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S. SUNDARAM

MULTIDIMENSIONALITY AND NO EMPTY SPACE

ONE of the profound principles that was brought to the world by the reintroduction of Theosophy through H. P. Blavatsky, was the idea that we are “multidimensional” beings who inhabit a multidimensional universe. Great effort was placed on defining and describing the various planes of Nature in which we function. From a theosophical point of view our tendency is to think in terms of seven planes. The idea that our normal level of perception is just one of many is much easier for us to accept now than it was at the time that HPB was presenting these ideas — a time when the electromagnetic spectrum was just being discovered and defined.

Although it may not be uppermost in our minds, we are aware that the space around us is filled with various waves of different kinds. Anyone who has a mobile phone knows that when the phone rings, it is because a specific patterning of the energies of a particular type are the cause. These energies are surrounding us everywhere at every moment, but we only perceive the smallest part of that spectrum. We are most aware of a limited band of the physical dimension. If we burn our fingers, our attention becomes focused on this physical body. Everything related to the sensations is what links us to the physical world — that is one level.

Similarly, with our feelings, when we are sad or happy, we are keenly aware of that emotional level of consciousness that is different from the physical. The same applies to the thoughts of various qualities — those rooted in concrete physical objects and those more conceptual and abstract. These are the planes of consciousness with which we are most familiar. Yet in the teachings of Theosophy it is said that there are dimensions, planes of being, on which we can and do function that are significantly beyond these.

Why are we not aware of these more extended dimensions of our being? HPB said: “Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, the only realities.” When we are very angry or sad about something, we forget about our body, we forget to eat, or to sleep. If our mind is centred in the emotional realm, only the emotions are real to us — nothing above or below. The plane of consciousness on which our awareness is centred, will determine, for us, what is real at any given moment.

An important application of this principle involves acquainting ourselves with the various levels of consciousness on which we function. There is a familiar meditation that goes through this process. Sometimes it is described as a meditation on the bodies, where, in our meditation practice, we focus our attention first on the sensations of the physical body. As we are sitting, we become aware of the pressure of the seat, of the air around us, the lights that we see, we become aware of the physical realm and the sensations crossing through our consciousness. As we deepen in this state of attention, people can begin to become aware of the beating of their heart, they can feel the coursing of their blood, often even feeling the movement of the nerve energy through the body, which is happening all the time, but generally beneath the level of our awareness.

We observe these sensations and through that process the recognition arises that because we can see and observe these sensations, we are something more. We are not this physical body. This process is then repeated with the emotions, with the thoughts of various types, and with the mind itself. The process involves attention, observation, and recognition that this is not all that there is, that there is more. The object of this type of exercise is that we become familiarized with the various levels on which we are capable of functioning. This familiarity provides for the opportunity to be effective in utilizing the various aspects of our being. This multidimensionality directly relates to the principle of “No Empty Space”.

The idea about “No Empty Space” is that this is an intelligent universe, and everywhere there is intelligence. Intelligence adopts various forms, some of which we see, most of which we do not. There is a

wonderful phrase in the Mahatma Letters which speaks about our interaction with the surrounding space and the forms that inhabit that space. In KH's first letter to A. O. Hume, he says, "man is continually peopling his current in space with a world of his own, crowded with his offspring of fancies, desires, impulses, and passions." Each thought goes out from our mind, assumes a form, a living thing that attracts others of its kind. According to the power of our thought, this entity lives, and moves, and circulates within the shared environment of thought for a longer or lesser time, according to the power of our thought.

Speaking about things beyond our normal range of perception can sometimes seem strange or other-worldly. One of the advices that we are given in trying to come to grips with these more hidden dimensions is the Hermetic axiom: "As it is above, so it is below; as it is within, so it is without." In other words, there is no break in the laws that govern this physical, emotional, or any other realm in which we exist. Taking the example of attracting different life forms to the thoughts that we produce, a helpful analogy might be: If we were to take a bowl of honey and put it outside the door, it would attract certain types of creatures: bees, butterflies, ants, and so on. This is not something that is mysterious to us, we witness it all the time. Similarly, if we were to put rotting garbage outside, it would also attract a different sort of beings. It would not be the butterflies or bees, but flies, maggots, and so forth. Similarly, the "fragrance" of our thoughts attracts a host of beings. In the words of the Mahatma, the current that goes out from us is continually populated in this very same way.

Likewise, if we have ever had the experience of sitting in the presence of someone who is depressed or angry — we do not have to know them, or converse with them, or to have eye contact with them — if we are not careful, we will be affected. In the presence of depression, we will leave feeling depleted, if we have not taken steps to avoid it. In the face of anger, we will feel uneasy or unsafe. There is an atmosphere, a population, that is drawn around every one of us. Our job is choosing the crowd that we will hang out with!

In the Ageless Wisdom tradition, or any spiritual tradition, we find many differences from place to place, but there is one thing that is consistent no matter the tradition involved. In the East, the term used to

describe this is "mantra". In the West, we know it as "prayer". Every tradition speaks of the benefit and effectiveness of right mantra or right prayer. In part, it involves acquainting ourselves with other levels of being that are continually functioning within us and around us. Just as there are forces that are attracted to anger, hatred, and sadness, there are also those that are attracted to peace. There are peace lovers that will gather just like the butterflies gather around a flower. Different traditions have various names for them — angels, devas, and others.

We are aware of specific powerful mantras and prayers. When Muhammad was called to recite the first verses of the Qur'an, he could not read, as he was illiterate. When the Archangel Gabriel appeared before him and held up the tablet and asked him to recite what was written, Muhammad said: "I can't recite; I can't read!" The Archangel said: "Recite, read!", and Muhammad read, and his recitation became the Qur'an, which is the recitation of all of the many truths that were communicated to him in this manner.

In *Light on the Path* we find a fascinating passage which refers to reading. It says: "To read, in the occult sense, is to read with the eyes of the spirit." If you ask, you will have. Then the question is asked as to why ordinary people are asking all the time, but they receive nothing. The response is that ordinarily, when we ask, we ask with the mind, and the response we are capable of receiving does not go beyond the boundaries of our limited mind. But to *really* ask is not just to look for information, that asking comes from a hunger that we have inside us — a hunger born of a spiritual aspiration. Only then do we receive an answer, and then we see, read, recite. But until that point, we are only asking with the mind, and will receive answers worthy of such a mind.

Prayer, or mantra, has its roots in this hunger for the Divine. Many mantras and prayers have a certain spiritual power just in the qualities of their sound. But it is only when a deeper intention, and the understanding that enables us to become linked with that prayer exist, that it becomes something capable of connecting us. A prayer from the Vedic tradition we are familiar with that is said to be very powerful is the Gâyatri Mantra. I. K. Taimni has much to say about it in his excellent book *Gâyatri — The Daily Religious Practice of the Hindus*. But there is a preliminary practice involved before we even enter the actual prayer.

It involves our introducing ourselves to higher forces that operate at various planes of our being. It is associated with the several chakras as representations of fields of consciousness: Om Bhuh (root), Om Bhuvah (spleen), Om Suvah (navel), Om Mahah (heart), Om Janaha (throat), Om Tapah (brow), Om Satyam (crown). This is a regular practice that involves familiarizing ourselves with intelligence and powers that reside in Nature and within us. This is the initial practice of the Gâyatri. The practice is recommended to be done on a daily basis. For the rest, I refer you to Taimni's book.

Another prayer that I will share is an anonymous one from the Christian tradition. I first encountered it as part of the introduction to a little book on practical mysticism, *The Cloud of Unknowing*. Because it is a Christian prayer, it speaks to God as the Divine:

Oh God, unto whom all hearts lie open,
unto whom desire is eloquent,
and from whom no secret thing is hidden;
purify the thoughts of my heart
with the outpouring of your spirit
that I may love you with a perfect love
and praise you as you deserve.

In this particular example, we can analyse mentally, but the more important part is the connection with the spiritual aspiration within. This prayer begins with a recognition of that which is divine and limitless, and there is a certain freeing aspect to the idea of a recognition of God, Unity, Oneness, unto whom every heart is completely open and seen. There is a certain freedom in the sense that there is no need to defend ourselves against the Divine. All is open "from whom no secret thing is hidden".

Anyone who has had the experience of living in this world for a certain number of years, has had the experience of behaving at some point in ways that probably they wish they had not. Very often a great deal of energy is expended in trying to hold these "secret" things in the heart, to keep them hidden. Perhaps it is not something good to go and tell your neighbour but, certainly, in the quiet of your own meditation, to be able to feel the openness is a freeing potential again.

Eloquence is a way of speaking that is persuasive. "Unto whom desire is eloquent" refers to that desire which persuades the Divine to visit with us, to live within us, to move from inside of us to outside. Our desire is to unite ourselves with the Divine, to have the experience of the Unity, of Oneness. This desire is persuasive to the removal of personal barriers. This is the recognition aspect of this prayer. The next part is an appeal, a request, to "purify the thoughts of my heart", those thoughts that are coursing through my heart from moment to moment. Why? So that "I may love you", so that I may express a love that is limitless, that is Divine, "with a perfect love and praise you as you deserve".

The question I will end with is: What is the praise that is deserved by that which is Divine, by that Oneness, and by all of its expressions? Does it mean we sing songs about the beauty of things, or say words to each other, or does it mean something else? I would suggest that perhaps the most profound praise that we can give is the recognition of the presence of this Divine in every one, in everything, in all of the space that we seem to think is empty, that it is ever-present, ever powerful, all-knowing. This is the best praise we are capable of giving.

(Courtesy: *The Theosophist*, August 2016)

What is the fundamental truth of religion? It is, without challenge, the Unity of the Self. One Life in all. One Life in every separate form. An underlying Unity amid a superficial diversity; that is the fundamental truth of religion and that is the basis of the brotherhood of man.

ANNIE BESANT
THE BIRTH OF NEW INDIA, p. 374

UNIVERSAL BROTHERHOOD LEADS TO UNIVERSAL MORALITY**

The Indian Section of the Theosophical Society has completed 125 years of its existence. This is an opportunity to arouse the attention of its members to the Keynote struck by the Founders and Dr Besant regarding their obligation to keep aflame the timeless heritage of Ancient Wisdom i.e. *Sanatan Gyan*.

The Founders were able to restore to the Indian people a sense of dignity and brought to them a recollection of the lofty spiritual teachings which were their heritage. Dr. Annie Besant poured into India her energy and inspiration, bringing about a new consciousness in every field of human activity. She made her home in Varanasi for many years and endowed the Indian Section with its beautiful headquarters in that sacred city.

The first object, the important one, is to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. How is it possible to have a universal brotherhood when persons of even the same religion quarrel amongst themselves?

However, if the second object 'To encourage the study of Comparative Religion, Philosophy and Science' is understood and followed, universal brotherhood would be possible. A study of comparative religion proves that fundamentally all religions are one, teaching the same truths and inculcating the same ideals of conduct and life. The immanence of God is the basis of all religions, which in fact, are methods, by which man carries on his search for God. Again, people are in different stages of evolution, and what suits one stage may not suit another. For example, a young nation, whose people have not had much experience and training in a series of human incarnations, and whose pleasures are

*President, Sanatan TOS Group, Noida.

** Paper presented in the National Seminar on 'Theosophy & Modern World', held at Delhi under the auspices of the Indian Section, TS, on 30-31 July, 2016.

eating and drinking and hunting for food – would require a very simple kind of religion which would teach that there is a God who is good and that they should do right to please him and gain happiness after death, but that if they did wrong, he would punish them and make them suffer after death.

But when the same persons have passed through many more lives on the human planet, and have been born into more civilized nations, they would require a higher and more spiritual form of religion as they would have developed their intellectual and moral faculties. By the evolution of humanity through ages their intellect would have grown stronger and their love wider and deeper, so that they would be able to understand more of the great truths than their forefathers were ever able to do. Here also, what was suited to the needs of the people even two thousand years back obviously cannot be fully suitable for them now with their wider knowledge of nature.

Differences between various religions are due to racial characteristics and varying stages of intellectual growth of the people concerned as also the traditions, rites, ceremonies and serious misrepresentations, distortions and wrong interpretations of basic truths taught by their ancestors/teachers.

Truth may be expressed in a hundred different ways but the whole can never be fully expressed. Men are now making the discovery that Truth is infinite while creeds are finite, that just as it is impossible to reduce the illimitable to a geographical atlas, so it is vain to endeavor to encompass Truth in the most elastic confession of faith. (*Dharmnadoosar Satyasamana, agamnigampuranbakhana*). However, study of all religions is thus necessary to know the many-sided Truth.

Thus following the second object, one sees that no one particular religion is in sole possession of Truth. One does not feel prejudiced against other religions. Hence brotherhood is more likely to be practically realized amongst all human beings (atmans), as it is already a fact in nature, all being children of the same Father, Paramatma. Gita says, "*Mamaivansho.....* The Atma behaving as an individual in this universe is my Eternal part." Spirituality is the recognition that behind outer names and labels we are souls, a part of one Creator. As such, we are all members of one big family. When we develop this vision, we no longer see through the eyes of prejudice and discrimination, and we break down

the barriers that separate one human being from another. We feel we are connected at the level of soul. When we experience our unity and connectedness, we start caring about each other; we help and serve one another. Our vision broadens and we have compassion for all human beings.

VasudhaivaKutumbakam - from “*vasudha*”, the earth; “*iva*”, is; and “*kutumbakam*”, family - is a Sanskrit phrase that means that the whole world is one single family.

This concept originates in the Vedic scripture Maha Upanishad (Chapter 6, Verse 72): वः ऋतुः सुखं कृत्यं कर्मणः पुरुषैः कृतं । कुरुते च तद्वाक् ।

Only small men discriminate saying: One is a relative; the other is a stranger. For those who live magnanimously the entire world constitutes but a family.

“This is my own relative and that is a stranger” – is the reasoning of the narrow-minded; for the noble hearts, however, the entire earth is but one family”, and is considered an integral part of the Hindu Philosophy.

The statement is not just about peace and harmony among the societies in the world, but also about a truth that somehow the whole world has to live by some rules like a family, set by an unknowable source. Just by contemplating this idea and by at least trying to live by it and practice it in our lives, we could make this world a better place.

Realizing that the Human Planet matters, we celebrate the World Environment Day internationally. If the planet matters, what are we going to do about it personally. For those who can afford, I say stop eating meat. Let me offer the famous 2014 Chatham House study. The Chatham House is an independent think tank in London, whose report on meat and climate change made many people and international agencies to sit up. In their study, it said that 14.5% of the world greenhouse gas emissions are due to livestock. Livestock provides milk and meat. Livestock produces 16 times more grain than meat, according to studies abroad. In India livestock also eat trash and toxic materials, apart from other kinds of unlikely food. And it requires 97% more water to produce chicken versus the same amount of potatoes, according to data from the developed world. Vegetarian diet is based on Compassion and Non-

violence and helps us maintain a balance between our body and soul. Here it would not be out of place to mention a short story of Rabiya, originally from Basra, staying in the forest about sixty miles from Mecca, was surrounded by the wild animals. Soon her glory spread. One day, a saint thought of meeting her and he went to her place. As soon as he approached the ashrama, the animals one by one started leaving that place. Seeing this, the saint curiously asked her what was the reason for the animals going away. She asked him, “What did you eat this morning or last night”. He replied, “I ate meat.” Rabiya said when you eat them, how can they love you. They are afraid of you. In this context, Tulsidas wrote, “*Hit-anhitpashu-pachhiyonjana, manush tan gun-gyan-nidhana.*”

Tranquilized by the false security, our modern technology provide us, we too often tend to forget about how fragile the life is on this planet. While ‘preparing’ our instant dinners in our microwave oven we tend to forget that food is not coming from the super-bazaar but from a star 150 million kilometers away which gives light and energy to plants which feed us and the animals too. Whether we like it or not, whether aware of it or not, we are the part of a fragile ecosystem we are all dependable on and responsible for.

With every animal species going extinct we are losing part of our own survival, a part of ourselves. It is not possible to harm another human being or any other life form without harming a small part of ourselves.

Morality is (1) to ensure fair play and harmony between individuals; (2) to help make us good people in order to have a good society; and (3) to keep us in a good relationship with the power that created us. Based on this definition, it’s clear that our beliefs are critical to our moral behaviour. Morality describes the principles that govern our behaviour. Without these principles in place, societies cannot survive for long. In today’s world, morality is frequently thought of as belonging to a particular religious point of view, but by definition, we see that this is not the case. Everyone adheres to a moral doctrine of some kind. Morality prohibits actions such as killing, causing pain, deceiving, cheating and breaking promises

We read in Bhagvadgita “Mankind comes to me along many roads, and on whatever road a man approaches me, on that road do I welcome

him, for all roads are mine.” That is a great truth. God is the centre, the religions are all on the circumference, and as all the radii lead to the centre, so all religions lead to God at last. Guru Nanak Devji preached, “*Eknoorte sab jag upjaya*”. And again, Bhagvadgita explains (6-29)

One perfectly realized and perfected in the science of uniting the individual consciousness with the Ultimate Consciousness, indentifying with this consciousness everywhere and in everything perceives the realized self situated in all living entities and all living entities in the realized self.

Here, Lord Krishna presents the fourfold divisions of the subsequent results of such a firmly established yogi or one perfected in the science of the individual consciousness attaining communion with the ultimate consciousness. Such a very advanced being has become united with the atma or soul thus perceiving the atma in all beings of multifarious, diverse natures and variegated physical and subtle bodies. This applies from the highest demigod known as Brahma down to an inanimate tree. How is it that such a yogi can perceive his atma existing in all beings and all beings existing in his atma. The words *yoga-yuktatma* meaning united with the nature of the Brahman or the spiritual substratum pervading all existence, one sees all things with equal vision, without any distinction between them knowing that all forms are veritable products of *prakriti* or material nature. The purport is such a yogi sees all forms, even his own as manifestation of the Brahman and therefore there is no distinctive difference in his atma and the atma of others. The atma is eternal and pure and distinctly different from the physical body. So firmly adhering to self-realization such a yogi becomes enlightened in all respects. Yet even the physical bodies are equal as well as they all manifest from the same primordial matter and all have a beginning and an end. So in this way there is no contradiction if the yogi perceives his atma existing in all beings and all beings existing in his atma.

What is needed is that each one of us should deepen and spiritualize his own religion and see the essential identity of all religions, by an unbiased study of comparative religions assisted by the deeper truths and esoteric teachings of Theosophy.

The fundamental moral principles that can be found throughout the world about how we should live and how we should treat each other, are the living principles which can provide each of us with the

meaning that comes from living our values and doing what’s right.

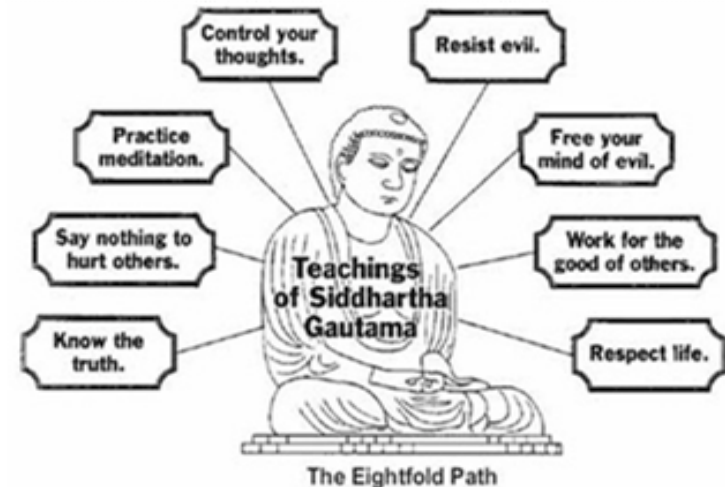
These are divided into two complementary sets of statements. The first set consists of negative statements about not doing harm, while the second set consists of positive statements about doing good.

DO NO HARM

Do not do to others what you would not like them to do to you.; Do not lie.; Do not steal.; Do not cheat.; Do not falsely accuse others.; Do not commit adultery.; Do not commit incest.; Do not physically or verbally abuse others.; Do not murder.; Do not destroy the natural environment upon which all life depends.

DO GOOD

Do to others what you would like them to do to you.; Be honest and fair.; Be generous.; Be faithful to your family and friends.; Take care of your children when they are young.; Take care of your parents when they are old.; Take care of those who cannot take care of themselves. ;Be kind to strangers.; Respect all life.; Protect the natural environment upon which all life depends.; Similarly, the Teachings of the Eightfold path of Mahatma Buddha:



At the Feet of the Master, four qualifications are given as

Vivek – Discrimination between the Real and the Unreal;

Vairagya – Desirelessness or dispassion;

Shatsampati – The sixfold group of mental qualities or attributes

Sama, Dama, Uprati, Titiksha, Shraddha, Samadhaan;

Mumukshattva – Desire for liberation (from the wheel of birth and death)

Although these are simple principles yet our society is too complex and our level of development is too primitive for us to be able to obey them. It's like saying we should try to live without ever doing anything wrong. We just can't do it. If it was necessary to try to obey these principles to be moral, we would all, perhaps, be extremely immoral. Millions of people experience fear and insecurity in the present day because of the violence in the environment.

The languages of nations are many; their customs and methods of life are widely different but the language of the soul is one. Religion is of the soul and finds expression through various nations, languages, and customs. Hence it follows that the difference between the religions of the world is one of expression and not of substance; and their points of similarity and unity are of the soul, are intrinsic, as the language of the soul is one, in whatever people and under whatever circumstances it manifests itself. The same sweet harmony is vibrant there also.

Mahatma Gandhi said, "My approach to other religions is never as a fault-finding critic but as a devotee, hoping to find the like beauties in the other religions and wishing to incorporate in my own the good, I may find in them and miss in mine."

Nature remains a great mystery. Only when human beings try reverently and humbly to become disciples of nature and cooperate with her plan, instead of fulfilling their own aims, nature's blessings will shower down on them.

Universal Brotherhood is the beginning of the journey to realization of absolute unity which is the highest form of spirituality. In the old

days brotherhood might have been an ideal but today it is a requirement of the existing situation.

Among the many goals of the Universal Brotherhood is the establishment of Tolerance, Truth, Compassion, Non-violence, Peace and Love, while recognizing that the truth is not something exclusive but that every path, religion, philosophy, culture as a part of the truth. Compassion and love are not motivation, but the divine nature manifesting itself. Altruism is the practical way for humanity to advance.

When Universal Brotherhood and Compassion of all creatures become the law of our life, when self-discipline purifies the body, mind and the whole of our nature, and when our daily life expresses the supreme principle of harmlessness, then grace descends. No one needs to ask for grace, it rains down on all who live the right kind of life. Theosophical Society is part of a Universal Brotherhood. The emphasis on brotherhood is considered as the potent remedy against the bitter conflicts and ruthlessly selfish activities which would trouble the world for a long time to come. It is not necessary in the present context to acquire a deep philosophical insight, let alone wisdom, in order to realize that brotherhood is the only sane cause and there is no alternative.

There is sweetness in air, warmth in sunshine and fragrance in flowers. The peaceful visions of rising and setting Sun, moon lit nights and shareless seas remind us of He who is omnipotent, omniscient and omnipresent.

There is only one Reality, one Divinity which never changes whereas everything in this world changes. The only permanent thing in this world is change. Self in each of us is Brahman. Self only exists – no birth or death, nor pain nor misery, nor good nor bad. All is Brahman. The mystery is that we take rope for serpent, the error is ours. We all know that we are but not what we are. Are we only the combination of few molecules to be disintegrated sooner or later or are we all Existing, All Knowledge and All Bliss. Swami Vivekananda Says, "All lower explanations are partial truths but the flower, the essence of Vedas is that the Self in each of us is Brahman". "I am He, there is not the least doubt in it".

The quality of our actions and reactions depends upon our vision of life....A narrow vision is divisive. A broad vision is expansive.....But the Supreme Vision is all-inclusive. God is One in All, and All in One.

(*VyapakBrahmEkAvinashi, Sat-chit-ghananandras...*). The Real Knowledge is not a mental but a spiritual state, implying full union between the Knower and the Known.

Materialism as well as dogmatic religion, which suppress enquiry and intelligent understanding, are depriving mankind of contact with its higher nature. What the world desperately needs is a deep awareness of life being an indivisible whole. All who have experimented know that one feels happier and deeply enriched by being truthful, loving, friendly and kind. When we act against nature, we will obviously hurt ourselves. Everything is part of one indivisible whole; action contradicting that fact cannot make us happy.

When we use qualities of unconditional love, such as peace, kindness, joy, or trust, we expand our reality. These qualities, which are our thoughts and feelings, are limitless in their expression and naturally radiate out to the world. Unconditional love is an energy that vibrates without limitation and, therefore, is fastest of all known energy. All contacted by thoughts and deeds of love literally lift up to a higher vibration.

The members themselves must be inspired to live Theosophy, not merely study and profess it. True religion exists only on the plane of consciousness. There are the powers of all nature before you, take what you can.

A combined issue of THE INDIAN THEOSOPHIST for the months of October and November will be released in November, 2016.

NEWS AND NOTES

Karnataka

Sis .K. Parvathamma, Secretary of K.T.F., directed a day-long study camp at Bellary on 14 Feb. 2016. Bro. K.L. Nanjunda Setty, Lodge organizer, Bro. Basavaraj Reddy & Bro. Vastrad also participated & delivered talks on *Viveka, Vairagya, Sadachar & Prema* respectively.

Bro. K. L. Nanjunda Setty, Lodge organizer, directed a day-long study camp at Davangere on 20 March on 'Practical Occultism', Bro. G. Dakshina Moorthy Vice- President, K.T.F., Bro. Mahalingappa, & Bro. M.S. Sreedhar spoke on the theme of the camp.

Bro. Chittaranjan Satapathy, International Vice-President, Adyar, TS, visited the Bangalore City Lodge. He spoke on '*Eswarapranidhana*' on April 3rd 2016.

Prof C. A. Shinde, National Lecturer, directed a study camp on 10 April at Chitradurga Theosophical Lodge. Bro. S. M. Umakant Rao presided over the meeting. Sis K. Parvathamma, Bro. K. L. Nanjunda Setty, & Bro. G. Dakshina Moorthy delivered talks on 'Theosophy & Theosophical Society', 'Altruism', 'Pain & pleasure', and 'Song of life' respectively.

Bro. H. C. Jagadeesh, Federation Lecturer, directed the study of 'Self-Culture' at Srinivasapura Theosophical Lodge from May 14 to 16. Advocate Bro. K. V. Shankarappa presided and inaugurated the camp. Bro. M. S. Sreedhar, Bro. Rathnavarma, Sis Bhuvanewari, Bro. K.L. Nanjunda Setty & Sis. Rathnakara Madhavi spoke on different topics in 'Self Culture'. About 100 members attended it.

Bro. B.V. Thippeswamy, President K.T.F., directed the study of *The Secret Doctrine* from 18 to 22 April. Bro. G. Dakshina Moorthy, Vice-President K.T.F., Bro. K.L. Nanjunda Setty, Sis K. Parvathamma, Bro. M. S. Sreedhar, Sis. Lakshmi Govinda, Bro. A. Subba Reddy & Bro. Raja Shivashankar participated in the camp as resource persons & spoke on Cosmogogenesis and Anthropogenesis in *The Secret Doctrine*.

Sis. G. S. Lalitha directed the study on *Dhammapada* at Yediyur from May 21 to 23. Dr. Narasimhan inaugurated the camp. Bro. B. C. Narasingappa Tumkur, Bro. Veeranna, Bro. G. K. Nataraj, Sis. B. Sandhya Rani, Bro. A.R. Rangaswamy & Bro. K. N. Siddegowda spoke on Gatha stories of *Dhammapada*.

Sadhana Shibir was conducted from May 23 to 26 at Bheemeswara Betta, Gowribidanur Taluk. Subject for study was 'First Principles of

Theosophy'. It was directed by Bro. K. L. Thyagaraja Setty, North Zonal organizer. Fifty members participated in it.

A study camp was conducted on 3rd April 2016 by Bangalore Mahila wing at Shree Swananda Ashram Bangalore. It was directed by Sis K. Parvathamma who spoke on 'Surrender'. Sis .N. Saraswathamma spoke on 'Satsangha' and Sis. N. Shashikala delivered a talk on 'Nishkama Karma'. Forty-five members attended it.

A study camp was held at Tumkur T.S. Lodge from 8 to 10 July. The book studied was *Dharma* by Annie Besant. It was directed by Bro. G. Dakshina Moorthy. Bro. K. L. Nanjunda Setty, Bro. B. C. Narasingappa, Prof .H., Mahalingappa, & Bro. M. S. Sreedhar delivered talks on the chapters Evolution, Right & Wrong, Service etc. About 100 members attended the camp.

A study camp was conducted at Bangalore City Lodge in memory of Late Munirathnamma on 3 July 2016. It was directed by Bro. B. V. Thippeswamy and the subject studied was 'Tao of Physics'. Bro. K.L. Nanjunda Setty gave talk on Hinduism, Sis K. Parvathamma spoke on Buddhism and Bro. B. V. Thippeswamy gave talks on Tao & Zen.

Bro. G. Dakshina Moorthy directed study at Dharwad and Davangere respectively on July 2 and 3. The theme was 'Truth'. Topics covered were on analysis of Religions like Hinduism, Islam & Christianity and Buddhism, Jainism & Sikhism. Prof. H. Mahalingappa & Bro. M. S. Sreedhar participated & delivered talks on Religions.

Royalaseema

Sanmarga Lodge of Bellary organized a meeting on the occasion of Guru Poornima (19 July). Bro. K. Ramakanth, Federation Lecturer, spoke in brief about Lord Maitreya, Lord Buddha and other Gurus. Thirty-seven members attended the meeting.

Uttar Pradesh

The following talks were held at Dharma Lodge, Lucknow in July: 'Om' and 'Om Mani Padme Hum' by Bro. U.S. Pandey; 'An Introduction to Yoga' by Bro. B.P. Shukla; 'Who am I?' by Bro. Rajesh Gupta; Bro. H.K. Sharan of Delhi participated in the meeting of Satyamarg Lodge on 10 July and delivered a talk on 'Compassion'.

A day-long study of "Chains, Rounds and Races" was organized on 24 July at Sarvahitakari Lodge, Gorakhpur. Bro. U.S. Pandey Fed. Secretary conducted the study.

A two- day study camp was conducted on 'First Principles of Theosophy' (a book by C. Jinarajadasa) at Lucknow on 30-31 July. The

camp commenced with recitation of all religion prayers followed by Universal Prayer. About 50 participants, including members from the three lodges of Lucknow, Kanpur, Gangaghat (Shuklaganj), Barabanki and Gorakhpur participated in it. On behalf of all the three lodges at Lucknow, Bro. V.N. Verma, President of Satyamarg Lodge, welcomed the participants and speakers. Bro. U.S. Pandey introduced the theme and inaugurated the camp. The resource persons who covered various chapters of the book were Bro. S.S. Gautam (ch.I & II), Bro. S.K.Pandey, National Lecturer, (ch.III & IV), Bro. V.N. Verma (ch.V), Bro. S.B.R. Mishra (ch. VI), Bro. Shikhar Agnihotri, National Lecturer, (ch.VII & VIII), Km. Preeti Tewari (ch.IX & X), Smt. Vasumati Agnihotri (ch.XI & XII), Bro. K.K. Srivastava (ch.XIII & XIV) and Bro. U.S. Pandey (ch.XV & XVI).

In the evening of 30th July, a devotional meet was organized and facilitated by Sis. Vasumati Agnihotri. In the morning of 31st July, a guided group meditation, facilitated by Bro. U.S. Pandey, was practiced.

An interactive session was held on 31 July when certain points raised by the participants on the matter of study were clarified by a pannel consisting of Bro. U.S. Pandey, Bro. S.K. Pandey and Bro. S.S. Gautam. Thereafter some suggestions were made for next study camp. Then Bro. K.K. Srivastava proposed vote of thanks on behalf of the Federation and Sis. Vasumati Agnihotri proposed vote of thanks on behalf of the Lodges at Lucknow. The study camp was declared closed with a farewell song by Bro. S.K. Pandey.

Shri Karan Singh Sharma (Dipl. No. 94094) of Anand Lodge, Ghaziabad passed to peace on 27 July.

National Lecturer

Bro. B.D. Tendulkar participated in the national seminar held on 30-31 July 2016 at Patel Nagar (E), New Delhi. It was organized by the Indian Section and hosted by Delhi Theosophical Federation. Bro. Tendulkar delivered two lectures on 'Present Day Ethical Living' and "One Life and one God" respectively. He visited two schools on 1 and 2 August 2016 at Noida. They are run under the auspices of TOS Sanatan Noida Group. Bro. Tendulkar addressed the students of 8th and 9th standards. There were 300 students in each school, most of them were from Bihar. He spoke to the students on 'Moral Values' & 'Occupational guidance for youth'.

Bro. Tendulkar attended the North Zonal Conference of the TOS at Noida, on 3-4 August. On 5th August, he addressed the members of Kashi Tattva Sabha Lodge, Varanasi, on 'Science and Spirituality'. The

meeting was attended by the members of KTS and the students of Vasant Kanya Mahavidyalaya.

Bro. S.K. Pandey conducted a study camp from 8 to 10 July at Bhubaneswar. The book taken for study was '*Yoga Vashishtha*'. He dealt with several subjects related to this book like 'Vairagya of Ram', 'Realization of the Absolute', 'Existence of Destiny', 'Bondage and Liberation', 'The way of Liberation', 'Seven Stages on the Path of Realization' and the general teachings of *Yoga Vashishtha*.

Bro. Pandey delivered a public lecture on 'Mystery of Life' in the auditorium of Utkal Federation at Bhubaneswar on 11 July 2016. Besides, he spoke on 'The obligatory journey of the soul' before the elderly people on 12 July in the Bhimatangi Vikas Parishad Hall, Bhubaneswar. He visited Lucknow on 30-31 July to participate in a two-day study camp organized by Pragma Lodge on C. Jinarajadasa's book '*First Principles of Theosophy*' 'Reincarnation and Laws of Karma'. Besides, he attended the North Zone Conference of the Theosophical Order of Service on 3-4 of August at Noida and delivered a talk there on 'Man, the helper of Man'.

National Seminar at Delhi

The Indian Section organized a two-day National Seminar at Delhi on 30-31 July 2016. Delhi Federation hosted the seminar. Members from different parts of India attended it. The theme of the seminar was THEOSOPHY AND THE MODERN WORLD.

In the inaugural session, Bro. Rajeev Gupta, President of Delhi Federation, welcomed the delegates. Then, Bro. Pradip Mahapatra, Asst. Gen Secy., Indian Section, TS, presented the theme of the conference. He described what is Theosophy and the present position of the world. How the present conditions affected the world. In this regard, he mentioned that seminar, workshop and study classes are important for deeper understanding and unfoldment of divine wisdom- Theosophy. There is development and degradation in the modern world- going on side by side.

Bro. V. Narayanan said that Science, Philosophy and Occultism all are in search of Truth. One must observe the self. There is a divine plan and we all should be the co-creator. Bro. Ashok Choudhury opined that anything which we do not find comfortable for us turns into a problem. So theosophy is to be applied to our everyday life.

Bro. B D Tendulkar, National Lecturer of the Indian Section, delivered a talk on -'Present day ethical living'. He emphasized on living wisdom—a wisdom that is our way of life. A person must observe his little self which is his thoughts, feelings and actions. In the modern

world both pleasure and pain provide opportunity to learn. If modern man gets engrossed in pleasure and is fearful of pain, then he cannot learn anything.

Dr. L. Nagesh, National Lecturer, delivered a talk on 'Brotherhood, Truth and Freedom'. He said, all is one and one is all. We know this at intellectual level but it disappears as the materialistic world binds us. We need to transcend it. Intellect is a trap but at the same time it is a door step. We have to use it as a gateway. He referred to the views of Annie Besant on two impediments mentioning that they are Material Consciousness and Ignorance. One soul knows the art of simple living and eliminates the unnecessary things in the life. Silence is the language that one uses to connect the inner self. Truth is to be realized. To experience the Truth one needs to become silent and become non-judgmental for some time at least.

Bro. O. P. Aneja delivered talk on-'Universal Brotherhood leads to Universal Morality'. Man, in general, wants happiness. Then he described 'I- ego, want- desire. If you dropped these two, there will be happiness. Dr. Ambasht delivered a talk on 'Education and its value in present time'. He described -Spirituality is the ultimate goal of all religions. Bro. M. P. Singhal in his talk on 'Theosophy: Doctrine and Ethics' advised that the members should study theosophical doctrines and realise the divine plan of evolution. Sis. Suvralina, in her talk on 'How Theosophy will help the Education System', described in detail that we should aim at by creating free man and woman, free intellectually, free morally, unprejudiced in every respect, and above all things, unselfish.

Bro. Tendulkar delivered a talk on 'One life and One God'. He described that Ethical life is the basis of all religions.

Dr. L. Nagesh in his talk on 'Theosophy: Synthesis of Philosophy, Science and 'Religion' described that Truth is one, approaches are different. Religion is mystical approach, philosophy is speculative approach and science is experimental approach. Then he described the structure of human being by saying that Human's organ systems are like digestive, respiratory, nervous systems. It is all organs. Organs are made of tissues, tissues are made of cells, each cell is made of atoms, and each atom has a nucleus which has protons and neutrons. If one proton is blasted, we get 3 quarks. One is positive, negative and neutral. The positive is Brahma, Negative is Shiva and Neutral is Vishnu. Again if each quark is blasted, we will get set of similar 3 sub-quarks and if further blasted, sub-sub-quarks show NOTHING. At physical level we are made of NOTHING i.e. *Shunya*. When we leave physical world, Atma/spirit [Shiva] leaves first. Physical body/matter [Brahma] leaves next and at the end, the binding force [Vishnu] is last to leave.

Theosophical Order of Service

The Theosophical Order of Service in India: The North Zone Conference of TOS for the year 2015-16, was sponsored by Noida Sanatan TOS Group and was organized at B-6 Sector 55, Noida (at the residence of Bro O P Aneja) on 3-4 August 2016.

The selection of speakers as also the subjects of expositions were co-related to conform to the Theme – **“We Care – We Share”**.

The conference started with Lighting of Ceremonial Lamp with Universal prayer. The first and most enriching item was a Welcome Song “SWAGATAM” chanted by the students of S D Baal Vidya Mandir, Khoda/Noida.

Bro O P Aneja, President Noida Sanatan TOS Group, welcomed all, in his opening address, outlining the Two Day Conference Details & Activities. Honourable Guest Shri O P Goyal, a Patron Member of TOS, an Industrialist, a Social Scientist and a Philanthropist of Noida, felicitated the participants and all TOS members world over for their selfless service to the community keeping with the Motto of the TOS. Bro. Goyal specifically lauded the accomplishments and extended felicitations to all TOS participants. This was followed by the self-introduction by the participants.

Bro. B L Bhattacharya, National Director TOS in India, spoke about the “The Global Scenario”

This was followed with a talk by Bro M.P Singhal on ‘My Experiments on Service Projects’. A detailed historical background was itemized for the benefit of fresh members & participants.

After the Tea Break, Bro O.P. Aneja, in his highly inspiring portrayal, narrated the ‘Success Story’ of, “Sanatan Dharma Baal VidyaMandir”, a school for economically disadvantaged community of Noida, started & jointly managed by Sanatan Noida TOS Group. This was followed by an actual visit to the School and other projects managed & organized by Sanatan Noida TOS Group,

Visit Project Site

The participants were escorted to the School, where a ‘short multi-theme programme’ by the children won the hearts of the members. The audience were also apprised of the history of the new School building, on the land owned by the School Management. The visit was also clubbed with Free Homeopathic Dispensaries being organized by Sanatan NOIDA TOS Group as also other monuments to reckon with viz; ‘Geeta Bhawan’ and ‘Mata Vaishno Devi Gufa’.

The post-lunch session commenced with an expansive oration by Bro Pradip Mahapatra titled as ‘Service to Humanity’. Bro Mahapatra’s exposition covered almost every conceivable prospective of TOS and was appreciated by the audience.

Participating Regional TOS Secretaries gave out the activity reports of their respective Regions.

The day’s session culminated with yet another most illustrious and practical exposition by Bro M L Khatri, covering with a fine-tooth comb, the background encompassing all aspects of spiritual perspectives of Healing Rituals as also the hypothesis of Bach Flower remedy. Both these activities can be adopted as practical service to *“all that suffers”*.

Universal Prayer led by the Chief Guest followed by a Motivational Song, *“Aiyeeajar aatma kyon pareshan ho rahe ho”*, by Sis. Sudershan Aneja, was a euphoric start for the deliberations on 4 August.

Bro. B. L. Bhattacharya, apprised all of the National Scenario of the TOS in India as also the future prospects & planning activities. He exhorted the members to generate realistic & result oriented activities. *Merely fill-in-the-blanks situation needs to be replaced by quintessence of service.*

Bro. S. K. Pandey, National Lecturer of the Indian Section, gave a talk on ‘Man, the Helper of Man’, another expounding and illuminating and motivating narration of service through TOS. Bro Dr. M. Kolbhandari added further magnetism to the environs through his most humble but powerful actualization of the object ‘Need for Service’. Both the orators filled all gaps to completely realize the motto, **“We Care – We Share”**, thereby achieving the aim of this two-day conference.

After the tea break, ‘Sacrifice is Service’ was explained in detail by Bro U S Pandey, Federation Secretary of U.P. Bro Colonel B K Kailash, Secretary, Noida Sanatan TOS Group, impelled a perceptible change in the euphoria through revelations of new perspective, *“Service-Yet Another Viewpoint”*. The three aspects of Karma; ‘Mental-Verbal-Action’, were analyzed and the importance of service through our most powerful resource ‘The Thought’ was sprung. Bro Tendulkar, National Lecturer, exemplified connotations of ‘Kind & Unkind Thoughts’ adding new dimension to the Service aspect of TOS. Practical & replicable aspects of ongoing service projects were shared by Sister Suvralina.

The conference concluded with a high note closing talk *“Practical Aspects of Service”* by Bro. O.P. Aneja, exemplifying ‘Ramcharitmanas’ as a vital source for service inspiration, followed by Vote of Thanks by him.

National Seminar at Amaravati, Maharashtra

The Indian Section TS, Varanasi is organizing a National Seminar at Amaravati, Maharashtra on 2,3 & 4 December 2016. The Sri Krishna Theosophical Lodge of Amaravati will host the seminar. The theme is 'The Mahatmas, Real Guide to Humanity'.

Books for reference are 1. *Mahatma Letters to A.P. Sinnett*, 2. *KH Letters to CWL*.3. *The Masters of the Wisdom*, series (1&2). Thirty(30) delegates from outside Amaravati, Maharashtra, are permitted to attend the seminar. Each Federation is requested to send 2-3 delegates. The Registration Fee per delegate is Rs. 100/- only to be paid on the opening day. The members coming from outside will be provided with board and lodging from 1.12.16 (evening) to 4.12.16 (AN)

The delegates may contact Sri. Madhukar Wankhede, Mob. No. 09552470978; Sri Nitin Rout, Mob. No. 07057676080, 09371431663.

Food services at the 141st International Convention at Adyar, Chennai (31st Dec, 2016 to 05 Jan, 2017)

The Karnataka Theosophical Federation has volunteered to provide food services to be the delegates attending the International Convention at Adyar. Arrangements for this are being made in the premises adjacent to the Bhojanashala.

They are requested to become part and parcel of this arrangement made irrespective of the number of days stayed during the Convention.

There will be no Outside-Contractor to run Canteen services.

Duration:

Food Service will start from **December 30th night(dinner)** and end on **January 6th morning (breakfast)**. The Daily Services will include breakfast, lunch and dinner. Coffee / Tea will be served along with breakfast in the morning, and also in the evening. Menu for lunch and dinner will have both Chapati and Rice.

The charges for the whole food package is Rs.1,000/- (Rupees One thousand only) for the entire duration mentioned above. Delegates who wish to make use of the above special facility are requested to send the amount along with Registration and Accommodation charges before 1st December 2016.

Details of arrival and departure to be intimated along with other registration details.

Delegates arriving early would have to inform LBC – Superintendent for food or make their own alternate arrangements.

THE 141ST INTERNATIONAL CONVENTION

Theme: *Beyond Illusion: A Call to Unity*

The 141st International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, from 31 December 2016 to 5 January 2017. All members of the Theosophical 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 or the Section, should be sent to the Convention Officer (CO) before 22 November 2016.

REGISTRATION FEES

	India (Members)	India (Non-Members)	Other Countries
Delegates	Rs 150	Rs 300	US\$ 70 *
Delegates under 21	Rs 60	Rs 200	...

ACCOMMODATION CHARGES (SHARING)

(From 29 Dec. 2016 to 6 Jan. 2017 inclusive)

	India (Members)	India (Non-Members)	Other Countries
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Leadbeater Chambers (LBC)

(including service, furniture, bedding,

& mosquito nets, no blankets). Rs 5,000 Rs 7,000 US\$ 200 *

Meals for all in LBC: Rs 3,000

* (or Euro or Pound Sterling equivalent)

Other accommodation

(including mat/ cot/or mattress).

Meals from 30 Dec.

(dinner) to 6 Jan.(breakfast). Rs 350

Rs 500

...

Meals at the Canteen: Rs 1,000

(Half rates charged for children under ten. No charge for children under three. See Accommodation Considerations below.) Canteen will be run by the Karnataka Federation.

ACCOMMODATION CONSIDERATIONS

Factors considered in allocating accommodation are active membership, health, age, priority of registration, size of family, etc. Rooms and bathrooms cannot be made available for anyone’s exclusive use. Non-members and young person’s should be prepared to stay in dormitories. No special facilities can be provided for members who are ill or for women with babies. No kitchens are available. Ordinary medical attention will be available for minor complaints but there will be no provision for serious illness. Since accommodation is limited, especially ground floor, availability will be subject to confirmation by the CO.

REGISTRATION AND PAYMENTS

Registration period: from 5 September to 1 December 2016.

Cancellation: last date 15 Dec. 2016. There will be no refund of the Registration fees.

Delegates from India: Send both registration and accommodation charges together, along with the details as per the Registration form (available at <www.ts-adyar.org>), to the Convention Officer before 1 December 2016. Remittance by **bank drafts, duly crossed**, should be made **payable to The Treasurer, The Theosophical Society, Chennai**. For online bank transfers contact the Convention Officer.

Overseas Delegates: Contact, preferably by email, the Convention Officer about registration, accommodation, payments (particularly online fees remittance), and any other details.

Convention Officer, The Theosophical Society, Adyar, Chennai 600 020, India or email: <adyarconvention@gmail.com>.

Ms Marja Artamaa, International Secretary

THE THEOSOPHICAL SOCIETY
Adyar, Chennai 600 020, India
International Convention 2016
REGISTRATION FORM

Registration: from **5 September 2016** to **1 December 2016**.

[To be filled in Block Capitals and sent to the Convention Officer (CO), preferably by email adyarconvention@gmail.com.

Non-members may attend by obtaining permission from the President. Request for such permission, together with a recommendation from an officer of the Federation or the Section, should be sent to the CO before 22 November 2016.]

1. Name (Ms or Mr):.....
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.....
11. Proposed duration of stay in Adyar: From: To:
12. Details of person(s) accompanying:-

Sl. No.	Name	Age	Member (Y/N)	Diploma No

13. Special Request, if any (f.ex. accommodation, subject to the Convention Officer):.....

14. Date of Arrival:
 morning/afternoon Date of Departure:morning/afternoon

15. Recommended by Signature

Signature of applicant: Date:

NORTH INDIA STUDY CAMP at Varanasi on 15, 16 & 17 October 2016

A Study Camp has been organized by the Indian Section at Varanasi on 15, 16 and 17 October 2016.

Prof. R.C. Tampi will direct the study of the book **AN APPROACH TO REALITY** by **N. Sri Ram**.

This will be followed by E.S. Retreat on 18-19 October 2016.

Members are requested to remit the following on or before 30th September 2016.

1. Study Camp (15-17 October 2016):*

Deluxe Rooms Rs. 1130/-; Special Rooms Rs. 930/-; Ordinary Rooms Rs.880 /-.

The accommodation will be provided from the evening on 14 October to the evening of 17 October 2016.

2. E.S. Retreat (18-19 October 2016):*

Deluxe Rooms Rs. 750/-; Special Rooms Rs. 700/- and Ordinary Rooms Rs.650/-

*The aforesaid amounts include Registration Fee, Accommodation charges and Meal charges.

The accommodation is limited to 25 in Deluxe Rooms; 22 in Special Rooms and 35 in Ordinary Rooms. Accommodation will be provided on first come first basis

On cancellation before 1 October 2016 Rs. 100/- will be deducted and refunds will be made after 20 October 2016.

Remittances are to be made into Vijaya Bank, Kamachha, Varanasi A/c No. 718301010005045 IFSC Code VIJB0007183 written in the name of the Indian Section, The Theosophical Society. Remittances can be paid in cash or by draft as well.

Remittance details to be intimated to the Indian Section. Inform your name, address along with date and time of your arrival and departure on the following address.

Email: theosophyvns@gmail.com
theosophy_vns@yahoo.com

S. Sundaram
General Secretary