

THEOSOPHY MUST BE MADE POPULAR*

I AM sure that many of us have heard the phrase ‘Theosophy must be made popular’. It is a very satisfying statement because it gives rise to the idea that to be a Theosophist you must do good works of some kind. You do not even have to dedicate yourself to learn activities. By doing some good work you are demonstrating that you are living Theosophy. Various statements which occur in Theosophical literature could be used to support this kind of thinking. In the letters from the Masters of the Wisdom, more than once one of the Masters says, we want deeds not words. And of course there is Madame Blavatsky’s book *Practical Occultism* and without reading it, if one were just to think of the title of the essay, it may all bolster up this idea. On the other hand, in HPB’s *The Key to Theosophy*, we find statements which are made from a totally different point of view, but the chapter itself is entitled ‘Practical Theosophy’, and there are sub-titles. There is a chapter which gives instructions about how to do good works.

Quintessence of Duty

Many Christian missionaries or some Hindu missionaries who have tried to imitate the Christian missionaries have engaged themselves in what are called good works. They do very good work, without doubt. I remember long ago visiting a centre for lepers which was run by some missionaries, and it was quite wonderful to see the care they gave to the inmates, the concern they showed for their future, and so on. So I am not against doing good works. But in this context we should ponder over a sentence that occurs in *The Key to Theosophy*. HPB says: Theosophy is the quintessence of duty. Not duty is the quintessence of Theosophy. There is quite a difference between the two: if you say duty is the quintessence of Theosophy, it suggests that if you perform your duty, as you understand it — because each person understands words according to his own background — So if you perform your duty you are a Theosophist and nothing more is needed.

* An article based on one of her talks

Let us think about it; if one performs one’s duty in a foolish way, the idea of what to do as duty may not be right. Forcing people to believe in the Koran or the Bible, for example, is considered by some people as teaching the ignorant what their duty is. But they may actually be doing more harm than good. Madame Blavatsky does not accept this statement or does not use this statement, that duty is the quintessence of Theosophy. She says Theosophy is the quintessence of duty. She never wrote in a very systematic way, but if we take sentences which relate directly to each other, we can understand the whole mode of thinking and instruction. If we learn how to be real Theosophists we will be doing our duty all the time. That is what is meant by saying things appear as the quintessence of Theosophy.

She says that most of the panaceas which people believe in for curing the ills of the world, have no guiding principles behind them, so they utterly fail. We can think of the present economic policies. Of course there are arguments for and against, but many thoughtful people are pointing out that since there is no true guiding principle behind the economic policies, they do not solve economic problems. On the other hand, the disparity gap between the rich and the poor is continually increasing. As we have mentioned more than once, in this world, where there is vast wealth and production, there are millions of people who are starving and dying of hunger, and the rich and the poor have not related to each other in their heart.

It is rather interesting to find statements of HPB which sound as if they are meant for today’s world. For example, giving things in charity — if you are not a Theosophist and you say we must provide aid — aid from a nation or the European community to Africa or whatever it is, or, from an individual to others, when there are no guiding principles, she says, much of the money sticks to the hands of the people who are supposed to distribute them or hand them over. We have some kind of a picture that there is a lowering of morality, there may be a change in conditions. Perhaps today’s world is much more favourable to the dishonest man, the violent man, the greedy man, and so on. It gives opportunities for all these vices to flourish because of so-called progress. Progress gives opportunities for evil also. But what is important is that human nature does not change easily.

One of the Masters said that the human mind does not want to change, and does not like to see that kind of change which will bring about any lasting welfare even at the physical level. You can imagine that affluent countries are better off, but in fact they are not. There are so many problems and evils, rampant in those countries. It is not only in the hands of poorer or middle class people that money sticks; it seems to stick in the hands of people who draw enormous salaries. That is because human nature is greedy. And HPB points out, that all these evils which we see have their root in human character. When we see that, we see the absolute necessity for that inner change which will bring about an outer way of behaving and relating which is evidently helpful to others.

She points out that duty should not mean doing actions which are satisfying to oneself. By doing duty we may feel fulfilled, but that fulfilment is not the motive which should make one perform one's duty. This is very close to what the Bhagavadgītā says, that you have to perform duty which needs to be done, and really needs to be done. Whether one feels satisfied or not, whether one receives appreciation or not, whether people notice what one is doing or not, is of no importance at all. The Theosophist is a person who performs duties very often unknown to others. That is, he may be concerned with the condition of another, and takes steps to help without wanting anyone to know that he is doing it, or feeling pleased because other people say, 'oh you are very generous' or something like that. Alarming as it is, it is part of the sense of duty.

In fact the chapter itself is interesting because it does not say how you can avoid hunger in the world, how orphanages should be run, or anything like that. The sub-titles of the chapter are: Duty, Self-sacrifice, Charity, and the Relation of the TS to Political Reforms.

Therefore, HPB asks: what is duty? One thing she says is, 'a full recognition of equal rights' — that is duty, from the Theosophical point of view. A real Theosophist would be performing his duty if he recognized equal rights, not simply to acquire, cause, or live in comfort, but the right to express an opinion, the right to live and grow with dignity, even the right to die as one wants to die. We must recognize the equality in that self. There is a kind of equality which the Bhagavadgītā mentions more than once.

Krishnaji puts it in another way: respect for everything or everybody, for every creature, respect for its life, respect for its growth, not just physical growth, but every creature is in its slow way growing into a larger consciousness, if one may put it like that. The consciousness even in small creatures is expanding.

From the point of view of the vast processes of the world, of the universe rather, what we think of as time is very deceiving. Because we do not see growth without time sense, we cannot say it does not exist; everything is growing and has the right to grow, which unfortunately we are unable to understand. This is in the efforts that very good Theosophists have made in the field of penal reform, because when a person commits murder or does something terrible, the world thinks of this as a case for punishment. The worse the act is, the harder must be the punishment. If you think in terms of growth, it is not punishment but education into understanding the whole nature of life, which is necessary.

Annie Besant in the early days, was concerned among many other things with penal reform. They used to have punishments in the old days. One was to put a kind of steel hat on the prisoner; you can imagine how difficult it must have been for such a person to sleep with this steel thing on his head. They did all sorts of things like that. But punishing a person does not make him learn. He may become angry, resentful, frustrated; but, if behind the work for penal reform, it is the Theosophical understanding that all things are growing, we may say slowly — they are growing according to the laws of the universe into greater and greater wisdom, perfection of every kind, learning would take place. Duty as HPB explains, lies in helping others in that way, to become their own true selves, to help them to have a different character. There are these guiding principles which are necessary to find a true answer, a panacea for whatever group of ills that one has.

Theosophical Principles Essential

How can we have those guiding principles unless we study the Theosophical principles? It is not a kind of mental occupation, a mental activity, but it is something which gets imbued into our consciousness

— those principles. HPB in this connection wrote about the principle of karma: if a person does not understand that there is no escape from the consequences of any kind of action, that the consequences occur tomorrow, at the end of this life, or perhaps after several lives, but they cannot be ignored. If a person understands this, then he could be helped to realize for himself the necessity to be dutiful. That means to think of the welfare of all others, not only of his own welfare. HPB says further that people feel satisfaction when they experience joy and pleasure, but these satisfactions are short-lived, and limited. Lasting satisfaction or fulfilment takes place only when we do something which is in accordance with our own higher nature.

Theosophy therefore implies becoming more and more aware of what is necessary from the spiritual point of view, not merely the wants of human beings, or animals, or the earth itself, at the material level. In fact the two are closely connected. But the approach of the so-called practical person who deals with the material side hoping that everything will be put right is wrong, because the change has to come from within and not from outside. It does not mean that members of the Theosophical Society can be indifferent to the physical suffering, the extreme distress, which exists in the world, but it does mean that we see things in proper proportion, and unless the inner change takes place, the outer change will not be right and will not last. All this is meant in the statement 'Theosophy is the quintessence of virtue'. The more we can grasp of the essential principles of life, the more we understand the laws of the universe and the reason why various processes take place in nature, the better is our position to be true helpers, servants of humanity, and so on.

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AN INQUIRY INTO HUMAN REGENERATION

Is there an urgent need for human regeneration? Regeneration refers to renewal, restoration or regrowth of something which was lost by us earlier on the way to reach our current status. What is that we have lost? Why is it so important to be restored? How do we go about it? Should that be done collectively or individually? If humans resist and restrain themselves from regeneration what are the probable consequences? These are some of the profound questions which are to be addressed immediately because humanity and as well our planet are advancing far closer to a mega crisis.

The pace of life is speeding up. The discovery of 'World Wide Web' has revolutionized the field of information technology to such an extent that information now spreads across the globe as fast as light. Unprecedented rate of progress is observed in applied sciences like Genetics, Biotechnology, Nanotechnology, Molecular biology, Electronics and communication etc. Development in every area is happening faster. As a result, more of us are living in the fast lane, eating fast foods, owning fast moving vehicles, driving on fast tracks, earning at fast pace and becoming ill also at fast rate. There is no sign that things are slowing down. Not only is accelerating change putting us under immense stress, it is also putting increasing pressure on our planet. It is amounting to self-strangulation. Many scientists and philosophers think that at no time in the history of humanity the earth changed so rapidly.

The spin offs are interesting to study. The very mind set or perspective of life has shifted to amassing, possessing, exploiting and abusing the inner as well as the outer resources. Eroding human values, degradation of ethical principles, gluttony of diabolic proportions, insane penchant for sensual pleasures and insensitive to higher cause and the good of larger population are the hallmark characteristics of current human status.

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To live with continued acceleration and all the changes is a great challenge. It is more than simply learning to manage better. It will force a complete revision of our thinking about who we are? What we really want? What life is all about? Where are we supposed to head and in reality where we are heading? Is there a grand design behind everything that is happening? What is my role in the scheme? These are the most profound questions which prompt us to contemplate and explore the deeper layers of our consciousness, which are probably hitherto never been explored. Precisely at this juncture a person or a group makes the initial step towards regeneration. The problem is that a large segment of population does not contemplate on deeper issues of life. Many people are so caught up in the routines of daily living that they prevent them from delving deep into life. Some believe life is passing them by or has passed them by already. Others are severely constrained by the demands of their job, family or living circumstances. Some are frantically doing and some are stagnating. All such preoccupations are preventing one from even contemplating the important issues of life. A lot of our thinking is superfluous. What we probably need is unconditional introspection of our inner selves.

The problems that are prevailing in the outer world are mere reflections of what is happening in our inner selves. What is “In” can only manifest “Out”. That’s what Krishnaji meant when he said ——— “You are the world”. The problems in the outer world are extrapolation of crisis observed in our inner consciousness. We are going through an inner state of consciousness which is dominated by ‘Ego’. The egocentric consciousness is short sighted, destructive, constricting and devastating.

The root cause for all our problems is one related to our inner consciousness. How to go about it? The words of Albert Einstein reminds us that——— “The same consciousness which created the problem cannot solve the problem”. It implies that if egocentric consciousness has created all the problems in the present world it is imperative that we move to a higher level of consciousness that is egofree consciousness to solve the problems. Only when human consciousness can elevate to this higher level the problems can dissipate in no time and leaving no trace.

“Ego” creates programming error in our mind resulting in lack of control on our desires, inability to differentiate between our need and greed. This has resulted in planetary cancer, a global malady with multiple metastases into various dimensions of existence. The programmes that influence our behaviour and development are no more found in our genes but they are in our mind, they express as our attitudes and values: the way we see life, the way we see ourselves and the world. They determine our day to day activities and decisions. The biologist Richard Dawkins calls these thought patterns as ‘Memes’. Memes that promotes sense of separation and selfishness can spread strife and misery throughout the world. They are like viruses. Such memes were strong during the early history of human evolution but they are inappropriate in the modern world since man has to move away from animalistic instincts. Unfortunately some of those erroneous programmes are switched on in the minds of people in the recent years and viruses of selfishness are attacking the humanity resulting in fulminating malignancies. But for a shift in consciousness, no other measure can cure this disease because any other measure can offer tinkering but not a permanent remedy. Human regeneration is the only answer.

Every one’s life has an ‘outer purpose’ and an ‘inner purpose’. The inner purpose is to ‘awaken’. That is the purpose of whole humanity and the globe. Such an awakening is possible with shift in our consciousness, so that we move from self-captivity to self-liberation. This is probably what Krishnaji termed as inner flowering. Getting rid of all the conditionings imposed upon us by our parents, family, teachers and society is an urgent prerequisite for such an inner flowering resulting in human regeneration. Dropping the egoic consciousness and allowing altruism to invade us is the best option, that’s why the leaders of our society rightly said that Theosophy at its core is nothing but Altruism. The objectives of Theosophical Society are so carefully crafted to promote and achieve the same.

The three objectives are complementary to each other. All of them are aimed at human regeneration. They intricately supplement each other so well that working for one objective can automatically lead us on the path to achieve the other objectives. The second objective is very interesting and it appeals to intellectual mind. A comprehensive synthesis of science, philosophy and religion has immense potential to provide such

profound insights that on one hand we realize that a vast part of nature and also man are still to be explored and there are latent and secret powers in both. The man is provoked to realize those powers. On the other hand such a synthesis elevates our consciousness and reveals that behind all the diversities in the manifest world there is one and only one entity which is called 'One in All'. This revelation leads one to strongly believe in Universal Brotherhood and work for it, if otherwise universal brotherhood is just another mental concept and of not much use.

After knowing that there exists a plan in nature and that is 'Evolution' by studying Theosophical literature, one cannot stay away from contributing to it and augmenting it, such is the beauty of the scheme. A regenerated man being aware of all these subtle operations may place his might in moving the spiral of evolution to the next higher level. He understands his place and his role in the grand scheme of things so clearly that his perspective towards life undergoes metamorphosis. He becomes a humble servant and a congenial conduit for the higher forces to reach the lower planes. For having been born as a human that is what we need to do and one should necessarily do.

If such a regeneration in humans do not happen fast, as time is running out fast, the present crisis deepens and scientists think that the world may witness a break down.

If such regeneration in humans does happen fast the present crisis is relieved, humans would learn their lessons and possibly there may be a break through.

One of the most striking advantages of Theosophy is that the light which it brings to us at once solves many of our problems, clears away many difficulties, accounts for the apparent injustices of life, and in all directions brings order out of seeming chaos.

C. W. LEADBEATER

UMA BHATTACHARYYA*

PRESENT SHAPES THE FUTURE

The theme of the International Convention 2012 held at Adyar was 'Present shapes the Future'. This is an attempt to explore and delve deeper into this beautiful theme. There is a saying that past is dead, future is unknown and present is a present- a gift. Undoubtedly the present is most precious and all important in life since past is gone, it is dead. And we can not walk too far with the burden of dead. It would be a futile exercise if we brood over past or bask in the glory of past. Secondly, we cannot do anything about it, neither we can reverse it nor can we rectify it as it is already gone. It is therefore prudent not to waste our energy on it. Why have past experiences and memories assume so much importance in our lives. The only answer lies in our inability to live fully in the present. The present for us is merely a means to assure the future. We do not fully experience the present because our sights are fixed upon future. We cannot establish ourselves in real living without fully understanding what we are in the present. In the absence of such understanding we consider artificial life to be real life. We lose all contact with that life which is beyond birth and death-which exists before birth and also after death. Then life which exists between birth and death becomes all important. In other words body becomes everything to us. This is spiritual downfall which gives rise to sorrow, anxiety hopelessness etc.

The past through the medium of present gives birth to the future. Thus present becomes to us merely a means while future becomes the end even though the present is at hand and future is in darkness. The gap which lies between past and future is the present. And miracle of life is hidden in this gap. The person who lives in the present, who is fully alive to the present is the winner. A person, who remains in the present, lives the life fully and is able to make life beautiful and melodious. People in the aspiration of future spoil their present which actually is the working ground for us.

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It is an irony that past and future both are beyond our reach but we keep ourselves bound to these two dimensions and therefore suffer. On the other hand, present is very much in our hands and real living can be fully enjoyed if we remain in the present. In any circle, there is a centre and a circumference. If the centre of our life is hope, then we will experience deficiency. If the centre of our life is enjoying the moment, living in the moment, being total in the moment.... then hope will be in the circumference and then it is not a problem.

Let kitchen items be in the kitchen and bathroom items in the bathroom. If they are placed elsewhere, then there is a problem. There is no problem with the hope as such so long it is in the circumference and not in the centre. Be alive to the present. When a person starts living in the present, remains totally alive to present, he gets rid of the past and future. What is life and what is its purpose can be realized only when a person is totally alive to the present. Unless we utilize the opportunity available to us in the present, how can we hope to make our future beautiful? It is the present which shapes the future. So much valuables are stored in future but one can only attain them if he successfully handles the challenges of the present.

Everything is absolutely based on fundamental ultimate law – “As you sow, so shall you reap”. The seed which we sow today, the same seed will fructify tomorrow i.e. future. But the most unfortunate thing is that we sow the seed unconsciously, without remaining agile to the present that is the problem- We do one thing, we sow one seed and we expect something else. We sow the seeds of one kind of flower and we expect some other kind of flower. So when the flowers come, we are frustrated. But flowers come through the seeds, not through our wishes.

This is to always remember: we constantly create our world. There are people who are constantly afraid that something wrong is going to happen and then it happens and when it happens, they are proved right. They have made it happen. People, who are afraid, will always find situations in which fear grips them. People who are loving will always find situations where love blooms. Because this existence goes on giving us what we project. Life is our project. We are our life's creators. God has created man but with freedom so there is an essential freedom inside; now it is up to us to choose what we would like to happen to us

in life and then we will find that it starts happening. One thing is linked with another, one thing leads to another and slowly we move ahead taking a certain route, then all other alternatives are dropped. When a child is born, all the alternatives are open; he is utterly free. He can be a musician, a poet, a wrestler, a politician, he can be anything ... an Adolf Hitler, and a Goutam Buddha, anything is possible. But sooner or later choices start coming and he starts moving in a certain direction. Then that direction becomes his world. So we must always remember; whatsoever has happened to us, we have been the cause of it. Sometimes one feels hurt that he himself is the cause of all his suffering and misery and that saddens him. But there is no need to feel sad because it is only through the understanding of suffering that one can come out of it. Second thing to remember is for every hurt or happiness always feel thankful because sometimes pain is needed for growth and pleasure is not needed. So whatever happens make it an opportunity to grow. We should use that opportunity as a spring-board for something higher. The lower self is a product of others but higher self is our essence. The higher self is a presence. It is awareness. We have not learnt to operate from that state of being. Hence we are alien to ourselves. When we operate from 'higher self', there is a healthy discussion. In discussion truth is more important than who has said it. Happiness and well-being become more important than the survival of one's point of view. Then relation becomes rhythmic, one enjoys being with the other and enjoys being alone. One is neither dependent nor independent but inter-dependent. He shares his joyous being and not beg happiness from others.

Now deliberation would be on another dimension of time i.e. future. Future is our imagination/aspiration based on our experiences and knowledge acquired in the past. In other words our desires, aspirations are born out of our knowledge, experiences which we had in the past. We may say that our aspiration is our future. Aspiration thrives in future. Since aspiration is linked with future which is yet to come, life gets bound with it. This bondage results in tension which dominates our life, creates restlessness in us. To escape from the present, we transport ourselves into future. When we get bound to future, it becomes the greatest bondage of our life. Consequently we lose freedom of mind, real happiness and ultimate liberation. For enjoying freedom of mind, one has to live in the present, one has to be fully alive to the present.

The question arises how can we remain in present and shape the future according to our project. For this, one has to be fully aware while handling daily challenges. So much treasure is stored in the womb of future but that can only be attained if we handle the present remaining fully aware. For this purpose we cannot afford to be mechanical or function unconsciously. To be aware one needs to be conscious or mindful of all things external and internal. The biggest deterrent to awareness is our own mind. We spend a large portion of our lives inside our minds. If we observe ourselves for five to ten minutes to see where we are, we will soon realize that within few seconds we have already gone from our present location into the deep recess of our mind, into the past or future, into emotions and into dramas that are being played in the theatre of mind.

To become aware is not easy. That is why Buddha said 'If you can watch your breath for 60 minutes without a moment's distraction, you are already enlightened'. For most of us, six or sixty seconds seem impossible what to say of sixty minutes.

Awareness begins by sitting quietly in one place and watching one's thoughts. As we watch our thoughts without getting attached to it or getting involved with them, thoughts tend to lose steam and disappear. It is attachment to thought that gives them energy to sustain and grow. As we detach ourselves from our thoughts, number of thoughts get reduced at the production stage and then there is enough space and time to focus on external and internal environment and to become aware of those around us and above all to become aware of ourselves. Once we become aware of ourselves, we become fully alive to the present and start enjoying freedom of mind. The problem in attaining freedom of mind is that we all live in the restriction of time. To be or become something, we maintain observance of time. The servant thinks that he needs time to become the master. The person interested in literature thinks he needs time to become a man of letters. The would-be artist feels the same. In the same way devotee also thinks that he must have time to attain truth or Parmatman. They all are living in the restriction of time. They want to attain truth which is beyond time through the medium of memory that is within time. Can this be possible? Living within time, one can only obtain that which is bounded by time. One can not touch that existence which is beyond time. Living within time one can

make physical or material perceptions with ease but one cannot establish any contact with genuine life. One cannot relate to that real existence in which there is no birth and no death. In other words, within time lies death while beyond time lies *Amrit*-Immortality. The nectar of 'Atman' can only be acquired by those who know the art of living beyond time. One who has freed himself from the memories of past and unshackled himself from the fear, apprehensions and aspirations of the future and thus living only in the present, Truth or Parmatman can only be born in that life.

The beauty of Parmatma pervades every particle of the universe. It is ever new, always fresh and beyond time and space. To vibrate to that beauty, one must acquire a vision totally divorced from memory and traditional ideas. That vision must lie in the inter-space between two thoughts. Only then can one perceive the all pervasive beauty. We keep filling our lives and action with endless memories and ideas that is why we have no freshness in our lives. What do we know of life other than boring and tedious matter? Then why are we surprised to find our lives dull, sad, irksome, filled with problems. This is inevitable.

In creation, all things are new at all times but memory attributes oldness to them thus causing the beauty of the present to vanish before our eyes. Joy lies in the new, not in the old. That which becomes object of memory becomes old. This is the surprise of surprises. Carlyle has said "the miracle of miracles is that miracle ceases to be miracle by merely being repeated". We can only be liberated from time if we are freed of memory. Only after freeing ourselves from the bonds of time, can we experience that which is beyond time. The art of freeing oneself from memory and living beyond time is the art of meditation.

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News and Notes

Assam

Bro. Golok Chandra Datta (Diploma No. 81185), former Secretary of Assam Theosophical Federation and helping as the Publicity Officer till recently, passed to peace on 15 May, 2013. He had served the Federation under various capacities, was author of some literary and also Theosophical Books and had translated books both in English as well as Assamese. He had number of articles to his credit which were published in different journals. Bro. Datta donated his eyes to the Guwahati Medical College. A meeting to pay homage to the departed soul was held on 20 May at the Federation's Office in which the members spoke highly about Bro. Golok Chandra Datta.

M.P. & Rajasthan

Bharat Samaj Pooja was performed by Dr. R.S. Gupta at Vikram Lodge, Ujjain, on 5 May. Besides, he spoke in a meeting organized on the occasion of White Lotus Day. The other programmes held at Vikram Lodge in May were: Dr. A.C. Gulhati and Bro. M.L. Jain discussed and explained 'On the Watch-Tower' published in the April issue of 'The Theosophist'; Dr. Hemant Namdeo spoke on '*Boudh Darshan Main Tanav Prabhandan ke Sutra*'. A general discussion on *Manav Swabhav* was held on 26 May in which the members and invitees shared their views on the subject.

The following activities were organized by Vikram Lodge, Ujjain, in June: Bharat Samaj Pooja was conducted by Dr. R.S. Gupta on 2 June and it was followed by discussion by Shri B.P. Sharma and Mrs. Madhavi Sharma On the Watch Tower published in the Oct. 2012 issue of 'The Theosophist'. Dr. A.C. Gulhati spoke on 'Manavdevi' on 9 June. Dr. Ashok Kaul delivered a very interesting talk on 'Clairvoyance' on 16 June. Dr. Chintamni Malviya spoke on 'Kabir-Darshan' on 23 June and the members of the Lodge expressed their views in a discussion on the subject 'Jeevan Ka Vikas'. It was held on 30 June.

M.P. & Rajasthan Federation organized a special programme for the students of two schools in Gwalior. The theme was 'Personality Development' and it was held on 5 July, 2013. Bro. U. S. Pandey, Sec-

retary, U. P. Federation, was the main speaker. In Padma Govt. Girls Inter College, about 80 girl students of class 8 and some teachers participated. The Principal of the school welcomed the visitors. Bro. H.S. Dwivedi, Secretary of M.P. & Rajasthan Federation, introduced the speaker and Bro. U.S. Pandey delivered a talk on 'How to become good citizen'. Next programme was held in Jiwaji Rao Govt. Secondary School where about 100 boy students of class 9 to 12 and their teachers participated. After welcome by the Principal and introduction by Bro. Dwivedi, Bro. U.S. Pandey delivered a talk on "Happy and successful life". In both schools Bro. S.B.R. Mishra also spoke and narrated some interesting moral stories. The talks were given in the background of theosophical teachings. A close interactive session between the students and speakers followed in both the programmes. Principals of both the schools thanked Dr. Dwivedi for arranging the programme and expressed their appreciation.

Programme at the Centre for Advanced Maintenance Technology (CAMTECH) of Indina Railways, Gwalior: On the Invitation by the Executive Director of the Centre, Bro. U. S. Pandey addressed a gathering of about 50 engineers under training there on 5 July. He spoke on "Self management" bringing out the need and importance of ethical values in the light of theosophical teachings in all spheres of activities.

A study camp on "Life after Death" was jointly organized at Gwalior by M.P. & Rajasthan Federation and U.P. Federation on 6-7 July. About 60 persons including members of various lodges of both Federations and also general public participated. Bro. U.S. Pandey, Fed. Secretary of U.P., directed the study. The camp commenced with recitation of Universal Prayer in morning of 6 July. Bro. H.S. Dwivedi welcomed the speakers and participants and inaugurated the camp. In his inaugural address Bro. Dwivedi mentioned about the importance of the study camp with joint initiative of the two Federations. Bro. U.S. Pandey introduced the topic covering the monadic cycles of microcosm and macrocosm, narration about post mortem life in religious scriptures, their symbolic and mysterious nature, description about Death as quoted in *Isis Unveiled*, *Mahatma Letters*, *The Secret Doctrine* etc., human constitution consisting of upper immortal triad and lower perishable quaternary, and activity of recalling memories of life events just before death of physical body. Bro. K.K. Srivastava and Bro. S.S. Gautam in their talks covered the pro

cess on astral plane (Kama Loka), concept of hell and purgatory etc. On 7 July, Bro. S.B.R.Mishra covered the process in mental plane or Devachan, bliss and building of capacities for next birth. Bro. S.K. Pandey covered the process in rebirth, descending of the soul from Devachan to Kama Loka, then forming of etheric double and new physical body.

There was close and keen interaction between the audience and speakers during the concluding session. A programme of Bhajan Sandhya was organized in the evening of 6 July and Bharat Samaj Pooja was performed in the morning of 7 July.

Maharashtra

The members of the Theosophical Lodge at Thane observed White Lotus Day on 8 May. Bro. D.A. Ghaisas of Dombivali read a chapter from the Bhagavadgita and a passage from *The Light of Asia*. Bro. Ghaisas shared his views about *Adhyatma* with the members. Bro. C.H. Bhise, President of Thane Lodge, spoke about Lotus flower as referred in *The Secret Doctrine*. Bro. Joy of Dombivali spoke about the impact of the T.S. on his day-to-day life.

Royalaseema

A meeting to observe White Lotus Day was held at Hospet Theosophical Lodge on 9 May. Bro. Babulal Jain, President of the Lodge, presided over the meeting. Sri U. Raghavendra Rao, Principal, Women's Degree College, was the guest speaker who spoke on the life of Madame Blavatsky and her works for the welfare of humanity. Bro. Jain in his presidential remarks asked the members to follow the sayings of HPB in order to live a happy and harmonious life.

Telugu

Bro. B. Venkata Rao (Diploma No. 62593), President of Telugu Theosophical Federation, passed to peace on 25 June. He served the organization in various capacities. The members of the Lodge at Kakinada paid homage to the departed soul and prayed for his peaceful onward journey.

Utkal

Vesak Festival was celebrated at Barabati Lodge on 25 May.

Bro. B.S Mohanty delivered a talk on this occasion and explained the teachings of Lord Buddha and the significance of the day. A few members of Cuttack Lodge also attended the meeting which was presided over by Dr. B.B. Panda.

Dr. P.K. Das, a Retired Professor of Oriya, addressed a joint meeting at Cuttack Lodge on 1 June. He spoke on a write up of the great Jagannath Das. This dealt with several aspects such as cosmogenesis, anthropogenesis, anatomy of human body, Ramayan and Mahabharat.

Mrs. Mitalini Mahapatra gave a talk on 'Practical Occultism' at Sanat Kumar Lodge on 23 May. The talk was followed by discussion with the members on different points of the subject.

In a meeting organized at the Federation Headquarters on the occasion of Vesak Poornima, a chapter from the book *Masters and The Path* was read out by Sis. Paurnamasi Pattanaik. Sis. Snehalata Mohapatra read out a chapter translated by Prof. Chintamani Mohapatra. Bros. B.B. Palai, Ashok Pattaniak, Satyabrata Rath and Sis. Mitalini Mohapatra delivered short talk on this occasion on 'Buddhism'.

Study class on Theosophical books are being conducted regularly once in a week at eleven Lodges of the Federation. Besides, Bro. B.B. Palai is giving talks on the book *The Voice of the Silence* on every Friday at Laxmi Narayan Lodge, Bhubaneswar.

Uttar Pradesh

White Lotus Day was observed at Dharma Lodge, Lucknow, on 8 May. Bro. B.B. Lal spoke on this occasion about the 'Life and work of H.P.B.' Bros R.C. Shukla, Shoor Sen and D.C. Verma read a few passages from *Bhagavadgita*, *The Light of Asia* and *Bible*. The talks held at the Lodge during May & June were: 'Nonviolence' by Bro. Rajesh Gupta; 'Symbolism in *The Secret Doctrine*', 'Wesak Festival' and 'Facts of Death' - all the three talks delivered by Bro. U.S. Pandey. Bro. Shikhar Agnihotri presented his views on *The Secret Doctrine* based on the content studied during the camp at Bhowali in May-June. He gave another talk on 'The Secret Doctrine - Cosmogenesis'. Smt. Vashumati Agnihotri performed Bharat Samaj Pooja and explained its significance.

A new Centre at Muzaffar Nagar was inaugurated by the Federation Secretary on 31 May. The event started with recitation of Universal Prayer. Bro. Rahul Sharma the Secretary of the Centre welcomed

Bro. U.S. Pandey who handed over the diplomas to five new members. He delivered a talk on 'Theosophical Society and Theosophy' and briefed the members about working of a Centre/Lodge. As per the request of members, he also talked on Theosophical teachings about post-mortem life. This was followed by an interactive session when members asked some questions and Federation Secretary replied to their queries.

Bro. U.S. Pandey visited Ghaziabad on 1&2 June, 2013. He discussed administrative matters with officials of both Besant and Anand Lodge in a joint meeting held on 1st June when he delivered two talks on "Vaishakh Festival" and also on "Meditation Buddha Nature".

In a meeting of Anand Lodge held on 2nd June when some members of Besant Lodge also joined, Bro. Suneel Sharma conducted a meditation session. Bro. Pandey handed over diplomas to five new members of Anand Lodge and delivered a talk on "*The Secret Doctrine* and its Esoteric Philosophy."

Bro. S.B.R. Misra delivered talk on Bhagavadgita at Sarvahitakari Lodge, Gorakhpur, on 3 March. Other talks organized by the Lodge in March- April were: 'Happiness' by Dr. Ajai Rai, '*Seven Chakras*' with illustrations and write up by Dr. Ranjana Bagachi, 'Maryada Purushottam Ram' by Bro. A.K. Srivastava. Bro. S.B.R. Misra spoke on the importance of Holi and he addressed 60 students in Varanasi on 'vivek, detachment, good conduct and love'. Besides, a question-answer session on 'Seven Chakras' was conducted by Dr. Ranjana Bagachi.

The Federation Secretary visited Lodge at Ghorkhpur on 17 June and discussed administrative matters with the office bearers of the Lodge. He addressed a gathering at the Centre in Gonda on the subject 'Theosophy and Secret Doctrine.'

Smt. Minti Singh (Diploma No. 97716) of Sarvahitakari Lodge, Gorkhapur, passed to peace on 22 April, 2013.

A dialogue on "Life after Death' was organized by Nirvan Lodge, Agra, on 6 June in which Bros. B.D. Rajoriya, Nihal Singh Jain, Madhu Jain, Neeraj Gupta, R.M. Malhotra Shyam Kumar Garg and Devendra Kumar Bajpayee expressed their views. The other programmes held under

the auspices of Nirvan Lodge in June were: A talk on 'Teaching Children: A Psychological Approach' was given by Bro. Kumar Iqbal on 13 June. Dr. Prabha Sharma's talk on 'Pratitya Samutpad and the Principle of Re-birth' was organized on 20 June. Talk on 'Kabir's Mysticism' delivered by Dr. Suman Sharma was held and Bro. Devendra Kumar Bajpayee too, while giving vote of tanks, expressed his views on the aforesaid theme.

Sri Rameshwar Prasad Sharma (Diploma No. 84581) of Nirvan Lodge passed to peace on 28 June.

National Lecturer

Bro. N.C. Krishna spoke on 'Five Proven Facts' in the Centenary Celebrations of Kerala Theosophical Federation held at Trichur on 25-26 May. He is helping the Theosophical Lodge at Hyderabad in conducting study camps on *The Secret Doctrine* and *The Seven Principles of Man*.

General Secretary's Visit

The Golden Jubilee Celebration of Sri Krishna Theosophical Lodge of Davangere was held on 22 June, 2013. Bro. S. Sundaram, General Secretary, Indian Section delivered the Inaugural Address on this occasion on the theme LOVE & SERVICE : TWIN STARS OF BROTHERHOOD '. Prior to that he inaugurated the new building of the Lodge and met the office bearers and the members of the Lodge there.

The 104th Annual Conference of Karnataka Theosophical Federation was held in Davanagere on 23-24 June in which the General Secretary released a few books written/translated by the senior members of the Federation. Besides, he delivered the Valedictory Address.

Mrs. Manju Sundaram delivered a talk in the conference and her theme was 'HOLDING OCEAN IN A DROP'.

The General Secretary inaugurated the new building of the Theosophical Lodge at Hosadurga and addressed the members there on 25 June. He visited the Lodges at Huliya and Tumkur and met some of the members there.

THE SCHOOL OF THE WISDOM:

Programme:

11 to 22 November 2013

Theme: The Way of Self-Preparation: Studies in *Light on the Path*

Like all genuine books of spiritual instruction, *Light on the Path* advises the aspirant to be aware of his or her motivations while approaching the Path to Life. In this session we will consider, together, the fundamental challenges, tests and the nature of self-preparation to be faced by someone who aspires to travel from the darkness of egoism to the Light of Wisdom.

Director: Mr Pedro Oliveira

Mr Pedro Oliveira holds a degree in Philosophy from the Federal University in Brazil. He served as the International Secretary at the TS at Adyar, as Education Coordinator of the TS in Australia and also as President of the Indo-Pacific Federation. He is also a former Officer-in-charge of the Editorial Office at Adyar. He is the author of *N. Sri Ram: a Life of Beneficence and Wisdom*.

25 November to 29 November 2013

Theme: The Mahatma – on Discipleship

Man continually unfolds his latent potentials in life. At a crucial stage he may take the immensely important decision to enter a definite course of hastened progress towards perfection. When he merits guidance and inspiration from any of the guides and guardians of humanity, he advances by persistent efforts through distinct stages. From time to time the Mahatmas have given valuable teachings on the qualifications for Discipleship. They will be an unfailing source of guidance and inspiration to serious seekers of Truth. The course will explore the theme in selected letters from the Masters of the Wisdom, which throws light on Discipleship. The approach will be that of deep reflection and meditation.

Book for study:

Teachings on Discipleship as Outlined in the Mahatma Letters.
(S.S. Varma)

Books for reference:

1. The Masters and the Path. (C.W. Leadbeater)
2. The Mahatma Letters to A.P Sinnet in Chronological Sequence. (Ed. Vincent Hao Chin Jr.)
3. Letters from the Masters of the Wisdom. First and Second series. (C. Jinarajadasa)

Director: Prof R C Tampi

Prof. R. C. Tampi, a long-standing member of the Theosophical Society, is a retired Professor of English. He was a National Lecturer for the Indian Section of the Theosophical Society. He has been the Director of the School of the Wisdom for several years and has conducted a number of courses in the past on Theosophical subjects.

2 December to 13 December 2013

Theme: Mind Training Through Awareness

Director: Venerable Olande Ananda

The Venerable Olande Ananda, a Theravada Buddhist monk in Sri Lanka, is a resident meditation teacher at the Pagoda Meditation Centre. A patron of the Sri Lanka Besant Lodge, he is a member of the Buddha's Light International Association, the International Network of Engaged Buddhists and the Network of Western Buddhist Teachers. He teaches Buddhist meditation all over the world since 1979.

8 January to 31 January, 2014

Theme: Shiva, the Creative Energy of Transformation

Om, namah Shivaya! In this course we will try to understand the inner meanings behind the functioning and manifestations of the creative energies of transformation in the images and descriptions of Shiva over the centuries. There is a somewhat cliché association of Shiva with destruction and He is often labeled the Destroyer. To be sure, the destruction of an attachment to a given level is necessary for any serious transformation to a new level, but Shiva is constantly engaged in regeneration and transformation. He is the Lord of Theatre, of Dance, of Music, Grammar and of Yoga, the Lingam indicating the intersection of Time and Eternity.

We will pay particular attention to the manifestation of Shiva as *Ardhanaranarishvara*, Half-Man-Half-Woman, calling for a reconciliation of the masculine and feminine energies in each searcher, a reconciliation necessary for healing the soul and for right action on the planet.

Director: Dr Ravi Ravindra

Dr Ravi Ravindra is retired Professor of Comparative Religion and Physics from Dalhousie University, Halifax, Canada, and the author of many papers in Physics, Philosophy and Religion and of several books, including *Whispers from the Other Shore*, *The Yoga of the Christ* and *Science and the Sacred*. He has conducted a number of sessions at the School of the Wisdom in the past.

INDO-PACIFIC CONFERENCE

The Indo-Pacific Conference will be held in Bali, Indonesia, from 1 to 6 November 2013, starting with arrivals on 1 November and 6:00pm dinner, and finishing with breakfast on 6 November.

We would like to invite all members of the Theosophical Society to this special Triennial event, especially those in the Indo-Pacific Region. The Indonesian Section is hosting the conference.

Guest Speakers to include Ravi Ravindra from Canada and Vicente Hao Chin, Jr from Philippines with further distinguished speakers from many of the Indo-Pacific Sections. More details can be found on the website at <http://ipf-ts.org> or in the attached brochure. For any ques-

tions please send me an email topresident@ipf-ts.org . I look forward to seeing you in Bali.

Warm regards

John Vorstermans
IPF President

Details

The conference will commence with dinner and the conference opening on the evening of 1 November 2013 at the Wantilan Convention Centre at the Aerowisata Sanur Beach Hotel. It will close on the evening of 5 November with departure from the hotel on the morning of 6 November.

Indo-Pacific Federation Membership

If you are a member of the Theosophical Society in the Indo-Pacific region (from Pakistan to New Zealand) then you are also a member of the indo-Pacific Federation.

Conference Theme

Exploring aspects of Practising Theosophy. We may know some of the principles of theosophy, however it is through the practice that we make theosophy a living wisdom and come to know what it really is.

Speakers

We have many distinguished speakers who will be presenting different aspects on the conference theme from the various Sections and Lodges around the region. More details of the programme will be available on our website at <http://ipf-ts.org>.

(Continued on page 235)

REGISTRATION FROM

TO REGISTER :

- 1. Fill in your contact details below.
- 2. Enclose a Bank Draft of NZD\$470 dollars conference fee made out to 'The Theosophical Society in New Zealand Incorporate'. Note the bank draft must be made out in New Zealand dollars.
- 3. Send to the address below:

John Vorstermans
 Info-Pacific Federation Conference
 18 Belvedere street
 Epsom
 Auckland 1051
 New Zealand

Registrations and payments must be received by 1 September 2013. Registrations after this date will require an additional booking fee of NZD\$30 (total NZD\$500).

Contact Details

FullName:.....

PostalAddress.....

.....

City:.....State:

Country:

Email:Phone:

Thank you for registering early. We look forward to seeing you at the conference on 1 November. We will be in touch with further details once your registration has been processed.

**PROGRAMME OF BHOWALI
STUDY CAMP- 2013**

The following study camps are to be held at Bhowali during 2013:

I September 6 to 10 : 'Objects & Work of Theosophical Society' to be directed by Dr. N.C. Rananujachary, Dir. of Studies. Based on Mahachohan's Letter & the Original Programme of the T.S. (Madras Federation has booked this programme)

II September 12 to 16 : the Three Gems of Theosophical Classics' Bro. B.D. Tendulkar, National Lecturer: Based on *At The Feet of the Master, Light On The Path* and *The Voice of The Silence*.

III September 20 to 24 : 'Studies in Comparative Religion' to be directed by Dr. N.C. Ramanujachary. Based on *Basic Theosophy Part-2* by Goffery Hodson & *Seven Great Religions-* by Annie Besant.

Rate Schedule: A daily rate of Rs.500/- per participant i.e. Rs. 2500/- for 5 days to cover Board & Lodging, and study material. The maximum no. of Registration is restricted to 35 members. Non-members are not allowed.

Federations to collect the fees from participants and remit the total amount to the Indian Section before 10 August 2013. Get confirmation of slots before Registration with Treasurer of the Indian Section at Varanasi. Cancellations must be intimated ten days before the camp. A sum of Rs. 200/- will be deducted on each member's cancellation.

Kindly Reserve Rly. Tickets in advance. There are 3 trains from Delhi to Kathgodam and one Train from Lucknow to Kathgodam. Bhowali is 30 Km. by Road via. Bhimtal from Kathgodam.

(The two study camps which were to be held at Bhowali in the first two weeks of August had to be cancelled due to the natural calamity in Uttarakhand)

S. Sundaram
 General Secretary

APPEAL

The shocking and devastating impact of the catastrophe which has very badly affected the people, villages and towns in Uttarakhand can not be described in words. As mentioned by the media many families have lost their breadwinners, many of the villages have been completely washed away by the Flash Floods and many pilgrims are still stranded there. Some relief works have been accomplished by the government and others and they are still engaged in doing their best. But, much more still remains to be done. The natural calamity has hit hard our heart, our conscience. It is our responsibility to make whole hearted efforts to bring back and restore normalcy into the life of our brethren there who have suffered so much.

Keeping all these in view the Theosophical Order of Service in India has decided to raise fund for the help to be given to the people in the affected areas. As such, this is to request that donations may be contributed for the aforesaid purpose. In this regard, either cash may be deposited in any branch of Vijaya Bank S.B.Account No. 718301010005208, IFSC-VIJB 0007183, or the Cheque/Draft may be sent at the following address:

Treasurer
The Theosophical Order of Service in India,
The Theosophical Society,
Kamachha, Varanasi-221010

Looking forward for your generous contribution,

T. Krishnankutty Nair
Secretary,
The Theosophical Order of Service in India