

THE INDIAN THEOSOPHIST

SEPTEMBER 2014

VOI. 112

NO. 9

CONTENTS

ON THE WATCH-TOWER <i>Tim Boyd</i>	259-262
THREE VESTURES <i>U.S. Pandey</i>	263-274
NEWS AND NOTES	275-294

Editor

S. SUNDARAM

ON THE WATCH-TOWER

I had an uncle, my favourite uncle, who died several years ago. Uncle John was a remarkable man in terms of his accomplishments in life, but more so because of his generosity of spirit and truly unconventional ways of thinking. As a student he worked long hours in very difficult circumstances to put himself through college and medical school. In his fifties he decided that family practice was no longer satisfying, went back to school for three years, and became what he had always been in his heart of hearts — a psychiatrist. He was the uncle who would take us fishing, show us how to build a bicycle, and tell us stories about his life and the things he had seen. After years of hearing his array of stories it got to the point that once a story started I knew where it was going. I had heard it all before, multiple times. What amazed me was how each time he told a familiar tale, how fresh it would be for him, as if it was the first time these words had crossed his lips. For my brothers, cousins, and me, we could almost mouth the words — ‘this may be your fishing line, but it’s my ocean’, when recounting an angry fellow fisherman’s remarks about whose fish was at the end of their tangled lines; ‘pumping out oil and pumping in sea water has to affect the fault’, spoken each time we passed the oil rigs near a break in the earth where the San Andreas earthquake fault surfaced on the way to Los Angeles airport.

Then there was a completely different category of stories he would tell — enigmatic stories. He would often recount incidents where we had been involved in together, drawing out the motivations of the various characters. These stories were more along the ‘call and response’ line, where he requested and expected input; where the listener would be called upon to remember not just the storyline, but their thoughts and motivation for the part they played in the story. These were more challenging stories because they demanded a level of inner attention and awareness that often eluded me. As kids will do, we mostly just did

*International President, The Theosophical Society.

things first and maybe thought about it later. Just to move things along I often found myself nodding my head in agreement as my uncle talked. All of this introspective participation could be a little demanding. After one of these sessions I would walk away feeling stretched and sometimes even a little unsettled, like I had been reaching for something I could not quite grasp. These stories would end, but you never had the feeling that they were finished. No solid conclusion had been reached, and you were left with more questions than when they began.

Later in life I would encounter a letter written by the mystical poet Rainer Maria Rilke that put these story sessions into perspective:

I beg you to have patience with everything unresolved in your heart and try to love the questions themselves as if they were locked rooms, or books written in a very foreign language. Don’t search for the answers which could not be given to you now because you would not be able to live them. And the point is, to live everything. Live the questions now, perhaps then, someday far in the future, you will gradually, without ever noticing it, live your way into the answer.

Uncle John was a good storyteller, and whether it was the repetition of the stories and their themes, or the poignancy of the stories themselves, much of what he said stuck with me into my adult life.

It has been a long time since those childhood days, and much has changed. One thing that has remained is that I still love a good story, well told. In fact my sense of the need and value of good stories has increased since becoming consciously involved in a spiritual path. When I think about the people that I have known who show signs of being touched by a higher consciousness, one of the qualities they all seem to have is a love of story. Much of the literature that forms the scriptural foundations for the world’s spiritual traditions are in large part storybooks—the Bible, Râmâyâna, Mahâbhârata, Quran, Talmud. Why is that? What is it about stories that makes them so universally employed to communicate deep concepts?

Genuine spiritual teachers, now and in the past, encounter the same problem: recognizing the limits of language, how to communicate something of the nature of the inner life? Lao Tzu, in the first verse of

the Tao Te Ching, states that the ‘Tao (Truth or Way) that can be spoken is not the eternal Tao’. H. P. Blavatsky, in the Proem to *The Secret Doctrine* speaks of

An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible . . . It is beyond the range and reach of thought . . . unthinkable and unspeakable.

In the legends of the Buddha’s life, when he had his experience of enlightenment, he determined that the expanse of his realization could not be communicated, and decided that he would make no attempt to teach. Ultimately, like other great teachers, the Buddha took it upon himself to make the attempt. Much of that effort involved the symbolic language of story.

The beauty and the problem of stories that address spiritual realities is that they adopt familiar figures and relationships as symbols for deeper truths. Take the example of the first stanza from the *Book of Dzyan*: ‘The Eternal Parent wrapped in her ever-invisible robes had slumbered once again for seven eternities.’ We all know what a parent is, what robes are, and we know about sleep. So, even though this stanza is addressing an utterly abstract phase of the unfoldment of the cosmos, before anything has come into being, we have some indication of the process. This is not something that lends itself to the normal analytic turns of thinking. Stories of this type not only require a higher faculty for a proper understanding, but seem to call it out of us.

I have come to feel that the people who first told these stories, the great spiritual teachers, were not only wise, but clever. Clever in the sense that they had a deep understanding of the human mind and its limitations, and developed ways to address it. Many of the most profound stories are simple tales, much like the children’s stories parents around the world recite to kids to fire their imaginations. Throughout history the great teachers have recognized that, in spite of our own inordinately high regard for our level of advancement, we are essentially a childlike humanity, filled with fears of the dark and unknown, and with a fascination for toys. And so, they tell us stories that relieve our fears; they speak to us about divine parental figures; they give us toys, games, and costumes for religious performances; they tell us about other

worlds and superhuman powers. Much like climbing a ladder, they lead us step by step to a place where the rungs of the ladder end, to a place that goes beyond storytelling to the untold story. Like the finger pointing at the moon, the value of a deep story lies beyond itself. It demands from us a ‘leap of faith’, an opening of the spiritual intuition. One of the great strengths of the theosophical tradition has been its unwavering focus on the importance of accessing the intuition. Regardless of our religious approach, or lack of one, genuine understanding begins somewhere past where normal thinking ends.

Within each of us there is a story waiting to be heard. It speaks about who we are and how we came to be. It speaks softly, its voice drowned out by the press of our daily concerns, shouting their needs like a chorus in our minds — family needs, happenings at the job, bills to pay, places to go, people to meet. The chorus of voices calling for our attention can seem almost endless, but still our story whispers, and sometimes we hear a word or two. Mostly hidden and forgotten, every now and then something spurs us to remember some fragment of it. When we do, we feel strong, whole. Like in so many tales about the hero’s journey, after great struggles, for a moment we feel reunited with our lost love. There are special stories that remind us and can bring us to the brink of awareness.

This is the great value of story. To remind us of what we already know in our depths; to help us to remember; to quieten us so that the ‘still small voice’, the ‘voice of the silence’, can once again be heard. Nothing new is added. Nothing has to be done. Only listen, and hear.

(Courtesy: *The Theosophist*, July, 2014)

If you have any intuition you will work out *cause* and *effect* and perhaps realize *whence* the failure.

KH

THREE VESTURES

The concept and teachings of the *Trikaya* (three vestures or bodies) is a Buddhist one and is a most abstruse, though interpreted differently by various schools of Buddhism and scholars. Instead of regarding the *Trikaya* as 'three bodies' if we conceive of them as three vestures or states of consciousness, we would have a better understanding of the teaching connected with this philosophical concept.

In his book, *A Survey of Buddhism*, Bhikshu Sangharakshita mentions that the early Hinayanis regarded *Dharmakaya* as the collection of Buddha's Dhammas, i.e., doctrines and disciplinary rules collectively. However to the monk Vakkali, who on his deathbed had ardently desired to see the Buddha in person, the Buddha said, "He who sees the Dhamma sees me. He who sees me sees the Dhamma". When these words are interpreted literally, Buddha's admonition to Vakkali would mean that one who lives in accordance with the doctrines "sees" him. On the other hand, if Dharma is taken to mean the Reality Itself, then Buddha seems to identify himself with the Absolute, and says that to 'realize' the Dharma and to "see" the Buddha are the same thing.

The Mahayana Buddhist text, *The Voice of the Silence*, by H.P.B. describes the spiritual journey by means of many metaphors like Three Halls, Seven mystical sounds, Two Paths and Seven Portals etc. At culmination, it elaborates the mystical and sublime doctrine of the three kayas or vestures. Verses 140-146 of Fragment II and verses 306-314 of Fragment III of this book refer to this theme. 'Theosophical Glossary' and 'The Secret Doctrine' elaborate and describe many aspects of this doctrine of *Trikaya*. The three vestures are named as *Nirmanakaya*, *Sambhogakaya*, and *Dharmakaya*. The aspirant after becoming Adept and having attained *Prajna*, weaves and chooses for these vestures according to Karmic effects. These vestures are described in following paras.

*Secretary, U.P. Theosophical Federation

Nirmanakaya-Occultism says that *Nirmanakaya*, although meaning literally a transformed 'body', is a state. The form is that of the adept or *yogi* who enters, or chooses, that post-mortem condition, in preference to the *Dharmakaya* or absolute Nirvanic state. He does this because the latter *kaya* separates him for ever from the world of form, conferring upon him a state of selfish bliss, in which no other living being can participate, the adept being thus precluded from the possibility of helping humanity, or even devas. As a *Nirmanakaya*, however, the man leaves behind him only his physical body, and retains every other "principle" save the Kamic-for he crushed this out for ever from his nature, during life, and it can never resurrect in his post mortem state. Thus, instead of going into selfish bliss, he chooses a life of self-sacrifice, an existence which ends only with the life-cycle, in order to be enabled to help mankind in an invisible yet most effective manner. Thus a *Nirmanakaya* is not, as popularly believed, the body "in which a Buddha or Bodhisattva appears on earth", but verily one, who having been an adept or a *yogi* during life, has since become a member of that invisible Host which ever protects and watches over Humanity within Karmic limits. Mistaken often as a 'Spirit', a Deva, God himself, &c., a *Nirmanakaya* is ever protecting, compassionate, verily a guardian angel, to whom who becomes worthy of his help.

The *Nirmanakaya* is that ethereal form which one would assume when, leaving his physical, he would appear in his astral body-having in addition all the knowledge of an Adept. The Bodhisattva develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on earth, as an Adept; and when he dies, instead of going into *Nirvana*, he remains in that glorious body he has woven for himself, invisible to uninitiated mankind, to watch over and protect it. The Buddhas of Compassion in *Nirmanakaya* prefer to remain invisibly (in spirit, so to speak) in the world, and contribute towards man's salvation by influencing them to follow the Good Law, i.e. lead them on the path of Righteousness.

According to *Visisthadvaita* philosophy, the released soul or a *Jivanmukta*, after reaching *Moksha*, enjoys the bliss in a place *Parampadha*, which place is not material, but made of *Suddhasatwa*, the essence of which the body of Ishwara is formed. There the *Jivanmuktas* (Monads) who have attained *Moksha*, are never again sub-

ject to the qualities of either matter or Karma., but if they choose, for the sake of doing good to the world, they may incarnate on Earth (S.D.,I,132). In footnote, H.P.B. mentions that such voluntary incarnations are referred as Nirmanakayas (surviving spiritual principles of man). This clearly indicates that when a perfected being blends all his 'principles' into one, it refers to the higher three principles of Atma-Buddhi-Manas clothed in the ethereal astral body or Nirmanakavic body.

Sambhogakaya- is the same, but with the additional lustre of 'three perfections', one of which is entire obliteration of all earthly concerns. Of such Buddhakshetras there are seven, those of *Nirmanakaya*, *Sambhogakaya* and *Dharmakaya*, belonging to the *Trikaya*, or three-fold quality.

The word *Sambhogakaya* literally means 'body of enjoyment' or 'body of compensation'. It also means "the body that lasts continuously" or even "the body that is taken possession of" (by Buddhas). While attainment of one of the lustres of the *Sambhogakaya* vesture causes the Glorified Being to pass beyond the ties which attach him to the earth, other lustre gives him the ability to experience the preliminary stages of the wisdom and bliss associated with the state of *Nirvana*. The second vesture of *Sambhogakaya* serves as the 'Vehicle for Experiencing' the Bliss. As it is the intermediate stage, it provides the means whereby the Pratyeka-Buddha may attain the loftiest state, known as *Dharmakaya*-entering into *Nirvana*. The *Sambhogakaya* also serves the Buddha of Compassion as the means for access to the *Dharmakaya*. Instead of entering *Nirvana* however, the exalted One renounces the glorious state, as well as the intermediary vehicle and remains as *Nirmanakaya*.

Dharmakaya- Literally, "the glorified spiritual body" called the "Vesture of Bliss". The third, or the highest of the *Trikaya*, the attribute developed by every "Buddha", i.e. every initiate who has crossed or reached the end of what is called the "fourth Path"(in esotericism the sixth "portal" prior to his entry on the seventh). It is the fourth of the Buddhakshetra, or Buddhist planes of consciousness, represented figuratively in Buddhist asceticism as a robe or vesture of luminous Spirituality. It places the ascetic on the threshold of *Nirvana*. It is body of complete Buddha, i.e. no body at all, but an ideal breath: consciousness merged in the Universal Consciousness, or soul devoid of every at-

tribute. Once a Dharmakaya, an Adept or Buddha leaves behind every possible relation with, or thought for this earth. He is said to be in a state synonymous with the hierarchy of Dhyani Buddhas who are described as non-substantial primordial beings. He is said to have become a Pratyeka Buddha. He is someone who cares nothing for the woes of mankind, or to help it. He cares only for his own bliss, and hence on entering *Nirvana* disappears from the sight and hearts of men. In Northern Buddhism a 'Pratyeka Buddha' is a synonym of Spiritual Selfishness.

In *The Secret Doctrine* (I,371), H.P.B. appears to refer to the *Dharmakaya* or the one who has chosen the path of liberation, when she describes 'Atyantika Pralaya' which is called the individual *pralaya* or *Nirvana*; after having reached which, there being no more future existence possible, no rebirth till after *Maha Pralaya*, the period of 314 trillion (31400000 crores) years, which gets doubled if the *Jivanmukta* has reached *Nirvana* at the beginning of *Manvantara*. When the period ends, the one who chose the path of liberation is said to begin on a relatively lower level in the new universe as compared to those who renounced *Nirvana*. Though, one who enters *Nirvana* is like a drop merging into ocean, in a state of re-absorption, he is in a state of absolute existence. His individuality is not lost. The Buddhas, after entering *Nirvana*, re-appear on earth- in the future *Manvantara*.

Perfect Buddha and Buddha of Perfection

To be enabled to help humanity, an Adept who has won the right to *Nirvana*, 'renounces the Dharmakaya body' in mystic parlance; keeps, of the *Sambhogakaya*, only the great and complete knowledge, and remains in his *Nirmanakaya* body.

One who chooses to enter *Nirvana* is called a **Perfect Buddha** and is considered to be higher than a *Nirmanakaya*. However, in the popular estimation, the Bodhisattvas who prefer the *Nirmanakaya* to the *Dharmakaya* vesture stand higher, owing to their great sacrifice. Verse 306 of *The Voice of the Silence* says that *Bodhisattva* having crossed the stream has a right to *Dharmakaya* vesture; but *Sambhogakaya* is greater than a Nirvani, and greater still is a *Nirmanakaya*-the **Buddha of Compassion**. The Esoteric School teaches that Gautama Buddha, with several of his Arhats, is such a *Nirmanakaya* higher than whom, on account of the great renunciation and sacrifice to mankind, there is

none known. Tradition says that after Gautama Buddha had reached enlightenment, he was inclined to remain silent, thinking that the truth he had discovered was so abstruse that ordinary people, with their eyes covered with dust of ignorance and passion are not likely to appreciate it. Just then, Brahma Sahampati or Brahma the Lord of a Thousand Worlds appeared before the Buddha and told him to preach the Truth, saying that there are at least a few in the world who will appreciate it. It is said that the Buddha opened his divine eye and saw all beings, just like lotuses in a pond, in various stages of development-some in bud form, some half open etc. And he said, "For the sake of those who are like half-opened lotuses, I will preach the Dharma". Such compassion compelled the Buddha to preach the Truth and also, after death, to remain behind in the Nirmanakavic body to help mankind. Choosing the Path of Renunciation, is described in Mahayana Buddhist Schools as a '**Bodhisattva Ideal**' where one takes a pledge that he shall never seek private salvation, or enter *Nirvana*, until there is a single human being suffering, and till all beings have perfected. This is specially described in *Bodhisattvacharyavatara* a great work of Shantideva, an eighth century Buddhist master.

The Voice of the Silence says: "... No longer can the perfect Buddhas, who don the *Dharmakaya* glory, help man's salvation..., this is the Open Path, the way to selfish bliss, shunned by the Bodhisattvas of the "Secret Heart", the Buddhas of Compassion. ...To don Nirmanakaya's humble robe is to forego eternal bliss for Self, to help on man's salvation. To reach Nirvana's bliss, but to renounce it, is the supreme, the final step-the highest on Renunciation's Path. ...the Secret Path is selected by the **Buddhas of Perfection**, who sacrificed THE SELF to weaker Selves" (V.142-146). "...If one would follow in the steps of holy Tathagata, those gifts and powers are not for Self. ...Thou shalt ... cross the gate of final knowledge but only to wed woe -if thou would'st be Tathagata, follow upon thy predecessor's steps, remain unselfish till the endless end."(V.285 &309).

The Bodhisattva renouncing Nirvana and opting for 'Secret Life' (*Nirmanakaya*) is called 'thrice-honoured' for woe throughout the cycles and bliss is deferred (V.178-179).It is the 'Secret path', 'Path of Woe'- '...woe for living dead' (V.180,183,184). Secret Way leads also to *Paranirvanic* bliss-but at the close of kalpas without number; *Nirvana*

gained and lost from boundless pity and compassion for the world of deluded mortals (V.187). (The hint in this verse is that one choosing "Self-Immolation" in order to remain in contact with the world of men, will eventually attain the *Paranirvanic* bliss at the close of the Seventh Round period when the Earth Chain will undergo its *pralaya*. He attains the *Nirvana* state during the Fourth, Fifth and Sixth Rounds-many times in each Round perchance-but relinquished on every occasion in order to remain behind). "The last shall be greatest" (V.188). (It is possible to consider different levels of *Nirvana*- the different sub-planes of the atmic plane, then the two planes of our system beyond that, and on into higher cosmic planes). The fruit of liberation is sweet but fruit of long and bitter duty is still sweeter (V.190). The Bodhisattva yields his great reward (Nirvana) "for others' sake- accomplishes the greater Renunciation and he becomes 'a Saviour of the World' (V.192-193).

The Secret Path followed by the Buddhas of Compassion is known as the Amrita-Yana. It is also the same as Buddhas of Perfection and Bodhisattva Ideal, the *Nirmanakaya*. The Open path chosen by the Pratyeka-Buddhas (or Perfect Buddhas) is called the Pratyeka-Yana, same as *Dharmakaya*.

Final choice of renunciation is the culmination of the feeling of compassion and self-sacrifice cultivated over innumerable lives.

This idea of helping suffering mankind at the price of one's own almost interminable self-sacrifice is one of the grandest and noblest that was ever evolved from human brain.

The greater renunciation is renouncing the higher work, after seeing it, in order to do the lesser work, which is just as necessary. The Nirmanakayas as the Guardian Wall do not protect us against evil powers who are waiting for an opportunity to pounce upon mankind. They are engaged in filling the reservoir with force, to give help and guidance intelligently wherever it is possible, and to save mankind from many mistakes which it might otherwise commit, and from the suffering which would then ensue.

The highest form of renunciation is not renouncing the world. It is renouncing the renunciation of the world and thus remaining a part of the world. It is the 'secret' or esoteric path. It is teaching of the inner

side of all great religious traditions: not to 'get saved' but to 'help save'. Those who take this path sacrifice their union with the great and perfect Self for the good of the weak, imperfect selves of all beings. To follow such an ideal, however, is not easy. It requires great courage to renounce peace and ease for labour and woe. So Verse 147 says that if we do not feel up to this challenge, we should simply follow the public, exoteric religious teachings, the 'eye doctrine'. But do not despair. If we are not up to the challenge in this life today, we may be so tomorrow i.e. in next reincarnation. The road, the *Bodhisattva* path, the *Nirmanakaya* robe is there for us. If we do not accept in this life, very well. There is always another time.

The following poetical statement of HPB is relevant;

"For those who win onward, there is reward past all telling; the power to bless and save humanity.

"For those who fail, there are other lives in which success may come."

The principle of karma guarantees that any effort we make will have its results, small or great, good or bad. Even least attempt at spiritual progress will eventually bear fruit, as will every wrong action.

John Algeo in his commentary ('The Theosophist,' March & April 2008) mentions that,

"The *nirmanakaya*, or body of transformation and change, is usually said to be the historical Buddha in incarnation, as ordinary human beings might see him". "... The second is the *sambhogakaya*, the body or vesture of enjoyment is usually understood as a heavenly or archetypal manifestation of the Buddha, as Bodhisattvas or other heavenly beings might see him, that is, as an idealized form". "...The third is the *dharmakaya*, the body or vesture of *dharm*- ...the Buddha as the Buddha really is, in pure Buddha nature. It is beyond perception but manifests itself as the other two bodies".

"Thus, these three bodies are usually understood as three ways in which the Buddha reality can be understood, or three ways in which it is expressed. As such, the *dharmakaya* or 'body of the Absolute' is unmanifest; it is Buddha nature as the ultimate, ineffable reality, the ground of all things. The *sambhogakaya* or 'body of realized love' is the Buddha

nature as it is seen by enlightened beings, such as bodhisattvas; it is expressed by all the archetypal, symbolical Buddhas. The *nirmanakaya* or 'body of making and changing' is the empirically manifested Buddha, the historical incarnations of Buddha nature, such as Siddhartha Gautama."

"Understood in this way the doctrine of '*trikaya*' or three bodies is that there are three levels of existence; (i) one we are all aware of and experience, an outer reality in which the Buddha nature incarnates as a human being, a teacher (the *nirmanakaya*); (ii) one that can be seen by 'the eye of faith' or experienced by the imagination, an inner reality in which the Buddha nature is expressed in great archetypal forms (the *sambhogakaya*); and (iii) one beyond all experience, the ultimate reality, which is the very Buddha nature (the *dharmakaya*)."

To put on the *Dharmakaya* is to be united with the absolute, the ultimate reality, the Buddha nature. To be so united is to lose all contact with the limitations of the world, and therefore to be unable to participate in the enlightenment of others. Uniting with the absolute is, of course, the ultimate goal of all beings, but an ultimate goal is not the same thing as a proximate goal, and the V.O.S. argues for the desirability of a different proximate goal, one devoted to teaching and helping others to find the way. The path of devoting oneself to help others, even at the expense of one's own immediate freedom from the restrictions and frustrations of life, is the **bodhisattva** ideal advocated by Northern Buddhism. The path of seeking personal enlightenment, following the teachings of the historical Buddha and to the freedom of *nirvana*, is the Arhat ideal associated with Southern Buddhism.

The first option of attaining *nirvana* is called the 'open' or exoteric path. It is the public teachings of religions: get saved! Become enlightened! It is said to be the way to 'selfish bliss'. This option is 'shunned' by those who follow the 'secret heart' or esoteric wisdom. They remain in the world and are Buddhas of compassion."

C.W. Leadbeater in his commentary in *Talks on the Path of Occultism*-Vol.II says somewhat differently, that the persons taking *Dharmakaya* are the Pratyeka Buddhas and at the same level as the Lord Buddha. They have same quality of compassion but it is not their duty to fill the office of Buddha. They hasten the evolution along the line of the first ray, while the Buddha works on the second ray. Their duties are

different as that between a magistrate and a teacher. The *Nirmanakaya* does not forego the eternal bliss which is inherent in him; he merely decides to work at lower levels.

Process involved in taking of the *Nirmanakaya* vesture- which occurs when the time is reached for laying aside the physical body-is explained in following manner (S.D.V,79-80):

“When an Adept reaches during his lifetime that state of holiness and purity that makes him ‘equal to the Angels’, then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man. The old physical body, falling off like cast-off serpent’s skin, the body of the ‘new’ man remains either visible or, at the option of the Adept, disappears from view, surrounded as it is by the Akasic shell that screens it. In the latter case there are three ways open to the Adept:

1. “He may remain in the earth’s sphere (Vayu or Kama-loka), in that ethereal locality concealed from human sight save during flashes of clairvoyance. In this case his astral body, owing to its great purity and spirituality, having lost the conditions required for Akasic light(the nether or terrestrial ether) to absorb its semi-material particles, the Adept will have to remain in the company of disintegrating shells-doing no good or useful work. This, of course cannot be.

2. “He can by a supreme effort of will merge entirely into, and get united with, his Monad. By doing so, however, he would (a) deprive his Higher Self of posthumous Samadhi-a bliss which is not real Nirvana-the astral, however pure, being too earthly for such state; and (b) he would thereby open himself to karmic law; the action being, in fact, the outcome of personal selfishness-of reaping the fruits produced by and for oneself-alone.

3. “The Adept has the option of renouncing conscious Nirvana and rest, to work on earth for good of mankind. This he can do in two-fold way: either, as above said, by consolidating his astral body into physical appearance, he can reassume the self-same personality; or he can avail himself of an entirely new physical body, whether that of a newly-born infant or-as Shankaracharya is reported to have done with the body of a dead Raja- by entering a deserted sheath’, and living in it

as long as he chooses. This is what is called ‘continuous existence’...Such is the doctrine taught, everyone having the choice of either fathoming it still deeper, or of leaving it unnoticed.”

Trikaya, Two Paths, Atma -Vidya, Avatara

There is another aspect of the *Trikaya* which links the Doctrine of the Two Paths with the Doctrine of Atma-Vidya (the culmination of knowledge), the concluding Doctrine. This illustrates the reason for studying *The Voice of the Silence* in conjunction with *The Secret Doctrine*. In this connection following citation from ‘Theosophical Glossary’ is significant:

“Trikaya-This is a most abstruse teaching which, however, once understood, explains the mystery of every triad or trinity, and is a true key to every three-fold metaphysical symbol. In its most simple and comprehensive form it is found to be in the human Entity in its triple division into spirit, soul and body, and in the universe, regarded pantheistically, as a unity composed of a Deific, purely spiritual principle, Supernal Beings-its direct rays-and Humanity. The origin of this is found in the teachings of the pre-historic Wisdom Religion, or Esoteric philosophy. The grand Pantheistic ideal, of the unknown and unknowable Essence being transformed first into subjective, and then into objective matter, is at the root of all these triads and triplets. Thus we find in philosophical Northern Buddhism: (1) Adi-Buddha (or Primordial Universal Wisdom) (2) the Dhyani-Buddha (or Bodhisattvas) (3) the Manushi (Human) Buddhas. In European conceptions we find the same: God, Angels and Humanity symbolized theologically by the God-Man. The Brahmanical ‘Trimurti’ and also the three-fold body of Siva, in Saivism, have been conceived on the same basis, if not altogether running on the lines of Esoteric teachings. Hence, no wonder if one finds this conception of triple body-or the vestures of *Nirmanakaya*, *Sambhogakaya* and *Dharmakaya*, the grandest of the doctrines of Esoteric Philosophy-accepted in a more or less disfigured form by every religious sect, and explained quite incorrectly by the Orientalists. Thus, in its general application, the three-fold body symbolizes Buddha’s statue, his teachings and his stupas; in the priestly conception it applies to the Buddhist profession of faith called the *Tiratna*, which is the formula of taking ‘refuge in Buddha, Dharma, and Sangha’.

The idea of **Three Logoi**, in connection with Cosmogogenesis, exactly tallies with the description of the 'Trikaya'. The first Logos, called the Unmanifested, is equivalent to the *Dharmakaya* state. The Second Logos, which forms the necessary link between the Unmanifest and the Manifest, is like the *Sambhogakaya*, which provides the bridge between the *Dharmakaya* and the *Nirmanakaya* states. The Third Logos, symbol of the creative aspect, the Manifested Logos, is represented by the *Nirmanakaya*.

The process of Avatara is accomplished through the instrumentality of a *Nirmanakaya*. Here the Divinity in its 'sacrificial descent' out of compassion takes a virtuous form on earth for good of mankind. This displays the same idea where the 'Buddha of Compassion' choosing the Secret Path takes the *Nirmanakaya* for helping humanity. Thus the Doctrine of Avatara is related to the Doctrines of Two Paths and Trikaya.

The *Nirmanakaya* functions in his own capacity and concurrently is able to furnish the Avataric messenger with a human upadhi. This is corroborated by following statement regarding Buddha in the *Mahatma Letters*:

“When our great Buddha-the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana* on earth, he became a Planetary Spirit; i.e.-his spirit could at one and the same time rove the interstellar spaces in *full consciousness*, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principles or the physical mind of its body. By the way, that is the highest form of adeptship man can hope for on our planet (MLIX).”

Further it is mentioned (S.D.V-The Mystery of Buddha) : “ The Buddha is in Nirvana, though his once mortal vehicle-the subtle body-of Gautama is still present among the Initiates; nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help-not to the end of this Root-Race, at any rate. From time to time, He, the 'astral' Gautama, associates Himself, in some most mysterious-to us

quite incomprehensible-manner, with Avataras and great saints, and works through them. And several such are named...”

Annie Besant in a footnote of her translation of Bhagvad Gita (Sl.2, Ch. X) explains 'Rishi' in the footnote as: “A Rishi is a man who has completed his human evolution, but who remains in the super-physical regions in touch with the earth, in order to help humanity.” It means that a Rishi is *Nirmanakaya*.

Nirmanakayas of lower order become so by refusing the peace and bliss of Devachan, and they are lower in power than those refusing *Nirvana*. They often incarnate using borrowed body. They are constantly engaged in the far greater task of the betterment of the soul of man and the elevation of the race, which they accomplish through human agents. *Nirmanakaya* also means a being who is beyond illusion (*maya*) and such beings incarnate again without interlude, sometimes perhaps after only a few days. In *The Secret Doctrine* H.P.B. cites the Cardinal de Cusa as an instance of this, he having been born again quickly, as Copernicus; and she says that such rapid rebirth is not an uncommon thing. These wonderful beings have swayed and are shaping even today the destiny of nations through their human agents, such as, pillars of peace and makers of war such as Bismarck, or saviours of nations such as Washington, Lincoln, who were said to have been under Nirmanakayic influence. Mahatma Gandhi and Nelson Mandela also fit in this category.

References:

- i. H.P.Blavatsky, *The Voice of the Silence*.
- ii. H.P.Blavatsky, *The Theosophical Glossary*.
- iii. 'The Theosophical Movement', May, 2014.
- iv. H.P.Blavatsky, *The Secret Doctrine*.
- v. Geoffrey A. Barboroka, *The Divine Plan*.
- vi. *The Mahatma Letters to A.P.Sinnett*.
- vii. John Algeo, “Studies in the Voice of the Silence”, *The Theosophist*, March 2008 & April, 2008.
- viii. C.W.Leadbeater, *Talks on the Path of Occultism-vol. II*

NEWS AND NOTES

Bombay

There is an animated movie on the life of Lord Buddha. It is in four parts. Bro. Navin Kumar, President, Blavatsky Lodge, took initiative and each part was shown to the members in May and June.

Dr. Darius H. Umrigar's workshop on 'Good Health without Medicine' was held at Blavatsky Lodge on 7 June 2014. It was sponsored by Gustad Mehenti & Hormuzd Chinoy Trust. The organizers were Miss Tehmina Peer and others who attend Dr. Umrigar's sessions at Blavatsky Lodge. Some of the TS members also attended it. Dr. Umrigar gave useful guidelines on 'Let food be your medicine and your medicine be your food'. BTF Bookmarks and BTF June 2014 Bulletin were distributed on this occasion. Some of the participants who are not members of our Society showed interest in the activities of TS.

Karnataka

The 105th Annual Conference of Karnataka Theosophical Federation was held from 26 to 28 July, 2014, at Molakalmuru Theosophical Lodge along with the Centenary Celebrations of the Lodge. The theme of the conference was "Human Regeneration".

Bro. S. Sundaram, General Secretary, Indian Section, inaugurated the Centenary Celebrations of the Lodge and delivered a talk on 'The Objects of the TS & Their Meaningfulness'. On 26 July, Bro. B. G. Jnandev, President of the host Lodge, welcomed the delegates. Bro. Santhosh Kumar, Secretary, presented, the brief report of the last 100 years of the Lodge, Dr. Manjunath read out greetings received from the International President Bro. Tim Boyd, Bro. Pedro Oliveira, Mrs. Linda Oliveira, and of various Lodges and members of K.T.F.

Prof C. A. Shinde, National Lecturer, inaugurated the K.T.F.'s 105th Annual Conference and delivered a talk on "Source of Spiritual Energy". Bro. S. Sundaram released the book on Bharath Samaj Ritual.

Sis. Manju Sundaram delivered a thought provoking talk on "Who is to change? What is to change?" Bro. B. V. Thippeswamy, President, K.T.F., presided over the General Body Meeting of K.T. F & Theosophy Prachara Mattu Sikshana Samithi and in the evening he delivered a public lecture on "Work of T.S & the Fundamental Change in Man & Society".

The programme commenced with Bharath Samaj Pooja on 28 July.

A panel discussion on "Solution in the Light of Theosophy for the problems faced by Modern Man" was led by Bro. M.R. Gopal, Central Zonal Organizer. Bro. G. B. Nagan Gowdar, Bro H. C. Jagadeesh, Bro .C. Rajashivashankar participated in it. Bro. S.G Sanath Kumar conducted the T.O.S programme and gave Scholarships to poor students and blankets to poor.

Sis K. Parvathamma conducted the symposium on "Individual & Group Work for Regeneration." Sis K. M. Vanishree and Sis. P. Bhuvaneshwari were the speakers. Bro. B. V. Thippeswamy, presided over the valedictory programme in which Bro. S. Sundaram spoke on 'We & Our Accountability'. Celebration concluded with the vote of thanks given by Federation Secretary and President of local Lodge. Approximately 300 members from 40 Lodges of KTF and well wishers participated in the memorable centenary celebration at Molakalmur.

On 25 July Bro S. Sundaram visited the Bangalore City Lodge and had discussion with the office bearers of Federation & City Lodge. He interacted with the members of B'lore City Lodge, Malleswarm Lodge, and Vijayanagra Lodge in Bangalore.

Bro. Pedro Oliveira, former International Secretary, delivered a talk on 'Future of Humanity' in Bangalore City Lodge. Bro. S. Sundaram, Sis. Manju Sundaram & Prof. C. A. Shinde also attended this programme on 29 July.

Prof. C. A. Shinde, National Lecturer, visited Theosophical Lodges at Davelapalli, Srinivaspura and Chintamani between 29 and 31 July and delivered talk there on subjects related to Theosophy.

The 46th Ashada Poornima Annual Study camp was held at Gavirangapura from 11 to 13 July. It was directed by Bro. G. B. Nagana Gowder of Harapanahalli. Theme of the camp was "Art of Living & Vipashana Meditation" Bro. Kotra Basava Gowda, Bro. T. Rajendrappa, Bro. H. C. Jagadeesh. Bro. R. Gopal Krishna Setty & Bro. M.R. Gopal participated and delivered talks on the aforesaid theme.

Sis K. Parvathamma, Secretary, K.T.F., directed a study camp from 19 to 21 July at Tumkur. The theme was spiritual path based on *Masters & The Path* written by C.W. Leadbeater. Bro. B. C. Narasingappa, Bro. M.R. Gopal. Bro. N. Chokka Reddy, Bro. H.C Jagadeesh, Sis K. M. Vanishree & Bro. C. Rajashivashankar and Bro. Parameshwarappa participated and delivered talks on the subjects related to the theme. About 200 members participated in the camp.

M.P. & Rajasthan

A programme for integrated development of students was organized by Gwalior Lodge at Jiwaji Rao Govt. Higher Secondary School on 4 July in which 100 students from IX to XII and their teachers participated. Smt. Rekha Batham, Principal of the school, welcomed Dr. H.S. Dwivedi, Secretary, M.P. & Rajasthan Federation and Bro. U.S. Pandey, Federation Secretary of U.P. Dr. Dwivedi introduced Bro. U.S. Pandey, the speaker, and highlighted the importance of such programme for overall development of young persons. Bro. Pandey in his talk dealt with the topics like health, happiness, peace and success in life in the light of theosophical teachings. He emphasized on being sensitive to others' needs, caring toward mineral, plants, animals and human beings, taking special care of weaker ones and those in distress, living virtuous life with noble principles, having one pointedness and understanding the essence of things etc. The talk was followed by interaction with the participants.

A study camp on *The Voice of the Silence* was jointly organized from 5 to 7 July, 2014, by M.P. & Rajasthan and U.P. Federation under the auspices of Gwalior Lodge. About 70 persons attended the inaugural session out of which nearly 35 citizens were of Gwalior and 30 members from various Lodges of M.P. & Rajasthan and a few from Gujarat also participated. The study was directed by Bro. U.S. Pandey, U.P. Federation Secretary and Dr. H.S. Dwivedi Secretary, M.P. & Rajasthan Federation. Other resource persons were three National Lecturers- Bro. S.S. Gautam, Bro. S.K. Pandey and Dr. Ashok Kaul.

In the morning of 5th July the programme started with the recitation of Universal Prayer. Bro. Dwivedi welcomed the participants and resource persons. Bro. U.S. Pandey introduced the theme of the book, mentioning about the source of material salient points of Blavatsky's comments in the preface, beauty and significance of metaphors used in the book and their importance in spiritual journey. He also read out the message of greetings from Bro. Tim Boyd, the International President. Thereafter Dr. Dwivedi covered verses 1 to 13 of Fragment I and Bro. U.S. Pandey covered verses 14 to 50. In the afternoon session chaired by Bro. Ashok Kaul, Bro. S.S. Gautam covered verses 51 to 75 and Bro. S.K. Pandey covered verses 76 to 100. Bro. Kaul made valuable and informative observations.

On 6th July, Bharat Samaj Puja was performed in the morning by Dr. Divyarth Dubey. He was assisted by Sis Preeti Tiwari of Kanpur Lodge. Thereafter Bro. S.K. Pandey covered verses 101 to 139 and

Bro. U.S. Pandey covered verses 140 to 170 of Fragment II. Dr. O.P. Budholia presided over the session. In the afternoon session, Bro. S. S. Gautam covered verses 171 to 195 and Dr. Dwivedi covered, 196 to 232 of Fragment III. In the evening a devotional meet was organized. On 7 July, a group mediation guided by Bro. U.S. Pandey was practiced by the participants. Thereafter Bro. S.S. Gautam covered verses 233 to 364, Bro. S.K. Pandey covered verses 265 to 290 and Bro. U.S. Pandey covered verses 291 to 316, concluding third fragment.

The afternoon session was chaired by Bro. L.S. Sengar, in which four short presentations were made by Bro. S.K. Sharma of Agra, Km. Preeti Tiwari of Kanpur, Bro. Nanu Singh of Surat and Bro. Pathak of Gwalior. Thereafter some of the participants made general observations appreciating the presentation of matter during the talks by various speakers and also the board and lodging arrangements made by Gwalior Lodge. Bro. Sengar in his concluding remarks thanked all the speakers, the Secretaries of both Federations for jointly organizing this useful programme and Dr. Dwivedi along with his associates for making comfortable arrangements. In the end Dr. Dwivedi thanked all the participants and resource persons.

The following programmes were held at Vikram Lodge, Ujjain in June:

Bharat Samaj Pooja was performed by Dr. R.S. Gupta and Shri Jagannath Narvare spoke 'On the Watch Tower' by Smt. Radha Burnier. A talk was delivered by Dr. Ashok Kaul on *The Voice of the Silence*. He explained the gist and essence of the book written by HPB. Shri V.S. Vijay Raghwan, Director of Veda Vidhya Pratisthan, delivered a thought provoking talk on the 'Philosophy of Kabir'. His teachings in the present days are more useful for all of us. Shri M.L. Jain expressed the views of Dr. Annie Besant on the Universal Law of Life. Bro. O.P. Garg explained the essence of Islam in the light of Annie Besant's book on Islam. He also explained the basic teachings of Islam, and their relevance in the present days.

The talks held at Vikram Lodge in July were as follows:

Shri J.N. Narvare spoke on the importance and philosophy of 'Bharat Samaj Pooja'. He explained the Importance of this Pooja on the basis of Theosophical literature. Shri Anna Bhau Kotwale delivered a lecture on 'Guru Mehat- an analysis on Guru Mahattva' on the occasion of Guru Poornima. Dr. S.C. Kori explained the teachings of Ashtanga Marg of Lord Buddha. A general discussion was organized by the Lodge

on “Manushya se Parbramma Tak”. A number of members and dignitaries participated in this discussion.

Kerala

Bro. S. Shivadas, President of Kerala Federation, conducted the study class on *Talk on the Path of Occultism*, Vol.III, at Anantha Lodge, Trivandrum. These classes were held on four Wednesdays in July. On three Fridays he directed the study of *In the Outer Court* at Sree Sankara Lodge, Ernakulam. Bro. Shivadas attended the South Zone Conference at Fort Kochi on 11 & 12 July. He participated in the activities of the Annapoorni Lodge at Alleppey on every Sunday.

The members of Annapoorni Lodge celebrated Ashada Poornima on 12 July. A group discussion was held on 13 July. Sri Sivasubramanyam spoke on *A Textbook of Theosophy* on 20 July and the subject of Dr. Sasi-Kumar’s talk held on 27 July was ‘The Path’. Bharat Samaj Pooja is conducted on every Sunday at 7.45 a.m.

Study of *The Key to Theosophy* was held on every Sunday at Gouthama Lodge, Kannur.

Bro. C.P. C. Thanupillai conducted study classes at Thiruvananthapuram in July. The themes taken up for study were J. Krishnamurti’s ‘Exploring Self’, Dharmchakrasoothra and Radha Burnier’s ‘On Wisdom’. Bros S. Sasidharan Nair and S. Shivadas conducted study on *Light on the Path*. Ashada Poornima was observed by the members of Anantha Lodge on 12 July.

At the Theosophical Lodge of Trichur study class on ‘Teachings and Discipleship’ and *Yogic Practice- Yama and Niyama* was conducted on every Wednesday.

Marathi

The following programmes were held at the Lodge in Pune in June: Bro. S.D Burse conducted the study on the third theosophical manual ‘Death and After’ by Annie Besant. Bro. N.D. Abhayankar took review of Annie Besant’s book *Pain-Its Meaning and Use*. Bro. S.H. Vaidya conducted Theosophy-Science Meet. The Annual General Meeting of the Lodge was held on 29 June. About 25 members attended it.

Uttar Pradesh

The following talks were held at Sarvahitakari Lodge, Gorakhpur, in May: Er. M. Kandoi, Retd. Supted. Engineer, spoke on ‘Ten Commandments’ and explained Karma and Dharma in detail. Dr. Ranjana

Bagachi, Sri Raghurajji and Bro. A.P. Srivastava also presented their views on the subject. On the occasion of White Lotus Day, Bro. Ajai Rai explained in detail about the work done by Madame Blavatsky. Great White Brotherhood was observed on the occasion of Buddha Poornima. Bro. S.B.R. Misra gave the details of the celebrations which are held every year 400 miles away from Lhasa in Tibet. The talk was based on the book *The Masters and the Path*. Bro. Misra’s other talk was on *Yug Dharma*. Bro. Raghurajji spoke about universe creation on the basis of Ramayan. Bro. S.B.R. Misra gave a talk on ‘Three Logos’ or Brahma, Vishnu & Mahesh in Solar system’. He explained the duty of each logos-one is responsible for the creation of material, the other for the evolution of form and life and the third is responsible for bringing consciousness in the form. Though they are one distinction has been made on the basis of what they take care to guide.

Sarvahitakari Lodge organized the following four talks in June; Bro. A.P. Srivastava, Retd. Engineer, spoke on ‘Upanishad’. Dr. Ranjana Bagchi’s subject was ‘Divine Science in Vedas’. She explained about *Yajna, Pooja*, idol worship, meditation and nature worship, and mentioned that without meditation liberation is not possible. Sri Ram Achol, a well-known advocate gave a talk on ‘Guru Tattva’. Bro. S.B.R. Misra and Dr. Ajai Rai also expressed their views on ‘Guru Tattva’. Universal Brotherhood Day was observed on 25 June and Dr. Ajai Rai spoke in detail on this occasion.

The members of Dharma Lodge, Lucknow, studied Annie Besant’s book *The Doctrine of Heart* in the weekly meetings of the Lodge held in June. Bro. Shikhar Agnihotri delivered a talk on ‘Are worship and prayer necessary?’ It was held on 2 July. The other talks held at Dharma Lodge in July were on ‘Avtara’ by Bro. U.S. Pandey and the talk on ‘Gayatri’ was given by Smt. Manju Shukla and Smt. Vasumati Agnihotri. Besides, a question- answer session was held on 30 July.

Bro. U.S. Pandey delivered talks on *The Voice of the Silence* and *Practical Theosophy* in a joint session of Besant and Anand Lodge of Ghaziabad on 15 June. The talks were followed by question & answer session.

A seminar on *The Voice of the Silence* was organized at Lucknow on 12 July in which members of both Dharma and Satya Marg Lodge participated. Before the seminar Bharat Samaj Pooja was performed by Sis. Vasumati Agnihotri. The seminar commenced with recitation of Universal Prayer. Bro. U.S. Pandey, Federation Secretary, introduced

the teachings given in the book and inaugurated the seminar. Bro. M.C. Pandey spoke about inner voice, *anahat nada* and seven kinds of sounds. Sis. Vasumati Agnihotri spoke about *Dharana, Pratyahar* and three Halls. Bro. Shikhar Agnihotri spoke about seven portals. Bro. U.S. Pandey spoke about Three Kayas and Bodhisattva Ideal of renouncing *Nirvana* and choosing *Nirmanakaya* for helping the suffering humanity. The talk was followed by close interaction with participants.

On invitation of Delhi Federation, Bro. U.S. Pandey delivered a talk at Indraprastha Lodge, on 20 July on the theme ‘Trikaya Doctrine’. He delivered a talk on ‘Spiritual Journey through *The Voice of the Silence* during a special meeting of NOIDA lodge held in the evening of 20 July.

Dr. Abha Srivastava, President of Kashi Tattva Sabha (K.T.S.), delivered a talk on ‘The significant points of the Theosophical Movement and their necessity in life’. Dr. Manulata Sharma of Banaras Hindu University gave a talk on ‘Gita Rahasya’. These were held under the auspices of K.T.S. on 25 July and 1 August respectively. In the study class held on every Tuesday, the members are studying Radha Burnier’s book *No Other Path to Go*.

Dr. R.M. Malhotra delivered a talk on ‘Life’ at Nirvana Lodge, Agra, on 3 July. He explained that desires are inseparable part of life and then highlighted on the significance of knowledge and wisdom in life. The speaker emphasized on the point that one must live in such a way that it may be for the welfare of others. The other talks held on each Thursday in July were as follows: Sri Brijesh Rajput spoke on ‘Freedom of Thought & It’s all-time utility’. He said that free thinking expresses truth but emotional feelings prevent thoughts from remaining free. He stressed on the point that association with truth helps in the flowering of one’s being in its totality. Bro. Gyanesh Chaturvedi’s talk was on ‘Knower, Knowledge and Known’. He described the various types of knowledge and then focused on the one on which the TS has been emphasizing. It encourages the members to know the deep truths of life and to live them understandingly. The subject of Bro. Shyam Mohan Kappor’s talk was ‘Meditation’. He explained the impacts of meditation and that it helps in the expansion of consciousness. Bro. Shyam Kumar Sharma spoke on ‘*Punarjanma evam Perlok*’ and said that it is based on the principle of Karma; happiness and sorrow are determined by one’s karma only.

National Lecturer

Bro. S.S. Gautam delivered a talk on ‘Thought Power and Its use’ at the Theosophical Lodge in Udaipur. It was held on 15 June and

organized in consultation with the Federation Secretary of M.P. & Rajasthan and Bro. Gyaneshwar Bhatt, Secretary of Udaipur Lodge. The talk was attended by 32 members of the Lodge and some guests. Besides, Bro. Gautam was one of the resource persons of the study camp held on *The Voice of the Silence* at Gwalior in the first week of July.

Bro. S.K. Pandey gave following talks at Chohan Lodge of Kanpur in July and August: ‘The Raja of the senses’, ‘Dharana and Dhyana’, ‘Four states of Consciousness’, and ‘Exoteric & Esoteric Learning’. Besides, Bro. Pandey was one of the resource persons of the study camp held on *The Voice of the Silence* at Gwalior in July.

T.O.S. ZONAL CONFERENCE held at PUNE

REPORT OF THE SEMINAR : TOWARDS REFORMS - ADDRESSING SOCIAL PROBLEMS

Bro. S.H. Vaidya gave the keynote address covering the theme of the seminar in broader perspective. According to him, the philosophy given by Theosophical Society represents spiritual dimension of individual evolution and T.O.S. is the extension of this wisdom to bring about social transformation to reduce human sufferings. The T.S. and T.O.S. are complimentary and greater the fusion between these two inner/outer activities the better will be the quality of service. T.S. provides basic concepts which is evolved into ideas/actions for serving human needs and bringing about social change. The selfless service transforms negative emotions of the worker and if it is carried out with passion and not only as a duty, it will bring about both inner and outer transformation. T.O.S. has a personal touch and is done without benefit to oneself or personal agenda, which is qualitatively different as compared to other charitable organizations. T.O.S. emphasizes on human dignity, compassion and wholistic view of life.

There is a need to expand scope of service to make better impact on society and while doing so the basic principles of T.S. such as love, harmony, brotherhood and unity should be adhered. Though there are multiple reasons like political, economical, social and cultural issues which cause social problems, T.O.S. with its limited resources and strength can carry out meaningful social service at the grass root level, at least to solve some of the immediate problems. The speaker proposed some points of reforms to be followed to promote T.O.S. activities. Some reforms suggested are: identifying key social issues and focus on selected ones, proper training to T.O.S. workers, use of modern manage-

ment and communication systems, involvement of competent workers for policy making and projects, links with other like-minded organizations, etc.. He emphasized on making ethical and clean image of T.O.S.

Sis. R.V. Patwardhan is Principal of a college in Pune. She has been seriously studying and solving the problems of old/aged persons (called senior citizens). She has established an old people's home from her own funds and resources. She gave some practical tips to the senior citizens to live a comfortable and integrated life in the family and society. She demonstrated as to how the introspection is to be done to see one's weaknesses and strengths. She advised, with some illustrations, to make our own friend-circle of likeminded persons and also to have control over egoism and behaviour. The senior citizen clubs cannot be realistic tools in handling day to day activities and circumstances faced by such people. She illustrated some commonly observed situations concerning senior citizens. The speaker very much impressed the audience.

Bro. S. Raut is an active volunteer of a trust named Health and Peace Foundation at Pune founded by Dr. Swami Hardas. The trust works on the principle of humanity, good deeds and selfless services. The spiritual healing has been appropriately developed in order to solve health problems of the persons and motivate such persons to solve health problems of other sufferers with negligible expenses and without medicine of any sort. The speaker illustrated an example in a village in African country where there have been continuous quarrels among the ethnic groups/communities. The volunteers of the trust dared to go to that village and by tireless efforts could establish peace there. The healing rituals, exercises and technique have been used to improve health of millions of people, mostly in the rural and tribal areas in India, Nepal, Ghana, Kenya, Uganda and some other countries where such people cannot get benefits of modern medicinal system. The services offered by the trust and its volunteers demonstrated the appropriate meaning of philanthropy.

Prof. C.A. Shinde, National Lecturer of T.S. India, concluded the seminar. He spoke on brotherhood and human values. He narrated the important content of speech of the previous speakers and reminded the audience about the value of 'service'. The social problems can be tackled at the individual level and also at organization level provided they are properly understood and solved. He not only appreciated the theme of this conference but also gave credit to the speakers who could convey effective message to the audience by telling them about the actual work and experience.

Bro. Sanjay Potey, President of TOS Maharashtra and Convener of the conference, gave vote of thanks.

The South Zone Convention of the Theosophical Order of Service was held at YWCA Hall, Fort Kochi, Kerala, from 11/07/2014 to 13/07/2014. The theme of the Convention was “**A Union of All Who Love in the Service of All That Suffers**”. Members (75) from all the SZ regions namely, Kerala, Karnataka, Tamilnadu & Puducherry, Chennai, Telugu and Rayalaseema participated in the convention. It was inaugurated by Bro. B.L. Bhattacharya. The inaugural session was presided over by the National Secretary, Dr. T.K. Nair and Bro. Bhattacharya spoke at length about the significance of service in life. The Kerala Theosophical Federation President, Bro. S. Sivadas, participated in the inaugural session and spoke on the co-ordination of Theosophy and Theosophical Order of Service. The Regional Secretaries namely Krishnaiyya Shetty of Karnataka Region, Shri. V.A. Nagappan, Group Secretary, Vellore (TN) representing Regional Secretary of Tamil Nadu & Puducherry, Bro. Raghunath Rama Rao Pattamatta, Regional Secretary, Telugu Region, Bro. G. Ramanathan, Secretary, Kerala Region, and Bro. K. Sivaprasad, Rayalaseema Region presented the activity reports of their respective regions. On the second day of the convention a seminar was conducted on the subject 'Vitalisation of TOS Movement' under the chairmanship of Bro. Bhattacharya. The speakers were Sri. Raghu Rama Rao Pattamatta, Secretary, Telugu Region, Shri. K. Sivaprasad, Rayalaseema Region, and Bro., Sreedhara, TOS Member from Bangalore. In the seminar valuable suggestions were given by members. The notable one was the suggestion made by Telugu Region Secretary that through video conference the Regional Secretaries can come together for exchanging ideas and it is high time that modern technologies are adopted in spreading Theosophy.

It was a strange coincidence that Adv. Selvaraja Perumal arrived from Chennai to give a talk on "Buddha's Teachings" on the day of **Ashada Pournami**. He is a member of TOS group, Chennai, as well as a former Dy. President of the organization called "Buddha's Light International Association". Sri. G. Ramanathan, Secretary, Kerala Region, read verses on 'Dana' from the book *ABHIDHAMMA IN DAILY LIFE* written by Ashin Janakabhivamsa, a Buddhist monk and scholar.

A wheelchair was donated to a disabled old lady by the National Director during the convention.

Another important event was the lecture class on “**Spiritual Healing**” followed with demonstration by Bro. A.M. Vatcha, TOS President from Hyderabad. All the participants were very enthusiastic about it. He was assisted by TOS Secretary, Rayalaseema, Sri. Sivaprasad, Sis. Vedavathi, TOS member, Chennai, and Sri. N.C. Krishna, National Lecturer and TOS member from Hyderabad.

On the last day of the convention Prof: M.K. Sanu , a writer, thinker and a celebrity of Kerala spoke on “Service is Spirituality”. He spoke in Malayalam and the summary was translated into English. The Group Secretary, TOS Ernakulam, Group Secretary of Amrapuram, Dr. Basava Reddy and, Bro. Sanatkumar, TOS Vellore group, Sreedhara, TOS Group Bangalore and Sis. A.V. Seethalakshmy also spoke about their group activities.

The concluding session was chaired by Bro. Ramanathan, TOS Secretary, Kerala Region and National Director Bro. B.L. Bhattacharya gave valedictory speech. The National Secretary, Dr. T.K. Nair, Sri. K. Sivaprasad, Secretary, TOS Rayalaseema, Krishnayya Shetty, TOS, Karnataka Region, Bro. Reghu Rama Rao Pattamatta, Secretary, TOS, Telegu Region, , Sri. V.A. Nagappan, TOS, Tamilnadu and Puducherry Region, and Sri. N.C. Krishna, National Lecturer, gave their concluding remarks.

Sri. A.V. Seethalakshmy, Secretary, TOS, Ernakulam Group and Regional Executive Committee member expressed Vote of Thanks.

**The School Of The Wisdom
The Theosophical Society
Adyar Chennai 600 020, India
November 2014-February 2015**

The Purpose of the School of the Wisdom

The aim of the School of the Wisdom is to enable the individual to cease from being one who gives his intellectual adherence to a particular school of philosophy, and become one who learns to survey the problem of life directly by himself or herself. The essential search is to discover life as it is, life being inseparable from consciousness.

The School of the Wisdom aims at bringing each student to survey things ‘from the centre’ which is intuitive awareness. An intense sense of Life must always accompany every true student. There can be no Wisdom without an ever increasing sense of Wonder.

The aim of all studies in the School of the Wisdom is not the perfection of the individual but to enable the individual to use every faculty of his or her being for ‘lifting a little of the heavy Karma of the world’.

Essential in the progress towards Wisdom is a growing intimacy with all aspects of nature. The message which each tree, flower, animal, meadow, sea, sky and cloud has, must be listened to and understood.

3 to 14 November 2014

Theme: The Voice of the Silence

Director: Prof. R.C. Tampi

This is the 125th year of publication of H.P. Blavatsky’s priceless book on mysticism, *The Voice of the Silence*. She hoped that it would answer the need of ‘The few real mystics in the Theosophical Society’. The course will be an attempt to bring home to the participants some of the mystical meanings and experiences conveyed by this mystical treatise in poetic prose with its profound appeal to the heart and intuition.

Recommended reading:

The Voice of the Silence- H.P. Blavatsky, *Talks on the Path of*

Occultism, Vol. II-C.W. Leadbeater, *The Creative Silence*-Rohit Mehta, *The Fullness of the Void* (The Yoga of Theosophy)- Rohit Mehta, *The Way of Wisdom*-N. Sri Ram

Mr. R.C. Tampi, is a retired Professor of English. He joined the Theosophical Society in 1959. As the Director of The School of the Wisdom he has conducted a number of courses on various theosophical subjects.

17 to 28 November 2014

Theme: The Psychology of Yoga

Director: Mr. P.K. Jayaswal

Topics for study will include Consciousness- its nature, involution, obscuration, fusion, expansion, release, and its four States; ideation –cosmic, divine and individual; The Mind-its nature, mental perception, the ‘I’ and its attenuation; matter-gunās, bhūta, indriyas, tanmatras; The relationship of Life and Consciousness; and Samādhi.

Recommended reading:

The Science of Yoga, and *Glimpses into the Psychology of Yoga* by I.K. Taimni

Mr. P.K. Jayaswal, is a retired Chief General Manager of the State Bank of India. He joined the TS in 1952 and has served as National Secretary of the TOS, Treasurer BEF, General Secretary of the Indian Section, and is a National Lecturer. He is deeply interested in Theosophy and in J. Krishnamurti’s teachings.

1 to 12 December 2014

Theme: Self-Transformation and the Spiritual Life

Director: Mr. Vincente Hao Chin Jr.

The course covers an approach to self-transformation that serves as a foundation for an integrated and effective life, as well as an essential preparation for living the spiritual life. It includes exercises in self-awareness and a detailed study of meditation. Other facets of the course are, approaches to daily awareness, the exploration of transcendence, nurturing essential life-skills, probing into the nature of intuition, and the integration of impersonal values into our lives.

Recommended reading:

The Process of Self-Transformation by Vincente Hao Chin Jr., *The First and Last Freedom* by J. Krishnamurti, *The Key to Theosophy* by

THE INDIAN THEOSOPHIST, September, / 2014 / 287

H.P. Blavatsky, *Mysticism* by William James (The chapter on Varieties of Religious Experience), *Understanding Mysticism* by Richard Woods, *The Science of Yoga* by I.K. Taimni

Mr. Vincente Hao Chin Jr., is a former president of the TS in the Philippines, and a former president of the Indo-Pacific Federation of the TS. He is the author of the *Process of Self-Transformation*, *Why Meditate?*, *On Education*, and other works. He compiled and edited the chronological edition of *The Mhatma Letters* to A.P. Sinnet, and is the Associate Editor of the Theosophical Encyclopedia.

5 to 16 January 2015

Theme: The Science of Theosophy: Foundation and Practice

Director: Ms Tran-Thi-Kim Dieu

Theosophy is often criticized as a syncretism because it is difficult to be defined. The sessions of the School of the Wisdom will prove that Theosophy is a science based on a foundation and proven by experimentation. The two series of courses include:

For the first week: a presentation of the concepts of Spirit, Matter, and Consciousness, an exploration into the capacities of Mind such as Intuition and Intelligence, resulting in Universal Ethics, Meditation and Silence; for the second week: a deeper exploration into the matter of Meditation and its practices, the understanding of Feeling and Thinking and the application of Ethics which is the principal condition for discovering one’s own Dharma; all this implies a Change of Paradigm which precludes happiness.

Recommended reading

The Round of Experience, by Hugh Shearman, *Life’s Deeper Aspects* by N. Sri Ram, *Yama & Niyama* by S. S. Varma, HPB’s *Meditation Diagram*, *Meditation: its Practice and Results* by Clara Codd.

Ms Tran-Thi-Kim-Dieu, post-graduated in pharmaceutical technology. She has been exploring Eastern philosophies and religions in parallel with scientific ideas. She is most drawn to the philosophy of Nagarjuna and Krishnamurti. She is a member of the TS since 1972 and has been the General Secretary of TS France since 2009. She is also the Chairperson of the European Federation since 1995. She has travelled and lectured all over the world and regularly conducts meditation retreats in Europe.

288 / THE INDIAN THEOSOPHIST, September, / 2014



**THE SCHOOL OF THE WISDOM
THE THEOSOPHICAL SOCIETY
ADYAR, CHENNAI 600 020,
INDIA**

**Donations Received by
the Indian Section
From 1.4.2013 to 31.3.2014**

Please fill in BLOCK CAPITALS and send this form to the Secretary of the School of the Wisdom, The Theosophical Society, after obtaining the recommendation of the General Secretary of your Section or a well-known member.

Name:

Date of Birth:

Nationality:

Address (in home country):

Email:

Telephone No.

Occupation (if retired, former occupation):

Date of Joining the T.S.: Diploma No.:

Section / Federation / Branch to which attached and whether now in good standing as a member: Breif History of Activities in the T.S.:

Mention Briefly any other Activities (allied movements or any other humanitarian work):

Duration of stay in Adyar:

Term: Applicant's

Signature

Date of Application:

Recommendation

Recommended by: Signature

GENERAL DONATIONS

Rs.

- | | |
|---|---------|
| 1. Sri Rishi Raj Singh Saini | 60/- |
| 2. Sri S.V. Tyagi, New Delhi | 1615/- |
| 3. Smt. Aruna Bhatia | 1900/- |
| 4. P.G. Aisi, Akola | 1,000/- |
| 5. Sis. B.M. Deogade, Nagpur | 500/- |
| 6. Sis. C.P. Kantamma, Bangalore | 2,000/- |
| 7. Sri B.M. Deogade, Nagpur | 500/- |
| 8. Sri Bal Krishna Deogade, Nagpur | 1,000/- |
| 9. Sri. N. V. Rao, Bhilai | 20/- |
| 10. Petinjanam Theos. Lodge, Tichur, Kerala | 30/- |
| 11. V.K.M. Inter College | 500/- |
| 12. Ms. Sunayana Bhargava, | 250/- |
| 13. Smt. Y.A. Ratnamma, Bangarpeth | 500/- |
| 14. Marathi Theos. Fed. | 9/- |
| 15. Smt. Rita Sherma Amabala | 41/- |
| 16. Shanti Lodge, Mumbai | 500/- |

Indian Section Corpus

- | | |
|----------------------------------|----------|
| 1. Smt. Manju Sundaram, Vns. | 12,000/- |
| 2. Sri C.P. Kanthamma, Bangalore | 1,000/- |

3. Sri. V.K. Wadtwa, Delhi	4,000/-	4. Sri. Kanchan Jaitly	6,636/-
4. Sri Lambodar Nayak, Vns.	60,000/-	5. Sri V. Narayanan, Vns	25,000/-
5. Besant Education Fellowship	30,00,000/-	6. Gauti Bijanore Lodge, Karnataka	1,200/-
6. Sri A.M. Vatcha, Hyderabad	1,00,000/-	7. Chandradev Theos. Lodge, Chapra	15,000/-
7. Dr. Kusum Singh, Lucknow	5,000/-	8. Smt. Allo M. Lalwani, Ahmedabad	475/-
8. Sri. T.B. Dhawad, Karnataka	500/-	9. Smt. Urmila Devi, Vns	100/-
9. Chandradev Theos. Lodge, Chapra	20,000/-	10. Building Maintenance Fund	6,636/-
10. Sri. Jayananda H. Hiranandani, U.S.A.	14,001/-	11. Building Maintenance Fund	48,250/-
11. Col. Sumana Kale Poona Lodge	20,000/-	12. Mrs. Rajani Lyer, Gorgaon	20,000/-
12. Smt. Uma Bhattacharyya, Vns	11,111/-	13. Prof. Manoj Sharma, Ghaziabad	1,00,222/-
13. Smt. Saraswati Narayan, Delhi	10,000/-	14. Sri Chaitanya B, Deogade Newyark, USA	15,000/-
14. Sri. S.K. Sivastava, Ghazibad	1,800/-	15. Smt. Saraswati Narayan, Delhi	5,000/-
15. Sri. Wankhede	5,400/-	16. Sri Anand M. Kulkarni, Nagpur	5,000/-
16. Dhauv Panda & Sangha Panda	9,100/-		
17. Dr. Ajay Rai, Gorkhpur	32,400/-		
18. The A.B. Primary School	20,00,000/-		
19. Dr. Kusum Singh, Lucknow	4,550/-		
20. Sri Arun M. Pulkit, Pune	4,555/-		
21. Sri Sushil Kumar Shoorsen	4,555/-		
22. Karanata Theos. Fed.	63,000/-		
23. Chapra Lodge, Chapra	25,000/-		

Specific Donation

1. Sri. Bhaironath Pandey, Kerala	1,000/-
2. Sri. R.M. Poduwal, Vns	5,000/-
3. Smt. Ajoo M. Lalwani, Ahmedabad	475/-

THE 139TH INTERNATIONAL CONVENTION

The 139th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, from 26 to 31 December 2014.

All members of the Society in good standing are welcome to attend as delegates. Non-members may attend by obtaining permission from the President. Requests for such permission, together with a recommendation from an officer of the Federation, should be sent to the Convention Officer before 15 November 2014.

Registration Fees	India	Other Countries
Members	100	US\$ 70*
Members under 21	40	...
Non-members	200	...
Non-members under 21	150	...

Accommodation Charges (Sharing)

(From 24 December 2014 to 1 January 2015 inclusive)

	India (Members)	India (Non-members)	Others Countries (Members)
Accommodation with mat	Rs.100	200
Accommodation with cot	200	450	...

Leadbeater Chambers

(including service, Furniture,

and bedding, but no blankets) 3500 6,500 US\$ 150*

(Half rates will be charged for children under ten. No. charge for children under three.)

*(or Euro or Pound Sterling equivalent)

Accommodation

Factors considered in allocating accommodation are active membership, health, age, priority of registration, size of family, etc. Rooms and bathrooms cannot be made available for anyone's exclusive use. Non-members and young persons should be prepared to stay in dormitories. No special facilities can be provided for members who are ill or for women with babies. Mosquito nets and bedding will not be available. No kitchens are available. Ordinary medical attention will be available for minor complaints but there will be no provision for serious or infectious illness. Such cases will have to be shifted from the compound.

Accommodation is available for delegates from 24 December 2014 to 1 January 2015, both days inclusive, but can be guaranteed only to those whose registration and accommodation payments are received before 1 December 2014. Delegates from India requiring accommodation should send both the registration and accommodation charges together, But not before 1 September 2014.

Please note that in the event of cancellation there will be no refund of registration fees, but other charges will be refunded if application is received before 10 December 2014.

All communications and remittances should be addressed to the Convention Officer, The Theosophical Society, Adyar, Chennai 600 020. Remittance by bank draft, duly crossed, should be made payable to the Treasurer, The Theosophical Society, but sent to the convention Officer. Money Orders should be sent only to the Convention Officer. No cheques other than those drawn in Chennai will be accepted. Please provide your details in the Convention form.

International Secretary

North India Study Camp

The North India Study Camp at the Section Headquarters, Varanasi, will be held from 28 to 31 October, 2014. Bro. P.K. Jayaswal, National Lecturer, will direct the study on '**Radha Burnier's Contribution and Approach to Theosophy**'.

We have requested our International President Bro. Tim Boyd to deliver the Inaugural Address and also a public lecture.

The participants are requested to study the following books: *The World Around Us, No other Path to Go* by Radha Burnier.

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 27 October evening to 31 October afternoon) will be Rs.950/- (Registration Fee- Rs. 50/-; Accommodation Charges- Rs. 150/-; and Meal Charges- Rs. 750/-). Bed-rolls will be provided on extra payment. Give details of arrival departure, Phone/Mobile No./E-mail. Few special rooms available for Rs. 300/- during the camp.

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

The Registration Fee, Accommodation & Meal Charges (Rs.950/) must be sent to the Treasurer, Indian Section, The Theosophical Society, Kamachha, Varanasi – 221010, on or before 10 October 2014. 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 20 October 2014. 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