

# THE INDIAN THEOSOPHIST

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*Editor*

**S. SUNDARAM**

*Cover Page: Headquarters Building, The Indina Section, Varanasi.*

*Courtesy: Bro. P.S.Panchakshari*

**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 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 true Theosophist.

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## ON THE WATCH-TOWER

### Ahimsâ — Civilized and Uncivilized

Some people are believers in the practice of ahimsâ, but much depends on what one means by the word. Is it merely a question of doing fairly well in the attitude and treatment of other human beings, or is it something more than that? This is an important question, to be answered correctly. The word 'ahimsâ' must be used properly, both in understanding the meaning, and the way it is used. There is a great deal of difference between the two, because when the word is used only in respect of other human beings it is incomplete, and becomes uncivilized when it reaches a point where we do not include other creatures. For those who have very little care and consciousness there is little meaning to be practising ahimsâ as a virtue.

We must realize that *himsâ* or doing harm in one way or another is common, even among those whom we consider as good people. The ancient view was that ahimsâ applies to our relations with all things. Many people familiar with ancient thought know that ahimsâ is mentioned as a high duty (*ahimsâ paramo dharmah*). Of course, we do not have a suitable translation of dharma because it has a wide significance and role. It is said that the great example of ahimsâ was the saint Rabia, shown in a picture of her sitting quietly with many animals, big and small, normally dangerous but at other times surrounding her. This example was attributed to many of the persons who remained calm in what we may consider as provoking circumstances. Such people do not exist now; and they lived separately because they cannot attribute virtues which they cherish, to others who do not value them.

It is difficult to follow the same path. In these days, products are becoming more numerous, and all kinds of names are given to them although they may be merely forms of materials we know. Real names are not used for so many products — perfumes, soaps, creams, etc., about which we know nothing. Are they all harmless or are they the result of harmful practices hidden from us — as many of these things

are, that are put on the market today.

For example, we use medicines the provenance of which is of a variable nature. Usually there are better substitutes, but the average person does not think it matters. He wants only to have something which smells nice, appears good and is claimed to be the best.

Dr I. K. Taimni says ahimsâ really stands for the highest degree of harmlessness, which means that when a thing appears to be harmful, a person who really cares must abstain, because causing harm to living beings under all circumstances must be avoided. There are some actions which seem to be even murder, because people do not care what they do when producing something, and harm may be done of a very dire kind or consequence. To counteract this one must have a dynamic sort of compassion. Anything which is out of harmony in practising the Law of Love puts us out of harmony with the Law of Nature; for example, the cutting of vast forests, as they have done in Brazil, Indonesia, etc. Avoiding doing harm indirectly by our way of life is important so that harm in any form is avoided. They discovered recently one island in Indonesia where animals are not afraid because they have never been misused and their innocence never taken advantage of. Humans have rarely gone there.

Love is a positive action. The story about Angulimâlâ who went to Buddha with violent intentions is a matter of interest. The worst vibrations can be counteracted by love and kindness. Angulimâlâ was a violent man, but Buddha was at all times so full of love and kindness that he could influence even the worst characters. This kind of attitude must pervade everywhere.

We are at present in a world where killing is considered shocking only when it affects other human beings, but ahimsâ applies to the treatment of all creatures. As the *Bhagavadgîtâ* says, one may abstain from harming a Brâhmana who is full of knowledge and fine character, but he is not different from pandits or other people. Even a dog or cow or an outcaste needs to be treated with humility and goodwill. So we must in this direction be really Theosophists, referring to all alive, not only all human beings, even if they do not appear to us to be loving. Love is something which exists not only towards some people, but in itself. It can be known by all alike, and a cow, an elephant and a dog are equal in

value, says the *Bhagavadgītā*, which is considered to have very high merit, at least by Indians.

### Hints of the Future

There are a number of ways in which to rise above the ordinary level to a higher and higher extent, with a perception. It is said 'the prime and constant qualifications is a calm, even contemplative state of mind'. If we are ambitious, at the level we are trying to enter, it is itself an obstacle. There is always the I-ness behind the ambition which comes in the way and therefore it should be seen and dropped. Unimportant things must come to be known for what they are. We have to go so far that when we read and listen to inspiring things — not exciting things — it helps, while the exciting by the very nature of the emotion becomes an obstacle. Perhaps this is the reason they say that *sama* must be learnt from the very beginning, because in an excitable body everything gets somewhat distorted. The measure of distortion may vary when the distortion is in the way.

It is the same, when we are talking about *dama* or mastery over the bodies which is possible provided the other factors which control the body or bodies is also dominating the outer system. This would mean for example that health would be taken care of. The physical body is an elemental creature. If allowed to do what it wants, it can go off the track. So we should have a sensible view in controlling the body. Health for example is a matter of regulation and we should not give less than primary importance to it.

The human being is capable of understanding and learning this. Life is constantly teaching us, but we do not realize it. It is an incomprehensible mystery. Is it a form of energy or intelligence or love? It can be any or all of these. In fact the whole of life is teaching, but we do not realize it. We are all the time told that evolution is leading to greater and greater expansion of form while it is needed, and also of consciousness after the form ceases to help. Previous power and qualities of consciousness are manifested in ever increasing measure if we allow this to happen. Wisdom, Love, Beauty are all in the background as part of the perfection that we reach sooner or later — a state of development which at present we only speculate upon.

But everything in the Universe is ordered to bring about such a

culmination. Only we do not realize it. The natural laws, meetings and partings, joys and sorrows, all have one single purpose — to make the individual self open itself to being a representative of the perfection which we already spoke about. The ancient Upanishadic teaching is constantly saying: put yourself in the way to perfection. 'Be ye perfect.' The human being when he has shed all the qualities which characterize him at present, which include both what we understand and what we do not — is doing the work of trying to raise consciousness to a new level. In other words consciousness is constantly teaching: everything is learning, as children do yet.

When mature, the university children learn more quickly. Students realize the value of having a teacher and also the great value of internal processes like cogitation, observation, reflection, etc. These come as the capacity to understand increases in the student. He is learning now in other ways.

Many messages have come through evolved human beings — we call them 'Masters' and by other names. They do not teach people until they realize for themselves that this is what we exist for. We do not exist for gaining money, nor for pleasure or even for cooperation with others or being good to each other. These are all only the power of Divine Life which manifests in every one of its habitations. In that sense we are all part of Divine Life, waiting to experience more, to accept and not exceed the signs. If we resist the 'bad' it does not come back, because we abandon the desire for sensation, possession, power and such things. Small changes go out and instead there is a new life in the future.

(Courtesy: *The Theosophist*, April 2013)

## **It is really How we live & What we do That Matters\*\***

We are mostly concerned with our progress, which takes place by itself if we concentrate on how we should live and what we should do. So said Mr. N. Sri Ram our 5<sup>th</sup> President of T.S. We live in the past which is history or worry for the future which is mystery. We should live in this eternal present mindfully.

In one of his dialogues with the Brazilian theologian Leonarde Bof, Dalai Lama said, 'I am not interested, my friend, about your religion or if you are religious or not. What really is important to me is your behaviour, in front of your peers, family, work, community and in front of the world.' 'What really matters, remember the universe is the centre of our actions and our thought. The law of action and reaction is not exclusively for physics. It is also of human relations; if I act with goodness, I will receive goodness. If I act with evil, I will get evil'.

'What our grand parents told us is the pure truth. You will always have what you desire. For them, being happy is not a matter of destiny, it is a matter of option'. Finally he said, 'take care of your thoughts, because they become words. Take care of your words, because they become actions. Take care of your actions because they become your habits. Take care of your habits because they will form your character. Take care of your character because it will form your destiny, and your destiny will be your life, and 'there is no Religion Higher than Truth'.

Dalai Lama's words need deeper pondering. It is true that name, nationality, religious faith, culture and every other description of ourselves comes to us from family or other traditions. For we are born at a place or in a family and it could be anywhere for that matter. So it is

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\*International Vice-President, TS

\*\*Talk delivered during the Annual Conference of Telugu Theosophical Federation at Visakhapatnam.

artificial and unimportant. Only thing that matters is our character, which belongs to the pure soul. The man is reborn with tendencies and capacities from past life in a new reincarnation.

All the improvements in social, political and other conditions is a part of evolution. But spiritual regeneration of mankind is of fundamental importance. Because, when that takes place, all else follows. The forces that are brought into play belong to the inner and subtler world; they affect external conditions as well. Mere external changes do not help inner awakening and may be lost over time. The change has to begin with oneself. If an individual changes, the possibility of such a change in the world becomes a fact of life.

As the trees of colder regions are reborn in spring, so life returns afresh after death when it is reborn as physical and psychic entities. Memories of the past life completely falling away. We are fresh and pure at birth but we harden as we grow. Past is dead, but the past tendencies are deep rooted and they come to surface if there is suitable environment. In the modern style of living, life is being stirred up quite a bit, and there is even likelihood of getting contaminated with impurities, setting up deterioration even much quicker than before.

A time, however, comes when with constant awareness of this contaminated nature and constant effort to cleanse the nature, we are able to rid of all the accumulations. It is then, that we stand with pure nature, leaving capacities intact as they belong to the realm of soul. The distorted consciousness takes a shape, which we call mind. Becoming aware of these distortions and getting rid of them, we regain our pure consciousness and that is our natural state.

Before we begin the path of fundamental change, we have to do preparatory work. We need to be strong, well developed, alert and sensitise our physical, mental and emotional bodies, bringing each under our perfect control. We also need to aim for 'clean life, open mind, pure heart and eager intellect'.

Behaviour is reflected in the way we live and in our action. These are therefore the core of our active life. More important is what we are, not what we have. The former is our intrinsic worth; the latter is our gross assets which may perish. The former is about the qualities of our

inner self and latter is about the external world in which we live, experience and enjoy with the help of our senses. The former is real, the latter only a Maya. So what do we do?

To awaken to our inner world, by discovering in deep meditation and by becoming constantly self-aware of our inner nature. Try to have perfect self-control on senses and the mind which is always scheming. Harmony is the over-riding law of nature and we should not try to violate it as far as possible. We need to take a compass of our life to find out where we stand, from where we started and what is our destination.

Let us remember, that there is a great plan of evolution. Let us become active co-creators in it, so as to accelerate its working. Observing nature and its working will teach many useful lessons to us. A Banyan tree is telling us that it came from a tiny seed and that the growth is a matter of potential and not the size of the seed. It moves forward by dropping branches to the ground that become auxiliary trunks. It moves gradually teaching us to move forward step by step patiently. If we cut open a tree trunk, we find that the active centre is at its core, showing that life moves from inner core outward. So one can learn from nature many lessons for useful living and evolving.

Let us learn not to hurt anybody or anything and look for opportunities to help. Remember that we are here in this world mainly to benefit mankind. We are unable to listen as we are always engrossed in our own small world. We have no time to listen because we are insensitive to others' feelings.

A master of wisdom said, 'ingratitude and injustice are not our vices'. Do we ever express gratitude to our teachers, mentors or the rich literature that is given to us by dozens of authors? We are judging others whom we know superficially, wearing coloured glasses through which we see. A housewife often complained to her husband that her neighbour was not washing their clothes properly. After several such complaints, one day the lady told her husband 'Well today the neighbour had done a good job as the washed clothes appeared to be very clean'. The husband replied that there is no difference at all except that the window panes have been cleaned by me, and so you are able to see better.

Let us remember that highest ethics is returning good for evil, send good wishes always. Do not worry for self-progress, but attentively live in the present, doing good to others without any selfish motive. What we do and how we live is all that is required for peace, happiness and harmony.

Only when the mind is simple and vulnerable is it possible to see things clearly, in their true proportion. So simplicity of the mind is essential for simplicity of life. The monastery is not the solution. Simplicity comes when the mind is not attached, when the mind is not acquiring, when the mind accepts what is.

J. Krishnamurti

## PEACE: Points to be reflected on

Throughout human history man has been making effort to be peaceful at physical, mental and spiritual planes. Sometimes even wars have been fought with the purpose of establishing peace. But such peace has been transitory and often shows the seed of strife. Peace does not simply mean absence of turmoil as silence does not simply mean absence of noise. Here we are considering inner peace of mind which can be maintained even under extreme turmoil outside. While teaching Arjuna, Krishna in the Bhagavadgita asked him to keep the mind in the state of equilibrium and dispassion even while fighting war. This noble teaching evidently has been given for common man also to maintain state of his mind in poise and equilibrium during strife in daily living.

We can examine a few aspects of peace which can be the only lasting inner peace. For this purpose we may see what some of the theosophical literatures are saying about peace.

### Imitation of Christ

“We might have much peace if we would not busy ourselves with the sayings and doings of others and with things which do not concern us..... blessed are the single hearted for they shall enjoy much peace.”<sup>1</sup>

If we place our progress in religion in outwards observances only, our devotion will quickly be at an end. but let us lay the axe to the root, being purged from passion; we may possess a quite mind.”<sup>2</sup>

“He who has pure conscience will easily be content in peace”<sup>3</sup>

Four things which bring great peace- Christ says: “Try my son to do the will of another rather than your own. Always choose to have less rather than more. Always seek to take the last place and to be subject to everyone. Always desire and pray that the will of God be perfectly fulfilled in you. Behold, a man so disposed, enters the confines of peace

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\*Secretary, U.P. Theosophical Federation.

and rest.”<sup>4</sup>

“Christ - My peace is with the humble and meek of the heart. Your peace shall be in the exercising of much patience. .... Do not judge rashly the sayings or doing of others.....

“But never to feel any trouble, not to suffer any grief of heart and pain of body, is not the state of this personal life, but is the state of eternal rest.”<sup>5</sup>

“And if you arrive at perfect contempt of yourself, know then you shall enjoy an abundance of peace, as much as it is possible to have in your earthly sojourn.”<sup>6</sup>

“It is a thing of great importance to abandon yourself even in little things. A man’s true progress consists in denying himself, and the man of self-denial is very much at liberty and very secure. .... Watch and pray that you enter not into temptation.”<sup>7</sup>

### The Bhagavadgita

While describing the mark of a person who is stable in mind (*Stith Pragyā*), steadfast in contemplation Lord Krishna narrates the following points:

- When a man abandoneth all the desires of the heart and is satisfied in the SELF by the SELF. ....
- Whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger....
- Who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes.....
- Who withdraws his senses from the objects of sense,... and even relish turneth away from him after the Supreme is seen.<sup>8</sup>

Further teaching about equilibrium of mind he says -

- The disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the SELF goeth to peace. In that Peace the extinction of all pains ariseth for him; for of him whose heart is peaceful the Reason (Buddhi) soon attaineth equilibrium.<sup>9</sup>

- For a man without concentration there is no peace, and for the unpeaceful how can there be happiness<sup>10</sup>
- He attaineth peace, into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved. ... Not he who desireth desires. ...
- Whoso forsaketh all desires and goeth onwards free from yearnings, selfless and without egoism - he goeth to Peace.<sup>11</sup>
- This is the Eternal state, O son of Pritha. Having attained thereto none is bewildered. Who, even at the death hour, is established therein, he goeth to the Nirvana of the Eternal.<sup>12</sup>

### Practical Occultism

The door through which he enters is called *Contentment*.... If we admit that we are in the stream of evolution, then *each* circumstance *must* be to us quite right. And in our failure to perform set acts should be our greatest help, for we can in no other way learn that calmness which Krishna insists upon.<sup>13</sup>

To act and act wisely when the time for action comes, to wait and wait patiently when it is time for repose, put man in accord with the rising and falling tides (of affairs), so that with nature and law at his back, and truth and beneficence as his beacon light, he may accomplish wonders. Ignorance of this law results in periods of unreasoning enthusiasm on the one hand, and depression and even despair on the other. Man thus becomes the victim of the tides when he should be their Master.<sup>14</sup>

Have patience, Candidate, as one who fears no failure, courts no success.<sup>15</sup>

“Resist not evil”, that is, do not complain of or feel anger against the inevitable disagreeables of life. *Forget yourself* (in working for others.)<sup>16</sup>

Live neither in the present nor the future, but in the *eternal*. ... preserve an even mind under all conditions, *never be agitated or irritated at anything*.<sup>17</sup>

*He who does not care for Heaven, but is contented where he is, is already in Heaven*, while the discontented will in vain clamour for it. To

be without personal desires is to be free and happy, and ‘Heaven’ can mean nothing else but a state in which freedom and happiness exist. .... A man must become as a little child before he can enter the Kingdom of Heaven. .... The sacrifice or surrender of the *heart* of man and *its emotions* is the first of the rules; it involves “the attaining of an equilibrium which cannot be shaken by personal emotion”.<sup>18</sup>

DEVELOP THOUGHT. Strive, by concentrating a whole force of your soul, to shut the door of your mind to all stray thoughts, allowing none to enter but those calculated to reveal to you the unreality of sense-life, and the Peace of the Inner World.<sup>19</sup>

Look upon *all* circumstances with the gratitude of a pupil. All complaint is a rebellion against the law of progress. That which is to be shunned is *pain not yet come*. The past cannot be changed or amended; that which belongs to the experiences of the present cannot and *should* not be shunned; but alike to be shunned are *disturbing anticipations* or *fears of the future* and every act or impulse that may cause present or future pain to ourselves or others.<sup>20</sup>

The most direct and certain way of reaching this higher plane is the cultivation of the *principle of altruism*, both in *thought and life*.<sup>21</sup>

Everything material must cease to become a necessity if we would really advance spiritually. It is the *craving* and the *wasting of thought* for the augmentation of the pleasures of the lower life which prevent men entering the higher one.<sup>22</sup>

### Light on the Path

Desire power ardently.

Desire peace fervently.

Desire possessions above all.

But those possessions must belong to pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true Self. The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons. And that power

which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.<sup>23</sup>

Once having passed through the storm and attained the peace, it is then always possible to learn, even though the disciple waver, hesitate, and turn aside. .... Therefore I say; Peace be with you. 'My Peace I give unto you' can only be said by the Master to the beloved disciples who are as Himself.<sup>24</sup>

Out of the silence that is peace a resonant voice shall arise. And this voice will say: It is not well; thou hast reaped, now thou must sow. And knowing this voice to be the silence itself thou wilt obey.<sup>25</sup>

To hear the Voice of the Silence is to understand that from within comes the only true guidance; to go to the Hall of Learning is to enter the state in which learning becomes possible.... For when the disciple is ready, the Master is ready also.<sup>26</sup>

Stand aside in the coming battle, and though thou fightest be not thou the warrior. Obey him not as though he were a general but as though he were as thyself,. .... he will never utterly desert thee, and at the day of the great peace he will become one with thee.<sup>27</sup>

Listen to the song of life. Look deeper. .... There is a natural melody, an obscure fount in every human heart. .... He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart. .... I say to you: all those beings among whom you struggle on are fragments of the Divine.<sup>28</sup>

Hold fast to that which has neither substance nor existence. Listen only to the voice which is soundless. Look only on that which is invisible alike to the inner and the outer sense.<sup>29</sup>

### **The Voice of the Silence**

Kill in thyself all memory of past experiences. Look not behind or thou art lost

Before the soul can comprehend and may remember, she must unto the Silent Speaker be united just as the form to which the clay is modelled is first united with the potter's mind.

For then the soul will hear, and will remember.

And then to the inner ear will speak "The Voice of the Silence".<sup>30</sup>

Let thy soul lend its ear to every cry of pain ... Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed. These tears ... are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha more difficult to find, more rare to view than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the arhat both from strife and lust, it leads him through the fields of being unto the peace and bliss known only in the land of silence and non-being.<sup>31</sup>

And now thy self is lost in Self, thyself unto Thyself, merged in that Self, from which thou first didst radiate. Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present Ray become the All and the eternal radiance. And now, Lanoo, thou art the doer and the witness, the radiator and the radiation, light in the sound, and the sound in the light.<sup>32</sup>

### **At the Feet of the Master**

Mentioning about the six points of the Good Conduct, the first is self-control as to the mind. It means control of temper so that you may feel no anger or impatience; of the mind itself, so that the thought may always be calm and unruffled, and (through the mind) of the nerves, so that they may be as little irritable as possible. .... The calm mind means also courage so that you may face without fear the trials and difficulties of the path; it means also steadiness so that you may make light of the troubles which come into every one's life. .... it does not matter in the least what happens to a man from outside; sorrows, troubles, sicknesses, losses - all these must be as nothing to him, and must not be allowed to affect the calmness of his mind. .... Never allow yourself to feel sad or depressed. Depression is wrong because it infects others and makes their lives harder which you have no right to do.<sup>33</sup>

### **The Path of Discipleship**

Doing meditation, lower mind becomes peaceful-sinks into quietitude-then deeper consciousness shines-realizing what he is.



For the probationary path four qualifications viz; *Viveka, Vairagya, Kshatsampatti* and *Mumukshttava* are mentioned. The third qualification consists of six mental attributes; *Shama, Dama, Uparati, Titiksha, Shraddha* and *Samadhana*.

Sixth mental attribute *Samadhana*-balance, composure, peace of mind, that equilibrium and steadiness which results from the attainment of foregoing qualities. With gaining of this the probationary path is trodden, the chella -candidate stands ready before the gateway, and then appears without further efforts the fourth qualification-*Mumukshttava*-the desire for emancipation.

Param Hansa ( Arhat ) stage-Casting off five fetters (Ruprag, Aruprag, Mana, Ruffleness and Ignorance- casts off possibility of being ruffled by anything that may occur. Whatever happens, he remains unshaken Nothing that can happen to the manifested world can shake the sublime serenity of the self of all.

There is nothing that can mar the perfection of his Peace.

Meditations and the path and its qualifications.

Let man control the mind by pure reason, reducing it to peace, as he has reduced his senses. In every action let him control the senses and govern the mind. When once these steps are taken, the man will begin to see the Self by the tranquility of the mind.

But when Peace grows outwards from within, then it spreads through and permeates the whole nature. The heart of peace is the heart of Silence, the heart of the hidden God. Only in the Voice of the Silence can be spoken effectively the mystery word of power which reduces the external wave to calm: 'Peace, be still!'

If Pain comes, we take it and utilize it. If joy comes, we take it and utilize it. So we may pass through life, welcoming both pleasure and pain, content, whichever may come to us, and not wishing for that which is for the moment absent.

A sublime life, a noble life, one of the hardest of all lives to live-to live surrounded by every object, and absolutely indifferent to all- to move through riches or poverty, through pleasure or pain, through honour

or ignominy, with equal contentment, with equal serenity with equal calm.

One pointed devotion to the Supreme, a clear, well- balanced, intelligent development of the intellect and emotions-this is the road along which we must tread, if the higher Consciousness is to be manifested on earth. We must be pure in life, compassionate, and tender, we must learn to see the Self in every one around us, in the ugly as well as in the beautiful, in the low as well as in the high.

## The Way of the Disciple

There is but one way to the Gate, it is not love aflame with desire but Love at Peace.<sup>34</sup>

Master says, "All desires bind however high may be its object". So as Gita says- on renunciation follows peace. That peace means the descent of the ego. .... In that peace which passeth all understanding, God descends to man by Divine Grace, for the soul cannot command or grasp it; it can but prepare the challis which shall receive the wine of life.<sup>35</sup>

N Sriram in his book "The Real work of TS" writes that the sea of one's consciousness must remain quite and still. It is only then we can go down to its bottom so to say.

From the above quotes we can have a fair idea of the quality of the peace and how to experience that peace which passeth understanding.

We can attempt to summarize in few points the attitude in daily life to be adopted.

- Let go.
- Forgive the wrong done to you and be at peace with the past.
- Be calm, rid negative thoughts.
- Lower the threshold of happiness by being content in all situations.

- Stop faulting others for your problems.
- Have faith in Law of Karma.
- Have confidence in yourself.
- Be impersonal, honest, cheerful and one pointedness.
- Control mind and action.
- Develop universal vision, perform selfless service.
- Be philanthropic.
- Live with nature.

The above are only some of the points. One can develop one's own points of thought and action to experience progress on the path which will enable experiencing the 'Peace that Passeth Understanding'.

In this connection HPB in *The Secret Doctrine* (Vol. I p.459) mentions that Human passions and physical senses are ever in the way of development of the higher spiritual perception and growth of the inner eternal man - mystically. Further the footnote mentions that Shiv-Rudra is the destroyer, as Vishnu is the preserver and both are the regenerators of spiritual as well as physical nature. To live as a plant, the seed must die. To live as the cosmos entity in the eternity, the passions and senses of man must first DIE before the body dies. Shiva the destroyer is the creator and saviour of spiritual man as He is the good gardener of the nature. He weeds out the plants, human and cosmic and kills the passion of the physical, to call to life the perception of spiritual man.

### References:

<sup>1</sup>Bk. I, Ch.11, p.38

<sup>2</sup>Bk. I, Ch.11, p.39

<sup>3</sup>Bk. II, Ch.6, p.106

<sup>4</sup>Bk. III, Ch.23, p.199

<sup>5</sup>Bk. III, Ch.25, p.204

<sup>6</sup>Bk. III, Ch.25, p.206

<sup>7</sup>Bk. III, Ch.39, p.241

<sup>8</sup>Sl. 55-59, Ch.II<sup>9</sup>

<sup>9</sup>Sl.64-65, Ch.II

<sup>10</sup> Sl. 66, Ch.II<sup>11</sup>

<sup>11</sup> Sl.70-7,1 Ch.II

<sup>12</sup> Sl.72, Ch II

<sup>13</sup>Practical suggestions for daily life Ch II, pp.73-74

<sup>14</sup> Ibid,p.75

<sup>15</sup> Ibid, Ch II, p.76

<sup>16</sup> Ibid, Ch III, p.79

<sup>17</sup> Ibid, Ch IV, p.84

<sup>18</sup> Ibid, Ch IV, pp.86-87

<sup>19</sup> Ibid, Ch VI, p.99

<sup>20</sup> Ibid, Ch VI, pp.100-101

<sup>21</sup> Ibid, Ch VII, p.103

<sup>22</sup> Ibid, Ch VII, p.106

<sup>23</sup> Part I, Rule 13-16

<sup>24</sup> Part I, Note below Rule, 21, pp.41-42

<sup>25</sup> Ibid, Part II, p.47

<sup>26</sup> Part II, p.49

<sup>27</sup> Part II, Rule 1 & 4, pp.50-52

<sup>28</sup> Part II, Rule 5 and notes under it, pp.53-54

<sup>29</sup> Part II, Rule 19-21, p.66

<sup>30</sup> Fr I, V.11-13, pp.14-15

<sup>31</sup> Ibid, V.59-62, pp. 27-28

<sup>32</sup> Ibid, V.90-92, pp.37-38

<sup>33</sup> pp. 32-34

<sup>34</sup> p.212

<sup>35</sup> pp.174&181

Theosophy is the reassertion of Mysticism within the bosom of every living religion, the affirmation of the reality of the mystic state of consciousness and of the value of its products. In the midst of a scholarly and critical generation, it reproclaims the superiority of the knowledge which is drawn from the direct experience of the spiritual world..... The primary experience of Mysticism is direct communion with the unseen, the recognition of the God without by the God within, the touching of invisible realities, the passing with opened eyes into the worlds beyond the veil. It substitutes experience for authority, knowledge for faith, and it finds its guarantee in the 'commonsense' of all Mystics, the identity of the experiences of all who traverse the grounds untrodden by the profane.

**Annie Besant**

(‘Mysticism’; Reprint of Adyar Pamphlets  
Series No. 21, November 1912)

## NEWS AND NOTES

### Assam

The Annual General Meeting of the Barama Theosophical Lodge was held on 25 February with Bro Birendra Kumar Barman, President of the Lodge, in the chair. Bro. Narendra Deka, the Secretary of the Lodge, welcomed the members present and read out the report and outlined the activities held during the previous year. Bro. Satish Das, former Principal of Barama College, delivered a talk on the central focus of Upanisads. Bro. Gokul Chandra Deka, President, Nalbari District Lodge Coordination Committee spoke about the aims of Theosophy, the evolution of the spark stage by stage. Dr. Jatindra Nath Choudhury, District Lecturer, spoke about the proper maintenance of the physical vehicle of the atman. Bro Naradev Sarma, Secretary of the Lodge Coordination Committee, dealt with the importance of being a Theosophist instead of being merely a member. Brother Binendra Kumar Barman gave vote of thanks to the guests and members.

Dr. Harinath Sarma Doloi, a prolific writer and outstanding scholar of ancient wisdom, explained the significance and central idea of the Srimad Bhagawad Puran in the last three fortnightly sittings of the Lodge. Bro. Achyut Misra, Lodge President, Retd. Sanskrit Lecturer of Dakshin Kamrup College, highlighted the main theme of each lecture.

On 23<sup>rd</sup> March 2013, fortnightly meeting of the Panjabari Theosophical Lodge was held at the residence of Sis. Swali Goswami, Secretary of the Lodge, with Sis. Prativa Bhuyan in the chair. Bro. G.C. Datta, Publicity Officer of the ATF, discussed the reincarnation of the spark of the supreme consciousness as was depicted in the book ‘Kitron’- composed by Sri Sankar Deva in the 15th century. Bro. Amal Chandra Goswami, editor of the *Jnan Jeuti* (A.T.F.’s journal) said about the importance of each and every brother and sister to enthuse others as well with the ideals of Theosophy. He said that every theosophist has a duty to make other a Theosophist. Sis. Karuna Chackvaraty said how much she was impressed by the environment of Adyar during the last convention. Dr. Chnadra P. Bhuyan continued reading the Assamese translation containing commentaries of Annie Besant and C.W. Leadbeater on *At the Feet of the Master*. President of the Lodge remarked that those who

wish to be student of Theosophy should read this book.

Bro. Harsha Das chaired the weekly sitting of the Silver Jubilee Theosophical Lodge, held on 18 March 2013. Bro. Nagendra Chandra Dutta, one of the Vice-Presidents and state lecturer of ATF, explained *Sat, Chitt and Anand*, the aspects of the supreme consciousness in the line as I.K. Taimni pointed out in his book *Self Culture* in the light of Ancient Wisdom. Bro. Harsh Das made a brilliant summary of the discussion. Bro. Raghunath Chowdhury, Secretary of the ATF, was also present in the discussion.

The 39<sup>th</sup> Annual General Meeting of Pragjyotishpur Lodge was held on 20-1-2013 under the Presidentship of Bro. J.N. Patowary at Bherelumukh. The Chief Guest Dr. Balunda Kumar Das, Principal, Pachim Guwahati, College, spoke on this occasion on the necessity of Dharma and service in the present day. Bro. N.M. Baruah, Secretary of the Lodge, read his report of activities during 2011-12. Bro. Raghunath Chowdhury was elected President of the Lodge for a term of 3 years. The Lodge is having study classes regularly on 5 days in a week.

Sreecharan Baruah Memorial Lecturer was held on 30.03.2013 in the Lodge premises under the chairmanship of the Lodge's President Bro. R.N. Chowdhury. ATF's President Bro. Dharendra Nath Chokravarty was the Chief Guest. He delivered the 15<sup>th</sup> Memorial Lecture on a very thought provoking important subject before a large gathering of members and guests. The theme was TS is the only organization in the world today to resist the expansion of religious fundamentalism. The local media gave a wide coverage to it and appealed for spreading the Theosophical ideas in our country, especially when people are now indulging in anti-socio-religious activities.

Kumarpara Theosophical Lodge is having regular weekly sittings on every Wednesday where Bro. J.N. Patowary is guiding the study.

Gopal Bazar Theosophical Lodge, as reported by its Secretary Bro. Bhupendra Kumar Misra is having regular meetings twice a month in the house of different members. At present there are 32 members and almost all the members take part in the study classes. Bro. Iswar Chandra Goswami, Dr. Khagen Deka, Bro. Anil Das, Bro. Jogendra Nath Kalika, Sis Ranjita Dutta, Sis Anu Barmen- they all are contributing towards the discussion made on Theosophical & other religious books selected by

them.

TOS activities: The Regional members of TOS organized a free health camp in April in a Village Rongmohel in North Guwahati area with active participation of the Health Department where about 200 patients were examined and necessary advice and medical aids were offered.

The Pragjyotishpur unit of TOS had the annual general meeting on 17 February under the Presidentship of Dr. H.K. Chowdhury. Bro. Kabindra Das and Dr. Jagannath Patgeni were duly elected President and Secretary of the TOS group for 3 years at Bherelumukh, Guwahati. The non-conventional school for the children of slum areas run by the TOS group is continuing from 1994-95 where a new plan for helping students by organizing tutorial classes is also under consideration. If implemented it will definitely help the poor students since it will be non-profitable institution with 'Service-motive' in view.

Bro. Dharendra Nath Chakravarty, President of Assam Theosophical Federation and a senior journalist while inaugurating the Annual Conference of Silver Jubilee Theosophical Lodge on 29 April 2013 said that sincere and effective implementation of the basic principles of Theosophy in the day to day life is the only remedy to root out the evils and wrong doings from society in general. Bro. Prem Narayan Das, Secretary of the Lodge, presented the Annual Report and the Audited Report. Prof. Maina Sarma, Chief Guest, delivered a talk on Rajyog.

The members of Swagatam Theosophical Lodge paid tributes to late Sri Girija Mohan Saikia in a meeting held on 2 May.

The White Lotus Day was observed at the Federation Headquarters on 8 May. Bro. Nagendra Chandra Dutta, Vice-President of ATF was in the chair. Bro. Raghunath Chowdhury, Secretary of ATF, welcomed the members and spoke on the significance of the day. Extracts from Bhagavadgita, *The Light of Asia* and *The Voice of the Silence* were read. Bro. G.C. Datta spoke in brief regarding the role of Madam Blavatsky in the formation of the Theosophical Society. Sis. Ila Sarma read out a short article written by her on HPB. The chairperson of the meeting spoke about *The Secret Doctrine* and read out 'The Golden Stairs'. The meeting concluded with Shanti Bani Prayers and was attended by the members of five Lodges. Flowers were offered to the picture of HPB.

National Theosophical Lodge Coordination Committee organized a meeting to observe the White Lotus Day. It was chaired by Bro. Gokul Chandra Deka and attended by 86 members. Dr. Suchitra Kakti, State Coordinator of Rajiv Gandhi Study Circle & former President of Assam State Child Rights Commission, a special invitee, released the issue of the annual magazine *Dweep Sikha*. It has been published by Nalbari Dist. Coordination Committee in memory of late Dr. Kailash Sarma, who translated *The Seven Principles of Man* in Assamese Language. Sis. Renuka Sarma met all costs of publication. Several members expressed their views regarding the significance of the day. Prior to this Dr. Hari Nath Sarma, a prominent writer and Sanskrit scholar spoke about HPB.

Meetings in connection with the White Lotus Day were held at the Theosophical Lodges of Jorhat, Pragjyotishpur and Sundarpur as well.

### **Bengal**

Study classes at Bharadwaja Lodge, Mayfair Lodge, Behala Lodge, Bally Lodge and Saptarshi Lodge continued as per schedule. Bro. Asit Kr. Roy conducted the study of *Why Theosophy?* at Aswininagar and Tegharia. Bro. A.B. Chatterjee conducted the study of *First Principles of Theosophy* at Dum-Dum Park. Bhagavadgita and 'Sri Ram Krishna Kathamitra' were studied at Lake Town and Abasar study centre. Bro. B.L. Bhattacharya and a few other members gathered on every Monday to study *The Theosophist*. BTS continued their programme on every Saturday attended by a good number of members.

Bro. B.L. Bhattacharya visited Bangladesh from 2 to 14 February. He delivered talks and conducted seminars organized at Olcott Lodge in Dhaaka; Chittagaon Town Lodge; Besant Lodge and Kusum Lodge at Jamijuri. He gave Theosophical books (in Bengali) to the members there.

Bro. Priyanath Chatterjee and Bro. Harish Chandra Chakraborty passed to peace in February and March respectively.

### **Bombay**

A meeting to celebrate 'Jamshedi Navroze' was held at Shanti Lodge on 14 March. The Spring Equinox, the occasion of festivity and spiritual awakening, was observed with a talk by Mrs. Meher Contractor on

Zoroastrian Avesta Prayer *Hom Yesht*. The guest speaker explained that 'Yeshts' are prayers in praise of 'Yazadas'-Divine beings, who are working for the creator's Divine Plan. Each has his own Light (Spiritual Consciousness), but they work in unison. There are Spiritual Yazadas for virtues and Material Yazadas for creations like Avan (water) and Adar (fire). But Hom Yazadas is for both spiritual evolution and material well-being. Then, certain other significant matters related to the subject of the talk were explained by the speaker.

Sis Kashmira Khambatta showed two Power Point Presentations on the occasion of Jamshedi Navroze (21 March) and Good Friday (29 March) respectively. She dedicated her presentations to late Sis. Khorshed Avari as 15 March was the latter's death anniversary.

A day-long session on 'Dhammapada' was organized under the auspices of BTF and Blavatsky Lodge on 19 April. About 50 members and sympathizers attended it. The session started with the Buddhist Prayer. Dr. Ajay Hora, President of Bombay Federation, welcomed the participants. Bro. Vinayak Pandya, Vice-President, introduced the speaker Bro. H.K. Sharan. Bro. Janardana Sherigar narrated the life of Buddha with Power Point Presentation (PPP). It was followed by an introduction to Dhammapada with PPP by Blavatsky Lodge's President Bro. Navin Kumar, Bro. Sharan distributed the hand outs of 'Story of Chula Panthaka-Make your own destiny' to the participants and explained the concepts given at the different stages of story. In the post-lunch session Bro. Sharan spoke on how the *teachings* are conveyed, with Twin stanzas, related to stories of Buddha after his enlightenment. The session concluded with questions and answers followed by the Universal Prayer. The Federation gave a copy of 'Dhammapada' by C. Kunhan Raja to all the participants.

The Ritual of the Mystic Star was performed in memory of late Bhikhu Mehta on 14 April. Sis Freny Paghadiwala paid tribute to her late teacher and said: "Bhikhu Mehta was not only a Guru but a mother to her students. A hard task master and perfectionist with a very loving caring heart".

Sis Soonoo Vesuna, in charge of unity Youth Lodge, motivated three students to prepare a Power Point Presentation on 'How to improve Mumbai- practical suggestions'. It covered several aspects, such

as, waste management, sewage treatment, transportation, etc. The members of Shanti Lodge were impressed by the concern of youth for Ethical Responsible Living.

White Lotus Day was jointly organized by BTF and Blavatsky Lodge on 8 May. The meeting started with the Prayers of All Religions. Sis. Navaz Dhalla spoke about the significance of White Lotus Day. Sis Bana Mehta rendered a Gujarati song composed by her as *Vandana* to HPB. Sis Kashmira Khambatta spoke on HPB's inspiring life full of sacrifices and concluded by saying that 'The Golden Stairs' is HPB's direct message to humanity. It was followed by the reading of extracts from *The Light of Asia* and *Bhagavadgita* by Bros H.K. Sharan and Janardana Sheigar. Bro. Navin Kumar presented slides showing quotes from *The Voice of the Silence* and pictures of HPB. He also showed a video on the Founders. The meeting concluded with Universal Prayer (in Sanskrit) and offering of flowers by the members on the portrait of H.P.B.

### Gujarat

Rohit Lodge of Ahmedabad and Ahmedabad Lodge jointly organized a programme to observe White Lotus Day on 8 May. Bro. Harshvadan Sheth, former President of Rohit Lodge, read and explained a few passages from *The Light of Asia*. The content of the passages was explained in Gujarati. Mr. Ambalal Khatri and Miss Vaishali Patel read passages from *Bhagavadgita* and *The Voice of the Silence* respectively. The meeting was conducted by Bro. Darshan Modi.

### KERALA

The Centenary Celebrations of Kerala Theosophical Federation was held at Trichur on 25-26 May 2013. The venue was Kerala Sahitya Academy Hall, Trichur. Bro. S. Sundaram, General Secretary, Indian Section, was the Chief Guest. He hoisted the TS flag at the premises of the Conference followed by the chanting *Pathaka Vanadam* in Malayalam. Programme commenced with Prayers of Religions followed by the Universal Prayer. Dr. M.A. Raveendran, President, K.T.F., presided.

Bro. K. Dinakaran, Secretary, K.T.F., read out the greetings received from the International Vice-President Bro. M.P. Singhal and from various Federations and individual members. He also mentioned about the greetings and messages received from National Sections viz New Zealand, Scotland, Slovenia, South Africa, Wales, General Secretary of

the European Federation and Singapore Lodge. Greetings received from the International President was read out by Bro. S. Harihararaghavan. Bro. Chittaranjan Satapathi read the greetings of the International Secretary, TS, Adyar. The delegates conveyed greetings on behalf of their Federations and Lodges respectively. Sis. Sandhya Rani conveyed greetings on behalf of Karnatka Federation and City Lodge Bangalore, Bro. A.M.Vatcha conveyed greetings on behalf of Hyderabad Lodge and Telugu Federation, Dr. Revathy conveyed greetings on behalf of Adyar Lodge and Madras Federation. Br. R.M. Poduval conveyed greetings on behalf of Kasi Tattva Sabha, Varanasi, Bro. Mallayya on behalf of Rayalaseema Federation and Dr. T.K. Nair on behalf of the National Director, TOS, India.

Bro. Dinakaran, Secretary, K.T.F welcomed the delegates to the land of Adi Sankara who taught the world the message of Advaita and Oneness of Life. He also stated that the first Theosophical Conference at Trichur was held in 1914 under the presidentship of Dr. Annie Besant. Bro. Ernest Wood and Justice Sadasiva Iyer also accompanied her on this occasion. Besides, he said that this conference has been organized on the auspicious day of Vaisak Poornima.

Dr. M.A. Raveendran in his presidential address recalled that the first Theosophical Lodge in Kerala was started by the initiative of Bro. Sankaraiah, the then Diwan of Cochin whose name is mentioned in the Mahatma Letters. Bro. Bertram Keightley, the then GS of the Indian Section, also visited the lodge immediately after its formation.

Bro. Sundaram, GS of the Indian Section, formally inaugurated the conference and stated that Dr. Besant and many other Theosophists paved the way for Indian renaissance and taught the world the real spirituality which is not divorced from life.

Bro. A.M.Vatcha, a senior member of the Section and a delegate from Hyderabad presented two photographs to the Federation. One photograph was of HPB with 'The Secret Doctrine' in her hand and the other was of the International President Radhaji.

The first Session of the Inaugural Day commenced at 11.30 a.m. and the topic was 'The Impact of the Theosophical Movement in Kerala during the last 100 years in the field of Education and Culture, Religion and in Socio-Political field.' The speakers were Bro. K.

Dinakaran, Bro. S.Harihararaghavan and Bro. George Muttathil. Bro. Madhusoodanan Pillai, Treasurer, K.T.F., chaired the session.

This being the 125<sup>th</sup> year of *The Secret Doctrine* a special session was devoted to it. Dr. V.P. Viswakumar former Secy. K.T.F chaired the session. Bro. Chittaranjan Satapathy spoke on '*How to study The Secret Doctrine*', Sis. Sandhya Rani of Bangalore spoke on '*The Secret Doctrine –The Divine Plan*' and Bro. N.C. Krishna, National Lecturer, Indian Section, expressed his views on 'Five Proven Facts'.

Bro. Sundaram delivered a public lecture in the evening on 'The Essence of Revolution.' Bro. Vatcha chaired the session.

A cultural programme commenced with the Malayalam version of Universal Prayer chanted by Sis Laxmi Bai. It was followed by dance performance of students of various Higher Secondary Schools around Trichur. The talented students presented *Mohiniattam*, the art form of Kerala, *Bharata Natyam* of Tamil Nadu, and *Kuchipudi* of Andhra Pradesh and a folk dance. The playing of key board by a young boy delighted the delegates. Mementos to the gifted performers were given away by Prof. R.C Tampi and Dr. V.P. Viswakumar.

The morning programme commenced with Bharat Samaj Pooja on 26 May. It was lead by Sis. Laxmi Bai.

The first session of the day 'The Task Ahead' was chaired by Dr. Sasikumar, S. Zone Secretary of the Federation, Bro. N. Bhaskaran Nair spoke on 'Environmental Issues', Bro. John Chackola's subject was 'Spirituality in Management' and Prof. R.C. Tampi presented his views on 'Human Regeneration'.

The second session was chaired by Bro. Harihararaghavan. Sis. Shobha spoke on 'How to Study and Live Theosophy', Bro. T.S. Usman spoke on how study helps us to achieve the first Object and Bro. S.Sivadas spoke on 'The Third object and its relevance'. Bro. Harihararaghavan distributed the Diploma of a new member.

A special session of the Theosophical Order of Service was held in the post-lunch session. Dr. T.P. Babu, President, TOS, Kerala, presided. Dr. Revathy said that our theosophical study is applied in our activities of the Order of Service. The life of Dr. Besant, HS Olcott, HPB and many others were models of altruism and selfless service

for others. Sis. Jayasree rendered a song praising Dr. Annie Besant. The General Secretary narrated in brief how this song was composed by late Sri M.G. Kanitakar.

At 3.00 pm. Delegates' Session/Questions & Answers was chaired by a panel of speakers. Bros. Harihararaghavan, N.C. Krishna, Vatcha and Dr. M.A. Raveendran clarified the doubts of the delegates and answered to the questions raised by them.

Bro. Sundaram made the closing remarks and released the Centenary Souvenir. Bro. K. Dinakaran gave the vote of thanks.

An exhibition of theosophical books from Adyar was also arranged and many members and public who attended the conference were benefited by it. The local news channels and vernacular news papers gave a good coverage of the entire programme.

### **M.P. & Rajasthan**

The following programmes were held at Vikarm Lodge, Ujjain, in April:

Bharat Samaj Pooja was performed by Dr. R.S. Gupta on 7 April. It was followed by discussion 'On The Watch Tower' published in the March issue of *The Theosophist*. It was led by Bro Ashok Kaul. Bro. J.P. Vijayavarigya spoke on the teachings of Lord Sri Ram on the occasion of Ram Nawami. The subject of Bro. Shyam Sundar Nigam's talk on 21 April was '*Anekantwad* of Lord Mahaveer'. A general discussion on 'Is some preparation necessary for the realization of Truth?' was organized on 28 April. The members of the Lodge and a few others shared their views on the subject.

### **Marathi**

Study of the book *The Seven Principles of Man* was continued at the Theosophical Lodge in Pune on 3 and 10 March respectively. Bro. Dhananjay Snehi delivered a lecture at Poona Lodge on 17 March. The subject of his talk was 'Approach to Alternate Therapies'. The Theosophy-Science meet was conducted by Bro. S.H. Vaidya on 24 March and discussion session was organized on 31 March.

Rs. 7000/- were donated by the members of Poona Lodge on the

occasion of Adyar Day. The money has been sent to the International Headquarters of the T.S.

English books worth Rs. 5215/- and Marathi books worth Rs. 1821/- were sold in December 2012.

A three-day workshop on *The Secret Doctrine* was organized at the Theosophical Lodge of Sangli from 5 to 7 April. Bro. B.D. Tendulkar, National Lecturer, delivered his talks on the aforesaid theme. During his talks Bro. Tendulkar stated that the study of *The Secret Doctrine* leads to development of intuition. About 25 members attended it.

White Lotus Day was observed at the Theosophical Lodge of Sangli on 8 May. Members from Sangli and Miraj attended the meeting. Chapter 15 of Bhagavadgita was chanted by three members and the meaning was explained by Bro. T.K. Patil, President of Sangli Lodge. Bro. Potdar, Jt. Secretary, spoke about the important events of HPB's life. Bro. R.C. Mali (Secretary of the Lodge) and Bro. Bolwade read out some passages from *The Light of Asia*.

### **Royalaseema**

Adyar Day was observed by Sanmarga Lodge, Bellary, on 17 February. Bro. M.V. Varadacharulu, Secretary, Royalaseema Theosophical Federation, was the Chief Guest and he explained the significance of the day. A sum of Rs.3135/- was received as *Guptha Dhana* from the members and the same was sent to the International Headquarters, Adyar, Chennai.

A day-long study camp was held at Sanmarga Lodge, Bellary. The theme of the study was 'Theosophy-Manifested and Unmanifested: Realization of Truth'.

The Programme started with Bharat Samaj Pooja followed by all religion prayers. The speakers of the theme were Dr. A.I. Basavaraja Reddy, President of Royalaseema Theosophical Federation, Bro. K.V.L. Kantha Rao of Hyderabad, Bro. Chelvaraj of Pavagada, Sis. J.M. Jayashree of Bellary and Bro. P. Thangaraj. About 35 delegates participated in it.

### **Utkal**

Dr. Prafulla Chandra Das, Retd. Professor of Oriya, delivered a

talk on *Achintyavedavedabhaba O Atibadi Jagannath Das* at Cuttack Lodge on 4 April.

Bharat Samaj Pooja was performed by Sis. Mitalini Mohapatra at the Federation Headquarters on 13 April.

Bro. N.C. Krishna, National Lecturer, directed the study on Basic Introduction to *The Secret Doctrine* in Bhubaneswar on 14-16 April. He delivered a public lecture there in a Book Fair. The subject of the talk was 'Theosophy and Theosophical Life'. He directed the study of *The Secret Doctrine* at Sambalpur from 18 to 20 April and delivered a public lecture there on 'Dharma of the Theosophist'. Bro. Krishna's talk was organized at Cuttack on 21 April where he spoke on 'Introduction to *The Secret Doctrine*'

The members of the Theosophical Lodge in Cuttack, Puri, Sambalpur, Berhampur and 7 Lodges of Bhubaneswar are studying Theosophical classics regularly once in a week at their respective Lodge.

Sis. Basant Kumari Pattnaik (Diploma No. 50695) of Barabati Lodge passed to peace on 30-03.2013.

### **Uttar Pradesh**

Smt. Uma Bhattacharyya delivered a talk on 'Meditation' in a public meeting held under the auspices of Kashi Tattva Sabha on 5 April. Prof. Awadesh Pradhan's public lecture on 12 April was on '*Advait Darshan evam* Swami Vivekanand'. The Annual General Body Meeting of the Lodge was held on 26 April in which office bearers for the new session were elected.

The following talks were organized by Dharma Lodge, Lucknow in March-April: 'Death', talk delivered by Bro. U.S. Pandey, 'Universal Life' by Bro. B.B. Lal, 'Service in the light of Theosophy' by Bro. J.P. Chandra, and 'Human Regeneration' by Bro. B.B. Lal, 'Kill out Ambition' and 'World Mother' - both the talks by Bro. Shikhar Agnihotri.

A seminar on 'Theosophy as philosophy' and the other on 'Theosophy' were organized by Nirvana Lodge, Agra, on 7 March and 28 March respectively. Six members spoke in the first seminar and five members expressed their views in the second one. The Foundation Day of the Lodge was observed on 14 March. Bro. S.K. Sharma gave a summary of the deliberations of study camp organized at Gorakhpur 200 / THE INDIAN THEOSOPHIST, July / 2013



which was directed by Prof. C.A. Shinde. Besides, the following talks were held, at Nirvana Lodge in March and April: 'I and my mind' by Dr. K.N. Khandelwal; 'Spiritual element in Sanatana Dharma' by Aharya Dattatreya; 'Living, Theosophy' by Bro. Gyanesh Kr. Chaturvedi; 'Navaratra by Bro. Devendra Vajpayee.

Bro. U.S. Pandey, Federation Secretary, delivered a talk on 'Esoteric Philosophy in *The Secret Doctrine*' in a special meeting organized by Sarvahitakari Lodge, Gorakhpur, on 7 April.

### **Indian Section Headquarters**

White Lotus Day was observed at the Indian Section Headquarters, Varanasi, on 8 May. After the prayers excerpts from *Bhagavadgita*, *The Light of Asia* and *The Voice of the Silence* were read by Dr. Abha Srivastava, Smt. Uma Bhattacharyya and Smt. Manju Sundaram respectively The General Secretary while welcoming the members and the guests highlighted the significance of H.P. Blavatsky's writings and mentioned that in October *The Secret Doctrine* will be completing 125 years of its publication. So, the Indian Section has brought out a Special No. of its journal 'The Indian Theosophist' on HPB's 'monumental work'. Seminars and study camps on the various aspects of *The Secret Doctrine* will be organized throughout the year. Bro. Adi Narayan Moorthi, former Secretary of Rayalaseema Federation and now in charge of the Indian Bookshop at the Section HQ, was the guest speaker on this occasion and he spoke about the significance of the day. The members and guests paid their tributes by offering flowers at the portrait of HPB. Poor people were fed in the morning for which members had donated money.

### **BHOWALI STUDY CAMP**

The premises at Bhowali is now ready for organizing study camps there in the renovated building complexes with facilities for participants. Bharat Samaj Pooja was performed there by Dr. T.K. Nair and Bro. S.M. Umakanth Rao on 11 May, 2013, followed by the meeting of the Executive Committee of the Indian Section on 11-12 May.

### **Study Camp -I**

The first camp was held from 20 May to 26 May 2013 on the theme 'New Radiance in Divine Reflection'. It was directed by Dr. N.C.

Ramanujachary, Jt. General Secretary, and was attended by 19 members.

### **Study Camp -II**

The second study camp was held from 30 May to 5 June 2013, on the theme 'Atmavidya' (Wisdom of *The Secret Doctrine*). It was directed Bro. P.K. Jayaswal, National Lecturer and attended by 22 members.

### **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 questions please send me an email [topresident@ipf-ts.org](mailto: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 204)

Change in address of Bro. P.K. Jayaswal, National Lecturer, is :  
Sri. P.K. Jayaswal  
Room No. 56; Bhant Nivas  
Kailash Ashram, Muni Ki Reti; Rishikesh  
Phone : 0612227290, (O) 9431023559

**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.

**Donations Received by  
the Indian Section  
From 1.4.2012 to 31.3.2013**

**GENERAL DONATIONS**

**Rs.**

1.Sri Gowiribidanur Theos. Lodge, Karnataka	1,000/-	2.Theosophical Soc. Gautami Lodge Kakinada	3,00,000/-
2.Sri Jayavant N. Mumbai	400/-	3.Tamil Federation	60,000/-
3.Sri S.V. Tyagi, Delhi	1615/-	4.Sri Lambodar Nayak, Vns.	52,000/-
4.Smt. Arun Bhatia, Deolali	1900/-	5.Besant Education Fellowship	30,00,000/-
5.Dr. M. Broach, Agra	1,187/-	6.Sri A.M. Vatcha, Hyderabad	1,00,000/-
6.Smt.Padma R. Tolani, Chennai	60/-	7.Sri Krishna Theo. Lodge, Guntur	20,000/-
7.Sri Birendralal Bhattacharya, Kolkata	500/-	8.Sri Jayanandani H. Hiranandani .	15,000/-
8.Mrs. Rajani Iyer, Gurugaon	5,000/-	9.Ms. M. Lakakmi	10,000/-
9.Sri B.D. Tendulkar, Pune	500/-	10. Sri J.P. Sanjana, Mumbai	5,000/-
10. Mrs. Val. A. Ratnamma, Bangapet	1,000/-	11. Col. Miss Sumana D. Kale, Pune,	10,000/-
11. Sri Atul Km. Jain, Delhi	5,000/-	12. Sri Anand Mohan Kulkarni, Nagpur	5,000/-
12. Dr. P.G. A Akola	1,000/-	13. A. Sympathiser, Chennai	10,00,000/-
13. Col. B.K. Kailash, Noida	2,000/-	14. Sis Keshwar S. Dastur, Ahmedabad	5,000/-
14. Sri J.K. Khanna, Delhi	1,100/-	15. Smt. Uma Bhattacharyya, Vns.	10,000/-
15. Sri Eami Mathew, Kerala	1,000/-	16. Sri Devinder Sharma, Delhi	11,000/-
16. Shanti Lodge Theos Soc. Bombay	500/-	17. Sri Braj Bihari Lal, Lucknow	3,750/-
17. Sri Saumitra Das, Odisha	30/-	19. Sri S.K. Kadam, Akola	4,000/-
18. Sri Priya Sajesh Kumar, Kerala	500/-	20. Sri Laxman Rao, Karnataka	750/-
19. Sri Shirish Gurudas Phansalkar,	1,000/-	21. Sri I. Ramanujam, Nellore	3,500/-
20. Sri Vijay Gurudas Phansalkar	1,000/-	22. Dr. Kusum Singh, Lucknow	4,400/-
21. Sri Vardhan, Nijamabad	19/-	23. Sri Vinod Dubey, Ahmedabad	4,000/-
22. Sri Parameswaram, Mumbai	600/-	24. Sri Kanti P. Pater, Surat	16,000/-
<b>Indian Section Corpus</b>		25. Sri Karan Chand Gupta Smt. Nirmal Gupta, Delhi	7,000/
1.Smt. Manju Sundaram, Vns.	12,000/-	26. Sri Devendra H. Pa..... Ahmedabad	3,500/-
		27. Sri T. Gopal, Chennai	3,500/-
		28. Sri V. Vedavathi, Chennai	3,500/-
		29. Smt. Sarojini, Hyderabad	5,000/-
		30. Sri Y.R.B. Sharma, Hyderabad	1,000/-
		31. Sri Jayantilal H. Panchal & Smt. Kashmiraben Panchal	8,000/-

32. Sri. Krishna, Theos. Lodge, Guntur	10,000/-
33. Sri Shiv Km. Pandey, Km. Preeti Tiwari	1,000/-
34. Sri Alkapally Lodge, Telugu, Fed.	2,000/-
35. Sri P. Tommiraj Narachapuram	1,000/-
36. Mr. Savitri, Hyderabad	1,007/-
37. Telugu Fed. Theos. Soc. Nallore	15,000/-
38. Ms. Latha Gafje & Vaibhav Kutnilkar, Bangalore	7,000/-

### Specific Donation

1. Prof. Ashok Kaul, Ujjain	2,000/-
2. Smt. Aloo M. Lalwani, Ahmedabad	950/-
3. Dr. Kusum Singh, Lucknow	6,000/-

### Theosophy Science Group, India

The format of the application for the Indian Theosophy Science Centre is given below. This is free and applicants have to ignore their previous membership if any:

Name.....  
Date of birth.....  
Diploma no./date.....  
Name of federation.....  
Name of lodge.....  
Academic qualifications.....  
(give two highest/latest).....  
Dates of positions in TS.....  
Address with Pin Code.....  
Phone Nos.....

N. B. Please mail it to Secretary Indian Theosophy Science Centre; The Theosophical Society, Adyar, Chennai 600 020 (Ph. 044-24915552). No application by e-mail will be accepted.

### PROGRAMME OF BHOWALI STUDY CAMP- 2013

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

I August 2 to 6 : *The Path of Discipleship* to be directed by Bro. N. C. Krishna, National Lecturer, Based on Annie Besant's Book, some Sections in *Master & The Path* by C.W.L.

II August 9 to 13 : *Thought Power its Control & Culture*, to be directed by Bro. B.D. Tendulkar, National Lecturer. Based on Clara Codd's book, Dr. Besant's Text & CWL's Text, *Man, Visible and Invisible Helpers*.

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

IV 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*.

V 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.

Two camps (i.e. I&II) are sponsored by the Section. The others III, IV, V are for the patronage of Federations & Lodges.

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. Register before 15 July 2013, for prog. I and II.

For Programme I & II, remittance is to be made by draft to Indian Section, Theosophical Society- Varanasi. Federations to collect the fees from participants for III,IV,&V 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.

S. Sundaram  
General Secretary

## North India Study Camp

The North India Study Camp at the Section Headquarters, Varanasi, will be held from 17 to 21 October, 2013. Bro. P.K. Jayaswal and Prof. R.C. Tampi, will direct the study on *The Secret Doctrine*.

Since HPB's book *The Secret Doctrine* completes 125 years of its publication in 2013, the following areas will be studied: (1) Proem & Fundamental Proposition; Relevance, (2) Occult Cosmology, (4) Book of Discovery (5) Symbology in *The Secret Doctrine* (6) History of writing & publishing of *The Secret Doctrine*.

The participants are requested to study the following books: *The Secret Doctrine* by HPB's 3 vol. Edu. & Adyar Edition, *Some Observations on the study of S.D.* by H.P.B. *Proem to the S.D.* by H.P.B., The Books of the Stanzas of Dzyan by H.P.B. *Foundations of Esoteric Philosophy* by Ianthe Hoskins, *Divine Plan* by Geoffrey Barboroka,

Registration will be made on the first come first serve basis. Members of the Theosophical Society in good standing are welcome to attend as delegates. Registration Fee, Accommodation Charges, and Meal Charges per person (from 16 October evening to 22 October afternoon) will be Rs.920/- (Registration Fee- Rs. 50/-; Accommodation Charges- Rs. 150/-; and Meal Charges- Rs. 720/-). Bed-rolls will be provided on extra payment. Give details of arrival departure, Phone/Mobile No./E-mail.

Due to some unavoidable reasons the applications of non-members will not be entertained in this camp.

The Registration Fee, Accommodation & Meal Charges (Rs.920/) must be sent to the Treasurer, Indian Section, The Theosophical Society, Kamachha, Varanasi – 221010, on or before 20 September 2013. Please note that in the event of cancellation there will be no refund of Registration Fee. But Accommodation Charges and Meal Charges will be refunded if application for refund is received before 10 October 2013. The participants are to be present at all the sessions of study. Late joining or early leaving of the camp will not be permitted.

S.Sundaram

General Secretary