

On the Watch-Tower

RADHA BURNIER

The Precious One

The Dalai Lama has had his seventy-fifth birthday recently, and we earnestly hope that he will be able to live long enough to see Tibet regain her liberty as an independent country, naturally on friendly terms with all neighbours, including China. This attitude of friendliness and respect for all human beings, whether they agree or disagree with what one believes oneself, is an important aspect of the Tibetan spirit following their leader the Dalai Lama. If this is accepted worldwide all problems, political or economic, must be resolved through discussion, and not through war and fighting, which provoke wide repercussions and ill feelings among nations as well as people. According to senior officials of the Dalai Lama's group of advisors, their wish indicates the future conditions which will once again raise Tibetans to their previous level of being recognized as independent, with a culture of their own. Whether this becomes true or not, many recognize Tibet as a sacred land, which has promoted some of the best ideals for human relationships.

Man has to advance much more in order to come to a stable spiritual level, and many efforts have been made by

advanced beings to help the world to come to that state. Perhaps, what has happened in Tibet, the fact that it has brought the Dalai Lama into contact with people from all over the world has something to do with this aim. Wherever he goes he speaks not merely of a Tibetan ideal, but a future state of felicity and goodness which will be the right one for human beings. This is something extraordinary for a religious leader. He has the opportunity to contact a worldwide audience about what human beings need to lift themselves to a different level from where they are now.

There are of course other teachers who have given valuable messages and directions, if we like to use that word, to people, but no one else has had the same opportunity to raise the consciousness of all human beings as he has done so far. It is important, therefore, that he should be with us for as long as he can, and that is what his immediate advisors, and perhaps knowledgeable assistants have tried to point out.

The Dalai Lama's impact upon many different peoples is not to be doubted. They may not listen to what he says with the kind of attention that some may like to see, but all are impressed. A few become more or less his supporters as

The Theosophist

they follow what he pronounces. There has to be a great change in human consciousness; it is difficult for us to imagine that consciousness as it really is, not only bright and intelligent, but able to deal with very ordinary things with extraordinary compassion, love, and the spiritual qualities that we think of as removed from us. But, actually compassion, wisdom, and other such transcendent virtues as we can think of, will one day shine in the human mind, but it takes what to the time-conscious appears a long while.

Those that have thought about it know that time, which appears to be so real and important that it cannot be forgotten, is one of the great illusions affecting the materialistic mind. But there will be an era when it does not have the importance that is given to it in the present. When that time comes it will be the real new era, and it has to be brought about by those who point the way. The Dalai Lama has probably been chosen to be one of those who show the way to the future with certainty. The attitude of showing loving kindness even to those who err or oppose us is a sign of the future, and the Dalai Lama is a symbol of this great change, when the less advanced are not despised but helped.

The way of love and kindness to all has been shown from time to time. It is said that Jesus was a being who would show extraordinary love, and through his behaviour make egoism drop out of the human mind. So, it seems, that such great people have existed and the

way is shown periodically: there will be also be an unfolding to follow and many will try to achieve this. Thus only will humanity advance and leave behind all the lesser traits, becoming truly what is human.

Theosophy is Endless Knowing

The good and bad in life seem to be struggling against each other. Sometimes the good appears to be strong, and sometimes the bad. But what we know from history is that conflict between the two goes on, and we do not see the end of it at all. But Theosophical knowledge can take us to a different level of knowing.

While studying Theosophy, evolution seems to have an important role because it provides hints about how to deal with the present, and how to behave in the future. The present can look upon the future as an era of greater understanding, and therefore of better relationships, not only among human beings, but between the human being and all the wonderful creation with which we are surrounded. We will not remain in a confused and chaotic state as now, but with better vision, in regard to everything.

Recent research shows that things in the past many million years have all been brought about in an orderly way to establish more lasting and important qualities. This is a fairly new view and understanding that the science of life is bringing about. The old forms which are of no use are being discarded, and new ideas pertaining to the requirements of the innumerable creatures occupying this

On the Watch-Tower

globe are promoted. The evolutionary process is not only interesting, but essential beliefs and ideas pertaining to the past have to be reconsidered, in order to make the future become clear. As each belief and idea pertaining to the past becomes obsolete, the new will strike the mind as the only real and valid form.

To students of reincarnation this idea should become clearer than it was before. With new births the soul becomes more aware of itself; it discards all that is obsolete and reaches towards the truth. But one must not *depend* on ideas such as reincarnation. The strong belief in this has led great spiritual teachers to ignore it in their teachings, because reincarnation is distorted, and becomes one more problem. Therefore, it is a doctrine to help one to act and to learn more by action. One cannot depend on what we call action, but it is useful in understanding action.

We can perhaps say that knowing is not related to particular acts. The learning which comes through knowing relates to processes rather than to individual acts which depend on the process. The whole process is included in what we call truth. Truth includes not only knowledge, but the understanding which we call delight.

We have to work with ideas which from being currently useful, become in course of time outmoded. Time is an example. It is illusionary from a higher point of view, and only one of the many illusions. But for many lifetimes, time seems to be a reality. We have to discover what is illusory, and what is truly real.

This process can be understood only at the human stage.

It is at the human stage that we discover Truth, Beauty and Goodness. These words have no meaning for most people, although they may use them. Beauty, for example, is a word which could be attributed to trivial things, and to un-beautiful things, and the same is true of goodness. We think that by being nice to a few people with whom we are in contact makes us know what goodness is. At the most such persons are conscious of knowing what the word signifies. Goodness comes through the knowledge that the heart of all existence is the same — the oneness of which we merely speak, but of which we know very little.

It is by experiment and the willingness to put some truths into practice little by little that we begin to see that those words have a meaning which cannot be limited to what is known. It is knowledge of the really transcendent. But the beauty of life is that the transcendent can become one with the act of living, being, relationship.

So we have to try to live in a way which pleases, not only our neighbours, but conforms to the great and the undying truths which seem to pervade all life. If this were done, we would pass from our present miserable way of living to greater heights where there is something new that has to be part of a living realization. But we will learn that then, not now. Perhaps, there are depths in the transcendent world which we cannot imagine, which are all the same real — in fact more real than what we can imagine.

General Council

Some members of the General Council have written to me saying that the 2008 election of the Vice-President, and later of four members to the Council of the international TS, was illegal. It is their wish to have the 2008 election, minus dead members, and any of the members who have ceased to be on the General Council, and are therefore not members of the General Council at present, to be once again carried out.

The structure of the General Council, which has representatives of all Sections as well as others of standing in the TS, including the four international officers, is not challengeable in terms of the Rules and Regulations of the Society. Unless the Rules are changed according to established procedures, the conduct of elections within the General Council, which has existed for more than one hundred years, cannot be changed simply because a few members want such a change.

The Theosophical Society has been composed in a way which has stood the test of time. The provisions in it, largely formulated by the first President, Col. H. S. Olcott, are specially meant to preserve the character of the Society and the work it has to do. That work has the upliftment of the consciousness of humanity as its aim.

In the world at present, all kinds of activities go on under false motives, pretending to be for the good of human society; but almost everyone can see through the pretensions. The Objects of

the Society are meant to lead all those who can respond away from every pretension, standing for truth, goodness and compassion. If this is not an aim which the members who are responsible share, then the Society will disintegrate in this or some other way. It has gone through some turmoil; some members, prominent though they were, were shaken out. They fortunately left, because they held opinions which were not impersonal, regarding truth as very crucial. This has helped the Society to do good work during the long period of more than one hundred and twenty-five years.

Once again there remains this question of who are fit and worthy to be a useful part of the Society and to fulfil the real object of raising the consciousness of people after purifying it of all self-centred aims and ideas.

Those who are members in earnest should then choose between what helps the Society to remain a full body of useful members leading the way to the future, or a group of people with their own personal agendas and aims.

The time has come when the choice has to be made and if the Society is to survive and do the work which was intended for it by its Founders, visible and invisible, and other great Theosophists, it must contain members who are unselfish and capable of leading others into a future where love, wisdom and strength will be prominent. This is what we are working for. The ones who are worthy of further useful work must have truly great aspirations and selfless aims. ✧