this”, but I am “that”. I am not a leaf, nor a branch, or the stem, nor even the root, but the Seed itself from which everything comes.

This light on the path, the voice of the silence from the divine seed is always available. The only impediment in receiving it is a strong sense of personality or I-ness and a conditioned mind. And to de-nurture this conditioning, or rather starve it to death, three ways are found to be effective:

(1) Performing one’s duty with sincerity, without complaint, wherever one is placed by one’s karma — because all complaint, as per H. P. Blavatsky, is rebellion against the law of karma, and

Nurturing the Divine Seed: Who Is Nurturing Whom?

complaint about personal discomfort is the most fundamental trademark of a strong sense of personality. Maybe that is why “The Golden Stairs” says, ‘a courageous endurance of personal injustice’, and at the same time it says, “a valiant defence of those who are unjustly attacked”. But mostly the opposite happens: we are very vocal about our personal discomfort, but remain quite silent about the challenges faced by others.

(2) Putting in practice every selfless intention as soon as possible, because it is the impulse from the divine seed. Very often the brain receives noble ideas but due to some reason or the other, we do

not put them into practice. This actually acts as a missed opportunity of coming into closer contact with ourselves and as a retarding force for the next impulse to reach our physical brain.

(3) Lastly, trying to be aware of everything that is happening around us, and at the same time of what is happening within.

All of this seems so arduous and time-consuming but, to conclude, I would like to share an optimistic statement by the famous 13th century scholar-poet-mystic Jalal ad-Din Muhammad Rumi: “Have you ever seen a seed fallen to earth not rise with a new life? Why should you doubt the rise of a seed named ‘human’?” ✧

It is well to bear in mind that all consciousness are fragments, parts, of the one all-pervading consciousness, and hence their characteristics are fundamentally the same, however differing in degree; all will possess the three essential attributes of Will, Wisdom, and Activity, though Will may only have reached the point of unfoldment at which we call it Desire, though Wisdom may be seen only in its embryonic form of Cognition, and though Activity may be only manifested in the shape of Restlessness.

There are no essential differences in the units of consciousness trying to manifest themselves in various worlds; but there are innumerable differences in degree, from the mighty and luminous consciousness of the highest seraph to the dim and scarcely even groping consciousness in the mineral. There is but one consciousness in the universe, and all so-called separated consciousness are phases thereof.

Annie Besant

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>	narendrashahi999@gmail.com
1909	Africa, South	... Mr Desmond Chapman	... 31 Streatley Ave, cnr.Lothbury Ave, Auckland Park, Johannesburg PO Box 91523	... <i>The South African Theosophist</i>	tsinsa.depgensec@telkomsa.net
1956	Africa, West	... Mr John Osmond Boakye	... PO Box 720, Accra, Ghana	... <i>The West African Theosophist</i>	tswafrica@gmail.com
1929	America, Central *	... Mrs Beatriz Elisena Martinez Pozas	... Colonia Universitaria Norte, Calle Julio Mejia, Poligono, E-7 Mejicanos, San Salvador, EL SALVADOR		bemapo03@hotmail.com
1920	Argentina	... Mr Esteban Langlois	... Pje. Florencio Balcarce 71, Buenos Aires (1405)	... <i>Teosofia en Argentina</i>	secretaria@sociedadteosofica.org.ar
1990	Asia, East and Southeast †	... Mr Chong Sanne	... 540 Sims Avenue, No. 03-04 Sims Avenue Centre, Singapore 387 603	... <i>Newsletter</i>	sanne@theosophyasia.net
1895	Australia	... Mrs Linda Oliveira	... Level 2, 162 Goulburn St., Surry Hills, NSW 2010	... <i>Theosophy in Australia</i>	tsHQ@austheos.org.au
1912	Austria *	... Mr Albert Schichl	... Oberbaumgarten 25, 4204 Haibach im Mühlkreis	... <i>Theosophie Adyar</i>	theosophie.austria@aon.at
2013	Bangladesh †	... Mr B. L. Bhattacharya	... B/4-3, Iswarchandra Nibas, 68/1, Bagmari Road, Kolkata 700 054		blbtos_2005@yahoo.com
1911	Belgium	... Mrs Sabine Van Osta	... Place des Gueux 8, B1000 Brussels	... <i>Le Lotus Bleu</i>	info@ts-belgium.be
1965	Bolivia	... Mrs Sonia Montecinos Rojas	... Pasaje Jauregui No. 2255, La Paz		bolivia.ts7@gmail.com
1920	Brazil	... Mr Sergio Carvalho de Moraes, Jr	... SGAS Quadra 603, N. 20, CEP 70200-630 Brasilia (DF)	... <i>Sophia</i>	secretaria@sociedadteosofica.org.br
1924	Canada *	... Mrs Maryse DeCoste	... # 12-1475 Deep Cove Rd. North Vancouver, BC	... <i>The Light Bearer</i>	modecoste@hotmail.com
1920	Chile *	... Mr Victor Aguayo	... Casilla 11 Sucursal Paseo Estacion, Estacion Central, Santiago	... <i>Revista Teosofica Chilena</i>	sociedadteosoficachile@gmail.com
1937	Colombia †	... Mr Antonio Martinez	... Carrera 6, # 56-40, Bogotá (Chapinero Alto)	... <i>Selección Teosofica</i>	antoniomartinezsgura1@gmail.com
1997	Costa Rica †	... Mrs Ligia Montiel	... Calle 38, Aves. 12-14, S.E. San José		limolo08@gmail.com
2007	Croatia ▲	... Mr Darko Majstorovic	... Siget 11, 10000 Zagreb, Republic of Croatia	... <i>Teozofija</i>	teozofija@teozofija.net
1905	Cuba	... Mr Carlos V. Fernández Pérez	... Apartado de Correos 6365, La Habana 10600		teosocuba.1@gmail.com
1987	Dominican Rep. †	... Mrs Magaly Polanco	... Calle Santa Agueda 1652 Les Chalet Col San Juan Puerto Rico Apartado 23 00926		polancomagaly@yahoo.com
1888	England	... Mrs Jenny Baker	... 50 Gloucester Place, London W1U 8EA		president@theosoc.org.uk
1907	Finland	... Mr Janne Vuononvirta	... Teosofinen Seura, Vironkatu 7 C 2, Fin 00170, Helsinki	... <i>Teosofi</i>	info@teosofinenseura.fi
1899	France	... Mrs Jeannine (Nano) Leguay	... 4 Square Rapp, 75007 Paris	... <i>Le Lotus Bleu</i>	tsfr.office@gmail.com
1902	Germany	... Mrs Manuela Kaulich	... Hauptstr. 39, 93138 Lappersdorf	... <i>Adyar</i>	theosophie-adyar@gmx.de
1928	Greece	... Dr Alexandros Bousoulengas	... 25 Voukourestiou St., 106 71-Athens	... <i>Ilisos</i>	info@theosophicalsociety.gr
1907	Hungary †	... Mr Janos Szabari	... H-1085 Budapest, Horánszky u. 27. fsz. 10	... <i>Teozofia</i>	info@teozofia.hu
1921	Iceland	... Mr Jón Ellert Benediktsson	... PO Box 1257 Ingólfsstraeti 22, 121 Reykjavik	... <i>Gangleri</i>	iceland.ts@gmail.com
1891	India	... Mr Pradeep H. Gohil	... The Theosophical Society, Kamachha, Varanasi 221 010	... <i>The Indian Theosophist</i>	theosophyvns@gmail.com
1912	Indonesia	... Mr Widyatmoko	... Dsn. Parelegi no. 21, RT 02/ RW 09, Desa Purwodadi, Kecamatan Purwodadi, 67163 Pasuruan, Jawa Timur	... <i>Theosofi</i>	indonesia.teosofi@gmail.com
1919	Ireland *	... Mrs Marie Harkness	... 97 Mountsandel Road, Coleraine, UK BT52 1TA		marieharkness@yahoo.co.uk

1954	Israel ▲	... Mrs Bracha Elro	... PO Box 9114, Ramat-Gan, Israel 5219002	... Or	elronb1@gmail.com
1902	Italy	... Mr Antonio Girardi	... Viale Quintino Sella, 83/E, 36100 Vicenza	... Rivista Italiana di Teosofia	sti@teosofica.org
1997	Ivory Coast *	... Mr Pierre-Magloire Kouahoh	... Yopougon, 23 Rue Princesse B. P. 3924, Abidjan 23	... Sophia	pm_kouahoh@hotmail.com
1919	Mexico	... Mr Enrique Sanchez	... Ignacio Mariscal 126, Col. Tabacalera Mexicana, Mexico, D.F. 06030		sede@sociedadteosofica.mx info@sociedadteosofica.mx
1897	Netherlands, The	... Mr Wim Leys	... Tolsraat 154, 1074 VM Amsterdam	... Theosofia	info@theosofie.nl
1896	New Zealand	... Mr John Vorstermans	... 18, Belvedere Street, Epsom, Auckland 1051	... TheoSophia	np@theosophy.org.nz
1913	Norway *	... Mr Andreas Mikael Isberg	... Ulriksborgveien 10, 1533 Moss		andreas.isberg@teosofisksamfunn.no
1935	Orlando ▲	... Mr Carl Metzger	... 1606 New York Ave. Orlando, Florida, 32803-1838, USA		TheosophicalSocietyCF@gmail.com
1948	Pakistan † Jamshed Memorial Hall, M. A. Jinnah Road, opp. Radio Pakistan, Karachi 74200	... The Karachi Theosophist	bhagwanbharvani@hotmail.com
1925	Paraguay ▲	... Mrs Isabel Torales	... Carandayty 572, 1621, Asunción		ramafaternidadSTparaguay@hotmail.com
1924	Peru †	... Mr Julio Pomar Calderón	... Av Republica de Portugal 152, Breña, Lima 5	... Búsqueda	sede-central@sociedadteosoficaenperu.pe
1933	Philippines, The	... Mr Charlton Romero	... Corner P. Florentino and Iba Streets, Quezon City, Manila	... The Philippine Theosophist	philtheos@gmail.com
1921	Portugal	... Mr Carlos Guerra	... Sociedade Teosófica de Portugal, Rua José Estêvão, 10 B, 1150-202 Lisboa	... Osiris	geral@sociedadeteosoficadeportugal.pt
1925	Puerto Rico †	... Mrs Magaly Polanco	... Apartado 36-1766 Correo General. San Juan, Puerto Rico 00936-1766	... Herald Teosófico	polancomagaly@yahoo.com
2012	Qatar ▲	... Mr Lijo Joseph	... Crewing Officer, Teyseer Services Company P.O. Box 2431, Doha		qatarblavatskyldodge@yahoo.com
2013	Russia †	... Mr Alexey Besputin	... 159-52, Novomytischinsky prospekt, Mytischii, Moscow region, 141018	... Teosoficheskoe Obozrenie (The Theosophical Review)	pr@ts-russia.org
1910	Scotland *	... Mr Stuart Trotter	... 28 Great King Street, Edinburgh, EH3 6QH	... Circles	albion.trotter@gmail.com
1992	Slovenia *	... Mrs Irena Primc	... Kajuhova UI 9, 3000 Celje	... Teozofska Misel	irenaprimc3@gmail.com
1921	Spain	... Mrs Angels Torra Buron	... Av. Vall d'or, 85-87 08197 - Vall doreix(Spain)	... Sophia	presidencia@sociedadteosofica.es
1926	Sri Lanka †	... Mr D. A. L. Wanigasekera	... 146 Anderson Rd, Dehiwala,	... The Sri Lanka Theosophist	dumindawanigasekera@gmail.com
1895	Sweden	... Mrs Birgitta Skarbo	... Karla Plan 5 B, 11460 Stockholm	... Tidlös Visdom	teosofiska.samfundet.adyar@telia.com
1910	Switzerland †	... Mr Andrea Biasca-Caroni	... Via Collina 19, 6612 Ascona, CH-6612	... The Lotus	info@teosofia.ch
1997	Togo *	... Mr Kouma Dakey	... S.O., A.R.T.T., BP 76, Adeta		
2013	Ukraine	... Mrs Svitlana Gavrylenko	... Office 3, 7-A Zhylianska St., Kiev 01033	... Svitoch	org@theosophy.in.ua
1886	USA	... Dr Barbara B. Hebert	... PO Box 270, Wheaton, IL 60187-0270	... The Quest	info@theosophical.org
1925	Uruguay *	... Mrs Ema Ma. de Souza Leal	... Javier Barrios Amorín 1085, Casilla de Correos 1553, Montevideo		st.uruguay@gmail.com
1925	Venezuela †	... Mrs Nelly Nouel	... Romualda a Socarrás, Edif. de Oro Piso 12, Apto. 122 – Caracas		nellynouel5@gmail.com
1922	Wales *	... Mrs Julie Cunningham	... Bryn Adda, Brynsiencyn, Llanfairpwll, Anglesey, LL61 6NX UK		theosophywales@yahoo.co.uk

Date refers to the date of formation

* Regional Association

† Presidential Agency

▲ Lodge attached to Adyar

The Council of the European Federation of National Societies: *Chairperson*: Miss Trần-Thi-Kim-Diêu, 67 Rue des Pommiers, F-45000 Orleans, France. Email: trankimdiou@msn.comInter-American Theosophical Federation: *President*: Mrs Isis M. B. Resende, SGAS 603 conj. E s/n. Brasília-DF, CEP 70200-630 – Brazil. Email: imbresende@gmail.comIndo-Pacific Theosophical Federation: *President*: Mr Gerard Brennan, 42 Melbourne Street, Concord, 2137, Sydney, Australia Email: president@ipf-ts.orgPan-African Theosophical Federation: *Chairman*: Mr Tom Davis, 9 Ronean, 38 Princess Avenue, Windsor E 2194, South Africa. Email: thosgdavis@icon.co.za

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	₹ 100	-	₹ 450	-	₹ 25	-	₹ 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	-	\$ 20

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:

<ts-adyar.org/magazines.html>

Edited by Mr Tim Boyd, 'Olcott Bungalow', The Theosophical Society, Adyar, Chennai (TS),

Published by Mr S. Harihara Raghavan, 'Arundale House', TS, and Printed by Mr V. Gopalan, 'Chit Sabha', TS, at the Vasanta Press, TS, Besant Garden, Besant Avenue, Adyar, Chennai (Madras) 600 020, India, on behalf of the President, The Theosophical Society.

RECENT REPRINTS

CREATING CHARACTER

Annie Besant and C. W. Leadbeater

Contains two illuminating approaches to the building of character that will benefit every aspirant treading the Path.

AT THE FEET OF THE MASTER – STANDARD EDITION

J. Krishnamurti (Alcyone)

One of the three theosophical classics, this book is brilliant for its simplicity and inspirational qualities.

FORTHCOMING

THE ETHERIC DOUBLE

A. E. Powell

Of interest to healers, physiotherapists, and all students of esoteric lore, this classic text has long been used as a resource book by students and scholars of astral phenomena. Its subject is the subtle body which all human beings possess.

THE SOLAR SYSTEM

A. E. Powell

This useful compilation offers a comprehensive picture of the stream of life, passing from stage to stage of development, to the level of humanity and beyond. It is the last of a series and includes a detailed index.

AVATARA-S

Annie Besant

Through immensely long ages, or kalpa-s, climbing steadily the ladder of evolution, the Liberated Ones merge with eternal Life. Within them burns the flame of love for everything that exists. It is they who, from time to time, descend into manifested forms (*avatara-s*) to accelerate the course of evolution.

For catalogue, enquiries, and orders, write to:

THE THEOSOPHICAL PUBLISHING HOUSE

1, Besant Avenue, Adyar, Chennai - 600 020, India

Tel: (+91-44) 2491-1338; Book Shop: (+91-44) 2446-3442

Twitter: twitter.com/tphindia // E-mail: tphindia@gmail.com

Websites: ts-adyar.org & adyarbooks.com

Online Bookstore: [amazon.in](https://www.amazon.in): Seller - TPH Adyar

Facebook: [facebook.com/tphadyar](https://www.facebook.com/tphadyar) // WhatsApp: (+91) 86103-65836