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ON THE WATCH-TOWER

True Religion Highlights Values

Religious history shows that the emphasis has differed from time to time, as messengers of the Wisdom-teaching came among men to help to uplift human consciousness. There were teachers like Sankara who emphasized self-knowledge or *âtmbodha*. There were teachers like Jesus, who stressed love and service and purity of mind which leads one to the 'Kingdom of Heaven', which is within, not somewhere else. There have been teachers who have spoken about the magnificence and grandeur of the cosmos; there have been others like the Buddha who spoke of sorrow and the way out of it. The Prophet Mohammed spoke about submission to the universal reality which he called Allah. Those who followed the mystic way, among whom there are many, have stressed many other things; for example the Taoists spoke briefly but very poignantly about their relationship with nature.

These different approaches, the emphasis which was put at a particular time on a particular thing or an aspect of the path, may be all of profound value and valid aspects of the path. Of course the great teachers and their advanced disciples knew better than we can, what was needed most by the people whom they were addressing at that time. They were all initiates or enlightened persons. Then quarrels or disputes arose among lesser people about who was right or not right, and which is to be followed or not to be followed. It is a presumption, a highly egotistic presumption we can say, for ordinary people like us to imagine that we know best what should be thought and what people need most. Of course the needs, spiritual as well as external, change as the world undergoes changes. Today's need is not the need of the medieval world; the medieval world did not need what the ancient world did. China did not need at a certain time exactly what was needed in Greece. It is said that in the sixth century BC there was a remarkable upsurge of spiritual teaching in several parts of the

world. Very important messages were given, by Pythagoras, Confucius and many others, but one was not less than the other. They spoke differently from each other; but as the Upanishad says, it is the one truth which the enlightened ones speak about in many ways.

Partly for the reason that if there is not a change of approach, if the whole question of human regeneration is not pointed to from different angles, people's minds being fixed and rigid, are more likely to convert what they have heard into dogma and make it into a creed and a belief.

One of the important functions we have in the Theosophical Society is not only to pick out the pearls from the rubbish of the many religions, but also to point out that each of those religions highlighted something of great value we have to know. It is ridiculous, therefore, to try to run down any particular religion.

Religion is Essential

Religion in the true sense of the term, points out to the human mind that there is a possibility for it to expand into the region of infinite knowledge and infinite love. That is essentially what religion tries to do. But it is our work to draw out the essential teachings and throw light on the profound value of those teachings. This is what is really meant by the study of the essential unity of the religions. The unity does not mean identity, as many people think. This is all right at a certain level. But the unity of religions consists in the path, if we go to a deeper level.

It is in the fact that they all show a path to the Eternal and the Infinite, but the path starts from a different point in the circumference. And there is an infinite number of points in the circumference, but expressed in many different ways. They lay stress on different things, for if perhaps they presented the whole of it, people would be lost. But according to the need of the time and of the civilization, the emphasis was changed. For anyone to say that my teaching is the great teaching, the other one is erroneous and so on is an exercise in futility.

If we take one of the important differences in emphasis, we

have two approaches — one which speaks about the magnificence, the inscrutable nature, the mystery of the universe; and the other, which hardly mentions it, but speaks about self-knowledge. Because certain teachers have emphasized self-knowledge, it does not mean that they denied the mystery of the cosmos, or were unaware of its profundities; that would be absurd.

The Buddha, for example, is said to have discouraged people from discussing abstruse or far-away questions. He said (this is a famous example) of a man hurt by an arrow that when the arrow is piercing the flesh the sufferer cannot be discussing abstract things. You have to attend to the immediate problem. If you are very sick, you have to cure yourself first, before you can talk about something of a higher order. A sick body cannot deal with profound things. The Buddha did not deny the existence of cosmic laws, the extraordinary, inscrutable nature of cosmic processes. He spoke on the basis of certain presuppositions which already existed among the Indian people, for example that the universe is governed by law. Law works not only at the physical and material level, but at the moral and interior level also. A law which puts order into everything keeps the balance. This was common knowledge, and the Buddha did not go into it. He neither denied it nor did he emphasize it; he took it for granted that people knew about it.

Coming to very recent times, Krishnaji has often been quoted as one who denied the mystery of the cosmos. But on certain occasions he did make very brief remarks here and there to show that it existed. In other words, for him it was a presupposition. Sydney Field, in his book, mentions that during the course of a conversation Krishnaji said that about reincarnation. This cannot be thought about even, without joining to it understanding of inner evolution or unfoldment and the law of karma. He said reincarnation is a fact, but it is not the truth.

Millions of people speak about reincarnation, but if you do not speak about it, you see it as part of a vast unlimited process, which is flowing along a certain line. If we see that everything is in it, all the laws and all the integrated aspects of the process, that

they are part of the divine order, then we look at it in a different light. When we consider this point, we may consider the essential meaning of the words cosmos and universe. We use these words very freely if we are discussing such matters. Cosmos suggests that there is not chaos; not only is it cosmos when there is no chaos, but cosmos suggests that there is an order, a cohesion, an interrelationship, a mutuality between many different things, not only at the superficial level but even within the depths.

As David Bohm points out there is order in the different dimensions, but all that is implied in the word cosmos. In dealing with the cosmos in certain cultures — Hindu, Buddhist, Islamic, Christian — they have spoken about other levels of existence. Whether you take them literally or not, they are symbolical of a fact that in the cosmos there is not only the level perceptible to our senses, accessible to our thought, but there are levels which we at present are not capable of touching and perhaps which are subtle. We have to develop other faculties in order to come into contact with them.

Viewing the Cosmos

The cosmos is a wonderful thing. The Astronomer Royal, Sir Martin Rees, points out that the equilibrium in the universe is beyond all imagination. It is so finely equilibrated and dependent on such minute numbers that if any one of those numbers changed by .000001, or something like that, the universe would either collapse or it would expand away into non-existence.

What keeps the universe in such a state of equilibrium? For life to exist on this earth, exactly the right conditions have to exist, otherwise life cannot survive. What makes it survive, what keeps it going forth not just a few centuries but for a few kalpas? The Hindus would have said it is Vishnu, Vishnu the preserver; Vishnu it is who sustains everything. It only means there are different aspects of the creative energy. There is the energy which is strength; it sustains, and if that sustaining energy which is called Vishnu and which is everywhere in every atom, in every particle, did not exist, no creature would exist; all forms would cease to be.

There is something at the highest, most subtle spiritual level, which maintains this order, which is from the lowest to the highest. Ordinary students of biology, physiology, etc., know that order exists but how far it exists is not known to them.

The other day a doctor was telling me that it is an absolute marvel how the body — your body, my body, the bodies of all creatures — has developed. Is it the body which has developed, or the process which has developed, resistance to anything which might damage or destroy it? That mechanism, according to him, is a wonder. Because it is not just a single mechanism; some corpuscles in the blood which gather together and fight the bacteria or something as simple as that. But stage by stage the body has a system of resistance, of repelling the enemy and maintaining itself. Now it is too easy to dismiss it by saying it is all in the genes. But it is the whole system of preservation which passes before dissolution takes place and a new reincarnation (if one might put it like that) of the universe comes into existence.

The word universe means oneness, the cosmos as a whole, because for such an order, such a cohesion to exist, it must be a whole, like many organisms at a very much lower level. So the entire universe or universes is a whole. But the word universe suggests something else, that there is in it a unity, an undivided essence which has been and is always in that undivided state. The cosmos suggests a wholeness in which there are miraculous happenings and an immense diversity; it exists. Essentially, all of them are in unity. Even a little reflection on these things makes us realize that this is the emphasis of the cosmos. If rightly understood, it is itself a way to make us break out of the shell of the self.

Different teachers have pointed to different aspects of the cosmos. The Yoga teachers taught of relationship with the elements being like being near a flowing stream. The vast surface of the ocean, and the limitless horizon beyond, to look at the sky and the moon and the sun, and to ponder over the movement of the stars as they did, makes you feel that it is all a living thing, that there is a vast mystery in it. And even if it is studied intellectually as
(Continued on page)

Einstein and some others have done, they felt that when they studied, the mystery was expanding the more. And so Einstein said it is this mystery which gives the true religious feeling. So the more you open your heart to the limitless, to what the cosmos is at the minute level as much as at the vast level, the more you are enabled to slip out of yourself. And that is freedom. To break out of the shell of egoism, is enlightenment.

What is it that prevents us from being totally different? It is a barrier which exists inside ourselves within which alone can the self or ego function. And we are afraid to let go of it, although there have been teachers who have spoken about it.

(Courtesy: *The Theosophist*, February, 2013.)

KIRAN H. SHAH*

THE FOUNDATION OF THE FUTURE RELIGIONS**

When we look at the subject, a question arises in our mind- in spite of so many religions in the world, do we need another religion?

Most of the present Religions were started by the followers of the enlightened persons who according to the needs of the time, condition and place guided the people to the path of virtuous, altruistic and spiritual living leading to internal peace and happiness which people have been seeking since time immemorial.

But unfortunately with the passage of time, their followers, with the weaknesses of the human mind, such as egotism, selfishness and greed for power, divided themselves into groups, sects and creeds.

Some of them, taking the advantage of people's fear and ignorance turned themselves into institutions, amassing huge wealth in the name of doing charitable work. They introduced beliefs, dogmas, rituals, blind faith and superstitions and preached that theirs is the only religion which will take them to salvation. Enlightened persons after whom the religions were founded never wanted to claim that theirs is the only path. Mahatma Gandhi used to say that different religions are like different paths leading to the top of the mountain. The fundamental doctrines of all religions are identical in meaning.

It appears that in spite of so many religions, the humanity has not changed much. History is full of conflicts, wars, terrorism, violence, cruelty, misery, poverty, hunger and so on.

One wonders why human beings want to kill each other

* Member of Nairobi Lodge, Kenya.

** Talk delivered during the International Convention at Adyar on 29 December, 2012.

with their most sophisticated weapons and why they have invented weapons. They enjoy seeing men fighting each other in the boxing ring in the name of sports. In the name of sports, pleasure and medicine animals are being hunted and killed. Many of the species and wild animals like tiger, cheetah, leopard, and rhino are on the endangered and extinction list. It is said that 50 million whales have been killed and are still being killed.

J. Krishnamurti in his public talks often remarked that since millennium the human mind has not changed. It is the same human mind and the problems facing in different parts of the world are the same.

With the prevailing situation in the world it appears that religions have not been able to reduce so many problems facing the humanity. The teachings and message of theosophy- oneness of life-gives hope and is the foundation of the future religions. More efforts have to be done to make people realize Brotherhood of humanity, oneness of all creation in nature- human beings animals, vegetables/plants and minerals is a fact in nature and this realization can bring peace and happiness to the world.

Theosophy, the Devine Wisdom, has been in existence since time immemorial and the foundation-corner stone of all religions. More effort is needed to put in the hearts and mind of men that we all are one, sparks of the same divinity and all are linked together with the golden thread of Divinity. We all come from the same source and our happiness, peace and salvation lies together.

We are like different parts of an orchestra. If the sound coming out of one instrument is not in tune with other musical instruments, it distorts the soothing and melodious music coming from of the whole orchestra. A man cannot be safe and happy if all the other people around him are unhappy, suffering from fear, conflicts, terrorism, poverty, hunger and disease. Only by removing inequalities in the world can lasting peace, happiness and harmony be found. The Theosophical Society was founded 137 years ago, it has played a very important role in influencing people's thinking.

One hundred thirty seven years ago very few people used to talk about Brotherhood. But now the word Brotherhood has become

common. And so many organizations and people are referring to Brotherhood. Theosophy refers to Brotherhood in a more deeper sense.

In 1875 when the Theosophical Society was founded the population of the world was about 1.4 billion and now it is over 7 billion, five times increase in 137 years. The increase in population has made a tremendous adverse impact on the environment and natural resources. We are destroying the earth, forests, air and sea at an unprecedented scale. We have no right to destroy the future of our children- of our future generation by exploiting the nature at such a large scale. Therefore the future religions should also give special attention on the preservation of environment and natural resources for the future of humanity and nature.

Our lifestyle has completely changed. We do not get clean and pure nutritious food. Our food contains lot of chemicals which are harmful to the body. These chemicals are passed on to the body through artificially manufactured fertilizers, some of which even though have been banned they are still used in the developing countries. It is difficult to get even clean air and water. The future religions should also embrace the total well being of humanity- physically, emotionally and spiritually by emphasizing on pure balanced diet, exercise, yoga, art, music and meditation.

Clara Codd in her book *The Theosophy as the Masters See It* refers to 'The Mahatma Letters to A.P. Sinnett:

The question sometimes arises in the minds of some members as to whether the Masters are still continuing to work through the T.S., now that their original agents have passed into life on the other side. The obvious answer to that question is the steady increase in vitality and growth of the Society all over the world. If the Masters had withdrawn their gracious protection of the Society established to do their will on earth, the lifeless body would have finally disintegrated long ago. Always the Masters have their chief link or channel between the Society and Themselves.

In one of the letters Mahatma has stated :

Though separated from your world of action, we are not yet entirely severed from it so long as the Theosophical Society exists.

In another letter it is stated :

The Society will never perish as an institution although branches and individuals in it may.

WHY THE MASTERS FOUNDED THE THEOSOPHICAL SOCIETY

We boast of our civilization, we claim that in past it did not reach the level of knowledge, discovery, technology and material comfort that ours has reached and from which it is still advancing. We look down on the ancients, we despise less "progressive" nations, yet in the midst of all our increase of knowledge and invention, luxury and wealth, exist the most hideous human misery, poverty, and disease, and crowning it all, the appalling horror of universal wars, more squalid, more hopeless, more devilish than the imagination of man could have compassed, involving millions of helpless innocent lives. We stand convicted at the bar of eternal justice, and the best brains and heart amongst us are searching anxiously for light in the darkness, for some clue to guide them in the tangled human affairs.

That Brotherhood is the Master's leading principle of action and ideal is clear from the following words of the Master:

The term 'Universal Brotherhood' is no idle phrase.

Humanity in the mass has a paramount claim upon us

Universal Brotherhood is the only secure foundation for universal morality ... It is the aspiration of the true adept.

It was gradually to instil this great ideal into human minds, to provide the world with this great principle for sound and efficient action, that our two great Masters founded the Theosophical Society. Again and again they emphasize the fact that it is to spread their great philosophy, to stir to action for human betterment on these principles that the Society exists; not for helping individuals to acquire occult powers, nor for the production of extraordinary phenomena permitted as these were for a time to draw attention to the movement in the beginning.

The Master says:

Thrice fortunate are they who can break through the vicious circle of modern influence and come up above the vapours.

The Masters founded the Theosophical Society as a direct agency in their work for the regeneration and reclamation of the world. They, the embodiments of the Force of Evolution, work for that unceasingly, and at certain intervals decreed by the Hierarchy and in accordance with Karmic law. They send their human agents among us and invite those of us whose inner intuition is sufficiently awake, to co-operate in the humble spheres of our own earth-lives, with them in their mighty endeavors.

The inculcation of these broader, truer principles, and the knowledge of the deeper facts of life upon which they are founded, is the first and paramount duty of the Theosophical Society. For as Mahatma has stated:

Ideas rule the world, and as men's minds receive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them; institutions, aye, and even creeds and powers.. will crumble before their onward march crushed by their own inherent force... It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide.

These principles and the deeper truths of life upon which they are founded, constitute some part of the Ancient Wisdom which used to be taught in the Lesser Mysteries of every Faith and era of the world. And just because they are concerned with such universal and eternal facts of being, they are the deepest practical import to the world at large. It is this view of them which looms paramount in the minds of the Adept Community.

So high an official in the occult Hierarchy which governs this planet as the Maha Chohan very clearly voices the desire of the Adepts that Theosophy shall prove of practical benefit to the masses of mankind. In a letter written by him in 1881, this great Adept, of whom the Master K.H. speaks as "One to whose insight

the future lies an open page."

Says:

For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularize knowledge of Theosophy.

There are four points to be particularly noticed in this one sentence alone:

1. The Masters call the teachings of Theosophy "Our doctrines"
2. He wishes them to have a practical effect.
3. Our moral code He specifies as "so called".
4. He wishes Theosophy to be made popular.

As far as possible the Master wishes T.S. work to spread. He knows humanity's needs its hunger for truth and light, and teaching.

Yet with the flawless impartiality of the Adept, the Master can see the faults upon other side too.

As for human nature in general, it is the same now as it was a million of years ago: Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought- and occult study requires all that and much more- pride and stubborn resistance to Truth if it but upsets their previous notions of things,- such are the characteristics of your age, and especially of the middle and lower classes.

The Maha Chohan says that the intellectual portions of mankind seem to have been fast drifting into two cases: the one by deliberate surrender of their intellect imprisoning themselves in narrow grooves of bigotry and superstition, the other unrestrainedly indulging its animal propensities. He says:

NEWS AND NOTES

These intellectual classes, reaching upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide.

Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary unwelcome foot.

Thus by the teaching of the multitude, by the gradual infiltration of true and pure ideals, the Masters hope to inaugurate a new social religious era.

All this seems at first sight a gigantic and well-nigh impossible task for the little Theosophical Society to undertake. But we must remember that as the crisis of its early probation passes, the Society will now endure and flourish, going down the centuries which lie ahead of us with ever-increasing stability and power. Its immediate objectives will alter, adapt themselves, and increase, while its main objects remain ever the same, for behind it is the force and purpose of the Adept world that bless and use it, and in another letter it has been stated:

So long as there are three men worthy of our Lord's blessing in the T.S., it can never be destroyed.

If the three are loyal to the teachings revealed to them the Theosophical Society will be "The corner-stone, the foundation of the future religions of humanity."

ASSAM

On January 17, 2013, the weekly meeting of the Swagatom Theosophical Lodge at Guwahati, was held at the residence of Sis Moonmi Saikia. Bro. Amal Chandra Goswami, President was in the chair. Sis Saikia is the daughter of late Bro. Girija Mohan Saikia, a veteran Theosophist, former, Vice-President of the Assam Theosophical Federation. The chapter, containing the article 'Incarnation' from the book, *An Outline of Theosophy*, was discussed. Most of the members actively participated in discussion.

On 12 January 2013, the 83rd sitting of the Panjabari Theosophical Lodge at Guwahati was held at the residence of Sis Dr. Chandra Parava Bhugan. Bro. Mahendra Bora, a former Librarian of the Tezpur University, presided over the meeting. Dr. Bijoy Krishna Sarma participated in the discussion about bodies and soul which was initiated by Bro. G.C. Datta. Bro. Datta said that most of us were conscious about the physical body and have no idea of even astral and lower mental bodies- and as such none feels necessity of purification of those bodies for evolution of our consciousness. Sis Karuna Chakraborty laid stress to make the glass clean to pour water there for drinking purpose- and same is the case for the bodies to be purified for spiritual development. Sis. Dr. Chandra Prava Bhugan continued discussion on the Assamese translation of *At the Feet of The Master*, containing gist of translation from the *Talks on the Path of Occultism*. The translation was done by Bro. G. C. Datta.

Bro. Mahendra Bora, read out an Assamese translation from an English article of Sri Ravi Sankar. Earlier, Sis Sewali Goswami read out the proceedings of the previous session.

The Silver Jubilee Theosophical Lodge at Guwahati conducted its regular weekly meetings in the hall of the Assam Theosophical Federation on January 14, 2013. Bro. Dhireswar Sarma presided. Sis Ila Sarma, started Assamese translation of the book, *Light on the Path* and she read out a portion of the same. Members were

highly pleased with the translation and advised her to take help from the book, *Talks on the Path of Occultism*. Bro. Nagendra Chandra Datta, Vice-President of Assam Theosophical Federation, continued his discussion on *The Secret Doctrine*.

On January 19, 2013, Bro. Amal Chandra Goswami, Editor of *Jnan Jeuti*, the Annual Magazine of the ATF, discussed the salient points focussed in the handouts for October 2012. It may be mentioned that the Lodge was formed by some of the members of the Old People's Home instituted by Dina Banghabi-Late Suchibrata Rai Choudhry. Some other members of the said Old People's Home attended the meeting of the Lodge regularly and they are highly satisfied with the discussions.

Mrs. Sushila Choudhury of Santhipur, wife of late Bro. Hem Chandra Choudhury former President of Pragiyotishpur Lodge donated Rs. 30,000/- to the Lodge for the propagation of Theosophy and if possible to organize a befitting meeting on the birthday of her husband.

The Lodge thankfully received the money and organized a public meeting in the auditorium of Swahid Bhavan of Social Welfare Deptt. on 2nd Sept 2012 under the presidentship of Bro. G.N. Patowary, when Dr. Banikanta Sarmah, Head of the Deptt. (Retd). MIL, Gandhi University, delivered a talk. The subject of his talk was 'Spiritualism in present day life of the world'. He spoke beautifully in Assamese and about 80 members and non-members were present. Bro. D. N. Chokravarty, President of ATF, inaugurated the meeting. A booklet publishing the lecture article along with some other articles by members of the society and few outsiders were published as the memorial Lecture note and distributed free of cost.

On 26 January, the 39th Annual General Meeting of Pragiyotishpur Lodge was held under the Presidentship of Bro. J. N. Patowary. The chief guest of the inaugural session was Dr. Balendra Kumar Das, Principal, Pachim Gnwcheh College, who spoke on 'Spirituality and Service'.

Bro. R.N. Chowdhary and Bro. Vinod Baruah were elected

President and Secretary respectively of the lodge. Bro. Arun Kumar Baruah was elected as Asst. Secretary and Librarian.

The Kumar Para Theosophical Lodge is regularly having its weekly sitting on every Wednesday. Presently they have completed the study of *Karma* by Dr. Annie Besant and now studying the 'Bhagavadgita'.

Bro. J.N. Patowary is guiding the studies in the Lodges.

KERALA

In connection with the Centenary of Kerala Theosophical Federation a South Zone Conference of K.T.F was held at Anantha Lodge, Trivandrum. Bro. N.C Krishna, National Lecturer, Indian Section, was the Chief Guest. The Programme commenced on 16 February in evening at 4.00 p.m. Bro. N.C Krishna hoisted TS flag at the Lodge premises. Bro. R. Sasidharan Nair, President of the Lodge, welcomed the delegates.

Dr. M.A. Raveendran, President, K.T.F, presided. After the Universal Prayer, greetings received by various lodges and individuals were read out by the Secretary K.T.F., Bro. K. Dinakaran. Dr. M.A. Raveendran in his inaugural address stated that Theosophy is practical and every member should practise it in his life. Bro. N.C. Krishna in his inaugural address stated that the purpose of Theosophical Conferences is to cultivate Universal Brotherhood. Wherever we are, whether in the lodge or in the office we should practise it. Brotherhood embraces not only humanity but all living beings including plants, trees, rivers, mountains, environment etc. Whatever wisdom we may learn through *Sravana, Padana, Manana, Nididyasa* it should be part and parcel of ourselves. We are in the Theosophical Society only to serve humanity, because founders of the movement had no other intention other than service of the world.

Bro. N.C. Krishna, released the Centenary Pamphlet (Malayalam) by giving a copy to Bro. Suresh Babu P.N., former Secy. K.T.F.

In the evening a meeting of the Centenary Celebration Committee was held and members participated in the discussion.

Bro. Krishna also offered his valuable suggestions to make the Centenary a great success.

A short Film entitled “Plant and Me” produced by Bro. Suresh Babu was also shown for the delegates. The book *Living With Ecological Rhythm*, written by N. Bhaskaran Nair, was introduced to the delegates.

On 17 February *Bharat Samaj Pooja* was conducted in the renovated lodge’s hall. The Adyar Day celebrations commenced at 9.30 a.m. Dr. M.A. Raveendran presided. President explained the importance of Adyar Day. Dr. T.P. Babu, President, TOS, Kerala, spoke on Giordano Bruno, Prof. S. Balakrishna Pillai, Vice President, K.T.F, spoke on Col. H.S. Olcott, Bro. S. Sivadas, Former Secy. K.T.F, spoke on C.W. Leadbeater and Bro. C.P.C. Thanu Pillai, Secy. Anantha Lodge, spoke on J. Krishnamurti. Delegates contributed to the Adyar Day Fund also.

At 11.15 a.m. Bro. N.C. Krishna spoke on the topic ‘Duty of a Theosophist’. He laid down the various duties of a Theosophist towards the lodge and the world at large. He quoted HPB’s words from *The Key to Theosophy*, regarding the duties of a Theosophist such as spreading the TS literature, imparting the wisdom to the young generation, defending the society from all kinds of aspersions, taking every opportunity to talk about Theosophy to enquirers etc.

In the post-lunch session, a symposium was conducted and Sis. Shobha, Gautama Lodge, chaired. The subject was Three Declared Objects–One Aim-Human Regeneration. The speakers were, Bro. N.C. Krishna, N. Bhaskaran Nair and Bro. K. Dinakaran.

At 3.00 p.m. Bro. N.C Krishna delivered the Valedictory Address and Bro. S. Balakrishna Pillai presided. Bro. N. Asokan gave vote of thanks. Members from various lodges of Kerala attended the conference.

MARATHI

Bro. B.D. Tendulkar delivered a talk on ‘Ancient Wisdom & Evolution’ at Poona Lodge on 9 December, 2012. The other activities held at Poona Lodge were: Study of the book *The Seven Principles*

of Man by Annie Besant was continued on 2 and 16 December. Theosophy Science Meet was conducted by Bro. S.H. Vaidya on 23 December. The Support Convention was conducted by Sis. Sumama Kale on 30 December. The purpose was to support the International Convention of the T.S. held at Adyar. The theme was ‘The Present Shapes the Future’.

A meeting to observe Adyar Day was held at the Theosophical Lodge in Sangali on 17 February. Bro. V.M. Kadekar spoke on this occasion on ‘Some glimpses of the life of C.W. Leadbeater’. The other talks and the name of speakers on this occasion are ‘Bruno’ by Bro. S.B. Kumbhar; ‘C.W. Leadbeater’ by Bro. Sanjay Jangam; some experiences during the stay at Adyar by Bro. S.D. Potdar; and ‘Teachings of J.Krishnamurti’ by Bro. C.R. Mali. Rs. 1200/- collected from the members on this occasion were sent to Adyar by the Treasurer of the Lodge, Bro. S.B. Kumbhar

UTKAL

On 1.10.2012, the birthday of Annie Besant was celebrated by the members of Cuttack Lodge & Barabati Lodge. Bro. B.S. Mohanty & Bro. J.K. Sahoo delivered talk on “The Life of Dr. Besant and Her Contribution to Theosophy”. Sis. Amiyabala Mohapatra, President, TOS, presided over the meeting.

On 6.10.2012 at 7.00 P.M. joint Lodge meeting was held in the hall of Cuttack Lodge wherein Prof. Sahadev Patra delivered talk on ‘A Timeless Time-Theosophical Perspective’.

The birthday of Dr. Annie Besant was celebrated on 1.10.2012 at UTF Hall, 346, Gautam Nagar. Prof. Radhamadhab Das, Head of the Dept. of Sanskrit Utkal University, delivered a talk on ‘Role of Annie Besant for Upliftment of Humanity’. The talk was very much appreciated by the audience. Bro. B.B. Palai, Vice President, presided over the meeting. The meeting was hosted by Laxminarayan Lodge.

The members of Debapi Lodge celebrated their Annual Day on 1.10.2012. Bro. B. S. Mohanty, Federation Lecturer, delivered a talk on ‘Man & Bodies’. The meeting was presided over by the president of Debapi Lodge. Ch. U.K. Mishra, Secretary, Debapi

Lodge, gave vote of thanks.

On 14.10.2012, the members of Bhubaneswar Lodge in their weekly meeting invited Bro. B.L. Bhattacharya, National Director, T.O.S., India. Bro. Bhattacharya delivered a talk on 'What is Theosophy'. Bro. B.B. Palai, Vice-President, UTF, presided over the meeting. The meeting was concluded with vote of thanks given by Bro. Ashok Pattanaik, Secretary of the Lodge.

The 48th Annual Conference of Utkal Theosophical Federation was held at the Theosophical Lodge of Sambalpur on 9-10 February, 2013. The theme of the conference was 'Theosophy the Eternal Truth'.

The programme started with the Prayers of All Religions. Bro. Shaswat Padhi, Secretary, Sambalpur Theosophical Lodge, welcomed the delegates and the guests. Bro. Pradip Kumar Mohapatra, Secretary, Utkal Federation, read out the greetings received.

A souvenir published by the Federation was released on this occasion. It was followed by the Inaugural Address delivered by Bro. S. Sundaram, General Secretary, Indian Section. Short talks on 'The Essence of Theosophy' were delivered by Bros. R.C. Patnaik and Ram Krushma Sahu. Then, there was a meeting of the General Body for the members of the Federation only.

In the post-lunch session a symposium on 'India & Theosophical Movement' was held in which the speakers were Bros Shaswat Padhi, Ashok Patnaik and Ashok Mohapatra. The Theosophy-Science Lecture on 'Science and Spirituality' was delivered by Dr. Panchanan Mishra. A public lecture on 'Theosophy-*Ek Samagra Teerth*' was held in the evening, and the speaker was Mrs Manju Sundaram. A music programme was organized by the host Lodge in which local artists rendered devotional songs.

The programme on 10 February started with Bharat Samaj Pooja. It was followed by a seminar on 'Realizing Life through Theosophy' in which Bro. Ashutosh Pati, Sis Mitalini Mohapatra, Sis Pournamasi Patnaik and Bro Sarad Kar expressed their views on the aforesaid theme. A talk on 'World View of Theosophy' was

delivered by Bro. Krushma Chandra Panda.

In the post-lunch session, short talks on 'Relevance of Theosophy in Modern Age' were delivered by four young members. In a meeting of the Theosophical order of service Bro. Satyabrata Rath of Bhubaneswar spoke on Theosophy in Action. As Dr. T.K. Nair, National Secretary, TOS, was injured and could not attend the conference, Bro. S. Sundaram was requested to speak on the theme 'Why TOS?' Late in the evening, Bro Sundaram delivered a public lecture on 'From Individual to Indivisible'. The conference concluded with a vote of thanks given by the Secretaries of the Federation and the Theosophical Lodge of Sambalpur.

UTTAR PRADESH

A special lecture on 'Comparative Religion' was organized by Kashi Tattva Sabha. It was delivered by the renowned scholar of Indian Philosophy, Professor P.K. Mukhopadhyaya on Friday, February 1, 2013. The talk began by the learned speaker with the multi-dimensional and complex question, "What is Religion?" In defining religion, a discourse on religion was presented. Traversing through mystic/spiritual and social aspects of religion, the speaker argued in favour of religion with social purpose and elaborated upon its human aspects. Referring to different religions—Judaism, Christianity, Buddhism, he highlighted the common aspects—unity of religions. He emphasized Truth being the core element of all religions. He talked of rationality and questioning spirit in religion with particular reference to *Srimad Bhagwad-Gita*. The speaker brought in a historical perspective and deconstructed the idea of religion.

In the beginning, Mrs Abha Srivastava, President, Kashi Tattva Sabha, welcomed and introduced the speaker. Vote of thanks was proposed by Prof. Sushila Singh.

The other talks organized by Kashi Tattva Sabha in February were: 'Gandhi Chintan' by Prof. Ramchandra Singh, 'Religion versus Spirituality' by Dr. Vinay Jha and 'Kumbha and Universal Brotherhood' by Dr. Abha Srivastava and Dr. Pushpalata Pratap.

Dr. Sushila Singh, Professor Emeritus, BHU and member of

Theosophical Society and member of Besant Education Fellowship was invited to deliver the prestigious Isaac Sequeira Memorial Lecture at the 12th MELOW International Conference held at Chandigarh on 8-10 February, 2013. Founded in 1998, MELOW (Society for the Study of Multi-Ethnic Literatures of the World) has an International Advisory Body. With strong international linkages, it has a membership of approximately 300 from universities in India. MELOW aims to establish a global network of scholars engaged in common pursuits. At present Prof. Sushila Singh is the President, MELOW.

Professor Sushila Singh chose to speak on the intellectual and spiritual journey of Dr. Annie Besant in her presentation entitled 'Art of Self-Telling: Reading Annie Besant's Autobiography'. In her 45-minutes lecture, Prof. Singh focussed on Dr. Besant's self discovery and her journey towards becoming a Theosophist. She spoke of Annie Besant's evolving conviction into Universal Brotherhood, Unity of Religions, attainment of happiness in life and an understanding of the Eternal Peace. The lecture was attended by a large number of delegates including several from outside India, students and citizens from Chandigarh. After the lecture, many members from the audience including students came up to the speaker to say that it was an uplifting and inspirational moment and experience for them.

The following talks were held at Dharma Lodge, Lucknow, between 2 January and 13 February: 'Prana' by Bro. U.S. Pandey, 'Mahatma and Chela' by Bro. Rajesh Gupta, Impressions of 137th Convention by Bro. B.B. Lal, 'Theosophy in daily life' by Bro. Shikhar Agnihotri, 'Principles of Symbolism in Hinduism' by Bro. U.S. Pandey, 'Time and its division' by Bro. B.B. Lal and 'Symbol of Shiv Linga' by Bro. U.S. Pandey.

On invitation from Indraprastha Lodge and Delhi Federation, Bro. U.S. Pandey delivered a talk on "Insight into Upanishads" on 03 Feb before a gathering of members at Delhi Federation Headquarter. He conducted a short study on "Introduction of The Secret Doctrine" before a group of members of Jaipur lodge on 05 Feb. He spoke about "Karma Yoga and Meditation" on 06 Feb

there to a group of intellectuals and interested persons.

A function was organized at Shukla Ganj (Ganga ghat), Unnao, to inaugurate the new 'Tapasya Lodge' there on 10 Feb. The function started with Bharat Samaj Pooja performed by Bro. S.K. Pandey who also explained the significance of this pooja. Thereafter a special meeting of new Lodge was held in which about 40 persons including members of new Tapasya Lodge, Chohan Lodge, Kanpur, Dharma Lodge, Lucknow and some non-members participated. Bro. S.K. Pandey, President of Tapasya Lodge, welcomed the participants and outlined brief introduction of Theosophical Society. Representatives of other participating lodges offered their greetings. Bro. U.S. Pandey Fed. Secretary handed over diplomas to new members of the lodge, delivered a talk on "Real work of Theosophical Society" and inaugurated the functioning of the new Lodge. Br. S.S. Gautam spoke about working of a lodge. Kum. Preeti Tewari proposed vote of thanks

Shri K.L. Gupta (Dip No.46887) a very senior, dedicated and active member of Brahma Vidya Lodge, Orai, passed to peace on 19 January, 2013.

Mrs Vimala Khara, (Diploma No. 40690) a member of Noida Lodge, passed to peace on 18 February. She joined Vasant Kanya Mahavidyalaya as Lecturer of Political Science in 1954 and retired as Principal in 1992. She was President of Annie Besant Youth Lodge (Varanasi) during 1960-61 and Secretary of Kashi Tattva Sabha during 1985-87.

INDIAN SECTION H.Q.

Adyar Day was observed at the Indian Section Headquarters, Varanasi, on 17 February, 2013.

The meeting started with the Prayers of all faiths. Welcoming the members and the students of Vasant Balika Vihar the General Secretary spoke in brief about the significance of the day. It was followed by a talk delivered by Dr. T. Krishnankutty Nair, National Secretary, TOS. He explained that originally, February 17 was known as Olcott Day, the day of the Founder's passing in 1907. Members gathered at the place where Henry Steel Olcott was

cremated, saying a few words and offering flowers to the memorial built in his honour. Later the venue was changed to the Headquarter Hall in front of the statue of HPB and Colonel Olcott. It was also mentioned how this was called Adyar Day from 1926. It is a day in which our founder Col. H S Olcott, J Krishnamurti, Giordano Bruno left their physical body and Bro. C W Leadbeater was born. First a brief narration about the contribution of Bro. Olcott before and after the formation of the Theosophical Society was given. His commitment to duty (Dharma) and his achievements were mentioned. They include founding of a school for children deprived of education through poverty and social class., establishment of a library, work for Buddhism. He wrote for the future an objective history of the formation of an organization he presided over. He was a man of great courage and strength who looked to the future with a pioneering spirit. He was a man who cared much and had great concern for the welfare of humanity. Then a short description of the finding of J Krishnamurti by C W L and adoption by Annie Besant. Krishnamurti belonged to no religious organization, sect or country, nor did he subscribe to any school of political or ideological thought. On the contrary, he maintained that these are the very factors that divide human beings and bring about conflict and war. His teachings and contribution by way of public talks, writings, discussions with teachers and students, with scientists and religious figures, conversations with individuals, television and radio interviews, and letters were also attempted. Regarding Giordano Bruno his life, wanderings and writings were stressed including his unwillingness to be admonished and to recant from his stand on in the plurality of worlds. On February 17, 1600 in the Campo de' Fiori, a central Roman market square, he was burned at the stake. The last point explained by Dr. Nair was about C W Leadbeater. Emphasis was given on his inquisitiveness on spiritualism, writing letter to Master K H and the reply he received, the readiness with which he joined HPB on her way to India, and his occult experience.

.(Contd. from page 79)

NOTE:—A combined issue of THE INDIAN THEOSOPHIST for the month of April and May will be released in May, 2013.

INTERNATIONAL H.Q.

A committee has been formed to guide the functioning of Theosophy Science Group India as under:

Dr. P. Krishna Hon. Chairperson, Mr. M.P. Singhal Hon. Secretary, Prof. Devdas Menon Hon. Member, Mr. Anup Jaiswal Hon. Member.

