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Editor

S. SUNDARAM

Cover Page: **“The pride of the peacock is the Triumph of
God.”**

William Blake

ADDRESS TO NEW MEMBERS

As a long-time member of the Theosophical Society, I remember the feeling of enthusiasm and upwelling of aspiration I felt when joining. Inwardly I knew I had taken an important step. We all have various reasons for joining. For some it is because our parents were members. We grew up in a home where the value of the work that this organization is undertaking and its approach to Truth played upon us constantly. It was not something we had to think about or analyse. Theosophy pervaded the atmosphere of our home, and became part of the fiber of our being. There are others who came upon the Society's teaching later in life and found in it a powerful conceptual structure, rich in information about the planes of Nature, the meaning of spiritual evolution, and a history of great people who have associated themselves with this wisdom and with the movement of the Perennial Wisdom throughout time. There are others who encountered the teachings or some person who was alive with a profound connection to these truths and found that something moved them. Something inside of them responded to the life that flowed through that individual.

Once we join, the actual work begins. Nobody who finds their way here is a young soul. In order to have an appreciation for this there must have been many lifetimes of effort towards unfoldment. We do not get here by accident. Many join with the idea that now they find themselves among a group of holy people who have overcome the shackles of the world and can be looked up to for faultless guidance on the spiritual path. Instead they find themselves amidst people just like us, people who have had an experience that confirms a deeply sensed Truth, but who are far from perfect. In joining the TS we are saying 'Yes' to something: 'Yes, there is an abiding, overarching, ever-present Truth, 'yes' I believe I can link myself to that truth and express it in my life.

* Delivered after the closing of the International Convention, Adyar, 31 December 2014

And, 'yes', the three Objects of the Theosophical Society ring true to my inner consciousness.'

Even if two out of three of the Objects do not yet ring true, it suffices as long as the first one does: that this Society came into being to form a nucleus of the Universal Brotherhood of Humanity without regard to any of the humanly created separations along lines of race, creed, gender, caste, or colour. We refer only to a small number of distinctions in the first Object of the TS, but we all know that the levels of discrimination and limitation in our thinking are endless. So we say 'Yes' to that, that it is a possibility, that it is also possible to shape our life in such a way that it can express this great Truth, first in ourselves, then in our homes, and then in the world.

This is not an other-worldly teaching demanding that we abandon our family and friends, and go off to some secluded place. Ours is a much more difficult approach to Truth than just walking away to a cave. What it demands from each one of us is that we find some measure of realization right where we are. In the middle of all the conflicts and strife that every normal life involves. Truth is not absent from 'normal life'. It is not a retreat from the world. The great challenge for us is that this path demands that we learn to embrace the world with all of its imperfections. That is a much more demanding and difficult task. The beauty of it is that we say 'Yes' knowingly to all of this.

'Yes' is a powerful word. We find that this word is an expression of a state of consciousness that can be described as a state of openness.. This means that we are willing to recognize that it is part of our condition as human beings that there are fears we encounter, and that, in the normal course of the world, fear is the predominant underlying emotion that seems to keep us apart from one another. It also means that there is a commitment to recognize, and in that recognition, to dissipate these false idols of fears, discrimination, hatreds, that seem to be the normal fare of this world.

The TS is a powerful organization, and its power is not just in its members. It came into being from a much more profound source. The Masters of the Wisdom, the Mahatmas, the Elder Brothers — these are the real founders of this movement. We, its members, are certainly

WHAT IS THEOSOPHY? LEADING THEOSOPHISTS ANSWER* Compiled by Geoffrey Hodson

H.P. Blavatsky

(1) “Theosophia (Greek) - Wisdom Religion, or Divine Wisdom”. The substratum and basis of all the world religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely Divine Ethics.

(2) In the Secret Doctrine H.B.P. sets forth three terms involved in the universal process, namely Theos, chaos and cosmos. In this classification, Theos, which is a part of a compound word, “Theosophy”, is in a category all its own, different from anything else in the cosmos, but present in every particle of it from its beginning to the end. Theos is essentially one with the God of the Koran, who is spoken of as incomparable, there being no substance, entity or force like Him; but it is not God as a person, as we are persons; it is to be regarded rather as a Principle, Presence or Truth. In this sense Theosophy has to be translated as divine or spiritual knowledge, or, more correctly, a wisdom associated with such knowledge, rather than knowledge of the ordinary sort which can be sued for good or ill, according to the will and disposition of the person who uses it.

Annie Besant

What is Theosophy?
“*An Epitome of Theosophy*”

The direct knowledge of God by man is Theosophy. The realization of man’s identity of nature with God, as a fact in consciousness, and the subsequent realization of his identity of nature with all around him, by a blending of his self with their self, a conscious dwelling in their forms as his own- these sum up Theosophy in its fullest and deepest sense.

*(Reprint from *The Theosophical Review*, The Indian Section, TS, Varanasi, December, 1976, pp.191-194.)

imperfect. In our work within the TS it is helpful to remember that we will always find imperfections and difficulties with the various personalities encountered within this organization, but behind every person who joins something greater is standing. If we can train ourselves to look for it, we will certainly see the signs of a guiding presence — the awakening Higher Self.

When I joined the TS, the step I was taking was described as forming another link in a golden chain — one more link has been added to this chain. It is a chain that extends from the very low to the highest heights of consciousness, from a distant past to an unimaginable future. Our recognition of this inner call is necessarily heard, and the appropriate response comes to us continually. It is life itself that responds, presenting us with the necessary guidance in each moment. Our work is to listen, to remove the scales and see with newly opened eyes. We embrace the work of awakening, like from a sleep, deepening our awareness. This work will grace us over the course of our lifetime and will be a source of blessing to us, to the people close to us, and to this world. As new members of the Theosophical Society, this is an important step that you are taking. I salute you for the step, for your courage and willingness. In any way that I can help, in any way this Brotherhood that you have become a part of can be of help, you should not hesitate to call upon either — outwardly or inwardly.

I would like for all gathered here to rise and send our silent thanks to these new members who have taken such a wonderful step. . . . Let us say together, along with our new Brothers, the Universal Prayer written by Annie Besant, which, as new members, they will be saying often as time goes by:

O hidden life vibrant in every atom,
O hidden light shinning in every creature,
O hidden love embracing all in oneness,
May all, who feel themselves as one with thee,
Know they are also one with every other.

“Popular Lectures on Theosophy”

Theosophy gives great principles of conduct, principles capable of application to human life; it holds up great ideals which appeal to human thought and feeling, which will gradually raise humanity out of misery and sorrow- it makes all life intelligible, it explains the differences in men and society, it shows a way of collecting fresh facts from the illimitable storehouse of nature.

George S. Arundale

What is Theosophy?
“Theosophy as Beauty”

Theosophy is the great science of understanding, for it is all-inclusive, demonstrates truth to be everywhere, and absent nowhere.

C.W. Leadbeater

What is Theosophy?
“Advantages of Theosophy”

Theosophy puts before us, so far as we can know them; the facts about God and man and the relations between them; and then it instructs us to take these facts into account, and to act in relation to them with ordinary reason and common sense.

C. Jinarajadasa

What is Theosophy?
The Theosophist-August 1949

Theosophy, the Divine Wisdom resides in all aspects of creation, what ancient and modern science has discovered and has yet to discover of matter contains a revelation of Truth. The Truth exists in all religions and mysticisms throughout the ages. Every Holy One who has founded a religion with a gospel of Salvation throws one beam of light to chase away Life’s darkness. The old philosophers of India were wise men when they proclaimed that the six systems of philosophy are all of them orthodox and within the pale of Hinduism. There is an “inmost, the One”, that holds throughout the ages the final secret for each and every

One.. Since the universe is changing form moment to moment, and is growing form more to most, the truths as to the universe must also grow.

The Theosophist- January 1957

Within Theosophy are to be found the explanations of all possible mysteries: (1) concerning the nature and ways of God; (2) the structure of the universe and the processes of evolution in it; (3) and the complex constitution of man as body, soul and Spirit... Theosophy, the “Wisdom of God”, is a declaration of the laws of nature and the universe. Mankind has not discovered everything about the universe. The universe is still developing, and with its future transformation new truths will come into being. Some of these new truths may modify our old knowledge.

The Theosophist –February 1947

Since the adept Teachers who have given us the intellectual framework of modern Theosophy state that it is a Science based on facts, and not the result of philosophical speculations it is obvious there can be no fundamental changes in what may be declared to be the “principles of Theosophy”.

J. Emile Marcault

What is Theosophy?
“The Psychology of Intuition”

Theosophy is the philosophy of the new consciousness because it is the synthesis of all particular intuitions, the intuitions of the total self.

L.W. Rogers

What is Theosophy?
“Paper-What Theosophy is”

While it is true that fully to understand Theosophy would be to comprehend the infinite, its great principles are applicable to every thought and act of every human being...

Ernest Wood

What is Theosophy?

“Ancient Wisdom, December 1947”

Theosophy is a voyage of discovery for each one of us. We are destined through experience to attain the relaxation of Pure life... that untrammelled life, or God, or Theos... God knoweres in some degree... Theosophy is applied to a set of beliefs regarding the conditions under which this journey is made.

E.L. Gardner

What is Theosophy?

“Discovery-September, 1953”

Theosophy gives to humanity a rational philosophy of the universe; a living science, a psychology that includes the past, present and the future of mankind; and a living ideal. Since all are part of one great fabric, it is only as each unit acknowledges its debt to the whole, and meets it by mutual service and understanding, that the great pattern can perfect itself.

Josephine Ransom

What is Theosophy?

“Theosophical Fundamentals”

Knowledge of the great Laws or Truths of creation and Evolution are called Theosophy, the Wisdom of God- That fulness of Consciousness which must be supremely aware of everything- of the immeasurable regions of Time and Space which constitute one or many universes; One who knows or IS the profound mystery of Spirit-Matter.

Theodore Besterman

What is Theosophy?

“A Dictionary of Theosophy”

Divine wisdom, mysticism, but principally, the essential truth underlying all religions, ethical, philosophical and other teaching.

European Federation Committee on Fundamentals- (September 1947) Theosophy describes the evolution of the system to which we belong.

N. Sri Ram

What is Theosophy?

The Theosophist- May, 1962

If Theosophy is a statement of Truth in its fundamental aspects, and therefore ageless, there can be no question of modern or ancient with regard to it. Matter and Spirit are fundamental, and Theosophy must also be fundamental, being the truth of the whole universal process which is a play between these two poles of existence, a play we may perceive in ourselves as the movements of life and consciousness. The understanding of these movements is the same, whether in the modern or in the ancient world. Theosophy in this sense can never be outdated; it must be as new and fresh and up-to-date as life itself.

Theosophy is knowledge of the self in all its aspects, as well as an understanding of the world, the universe around us, not only of its physical rind or skin, but of the whole, including the hidden factors.

The Theosophist- July, 1963

.. Embracing the various levels of the cosmos, Theosophy may be regarded as the entirety of truth with regard to the whole process of the cosmos, comprehending every level of existence, and the significance of every phenomenon at each of these levels. It must include the phenomena of consciousness, every movement, nuance and subtlety of it, in addition to what is observable in the field of matter and the processes of life...

If Theosophy is to be thought of a comprehensive truth, it must include meanings which are purely spiritual, which transcend any formulation based upon our knowledge at lesser levels although it may also include knowledge of laws, facts and hypotheses which come within the categories of our experience.

KABBALAH** THE ANCIENT YOGA OF THE WEST

Judaism, the ancient religion of the Hebrews is the fountain from which has arisen the Yoga of the West- Kabbalah. Kabbalah is an esoteric discipline, a school of thought and not a religious denomination in itself. The name is derived from the Hebrew QBL or Qibel, which means “to receive”, implying that it is a knowledge that is orally transmitted down. Kabbalah is a set of teachings meant to explain the relationship between the external-God and God’s creation. It forms the foundation of mystical religious interpretation and seeks to define the nature of the universe and human being, the very nature and purpose of existence.

The Kabbalah became popular in the nineteenth century, in Europe, through the Western occultists who used it for magical purposes. Among them were Cornelius Agrippa, A.E. Waite, Eliphas LEVI, and S.L. MacGregor Mathers, author of ‘Kabbala Unveiled’, and others.

The eyes of the world are now opening to this Mysticism of Israel which supplies the foundation of modern western occultism. It is gaining in popularity due to it being an easy means of approaching God directly, as esoteric Kabbalah lays claim to the secret knowledge of the unwritten ‘Torah’ (Divine revelation).

The ‘Torah’ is the first five books of the Old Testament, the Jewish holy book called the Pentateuch or the Law. These are the books traditionally ascribed to Moses, the recipient of the original revelation from God on Mt. Sinai. The term Torah is also used to designate the entire Hebrew Bible, since for some Jews the laws and customs passed down through oral traditions are part and parcel of God’s revelation to Moses and constitute the oral Torah. The Torah is also understood to include both the oral Law and the written Law. Kabbalah is the mystery

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** Based on a talk delivered at Kashi Tattva Sabha, Varanasi, on 23 January, 2015.

Theosophy has never, at any time in the course of the history of the Society, been officially defined or crystalised. On the contrary, the General Council of the Society adopted in December 1950,... a resolution explicitly calling it a “wisdom undefined and unlimited”, and affirmed the freedom of each and every member to come to his own understanding of it.. The Wisdom has to remain undefined, partly because it is unlimited and partly for the reason that it contains aspects and elements which are beyond the scope of words and our limited thinking.

James S. Perkins

What is theosophy?

Krotana School, September 1969

Theosophy is a synthesis of timeless knowledge that through its unique arrangement illumines the universal order and makes possible a grasp of wholeness or totality.

The Theosophist, March 1968

Theosophy is of the nature of long perspectives, and we must employ the right time in measuring our efforts.

To know what is the spiritual, there must be the spiritual within oneself. The spiritual life, therefore, does not consist in doing various things, but in bringing about an inner transformation, a certain interior state. One comes to know what that state is by understanding oneself, which means to observe what is happening within. By observation, one must purify one’s nature of everything which belongs to the material or worldly life, to see it for what it is and reject it.

RADHA BURNIER

“The Spiritual Life”, *The Theosophist*, February 1983

tradition or inner- or esoteric teaching of the Torah- handed down from generation to generation through oral transmission. It is based on “Sefer Yetzira or ‘Book of Creation’ of Judaism. The other book of Kabbalah is *The Zohar*.

The ‘Book of Creation’ says – “God made man in his own image”, thus the basic tenet of Kabbalah is “Microcosm is a reflection of the Macrocosm”. “; Fkk fi UM s rFkk cĀkMS” As man is of the image of his Creator, he possesses the genetic code or the DNA of his father. He possesses the powers and the qualities of his Great Father. To understand, study and realize this, Kabbalah provides two structures that are its main tools, The Tree of Life and its expanded version- The Jacob’s Ladder.

Kabbalah teaches that this Tree of Life is the basis for saying ‘God made man in his own image’. This one map or glyph or diagram demonstrates all of the human design, knowledge and experience. When Kabbalah describes the universe, it does so by repeating the same diagram in continuum- creating the Jacob’s ladder’ which signifies the four worlds.

The Kabbalah is concerned with the emanation of the universe from its origins, the structure of the cosmos, and the pathways through which human beings can attain realization. From ‘Ain’- nothingness or ‘Sunya’ emerges the ‘Ain’ Soph ‘[SOPH] or the limitless- an unmanifested state of indescribable existence. From ‘Ain Soph’ emerges “Ain Soph Aur”- ‘limitless light’ which becomes the universe. The primordial man ‘Adam Kadmon’ issues forth from Ain Soph. The Tree of Life is the body of ‘Adam Kadmon’ and the entire creation, and we human beings are the cells that make up the body of Adm Kadmon. Therefore, to the Kabbalist who has acquired the ability to read and understand the Tree of Life this glyph becomes a tool for his practical use. The four principal practical uses are:

- Understanding how the universe works.
- Comprehending our own lives and the purpose of our existence.
- A guide for everyday living.
- A tool for interpreting religious texts such as the Bible.

The Tree of Life is the structural design of a human being. Just like the fingerprints, no two persons’ trees will be identical. The maxim ‘As above, so below’ is explained by the fact that the Tree of Life is an extension of the Jacob’s ladder; a physicalization of the higher world. Thus Kabbalists maintain that a man’s soul is like a lagoon connected with the sea by a submerged channel, although outwardly it seems land-locked, nevertheless its water level rises and falls with the tides of the sea because of the hidden connection, so it is with human consciousness- where there is a subconscious connection between each individual soul and the world soul, deep hidden in the most primitive depths of sub consciousness, and in consequence, we share in the rise and fall of the cosmic tides.

Kabbalah explains creation as a process involving the 10 Divine numbers (Sephiroth) of God the Creator and the 22 letters of the Hebrew alphabet. These are the 32 paths of secret wisdom, of growth. The diagram of the Tree of Life shows the 10 Sephiroth (plus one hidden sephira) situated on three pillars, and connected by 22 paths to each other. The pillar on the right has three sephiroth, is masculine and is called the pillar of Mercy. The pillar on the left has three sephiroth, is feminine and is called the pillar of Judgement/Severity. The middle pillar, consists of four sephiroth, is regarded as the perfect pillar, the mediating factor between light and darkness.

The sephiroth of the Tree of Life are also divisible into 4 worlds.

- 1 Atzilut- World of Emanation, Realm of Sephiroth Kether, Chokmah, Binah
2. Beriyah- World of Creation, Realm of Sephiroth Chesed, Geburah, Tiphareth.
3. Yetzirah- World of Formation. Realm of Netzach, Hod, Yesod.
4. Assiyah- World of action. Realm of Sephira, Malkuth.

The sephiroth are the 10 emanations and divine attributes of God with which he continually sustains the universe in existence. By meditating on this glyph, (this map) called the Tree of Life, we can have access to the hidden knowledge contained in it. To quote Dion Fortune- “Those who know the manner of working of esoteric fraternities know

that a whole cosmogony and psychology can be conveyed in a glyph which means nothing to the uninitiated. These strange old charts could be handed down from generation to generation, their explanation being communicated verbally, and interpretation which would never be lost. When in doubt regarding the explanation of some abstruse point, reference would be made to the sacred glyph and meditation thereon would unfold what- generations of meditation had ensouled therein. It is well known to the mystics that if a man meditates upon a symbol around which certain ideas have been associated by past meditation, he will obtain access to those ideas, even if the glyph has never been elucidated to him by those who have received the oral tradition “by mouth to ear”.

Understanding the Tree can teach us where we are- in balance or out of balance, whether we give too much or find it hard to receive; how we react to authority or new experience, and how we behave in relationships. Kabbalah teaches that each one of us is a single cell in the one great growing celestial human being named Adam Kadmon. Every one of us, whatever our race, religion or origin, is a divine spark of God’s recreation of Himself. Every one of us is perfection in potential, and every one of us will return to the Source (God) as pure perfection- one day. It may take many centuries and many lives to reach our goal. In each and every life, however, we have just one task, to be the best possible that is feasible. Kabbalah teaches that we are not here to be Jesus Christ or Buddha or anyone else. We are here to be Us. And in being ‘us’ we will both assist in the process and be happy.

“The Thirty-two Mystical Paths of the concealed Glory are ways of life, and those who want to unravel their secrets must tread them.”

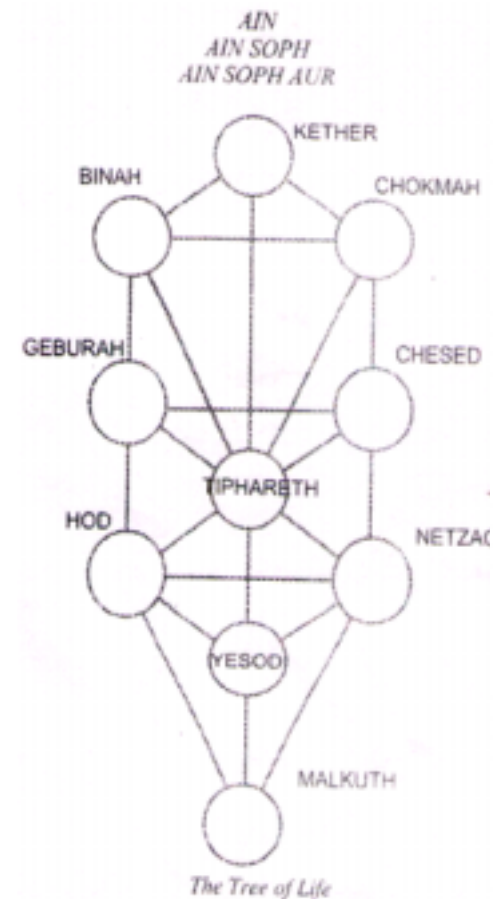
Compiled by the aid of:

The Mystical Kabbalah by Dion Fortune

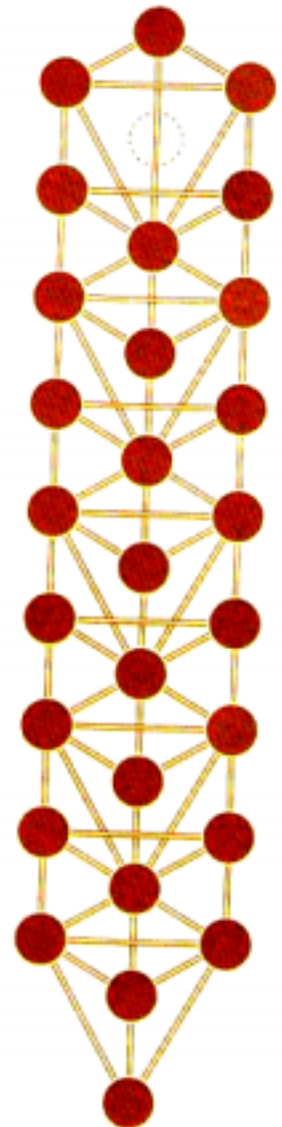
Living Kabbalah, Maggy White House

The Kabbalah Unveiled, S.L. MacGregor Mathers

Kabbalah, Gershom Scholem.



JACOB'S LADDER



NEWS AND NOTES

M.P. & Rajasthan

The 90th Convention of Madhya Pradesh and Rajasthan Theosophical Federation was held on 17-18 October, 2014 at the Theosophical Lodge of Udaipur. Sri M.P. Singhal, former International Vice-President of Theosophical Society, Sri S.M. Umakanth Rao, former General Secretary, Indian Section and Sister Avantika Mehta former President of Gujarat Theosophical Federation and some other members participated and expressed their respective views on *Jnana* (knowledge) and *Dhyana*.

Prof. H.S. Dwivedi, Secretary of M.P. & Rajasthan Federation, introduced the subject before the audience and analysed it with a purpose that the discourse to be made on the subject would be around the following thought: 'Ignorance is the root cause of all bondages'. Indeed, the topic which was analysed with a particular motif of removing the darkness of human mind becomes important in the sense that it reveals the Vedic, Upanishadic, Pauranic, Biblical, Theosophical and other scriptural essence of knowledge on one hand and creates the universal properties of how to make success in life on the other hand and beyond. Lord Krishna says in the Bhagavadgita : 'u fg Kluul e-ifo=e bg fo|rš Nothing is so sacrosanct in life as knowledge. It is knowledge that removes the bondage of ignorance. In the same line of subject, Brother M.P. Singhal in his address remarked that without having *Jnana* (knowledge) there cannot be the process of faith; and without faith the process of meditation will be a difficult thing. He continued with the remark that it is the practice of Meditation which would be useful for all in their respective lives.

Brother S.M. Umakanth Rao motivated the participants for the practice of *Dhyanayoga* (Mediation). He opened an avenue of thoughts by which he proved the simple process of Meditation. Smt. Avantika Mehta of Bhavnagar expressed that the way of *Dhyana* is not complicated; it can be materialized in a simple manner. She quoted Swami Vivekananda, Annie Besant and other theosophists in order to show how a person with the practice of Meditation achieves success in life, because in this way a man uses his concentric imagination or the totality of consciousness in performing not only the spiritual deeds but also the mundane and temporal affairs.

Prof. H.S. Dwivedi and others expressed their views in the concluding session. Prof. Dwivedi analysed many slokas of the Bhagavadgita and the core ideas of theosophy and compared them in the context of Meditation. He analysed the universal impact of Meditation. The convention was successful in the sense that it created a general awareness among participants.

Royalaseema

As Shivaratri this year was on 17 February, a meeting to observe Adyar Day was held at Hospet on 21 February. The programme was jointly organized by Hospet Theosophical Lodge and Theosophical College of Management.

Bro. Babulal G. Jain, President, was the chief guest. Bro. Ashok Jere, Secretary, presided over the function. Members of the Society, Bro. Arali Kotrappa, Bro. Ramachandra Gouda, Sis. Meenakshi Devi were present and Bro. Hanumantha Rao along with Smt. Dr. Manjula, Principal, Women's College, Mr. Jagadeesh, Principal, PU College and Sri. Raghotham, Principal, BBM College, as well attended the programme. It started with reciting theosophical prayer. Kum. Heena Kouser welcomed the guests. Kum. Mamatha M. read out a paper on the importance of Adyar Day.

Smt. D.N. Sujatha, Secretary, TOS Hospet Group, was the main speaker. She spoke on the importance of Theosophical Principles for Management Graduates in their career and job.

Sis. Meenakshi Devi and Bro. Hanumatha Rao also enumerated the principle of theosophy to the students.

In the same programme 6 students of BBM section were given momentos for having been selected in campus interviews by Tata Consultancy Services at Hubli.

Uttar Pradesh

Mahila Dharma Lodge, Allahabad, was established with the initiative taken by and guidance of Dr. I.K. Taimni. Mrs Kunwar Taimni was the pioneer among the members of the Lodge. The Lodge has now completed 75 yrs and is still continuing to contribute in the field of spirituality, education and social service.

During its Diamond Jubilee year Mahila Dharma Lodge organized a number of programmes under the guidance of Smt Gyan Kumari Ajeet who is a Patron Member of the Lodge and the chairperson of the committee of Diamond Jubilee Celebration. Besides, a *Bal Pustakalaya* for children has also been started. Many eminent citizens of Allahabad and members of the TS were invited in the aforesaid programmes.

The closing function of the Diamond Jubilee Celebration was held on 24 February, 2015. The General Secretary of the Indian Section was the chief guest. He released a book entitled *Vishwa Jyoti Adyar* ('Adyar, Light for the world') on this occasion. This book in Hindi has been brought out by Smt. Gyan Kumari Ajeet, President of Ananda Lodge, Allahabad. It contains songs on Adyar in eleven different languages. The book has been dedicated to Revered Dr. Radha Burnier, the 7th International President of the TS. The entire cost of printing has been met by Smt. Gyan Kumar Ajeet and as per her request the sale proceeds will be donated to the Theosophical Order of Service in India. Those who are interested in buying it may have it from the Indian Bookshop of the Theosophical Society at Varanasi.

Mrs. Manju Sundaram, Guest of Honour, spoke on this occasion on the significance of Adyar explaining what it stands for. The chief guest, in the course of his talk, congratulated the President of the Lodge Mrs. Veena Saxena and her co-workers on this occasion for the work they are doing to promote the cause of the Society. He was appreciative of the fact that Mahila Dharma Lodge is closely connected with Ananda Lodge and that they both are working harmoniously.

The function started with prayers of All Faiths followed by a devotional song. Mrs Veena Saxena presented a brief resume' of Mahila Dharma Lodge's Theosophical journey during these 75 years. Mrs Alpana Bose, Secretary of the Lodge, presented a resume' of work and programme conducted during the Diamond Jubilee year. The function concluded with a prayer.

Dr. R.M. Malhotra introduced the discussion on 'Theosophy and the present day society' in a meeting organized by Nirvana Lodge, Agra, on January 1, 2015. He said that there is degradation of values in society in general because of the excess of impact of the materialistic views and way of living. As such, there is relevance of theosophy in the present

day society. Bro. Harish Sharma said that when materialism dominates then it leads to the disintegration of society. He further explained that the divine power is there inherent in every one and this power has the tendency to integrate and theosophy too is making efforts to integrate all. The chairperson, in his concluding remarks, said that theosophy shows the path to love and compassion which have great relevance in society. We have to look into our own self in order to elevate ourselves.

The members of Nirvana Lodge who had been to Adyar in December 2015, narrated their impressions regarding the international convention in the meeting of the Lodge on 8 January. Bro. Harish Sharma delivered the S.N. Gupta Memorial Lecture on 15 January. The subject of Bro. Sharma's talk was 'Love'. The speaker explained that it is the energy and strength of love which has maintained everything- right from a small atom to all living beings in a well organized way. Love is the source of life whereas hatred is an indicator of death. Love is eternal, strength giving and agent of universal synthesis.

Bro. Harish Sharma and Bro. Brajesh Rajput expressed their views about 'Panchakosh' in the meeting of Nirvana Lodge on 22 January. Bro. Gyanesh Chaturvedi spoke on the same subject on 29 January.

A discussion on 'Science and Theosophy' was organized by Nirvana Lodge on 5 February in which five members expressed their views. Bro. Qumar Iqbal opined that science is a systematic study of knowledge and theosophy too is a systematic study of knowledge. Bro. S.K. Sharma's view was that there is not much difference between science and theosophy. Dr. R.M. Malhotra said that theosophy helps in reaching a higher level. Bro. Brajesh Rajput's observation was that science is a means to know truth. Bro. Gyanesh Chaturvedi's view was that there is nothing above truth and as theosophy encourages to discover truth therefore theosophy is truth. The aim of truth and the aim of science and theosophy are same. The other activities held at the Lodge in February were: talks on 'Karma Pooja of Sant Ravidas', 'Theosophy and Change' and 'Reality of Life'. These talks were delivered by Dr. Bhagwan Sharma, Bro. Gyanesh Chaturvedi and Dr. S.M. Malhotra respectively. Besides, Bro. Shyam Kumar Sharma and Bro. Gyanesh Chaturvedi spoke in the meeting organized by the Lodge on the occasion of Adyar Day.

The Following talks were organized at Dharma Lodge, Lucknow, in February:

‘Thought Power and making destiny by Bro. S.K. Pandey, ‘Art of Living’ by Bro. A.P. Capoor and ‘Shiv in *The Secret Doctrine*’ by Bro. U.S. Pandey. A question-answer session on the concept of God was held on 25 February.

A study camp was organized on 14-15 February at Lucknow on the book *The Laws of the Higher Life* by Annie Besant. The chapter on ‘The Laws of the Spiritual life’ of the book *The Pathway to Perfection* was also covered. Members of all the three lodges viz. Satya Marg, Dharma and Pragma Lodge at Lucknow participated in it. Bro. U.S. Pandey directed the study. The other speaker was Bro. Shikhar Agnihotri. There was active interaction with the participants. At the close of the study on 15 February a short meditation session was also held.

Kashi Tattva Sabha organized a public talk by Bro. U.S. Pandey on the theme “Human Life -a Struggle or Bliss” on 20 February.

A one-day seminar was organized in Gorakhpur on “Meditation in Raj Yoga”. It was held on 22 February. Bro. U.S. Pandey was the main speaker.

Bro. U.S. Pandey visited Gonda centre on 24 February where he was invited to address two groups of students. One group consisted of graduates and post- graduates preparing for career selections and there he talked on “How to live healthy, successful, happy and peaceful life”. Second group consisted of students of class XI and there he talked about “How to improve concentration, develop good conduct and avoid stress of examinations “. On the same day Bro. Pandey delivered a talk on “Death and Reincarnation” in the meeting organized by the centre.

National Lecturer

Bro. S.S. Gautam addressed a group of 40 Executives of the Fertilizer Factory of Indian Farmers’ Fertilizers Cooperative at Kalol, Gujarat, on 5 February, 2015. Then, on 21 February, Bro. Gautam addressed 40 Executives of Century Pulp & Paper Lakua Nainital. The subject of talk at both the places was ‘Spirit at Work’.

It was emphasized that promotion of spiritual outlook among the employer and employees has proved to be beneficial in developing mutual confidence and integration of responsibility, productivity, safety, quality and overall peace. The vertical and horizontal methods for promotion of the spiritual principles were advised. Provision of meditation rooms, providing 10 min recess time for practicing meditation, participation in the religious practices of various religions represented in an organization, organizing speeches on spiritual subjects etc. are some of the techniques falling into the vertical efforts and activities connected with mutual help and cooperation. Visits to suffering employees, condolences etc. fall into the horizontal techniques for promoting spiritualism. Understanding the common weaknesses of the personality and ignoring the mistakes occurring due to personal traits may help in generating an atmosphere of peace in the organization.

The Indian Section Website now has been regularly updated by the Asst. Gen Secy. The name of website is -- 'WWW.THEOSOPHY-INDIA.ORG'. There are numerous col. available for each Federation which can fill up by sending information on 'STUDY CLASS, WORKSHOP, CONFERENCE SEMINARS AND SYMPOSIUM' at different places going to be held under each Federation. Further the Federation can update it by sending their copy of Journals, Magazines and monthly bulletins so also the photographs of the functions directly to the email of Asst. Gen. Secretary i.e. <ags.theosophyvn@gmail.com> by which the website will be immediately updated.

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