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*Editor*

**S. SUNDARAM**

## Theosophy — An Approach to Life

IT seems to me that the word ‘Theosophy’ can have many levels of meaning. Literally, Theosophy refers to the knowledge of *Theos*, God, the Divine Spirit, or whatever we like to call it; and in that sense it is synonymous with the Sanskrit words *Brahma-jñāna* or *Brahma-vidyā*. Brahman is the absolute, the ultimate, the eternal spirit and *jñāna* or *vidyā* is knowledge. So both the words signify knowledge of Brahman, the Universal Spirit, which we call in India the Universal Âtman.

It is said that the Universal Spirit or Âtman underlies all things which are in manifestation, every thing with which we come into contact and which we can perceive and feel in one way or another. It is said there is nothing but this Brahman in creation. ‘All this is Brahman’ and Brahman only. Brahman pervades all and transcends all. So to know Brahman, to be a *Brahma-jñānin*, is extremely difficult. I do not think that any of us who claim to be Theosophists know Theosophy in that sense.

To know Brahman is to be completely wise at the same time, because there is no difference between knowing Brahman and partaking of that consciousness which is Wisdom, Truth and Life. So Theosophy can also mean Divine Wisdom and not only knowledge of the Divine. I think we cannot claim to have achieved that kind of Wisdom either. So what does Theosophy mean to us, who speak of ourselves as Theosophists? Does Theosophy mean a body of literature, the information contained in a number of books which we study from time to time? If that be so, then Theosophy might be a dull affair.

But those who are vitally interested in Theosophy are aware that there is a profound depth of inspiration in it which perennially invigorates us. This happens if we learn to understand Theosophy as a way of perceiving life, as an approach which leads inevitably to the knowledge of what is universal, eternal and ultimate, in the direction of the Universal Spirit which is Brahman. So for all practical purposes, at our stage, we have to understand Theosophy in this sense.

If we have this approach which can make us sense in the midst of multiplicity, in the current of flux and change, in the midst of what is temporal and perhaps unreal — although we may not realize that it is unreal for the moment — something which is much more real, permanent, eternal, immutable, then we are beginning to understand what Theosophy is. To be able to perceive the universal in the midst of the world in which we live requires very great attention, a striving which is passionate, ardent and enthusiastic. If that kind of enthusiastic, ardent approach towards life is lacking, I think that we will never find the universal.

If we look into our own lives we see that we are preoccupied most of the time with the particular and we almost never think in terms of the universal or of the whole. We are absorbed in particular incidents and objects, and in particular individuals. Of course, it is not possible to run away from the particular. In this world, we are faced all the time with the particular, and have to deal with it but the whole purpose of life is to see the universal which unites all these particulars, and thereby approach closer and closer to the ultimate universal.

How are we to move towards the universal? That is the question we have to ask ourselves. I feel that it can be done by trying to sense, or allowing ourselves to sense, the unity which is behind the innumerable, myriads of particulars which we come across and not to be lost in those. In our essential spiritual nature we belong to the world of unity. Dr Besant has said that spirituality consists in realizing that unity. The word ‘spirituality’ has no other meaning. If we do not have a sense of that unity, of the universal, then we are not spiritual. And because in our essential natures we belong to this world of unity, we are able to perceive the relationship between particulars which all of us do.

We see many things in life which are, for instance, beautiful — a flower, a design, a face. But when we see these different objects which have different shapes, different colours, and so on, in each case we say such and such a thing is beautiful. But we are capable of perceiving at the same time that there is a beauty which is common to all of them, to all that is beautiful, and which exists independently of the particular objects which are beautiful.

We all know that particular objects may perish but we still find that we have a certain sense of beauty. A particular flower that we see may fade and wither away and become dust and yet we know that there is the beauty of a flower. When we realize that, we are approaching a step towards the universal. But if we move still further and realize that there is not only the beauty of a flower, but beauty as such which exists in a flower, in a human being, in the earth, everywhere, then we are moving still nearer to the universal; we are responding to something which is imperishable, because that Beauty which is common to all these objects is not something which can fade and wither away as the flower does.

Similarly, we may perceive that a particular thing is true but we do so because there is such a thing as Truth itself, otherwise when we perceive that something else is true we will not be able to see the likeness in it. The word 'true' could not exist unless there were something common to all that is true. It was for this reason that the Greeks said that individual objects appear to be beautiful only in so far as they convey ideal beauty. Very often we think that such and such an object is beautiful and we attribute the beauty to that particular object. But it is not so. That object is beautiful only because it shares a beauty which is absolute beauty or ideal beauty, and that is so also with everything which appears to be true or good. As Plato points out:

If anyone tells me that such and such a thing is beautiful because it has the bloom of colour or form or anything else of the sort, I neglect all that; it merely confuses me. And to this one point, simply and artlessly — perhaps you will think foolishly — I cleave fast in my own mind, that nothing makes an object beautiful except the presence of ideal beauty, [which he described elsewhere as] not fair from one point of view and foul from another, but beauty only, absolute, simple, everlasting, which is imparted to the ever-growing and perishing beauties of all other things,

Similarly in ancient India there were many who held the view that it is the universal underlying various things which is the real. This question has been discussed repeatedly by Indian philosophers, who have tried to find out what is the element which is real, and true for all times,

in the objects that we see. There are several elements when we perceive an object. There is the element of name, the word by which we denote the object and which, as Krishnaji has pointed out, has an extraordinary fascination for us. Then there is the element of form, and the element which is the universal which is behind both the name and form. If we perceive a tree, we know that it is a tree through the word; we also know the tree through the form that particular tree has. But there is a tree, a universal tree which is more real than the particular tree.

There are many forms of the universal which we perceive, for instance floweriness, which is the quality of a flower which makes us recognize the unity behind all flowers. Similarly, among the human beings we see each person is different, having a different colour, different features, etc.; yet we recognize something which is common to them all which we might call 'human-ness'. But, behind all these universals, that quality in each thing which makes us recognize it for what it is, is the ultimate universal which is, we might say, the universal of all universals, the essence of all things and which was known by the name *parâ sattâ*. This is the very being of everything that is manifested; without it nothing can be in existence.

As long as we cling to a few particular things with which we are acquainted and imagine that beauty or truth or love is centred in them we are limiting and deluding ourselves, because these qualities, these realities, such as truth and love, are not centred anywhere at all. If we see a centre for them in any particular object, it is only an illusion produced by the fact that we have created a centre in ourselves in relation to which we perceive other centres.

All these universals such as Truth and Beauty exist everywhere in themselves and at all times. It is only if, while looking at a particular object, we can sufficiently detach ourselves, and do not want to perceive truth or love in one particular object, but strive to see the nature of love as such that we will be able to love truly with a love that fills our whole being and embraces all objects, all particulars without exception. We find that if we love a particular object it always leads to sorrow, but it is only as we can learn to comprehend universal Love, universal Beauty, and so on that we will be freeing ourselves from the various difficulties that beset us.

We are saying this particular thing is true or good or beautiful and not stepping out to see the whole which is the reality. A perception of the whole, free of the limitation of successive perceptions, does come in creative moments to all of us and we can see this illustrated in the lives of many who have spent their time creatively. For instance it has been said that, before a composition, the musician, Mozart, could hear a whole symphony as a single chord. That meant that he had a kind of expansion of consciousness which enabled him to picture the whole, which is impossible for us at the present moment to do.

To have that expansion of consciousness there must be a deep aspiration to know, there must be a true love of Wisdom which is philosophy or *mumukshutva*. The word 'philosophy' means love of Wisdom; it does not mean a way of studying certain books; and *mumukshutva* indicates the same thing. The kind of approach to life I am speaking of can have no meaning for those who are complacent and self-satisfied and who find that they have everything they want in the particular objects which they are seeing. But if there is an ardent aspiration for Wisdom, it cannot but transform our nature and our character and this should be our theosophical approach to life which can give us a meaning in life and help us to know gradually the Wisdom and the Truth and the Light.

(Courtesy: *The Theosophist*, August 2013)

Once an earnest student joins the Theosophical Society, there are no more meaningless or trifling circumstances in his life, for each one is a link purposely placed in the chain of events that is to lead him to the Golden Gate. Each step, each person he meets, every word uttered, may be purposely placed into the day's sentence for the purpose of giving certain importance to the chapter it belongs to, and karmic meaning to the volume of life.

HPB

S. H. VAIDYA\*

## ANNIE BESANT – A VISIONARY

Annie Besant's life is a story of her quest for truth, knowledge and intense desire to serve the humanity. She was intensely passionate towards welfare of the world and elevation of human consciousness and emphasized on human ethical growth and duty of man to man. She was of the opinion that true basis of morality and spiritual development of man must be adaptation of our action to promote general welfare and happiness by selfless service. In her intellectual pursuit she studied contemporary thinkers, scientists and philosophers and was convinced of the truth of evolution and stressed on strengthening of man's mental, moral and spiritual nature. As President of the Theosophical Society she performed this role admirably and wrote several books on occult subjects.

In her study and pursuit of *The Secret Doctrine* she developed an art of explaining the occult knowledge and realities in lucid and simple language. Her books on *Seven Principles of Man*, *Karma*, *Reincarnation*, *Man and His Bodies*, have been popular. She developed a unique capacity of visualization, intuition, and deep knowledge of the occult world. Her work on Occult chemistry is a long, painstaking research and is the result of her high intuitional, spiritual capability having scientific, logical and methodical approach. Her books on *Man and His Bodies* and *Reincarnation* created great impact on me. In this article I would put forth latest developments and research being conducted in these fields and try to show that the principles, realities mentioned in the aforesaid books are scientifically getting proven. Due to advancements in science and technology the occult and hidden dimensions of life have come under the purview of scientific investigation.

### Human Bioenergy Fields

Much has been written about the energy of living beings, but earlier it was not possible to measure these energy fields. As the science and technology progressed, new techniques were developed to monitor,

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measure and analyze the bioenergy present around the living things. Attempts are underway for last century to record human bioenergy fields basically to acquire subtle knowledge about state of physical/mental health. It is known that human body motor/signal nerves produce electrical voltages up to 3V and brain nerves/synapses carry signals up to 5MV due to neurons activation. According to biophysics all above electrical activities produce currents and magnetic fields. These EM fields radiate from body, which could be sensed and recorded. These bioenergy fields appear as human Aura. Around 1911, Dr Walter Kilner reported on seeing the HEF or Aura. Using coloured glass screens stained with dicynin dye he created different filters. With the help of the screens /filters he saw a glowing mist around human body in three distinct layers .A 6-8 mm thick layer closest to the skin, a more vaporous layer 25 mm thick streaming at right angles to the body, and a luminous layer 150mm wide with indefinite colours .He found that appearance of the Aura differed in each person depending on their physical, emotional, and mental states. In 1939 a Russian electrician Semion Kirlian, developed a technique known today as Kirlian photography, for recording human aura on photographic plates. In this technique, a high voltage low current pulse is directed on the object and its image is captured on the photographic plate placed behind the object. This high voltage pulse when in contact with the object produces an interaction through ionic discharge and its image is recorded on the plate. The image shows different energy patterns depending on the type of object and its bioenergy. Gas Discharge Visualization is a new imaging technology which uses Kirlian principle. An Indian mystic has teamed with Russian physicists and they have developed 3D human aura imaging system The GDV machine has software to analyze and interpret human bio-fields, energy amplitude ,and frequencies. It can detect altered state of consciousness, energy levels of chakras, its alignment and integration. .Scientists and medical practitioners have used this data for early detection of cancers, heart problems before these diseases get manifested in physical body. Poly contrast Interference Photography today has become popular and is widely used as a diagnostic tool. PIP camera is a scanner which provides image of human energy fields. It works on the principle that when a light/ packet of photons travel through /near human body it produces interference with the energy field and gives certain pattern/ image. They represent human physical, pranic, astral, and mental states.

A computer programme has been developed to analyze these energy maps based on light intensity, frequency shift, shape, size and type. It would be seen that even though some research has already been done, still lot of work in pattern interpretation and its correlation with health of human bodies needs to be carried out. Development of Advance tools in hardware /software and intuitive inputs will be necessary to perfect this technology .Generally the energy auras belonging to physical, pranic, astral mental states have been identified and categorized. The scientific research has come to the same conclusion which Dr. Besant described in her books several decades ago.

### **Reincarnation**

Research on reincarnation is a branch of parapsychology concerning study of children who spontaneously remember their previous life. The scientific community generally considers this research as pseudo scientific, since this is based on subjective experiences which can not be verified by a third person. Moreover cases of hypnotic regression and Indian PRATI PRASAV SADHANA have opened up possibility of proving hypotheses of Reincarnation theory.

### **Evidence of Reincarnation**

Whether this theory is a reality or fantasy was studied by investigating/collecting data of large number of persons who were taken on the past life journey through hypnotic regression. Hypnosis is procedure in which the subject is transported in a state of inner absorption, concentration and focused attention .Due to this altered state, the subject experiences change in sensation, perception, thought or behaviour. This altered state of consciousness can be sensed by measuring brain waves and frequencies .The state is similar to Taoist or Rajyoga meditation where people could open up their wisdom eye to observe and experience their previous lives. The parapsychologist gives commands to the subject to regress in the past life and asks questions about period, life style, personnel matters etc. This data is recorded, analyzed, crosschecked verified with other subjects who were supposed to lead contemporary life. In one such experiment, 1080 subjects were subjected to previous life regression studies. The historical time period, lifestyle, behaviour, social status, gender, race, clothing, housing, money, relatives

etc were noted and tabulated. People who lived in similar period /places, their experiences were found to be matching. After these studies, large number of cases were reported where these persons could narrate their previous life's experiences in dreams /altered state of consciousness. In India there are many cases where the previous life incidents could be seen by mystics which are related to present life's problems, which are due to the previous life's karmic accounts. In western world the cases of children below 5 years who could remember their previous life were studied. Today many psychiatrists, mystics practice regression to find out the causes to tide over present difficulties. Some of the observed facts can be summarized as follows:

- 1) The subjects who have undergone hypnotic regression, the amazing consistency is observed in their recollection.
- 2) Some subjects among relatives /friends and even strangers recalled same people, events independently.
- 3) Subjects spoke in languages, words, they did not learn in this life. Moreover they could not remember those words after regression.
- 4) Recalling past life agonies /events were instrumental in addressing today's ills/problems and deal with them effectively.

In Indian yogic tradition, a procedure known as PRATI PRASAV SADHANA is practiced to regress in past lives, relive /understand those and try to resolve old karmic causes. It is similar to past life regression, undertaken with full knowledge/ awareness without the help of hypnotist.

The book on *Reincarnation* explains clearly the issues, objections raised related to the theory of reincarnation. The scientific evidence also suggests the same hypothesis. In both these occult subjects, Annie Besant could look /sense hidden esoteric principles and brought out the facts and reality before scientists could come to it. In a way she can be called a VISIONARY.

**T.K. NAIR\***

## **Damodar K. Mavlankar**

We are in the Theosophical Society because we have opted to be on the side of God. We want to be on *the path*. Whatever we heard about the other side, the *nivriti marga*, attracts us. We also know that if we have to cross over to the other shore, we have to leave everything here. But we are not confident. We are not sure if we leave everything here whether we will reach the other shore or not. We are afraid that we may lose everything here and may not get anything there. To such people the reading of the Theosophical history will be helpful. Particularly the life of the pioneers like HPB, HSO, Judge, CWL, Annie Besant and Damodar. Even among them, Damodar was the only person who succeeded in going to the Master's home permanently.

In April 1890 Blavatsky wrote an open letter to 'My Brothers of Aryavarta', explaining why she did not return to India. Referring to the TS' role in the reawakening of India, she stated:

.....most important of all, one at least among you has finally benefited by it (The Theosophical Society); and if the society had never given to India but that one future Adept (Damodar) who has now the prospect of becoming one day a Mahatma, Kaliyuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain.....<sup>1</sup>

In the introduction of book "*Damodar and the Pioneers*" our former President Bro. N Sri Ram writes about Damodar as follows:

Damodar,..played his part in the Society's work in its early days in India, and then disappeared from the stage, having been permitted by the Masters, towards whom he had a boundless devotion, to come to their own ashrama in Tibet. He had visions of his own Master even before he joined the Theosophical \*Secretary, Theosophical Order of Service in India.

Society, and renounced his property, his prospects in life, his family, his caste and everything else in order to devote himself to the cause of the Masters .....<sup>2</sup>

Bro. Sri Ram writes: “He played his part in the Society’s work in its early days in India.....”. Let us examine how he did it.

In the words of HSO:

..... Frail as a girl though he was, he would sit at his table writing, sometimes all night, unless I caught him at it and drove him to bed. No child was ever more obedient to a parent, no foster-son more utterly selfless in his love to a foster-mother, than he to H.P.B. Her slightest word was to him law; her most fanciful wish an imperative command, to obey which he was ready to sacrifice life itself.<sup>3</sup>

Damodar’s significance to the Theosophical Movement lies not merely in his consistent hard work, or in his intelligent defense of the embattled Society, but primarily in the fact that he set a standard for Theosophical conduct.

Of the seventy odd Theosophists who presented themselves for discipleship Damodar was virtually the only complete success. A desire to see the Adepts in person or to witness phenomena caused many to accept the rigors of chelaship, but one by one, as they placed their own personalities idiosyncrasies above the common good of the Movement, failed.<sup>4</sup>

The author writes about him as follows:

Damodar ..... gave to the world a picture of a man of unique character, a true chela of the Adepts, and he was to become an exemplar of spiritual virtue and esoteric knowledge. His life has become beacon light for his countrymen to follow and he exemplified the requirements for a disciple to gain admittance to the home of the elder Brothers of Humanity, who from century to century have sent their messengers to the world.<sup>5</sup>

Bro. N Sri Ram continues:

“...and then disappeared from the stage, having been permitted by the Masters, towards whom he had a boundless devotion, to come to their own ashrama in Tibet.”

But before taking it up we have to consider the psychic development of Damodar.

While he was engaged in the outer work of the Society, he developed his inner spiritual faculties. His psychic unfoldment was very rapid. He joined the Society only in August 1879, but in 1880 he was permitted to visit his Guru in his ashrama. Damodar soon was able to travel in his astral body, and was used to transmit letters sent astrally by the Adepts from their retreats to members at the Headquarters and elsewhere. Colonel Olcott relates in his *Old Diary Leaves* an instance of Damodar’s psychic experiences:

... On putting his body to sleep as usual, he made, a dash for the home of the Master among the Himalayas, but found on, arriving, that he too was away in the astral body: and, by the power of his attraction for his pupil, the latter was swept away powerfully and instantaneously as though he had ventured into a deep and impetuous river current and been carried off his footing. The next minute Damodar found himself at Adyar, in the presence of both his Master and H. P. Blavatsky.<sup>6</sup>

There was another occasion when Damodar went to his Maser.

In the later half of 1883, HSO and Damodar went on a tour of North India. In Lahore he had an opportunity to meet his Master in His physical body. After that they went to Jammu, as guest of the Maharaja in the month of November 1883. Damodar suddenly disappeared without letting Olcott know of his departure. But H P B knew about it and sent a telegram from Adyar saying that Damodar would return and that he had gone for a retreat.

The following comments were made by H S O:

It was on the 25th of November, at daylight, that Damodar left us: he returned in the evening of the 27th — after an absence of some sixty hours, but how changed! He left, a delicate-

framed, pale student-like young man, frail, timid, deferential; he returned with his olive face bronzed several shades darker, seemingly robust, tough, and wiry, bold and energetic in manner: we could scarcely realise that he was the same person.<sup>7</sup>

Let us see his first face to face experience with his Master. It took place during his trip to Sri Lanka from May to July 1880, and are described in letters he wrote to W.Q. Judge.

. . . I had the good fortune of being sent for, and permitted to visit a Sacred Ashram where I remained for a few days in the blessed company of several of the much doubted Mahatmas of Himavat and Their disciples.<sup>8</sup>

Damodar describes his experience

There I met not only my beloved Gurudeva and Col. Olcott's Master (Morya), but several others of the Fraternity, including One of the Highest. I regret [that] the extremely personal nature of my visit to those thrice blessed regions prevents my saying more of it. Suffice it that the place I was permitted to visit is in the Himalayas, not in any fanciful Summer Land, and that I saw Him in my own sthula sarira [physical body] and found my Master identical with the form I had seen in the earlier days of my Chelaship.<sup>9</sup>

Another experience

“On another occasion, in Bombay, Damodar was helped by his master to project his astral body (mayavi-rupa). He found himself at the upper end of Cashmere at the foot of the Himalayas. . . . [T]here were only two houses just opposite to each other and no other sign of habitation. From one of these came out [KH] ... It was his house. Opposite him stops [M]. Brother K— ordered me to follow him. After going a short distance of about half a mile we came to a natural subterranean passage which is under the Himalayas. [This] is a natural causeway on the River Indus which flows underneath in all its fury. Only one person can walk on it at a time and one false step seals the fate of the traveller.

... After walking a considerable distance through this subterranean passage we came into an open plain in L—k [Ladakh]. There is a large massive building ... This is the Chief Central Place where all those of our Section who are found deserving of Initiation into Mysteries have to go for their final ceremony and stay there the requisite period. I went up with my Guru to the Great Hall. The grandeur and serenity of the place is enough to strike anyone with awe.

After returning to his body, Damodar wondered whether the experience had been a dream, but at that moment a note from KH dropped out of the air confirming that it had really happened.”

Damodar helped the masters with the occult transmission of letters to A.P. Sinnett and A.O. Hume. However, he refused to lend any further assistance after Hume accused him of forgery. He expressed his anger in a letter to Sinnett in August 1882, protesting that he was incapable of ‘such an infamy’.

He wrote: ‘I have at least one consolation and that is I stand clear before my MASTERS who being clairvoyant can see through me any time ...’

Damodar was one of the 12 chelas who signed the protest to a letter from ‘HX’ (Hume), which accused the masters of ‘sinning’ by not immediately giving out all they knew.

Bro. N Sri Ram continues:

“He had visions of his own Master even before he joined the Theosophical Society, and renounced his property, his prospects in life, his family, his caste and everything else in order to devote himself to the cause of the Masters, a cause which seemed to be embodied at that time in the personality and work of H. P. Blavatsky.”

Damodar was born in September, 1857, at Ahmedabad in the province of Gujarat. He belonged to a wealthy family of the Karhada Maharashtra Brahmana caste and received a careful education in the tenets of his religion. He was also given an excellent English education. From the age of ten to fourteen he devoted himself to the orthodox



practices of his faith. Later he began to concentrate more on his academic studies.

In his childhood Damodar was seriously ill, and the doctors were doubtful about his survival. While the family was worried, he had a vision which made a deep impression upon him. He saw, as if in a dream, a glorious personage who gave him a peculiar medicine and curiously, from that time, he began to recover. Some years later, while engaged in meditation, he saw the identical person and recognized him as his saviour. On another occasion when Damodar fell seriously ill the same person appeared in his visions and saved his life.

Damodar K. Mavalankar applied for membership on July 13, 1879, and was initiated on August 3. He began to work at the temporary Headquarters in September and took up permanent residence there in January, 1880.

Colonel Olcott writes:

... On the, ..... 3rd August [1879], ... I took Damodar K. Mavalankar into membership. It was the rainy season and the dear boy used to come to see us of evenings, clad in a white rubber waterproof and leggings, a cap with flaps to match, a lantern in his hand, and the water streaming from the end of his long nose. He was as thin ... with lantern jaws, and legs-as H.P.B. used to say-like two lead pencils. So far as appearances went he seemed as little likely as any man in the Society to become a Mahatma or get within a thousand miles of a real ashrama. But appearances were as false in this case as they have been in those of other members who seemed infinitely his spiritual superiors, but proved otherwise.<sup>10</sup>

According to their custom, he had to get his father's permission to live at the Theosophical Headquarters and to adopt the mode of life of a Sannyasin. This he was allowed, but he went farther and abandoned caste.

Damodar quickly proved himself to be an energetic and devoted worker. He was made joint recording secretary of the Society, and helped

Blavatsky with her correspondence. He also became business manager of the Publications Department. The first issue of *The Theosophist* appeared in October 1879, and Damodar soon became a regular contributor on a wide range of subjects. He also wrote many letters and articles for other magazines and newspapers.

Damodar writes:

... At this time, I had the inestimable good fortune to read *Isis Unveiled; a Key to the Mysteries of Ancient and Modern Religion and Science*, and to join the Theosophical Society. It is no exaggeration to say that I have been a really living man only these few months; for between life as it appears to me now and life as I comprehended it before, there is an unfathomable abyss.<sup>11</sup>

His visit to the Crow's-nest was interesting. Olcott writes about it as follows:

"It was a dramatic moment when Damodar first entered the Bombay Headquarters and saw a picture of the man whom he had thrice seen in his visions and to whom he twice attributed the saving of his life. He learned that this man was one of the Adepts who had made H. P. Blavatsky their "direct agent" to promulgate some of the teachings hitherto kept secret among the chosen few in the temples and ashramas of Tibet and India. Damodar was soon to meet this Adept, Koot Humi, and become his disciple."

Damodar himself pointed out, "Theosophy was not a new religion in the Pantheon of faiths, but rather an affirmation of the basic unity of all religions, hence Theosophy would make a Christian a better follower of Christ, a Buddhist a better disciple of Gautama, a Parsi a better Zoroastrian and a Hindu a more profound student of the Vedas".<sup>13</sup>

Damodar's father, uncle, and an elder brother resigned from the TS in early 1881 and became openly hostile. They wanted him to come back home and take his wife Lakshmi Bai whom he married at a very young age. Damodar's family troubles, the public misrepresentation of the facts, and the resulting slander directed at the founders of the Theosophical Society, caused him to become depressed. On 25 August 1881, the following letter from KH materialized before his eyes:

“To Damodar K. Mavalankar

Do not feel so dejected, my poor boy, no need for that. As Mr Sinnett rightly says in his Esoteric Buddhism, the higher spiritual progress must be accompanied by intellectual development on a parallel line. You have now the best opportunities for doing that where you are working. For your devotion and unselfish labour, you are receiving help, silent tho' it be.. Your time is not yet come. When it does, it shall be communicated to you. Till then make the best of the present favourable opportunity to improve yourself intellectually while developing your intuitions. Remember that no effort is ever lost and that for an occultist there is no past, present or future, but ever an Eternal Now. Blessings.”<sup>14</sup>

In 1881 H. P. B., as the literary assistant of her Teacher, Morya, wrote a letter to A. P. Sinnett about the deeper reasons for Damodar's decision to abandon caste.

Responding to the complaint of some Hindu theosophists that the Mahatmas never communicated with them, Master M stated:

unless a man is prepared to become a thorough theosophist i.e. to do as D. Mavalankar did, – give up entirely caste, his old superstitions and show himself a true reformer (especially in the case of child marriage) he will remain simply a member of the Society with no hope whatever of ever hearing from us.<sup>15</sup>

According to custom Damodar had been betrothed while quite young and the time had come for him to assume his marital obligations. As he had dedicated himself to the spiritual life as a chela of his Guru and Teacher Koot Humi, he found it impossible to take up the duties of a householder. Therefore, an agreement was made whereby Damodar assigned his ancestral estate consisting of some Rs.50,000/=, to his father on condition that his wife Lakshmibai be taken care of in his family home. Though his wife was then in her early teens, she abided by her husband's decision.

Mr. S. S. Shevade, son of Damodar's cousin gave the following information at the unveiling of a bust of Damodar at Adyar in 1956:

... There was only one consideration on which he had to ponder a little, and that was in regard to his young wife married to him in those days of child marriage. For aught I know, he first had a mind to take his wife also with him and did also express a desire of that kind to her; but the young girl, who had hardly reached her teens, was not mentally equipped to fathom the whole situation. Thereupon Damodar assured himself that she would be taken care of by the family members and bade a permanent goodbye to his sweet home.<sup>16</sup>

Latterly Damodar was not heard of after his visit to Tibet in search of the Mahatmas, and assuming him to be living, his wife Mrs. Laxmibai Mavalankar, led the life of a chaste Saubhagyavati (a lady with a husband living), till she died at about the age of sixty ...<sup>17</sup>

Before him lay the greatest trial of his life.

1884 proved to be one of the most turbulent years in the early history of the Theosophical Society. On 20 February, Blavatsky and Olcott left India for an eight-month tour of Europe. During their absence, the Society was run by a Board of Control, with Franz Hartmann (the chairman), George Lane-Fox, and W.T. Brown. Just prior to her departure, Blavatsky had spoiled an attempt by the housekeeper, Mme. Coulomb, to obtain a large sum of money from Prince Harisinghji. Mme Coulomb was furious and vowed to take revenge. She began to spread lies and rumours about fraudulent phenomena, and her husband secretly began to make holes in the walls and construct movable panels. The Coulombs were expelled from the TS on 14 May 1884 for dishonourable conduct and left headquarters.

It was not peaceful at the headquarters both before and after the Coulombs' departure. On several occasions the masters intervened directly with advice and instructions. On 2 August 1884, Hartmann received the following message from Master KH: “D[amodar] has undoubtedly many faults and weaknesses as others have. But he is unself

ishly devoted to us and to the cause, and has rendered himself extremely useful to Upasika [HPB]. His presence and assistance are indispensably necessary at the Headquarters. His inner self has no desire to domineer, though the outward acts now and then get that colouring from his excessive zeal which he indiscriminately brings to bear upon everything, whether small or great.”<sup>18</sup>

In another letter to Hartmann, Master M wrote:

One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar characters and temperaments. One of the strongest signs of retrogression when one shows that he expects others to like what he likes and act as he acts.<sup>19</sup>

After their eviction, the Coulobms joined forces with the Christian missionaries. The first part of Mme. Coulomb’s attack on Blavatsky appeared in *The Christian College Magazine* in September 1884. It included extracts from letters allegedly written to her by Blavatsky, but containing clumsy interpolations ordering the performance of fraudulent phenomena.

Damodar played a central role in publicly countering the Coulobms’ allegations of fraud and deception, and showed them to be ‘absurd twaddle’.

Richard Hodgson, sent by the British Society for Psychological Research to investigate the occult phenomena connected with the Theosophical Society, arrived at Adyar on 22 December 1884. He remained in India until the end of March 1885. The infamous Hodgson Report appeared in December 1885 and denounced Blavatsky as an impostor and a Russian spy. Hodgson insisted that Damodar was Blavatsky’s main accomplice.

The forgery experts examined the documents and reported as follows:

Forgery expert Vernon Harrison says that the Hodgson Report is ‘badly flawed’: it is ‘riddled with slanted statements, conjecture advanced as fact or probable fact, uncorroborated testimony of unnamed witnesses, selection of evidence and downright falsity’<sup>20</sup>

In a letter to Sinnett in October 1885, Blavatsky stated that KH held Damodar, Dhabagiri Nath (a chela of KH who eventually failed), and Subba Row responsible for two thirds of Hodgson’s delusions. She says that they regarded Hodgson’s cross-examinations as insulting, and his mocking references to the masters as blasphemous, and instead of telling him openly that there were many things they could not speak about, they went on ‘to augment his perplexity, allowed him to suggest things without contradicting them, and threw him out of the saddle altogether’.<sup>21</sup>

“He obtained permission to go to his master’s ashram in Tibet, and left Adyar with Blavatsky’s blessing on 23 February 1885. According to Blavatsky, ‘Damodar was ready from his last birth to enter the highest PATH and suspected it. He had long been waiting for the expected permission to go to Tibet before the expiration of the 7 years [of probation] ... When he came to bid her farewell, he told her: ‘I go for your sake. If the Maha Chohan is satisfied with my services and devotion, He may permit me to vindicate you, by proving the Masters do exist. Blavatsky herself was in poor health at this time, and left India a month later, never to return.’”<sup>22</sup>

He stayed at Benares for fourteen days where he met Bhagavan Das, a young Theosophist who later distinguished himself as an educator and a scholar. In a letter to an American friend, Mr. John Roger, he writes:

Benares, 7/11/15

... I have already read more than half of Damodar. Whenever I take it up, it sends me back 60 years in memory; and the ‘mystic romance’ of those ‘young days’ becomes renewed for the time being. In my seventeenth year, two years after I joined the T.S., I saw Damodar for a few days during 1885, when he halted in Benares for about a fortnight, on his way to the Himalayas. He was a small thin young man, with an ascetic face, exaltation of high aspiration written on his face. He used to wear a cap of dark brown fur, very soft and long, which, he told us had been given to him by the Master K.H.<sup>23</sup>

Damodar was hoping to go to Lhasa, the capital of Tibet, with a certain Tibetan functionary; Olcott calls him ‘an “Avatari Lama,” a very influential and mysterious Tibetan prelate’, who ‘is equally well known on both sides of the mountains, and makes frequent religious journeys between India and Tibet’. After visiting several TS branches and consulting with Maji, a female ascetic living in Varanasi, Damodar reached Darjeeling on 1 April 1885, and agreed the details of his trip to Tibet with a representative of the Tibetan.

He met the Tibetan on 19 April in the capital of Sikkim. To conceal the connection between them, Damodar was ordered to go ahead and then wait.

Damodar left a small pocket diary with the coolies who accompanied him to the border. “The final entry in his diary reads: April 23rd. – Took *bhat* [rice] in the morning, and proceeded on from Kabi alone, sending back my things with the coolies to Darjeeling.”<sup>24</sup>

Olcott writes:

Damodar K. Mavalankar is one of the best-known characters in the early Indian history of the Theosophical Society, and has been frequently mentioned in the course of these memoirs. He left Adyar, while I was away in Burma, for the last time on the 23rd February 1885, for Calcutta, in the SS. Clan Graham, with the intention of going to Tibet via Darjeeling. This was thirty six days before H.P.B.’s own final departure for Europe. Four persons on this side of the Himalayas had voices in this matter, of whom three were H.P.B., T. Subba Row, and Maji, of Benares: the chief agent, of course, was H.P.B., Mr. Subba Row having merely some questions to be answered, and Maji some clairvoyant information to give. The name of the fourth party I shall not mention, but merely say that he is equally well known on both sides of the mountains, and makes frequent religious journeys between India and Tibet. Damodar hoped to be allowed to go with him on his return to Lhasa, though his

constitution, naturally delicate, had run down from overwork, consumptive tendencies had shown themselves, and he had had some hemorrhage. But at Darjeeling, through the courtesy of Babu Saratchandra Das, who interpreted for me, I had a long talk with the chief of the coolies who went with Damodar from Darjeeling through Sikkim, and who brought back his superfluous luggage and his pocket Diary. From this latter important document I am now tracing Damodar from Madras to the time when he sent back the coolies and passed under other protection than ours.<sup>25</sup>

A year later, on 5 June 1886, Tukaram Taty, a Theosophist from Bombay wrote to Olcott to inquire after the fate of Damodar. When Olcott received the letter two days later, he found that KH had added a message to it in transit:

THE poor boy[Damodar K. Mavalankar.] has had his fall. Before he could stand in the presence of the ‘Masters’ he had to undergo the severest trials that a neophyte ever passed through, to atone for the many questionable doings in which he had overzealously taken part, bringing disgrace upon the sacred science and its adepts. The mental and physical suffering was too much for his weak frame, which has been quite prostrated, but he will recover in course of time. This ought to be a warning to you all. You have believed ‘not wisely but too well’. To unlock the gates of the mystery you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about karma but have hardly realized the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct—in the individual as well as in the collective body—which, ever wakeful, guards against conscious as well as unconscious deception.<sup>26</sup> Master K.H.

Both Blavatsky and Subba Row received letters from Damodar after his arrival in Tibet, though none of them have been preserved. In one of them, Damodar informed Blavatsky that the Masters’ influence at Adyar was steadily weakening. Blavatsky also said she had seen

Damodar astrally, and that the Masters had dictated to him several passages for *The Secret Doctrine*, which Sinnett had mistaken for Dharbagiri Nath's writing.

“ ... Well you say you got that 'impression' while reading some matter among *The Secret Doctrine* (in Dharbagiri's writing). I looked over carefully page by page and found nothing in Dharbagiri Nath's writing, but in Damodar's which you probably mistook. It is about what the Earth (and other planets) does during 'obscuration' '? Is it this? For if so, then I can tell you that Damodar wrote it under dictation-but you have not understood the meaning quite correctly. It does refer to the 'worlds' I speak of and says (restoring it in its full sense) the following:

The first official notice of Damodar's departure for Tibet reads as follows:

To relieve the anxiety of a great many friends who have been anxious to learn the fate of our brother Damodar K. Mavalankar, and to dispel the rumours of his death which came by way of Sikkim and Darjeeling, we are very happy to state that we have positive news as late as the 7th of June that he has safely reached his destination, is alive and under the guardianship of the friends whom he sought. The date of his return, however, is yet uncertain, and will probably remain so for a long time to come.

H. S. Olcott.  
T. SUBBA Row.<sup>27</sup>

In 1930, G. de Purucker stated that Damodar was currently working in Shambhala, a secret district in central western Tibet where the headquarters of the adept brotherhood is situated. (Dialogues of G. de Purucker, TUP, 1948, 1:145-6.)

More than four years after Damodar's disappearance, H. P. Blavatsky writes to her old friend Khan Bahadur N. D. Khandalavala:

“Damodar is not dead, and Olcott knows it as well as I do.”

H.P.B. saw Damodar astrally on January 4-6, 1886. Shortly after the passing of H.P.B. in an unsigned note in *The Theosophist* there appeared the following:

The President finds very great difficulty in getting a suitable person to fill the vacancies in the Recording Secretaryship and Assistant Treasurership. Besides personally appealing to a number of well known Theosophists, he has even advertised in the Madras papers and sent copies to the Secretaries of Sections. The duties of the desk requires a man of special qualifications.

He should be versed in book-keeping; have a good knowledge of English, and of one or more South Indian Vernaculars, if possible; be of known good character, and an interested supporter of Theosophy. A second Damodar is what is really wanted: can anybody find such a worker? If not, let us have the next best man as quickly as possible ...<sup>28</sup>

EEK Sven concludes in his book as follows:

One of the cornerstones upon which the Superstructure of the Theosophical Society has been reared is inscribed with the name of Damodar. The design may be altered, as each generation makes its contribution, but the foundations laid by the early pioneers will remain until, Phoenix like, a new dispensation is given to the pilgrims of this earth, and then, perhaps, our chela will return, as an Adept in his own right redeeming the anguished hopes of the many who believe that There is no religion higher than Truth.<sup>29</sup>

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1. *The Theosophist*, July, 1929 and *Theosophy*, May 1947.
2. EEK Sven, "Damodar and the Pioneers of The Theosophical Movement", 1956, p.v
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4. EEK Sven, *op.cit* , 1956, pp 21-22.
5. *Ibid*, p.viii
6. H.S.Olcott, *op.cit*, Vol III, p 31.
7. *Ibid*, Vol III, p 54.
8. EEK Sven, *op.cit*, p.336.
9. *Ibid*
10. H.S.Olcott, *op.cit*, Vol II, pp 95-6.
11. *The Theosophist*, Vol. I, No.8, 1880, pp.196-97.
12. EEK Sven, *op.cit*, p. 5.
13. *Ibid*, p.6.
14. *The Theosophist*, November 1908, p.173.
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16. EEK Sven, *op.cit*, p. 6-7.
17. *Ibid*, p.7
18. *Letters from the Masters of the Wisdom*, 1:63.
19. EEK Sven, *op.cit*, pp. 604-5.
20. Vernon Harrison, *H.P. Blavatsky and the SPR: an examination of the Hodgson Report of 1885*, , pp. 32, 69.
21. A.T. Barker (comp.), *The Letters of H.P. Blavatsky to A.P. Sinnett*,, p. 122.
22. EEK Sven, *op.cit*, p. 22.
23. *Ibid*, p. 22.
24. *Ibid*, p. 24.
25. *Ibid*, p. 11.
26. C.Jinarajadasa, "Letters from the Masters of The Wisdom", First Series, Letter No.29, pp.72-73
27. *The Theosophist*, Vol. VII, Supplement to July, 1886, p.cxi
28. *The Theosophist*, Vol. XIII, September, 1892, p. xcvi
29. EEK Sven, *op.cit*, p. 22.

## NEWS & NOTES

### Karnataka

Ananda Theosophical Lodge, Chikkanayakanahalli, celebrated its Centenary on 2-3 June 2013. Bro. B.V. Thippeswamy, President, KTF, presided over the function and delivered the Inaugural Address on "Law of pure consciousness". The theme for the Centenary was 'Spiritual Laws for success.' Bro. G. Dakshina Murthy, Vice-President, KTF, spoke on the 'Law of Cause & Effect'. Bro. K.L. Nanjunda Setty, Chief Lodge organizer, spoke on "Law of giving". Sis. K. Parvathamma, Secretary, KTF, spoke on 'Law of least effort'.

Bro. S. Sundaram, General Secretary, Indian Section, was the Chief Guest for the Golden Jubilee celebrations at Davangere. The theme of the conference was 'Universal Brotherhood'. Bro. Sundaram inaugurated the new building of the Theosophical Lodge at Davangere and also inaugurated the Golden Jubilee of Sree Krishna Theosophical Lodge on 22 June 2013. He delivered his Inaugural Address focusing on 'Love & Service: Twin Stars of Brotherhood'.

Prof. C.A. Shinde, National Lecturer, Indian Section, inaugurated the 104<sup>th</sup> Annual Conference of Karnataka Theosophical Federation on 23 June and spoke on "Practical Regenerating Brotherhood".

The General Secretary released the following new publications on this occasion: *Samagra Yoga Pradeepika* , written by Bro. B.V. Thippeswamy, President of KTF, and the English version of *Enlightened Living* written by Prof. V.V. Challam translated in Kannada, *Prabudha Jeevitha* by Bro. G. Dakshina Murthy, and also the reprints of three books (Kannada version); namely *In His Name*, *I promise* and *Self realization*.

Symposium on 'Oneness of life' was conducted by Sis. K. Parvathamma, Secretary, KTF, in witch Sisters. D. J. Premaleela. K.M. Vanishree and B. Shandhya Rani presented their views.

Dr. L. Nagesh, National Lecturer, conducted the panel discussion on 'Deficit of Universal Brotherhood is the source of all problems of modern life'. Bro. G.B. Nagna Gowdar, Bro. Raghavendrchar, Bro

M.R. Gopal and Bro. Raja Shivashankar participated in the panel discussion.

Mrs. Manju Sundaram delivered a talk on “Holding Ocean in a Drop”.

Bro. K.L. Nanjunda Setty spoke in a programme of T.O.S. on “Service is the first step in Spiritual Journey”.

Bro. S. Sundaram delivered the valedictory address on 24 June, 2013. About 500 delegates from 52 Lodges participated in the celebration. The meeting of the general body of Karnataka Theosophical Federation was held on 23 June. Bro. V. Narayanan from Varanasi attended the conference as a special observer deputed by the Indian Section. The elections of Karnataka Theosophical Federation’s Governing Council were held under the chairmanship of Bro. B.V. Thippeswamy.

The meeting of the General Body of Theosophy Prachara and Shikshna Samithi was held on 24 June 2013 under the chairmanship of Bro. B.V. Thippeswamy, President, TPSS.

Bro. S. Sundaram, inaugurated a new building of the Theosophical Lodge at Hosadurga on 25 June 2013 and addressed the members there. Bro. B.V. Thippeswamy, KTF’s President presided over the function. The General Secretary along with Prof. C.A. Shinde and Mrs. Manju Sundaram’s and Federation office bearers visited the Theosophical Lodges at Srirampura, Huliya, Nittur and Tumkur on the same day.

Annual study camp of Theosophical Society at Tumkur was held on 6, 7 & 8 July 2013. Under the guidance of Bro. G. Dakshina Murthy. The theme for study was:- ‘Mind is the main cause for attachment & liberation of man’. Bro. K.L. Nanjunda Setty, Bro. B.C. Narsingappa, Sis. K. Parvathamma and Sis. K.M. Vanishree and Bro. Rajashivashankar spoke on the topics given in the text book *Samagra Yoga Pradeepike*.

Prof. C.A. Shinde presided over the Centenary Celebrations of Theosophical Society at Chintamani held on 2, 3, & 4 August 2013. The theme of the conference was “Dhammapada”. Bro. B.V. Thippeswamy, President of KTF, Directed the conference. Bro. G. Dakshina Murthy, Bro. K.L. Nanjunda Setty, Sis. K. Parvathamma and Bro. Raja Shiva Shankar spoke on ‘Pushpa Vagga’, ‘Yamaka Vagga’, ‘Chitha Vagga’, ‘Jara Vagga’, respectively. Dr. L. Nagesh & Smt. Jyothi Nagesh spoke on ‘Spiritual life in daily living through devotional songs’, Vice-President of Hyderabad Theosophical Society & Secretary of Rayalaseema Federation also participated in the celebrations and spoke on ‘Budha’s Eight-

fold Path & H.P. B’s Practical Occultism’. About 350 delegates from 25 lodges participated in the conference.

Bro. B.L. Bhattacharya, National Director of TOS, presided over the TOS Programme on 16 June 2013 at the Bangalore City Lodge.

Bro. Bhaskar D. Tendulkar, National Lecturer, Indian Section, participated in a study camp held on 15-17 April 2013 at Adinarayanaswamy Betta. Text book selected for the study was *Self-Culture* by I.K. Taimni and the camp was directed by Sis. K. Parvathamma. Bro. B.D. Tendulkar spoke on Patanjali’s “Yoga Sutra”. Bro. Tendulkar also visited T.S. Lodges at Nakkalahalli, Kadbur & Kondenahalli and delivered talks on ‘Science of Yoga’ & *At the Feet of the Master*. He also participated in the study camp held on 20-21 April 2013 at Kottur which was directed by Bro. K.L. Nanjunda Setty. Bro. Tendulkar spoke there on ‘Constitution of man and Reincarnation’.

The 109<sup>th</sup> Charter Day of the Antharaganga Lodge, Kolar, was celebrated on 28 July 2013 under the chairmanship of Mr. B.M. Basappa, President of the Lodge at Kolar.

The Chief Guests, namely, Mr. R.K. Sri Srinivasa Murthy, Proprietor, Lotus Controls, Bangalore and Mr. Dr. M. Gangadhara Murthy, Rtd., Professor in Geology, Chitradurga, delivered talks highlighting the ways of “Truth and Untruth” (*Sathya Mattu Mithya*).

Mr. N. R. Subba Rao distributed Prizes and Certificates to the school children who participated in *Gita Kanta Pata* competition held on 14 July, 2013.

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

Bharat Samaj Pooja was performed by Bro. R.S. Gupta at Vikram Lodge, Ujjain on 7 July. It was followed by discussion on ‘On the Watch-Tower’ published in *The Theosophist*. Bro. J. N. Narvare initiated the discussion. Two talks were held under the auspices of the Lodge in July. Prof. Yogendra Gupta of Indore spoke on *Vedanta Darshan* and explained the philosophy of Vedanta in a very interesting way. Bro. K.K. Khare spoke on *Guru Tattva* on the occasion of Guru Poornima. A general discussion on *Akotwa Ki Anubhooti* was held on 28 July in which the members of the Lodge and a few others expressed their views.

### **Utkal**

In a joint meeting of the Lodge held at Cuttack Lodge on 3 August, Prof. Prafulla Kumar Das delivered a talk on “Dharma Darshana of Mahapurusha Achyutananda Panchasakha”. He explained that in

Kaliyuga “Saguna Upasana” is the easiest way for *Brahma Upalabdhi*. The meeting was presided over by Dr. B.B. Panda.

The members of Barabati Lodge celebrated the birthday of H.P.B. on 12 August. Bro. B.S. Mohanty, Secretary, delivered a short talk on ‘Life & Siddhi of HPB’ as well as a talk on ‘Functions of Triple Planetary Loggai’. Bro. B.S. Mohanty delivered a talk on ‘The evolution of consciousness’ in a meeting of Barabati Lodge on 19 August.

Bro. P.K. Mahapatra, Secretary, UTF, delivered a public talk on “Harmony- the way of Life” in the premises of Cuttack Lodge on 24 August.

The birthday of Col. Olcott, the founder President of the Theosophical Society, was celebrated at the Federation HQ, Bhubaneswar, on 2 August. Bro. P.K. Mohapatra and Bro. Ashok Pattnaik delivered short talks on this occasion on the “Life of Col. Olcott & his contribution to the Theosophical Society”.

On the occasion of the Annual Day of Sanat Kumar Lodge, Bhubaneswar, Bro. S. Sundaram, spoke on ‘The Essence of Revolution.’ About 35 participants attended the lecture. Bro. Satyabrata Rath, Secretary, read out the Annual Report of the Lodge and Bro. R.C. Pattnaik, President of the Lodge presided over the meeting and introduced the speaker.

The birthday of H.P.B. and Col. H.S. Olcott was celebrated at UTF Hall. The meeting was presided over by Bro. B.B. Palai, Vice President. On this occasion Bro. Ashok Pattnaik, Sis. Purnamasi Pattanaik, Sis. Mitalini Mahapatra read out different articles concerning Madam H.P.B.’s contribution to Theosophy & Theosophical Society. Bro. B.B. Palai & Bro. P.K. Mahapatra gave short talks on ‘The Life & Philosophy’ of H.P.B.

### **Theosophical Order of Service**

Cuttack TOS Group (Barabati Lodge TOS Group) distributed study materials like notebook, pencil, to 70 students of Satsanga Nodal School. On 15.8.2013 Cuttack TOS Group distributed word books, gemometry boxes, notebooks, pencil & ballpnes to the meritorious students of Satsanga Nodal School. Bro. B.S. Mohanty distributed the above study

materials to the deserving students. Sis. Narmada Mohanty distributed chocolates on both occasions to the students of Satsanga Nodal School.

### **Indian Section Headquarters**

To commemorate the 150<sup>th</sup> Birth Anniversary of Swami Vivekanand a public meeting was organized by Ramkrishn Mission in collaboration with the Indian Section of the Theosophical Society at the Section Headquarters on 1 Sept. 2013. The meeting started with the Prayers of Religions. In his welcome address the General Secretary of the Indian Section highlighted how the TS has been working to promote the moral and spiritual aspects of life and to encourage and strengthen Universal Brotherhood. In this context he readout a few quotes regarding spirituality and brotherhood from theosophical literature and also from the sayings of Swami Vivekanand. Apart from the members of the TS, distinguished guests and a great number of students attended the meeting. Swami Varishthanand answered in detail to the various questions raised by the students. Prof. Awadhesh Pradhan, from the Dept. of Hindi, Banaras Hindu University (BHU), Prof. Harikesh Singh from the Faculty of Education(BHU), Dr. Kusum Mishra-Principal, Vasant Kanya Mahavidyalay and two Swamijis from Ramkrishn Mission delivered short talks explaining the philosophy and work of Swami Vivekanand.

A group of students from Christ Nagar wanted to know about the Theosophical Society and what it stands for. In this connection a meeting was organized at the Section Headquarters on 31 August in which the students came with their teacher. The General Secretary gave a detail information about the philosophy of the organization and the history of the TS and various works being done by it India. Dr. T.K. Nair, Secretary, TOS in India, explained to them about the Theosophical Order of Service- why it was formed and the various activities which are being conducted by the TOS in this country. These two talks were followed by questions and answers in which the students were given a few more details about the clarifications which they needed.

Under the auspicious of Kashi Tattva Sabha a talk on ‘The Art of Living Holistic Life’ was delivered by Smt. Uma Bhattacharyya on 30 August. Dr. Ram Gopal Tandan spoke on ‘Yama’ on 6 September.



## THE SCHOOL OF THE WISDOM:

### Programme:

**11 to 22 November 2013**

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

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

### Director: Mr Pedro Oliveira

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

**25 November to 29 November 2013**

### Theme: The Mahatma – on Discipleship

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

Book for study:

Teachings on Discipleship as Outlined in the Mahatma Letters.

(S.S. Varma)

### Books for reference:

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

### Director: Prof R C Tampi

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

**2 December to 13 December 2013**

### Theme: Mind Training Through Awareness

### Director: Venerable Olande Ananda

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

Email Address of Bro. P.K. Jayaswal,  
National Lecturer, is: jayaswalpk05@gmail.com  
Mob. No. (0)9431023559

# THE 138<sup>TH</sup> INTERNATIONAL CONVENTION

The 138th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, from 26 to 31 December 2013.

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 2013.

## REGISTRATION FEES India Other Countries

Members	100	US\$ 70*
Members under 21	40	....
Non-Members	200	.....
No-members under 21	150	....

## ACCOMMODATION CHARGES (SHARING)

(From 24 December 2013 to 1 January 2014 inclusive)

	India (Members)	India (Non-members)	Other Countries (Members)
Accommodation with mat	Rs 100	200	.....
Accommodation with cot	Rs 200	450	....
Leadbeater Chambers (Including service, Furniture, and bedding, but no blankets)	3,500	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. No-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 2013 to 1 January 2014, both days inclusive, but can be guaranteed only to those whose registration and accommodation payments are received before 1 December 2013. Delegates from India requiring accommodation should send *both the registration and accommodation charges together, but not before 1 September 2013*

Please note that in the event of cancellation there will be no refund for registration fees, but other charges will be refunded if application is received before 10 December 2013.

All communications and remittances should be addressed to the Convention Officer, The Theosophical Society, Adyar, Chennai 600 020. Remittance by bank drafts, 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.

**Mrs. KUSUM SATAPATHY**  
*International Secretary*



**CONVENTION - December 2013**  
**THE THEOSOPHICAL SOCIETY**

ADYAR, CHENNAI 600 020, 1INDIA

[To be filled in Block Capitals and sent to the Convention Officer.

Non-members and those intending to attend the convention for the first time may please obtain a recommendation from the General Secretary of the Section concerned or from a well known member.]

1. Name:
2. Nationality:                      3. Date of Birth:
4. Address (in home country):
5. E-Mail:
6. Phone/Mobile Number:
7. Occupation (if retired, former occupation):
8. Date of Joining the T.S.:      9. Diploma No.
10. Section / Federation / Lodge to which attached and whether now in good standing as a member:
11. Proposed duration of stay in Adyar:  
    From:                      To:
12. Details of person(s) accompanying:  
    Sl.no                      Name Age                      Member(Y/N)  
    Relationship
13. Special Request, if any:
14. Recommended by

.....

Signature

Signature of applicant:

Date