

This wisdom is described as divine. What is divine? Let me attempt a definition. The divine is that which has a quality of nature to which the mind and heart can surrender itself without any reservation. There are people who say: "I surrender myself." They go to the temple, prostrate themselves on the ground. But this is not real surrender. There is much reservation behind such so-called surrender, many expectations and wants. Surrender is neither physical nor mental, it has to be surrender by the whole being. It is only when one surrenders or gives himself completely, without asking for anything, whether in love or devotion, that he can know or rather experience that which is Divine.

There are different possible approaches to what Theosophy is. The longer one studies the wholeness of it, the less easy it is to define it. How can we define a Wisdom which belongs to life, therefore lives and breathes, in which there are the depths which belong to what we call the Spirit, which is subtler than the subtlest mind can encompass, whose every aspect is meaningful with the meaning of that Spirit?

The Truth, or the Wisdom, cannot be known except by a mind which is completely open to it. It is only when the mind is clear of every idea, every colouring wish, every element of self, that it can discover the Truth. That truth is reflected in such a mind; there is no need to go after it. The truth then comes to the person. He discovers it in his heart. It is only in absolute freedom of mind and heart that truth in its absoluteness can shine and manifest itself. Therefore, in the Theosophical Society we try to maintain that freedom which is the open way or space. That is the reason why Theosophy is left undefined.

N. Sri Ram, 'Why Theosophy was Left Undefined', *The Theosophist*, October 1964