

THE INDIAN THEOSOPHIST

JULY 2017

VOI. 115

NO. 7

CONTENTS

A STEP FORWARD <i>Pradeep H. Gohil</i>	249-250
THEOSOPHY: A SPIRITUAL LEGACY FOR HUMANITY <i>Tim Boyd</i>	251-259
WHAT THE MODERN THEOSOPHICAL SOCIETY IS NOT <i>H.P. Blavatsky</i>	260-264
NEWS AND NOTES	265-270

Editor

PRADEEP H. GOHIL

Cover page : **Enjoying breakfast under the tree (at the
Indian Section Headquarters).**

Courtesy : **Smt. Indrani Mukherjee - An artist from
Kolkata.**

A STEP FORWARD

A question that is often debated in Theosophical circles is whether education comes under the umbrella of Theosophy. I know of well-known theosophists, who have reached high positions in the administration of TS, have questioned whether education falls under any of the three objectives of Theosophy. Our International President, Mr. Tim Boyd, recently answered this very directly by saying “Education falls under all the three objectives of Theosophy”.

When an international language like English is taught in the primary classes, it can act as a channel for understanding Internationalism. A student can come to know his neighbours across the world more and more creatively through Geography. Moral Science in the school can teach the child about altruistic and universal brotherhood concepts. It can infuse how humankind is one without distinction of race, creed, sex, caste, colour or national origin. Cooperation and unity of man and nature can be derived from study of Ecology, Animal Psychology and behaviour, Animal Husbandry, Agriculture, Biology and Genetics. Understanding beauty, order and harmony in Nature and applying ethics for unity of man along with his responsibility to Nature can be developed from the contributions for Music, Fine Arts, Literature and Harmonics. A child should be taught to talk about “Our World” more than my country, or my state or my city. Our ancient Rishis taught these concepts very well. It is from this that the catholic schools have picked up the teaching of Moral Science. If one sees a larger picture of such education, is it not falling under our first objective?

Similarly, when universal principles of Metaphysics, study of comparative religion of the world, inter-religious and inter-cultural movements for unity and understanding, the essential unity of religions, etc. are taught in the school one can be sure that the second objective for Theosophy is being achieved.

Finally, when students are taught Parapsychology, Yoga, Mysticism, Physiology of man and learn about the latent capacities in Man - the spiritual nature as studied from all religions and philosophy, the individuals with expanding consciousness and unlimited capacities and activities and the operation of universal laws - aren't we satisfying the third objective of Theosophy?

Mr. B.N. Swarup of U.P. Theosophical Federation wrote in the July 1971 issue of “The Theosophical Review”:

“Scientific knowledge besides giving a new meaning and deeper understanding of spiritual truths also provides the medium of instruction for putting across philosophic ideas in a form which bring them within the comprehension of boys and girls of school age and also of the adult population... It will be worthwhile to start an Institute where education may be imparted on these lines.”

Dr. Annie Besant has summarized the true object of education as follows:

“To train the body in health, vigour and grace, so that it may express the emotions in beauty and the mind with accuracy and strength; to train the emotions to love all that is noble and beautiful; to sympathize with the joys and sorrows of others; to inspire to service; to find joy in sacrifice for great causes and for the helpless; to feel reverence for all who are worthy of it and compassion for the outcaste and the criminal; to evolve and discipline the mind in right thinking; in right discrimination, in right judgement and in right memory. To put all this in a single sentence- to make the man a good citizen for a free and spiritual commonwealth of Humanity”.

This will certainly be a step forward in the practice of Theosophy.

THEOSOPHY : A SPIRITUAL LEGACY FOR HUMANITY

The idea of Theosophy as a spiritual legacy for humanity implies a tradition that has been prepared for us by others who have come before. That is the nature of tradition; it involves some kind of lineage by which knowledge and also a depth of experience are communicated to future generations. Hopefully they are communicated in ways that they can be replicated. This is the basis of *any* tradition. In the case of Theosophy, it is no different.

We are all aware that there have been, and there *are*, guides that can show us the way. This is the nature of any type of knowledge or wisdom tradition. We need to avail ourselves of those people, sources, and books. However, that is not enough, sometimes we need to be reminded that, as valuable as a guide or a tradition may be, in the absence of that longing that is within us, nothing ignites; it takes a spark to make a fire. Any wood will burn, but unless something sparks that fuel, we just have the potential for fire. Similarly, when we look to the past we can point to great people in this movement and in the spiritual movements of the world. As important as external factors are, we must always be aware that the catalyst is internal to us.

Theosophy has certain broad tenets and ideas as its foundation. Probably the most important is the “unity of all life”. Unity, oneness, brotherhood, sisterhood, or any idea that expresses the interconnection of all things is the important principle expressed through the theosophical tradition. For about forty years I have been trying to explore more deeply what might be meant by Unity, Oneness. It is so broad that we will never encompass it. But it also seems to keep growing in terms of its meaning. It is the basic focus for this spiritual movement, and for any genuinely spiritual approach to life.

Theosophy speaks about three primary avenues to a deeper un-

derstanding of this “Unity”: Religion, Philosophy, and Science. We are going to be dealing with Religion in its pure sense, which unfortunately is mostly missing from what we see in the nightly news of any country. “Religion” comes from the Latin and means to tie back or bind back. The idea that there is a connection that in some way has been loosened, that has severed a connection with the divine source, is religion. To create that tie or bond that reconnects us with spirit is the role of religion in any form. The religious approach is one of the ways that Theosophy focuses our capacity to comprehend this overarching unity.

When we discuss spirituality, generally it is our normal habit to think in terms of religion. In an ideal sense, that is accurate. This is because true religion is about fostering the experience of the Divine. So spirituality is about that experience, and relates to those activities and states of consciousness that move us toward a deepening experience of Unity. In theory, religion has a similar aim. But as we all know, in practice, the human capacity to distort even the most sublime things is most prominent in the realm of religion.

Religion, as practised in the world today, is one of the most divisive forces, more so than nationalism or the various forms of economic arrangements. It is the nature of religions that they require believers. We cannot participate in a religion unless we believe. It does not require, and actually does not actively seek out, people who *know*, but who have accepted certain forms of belief. By virtue of the fact that there are different beliefs, it has a divisive quality, not by intention, but just because of our limitations. We find a way to express our limitations through anything that we touch.

“Philosophy” comes from the Greek *philosophia*, or love of wisdom. In general, we are referring to an intellectual quality. The attempt to question and explore the nature of the many ways that this unity expresses through the mind and through the activities of the intellect have been the focus of philosophy. One of the founders of the Theosophical Society (TS) gave another twist to this meaning. H. P. Blavatsky said that in its purest expression, philosophy means the “wisdom of love”. It is not just a play on words, it is much more than that.

If we really have an understanding of what wisdom is, it is not

even of the same nature as knowledge. Our general view of knowledge is that if we obtain enough of it, eventually we become wise, as if there was a certain number of stacks of books, and when we have read all of them, and if we are sufficiently old, we are wise. There is an expression: "With age, comes wisdom." The great wit, Oscar Wilde, turned that expression around by saying: "With age comes wisdom, but sometimes age comes alone."

The "wisdom of love" means that love, by its very nature, is unifying. If we think about it in terms of our relationships, our love for our children, or pet, or partner, the effect of it is always that somehow the boundaries of an individual, separated self-expand so that the unit that is "me" now includes another. So love has an expansive quality and, carried to its extremes, recognizes no separations. When we consider the great teachers who have appeared in the world, where *all* beings are encompassed by their love, then we verge into the area that could be called "wisdom", a true comprehension or perception of reality. So the wisdom of love is generally an intellectual effort to understand the universe.

"Science" is, by its nature, the study of phenomena and the material world. In a sense it is trying to grasp the nature of what exists beneath the material cloak visible through the various means currently available to scientific research. We are able to describe something of the invisible worlds in terms of the laws of physics and the behaviors of the biological world. It is that kind of approach to Truth. So these are the three main avenues that Theosophy looks to as an approach to the understanding and experience of Truth.

The above are three avenues for a deeper understanding of Unity, along which we can pursue what we call "spirit". But what I would like to discuss now is the process of spiritual unfoldment. Whether we are devotional or religious, or whether we tend to be more philosophical or scientific, the way in which we come to understand Truth depends on temperament.

There are people who explore the nature of Reality from many different angles. No one of them is correct, and all of them can lead to the same truth. As Krishna said in the *Bhagavadgītā*: "By whatever way

human beings approach me, in the same way do I meet them." By *whatever* road we make a sincere approach to an understanding and experience of Truth, on that same road we will be met and that understanding will be magnified.

When we talk about spirituality and the unfoldment of our spiritual lives, more than mere information is required. Application is needed. The process of unfoldment of the deeper aspects of our spiritual nature seems to take place in three distinct stages. First there is an experience of *awakening*. Next is a process and period of *purification*. These two then lead to an event which can be described as *realization*.

We are familiar with the first one, awakening; we do it every morning. But what happens when we say that we have awakened? Our consciousness withdraws from the *unconscious* state of deep sleep, moves through and then withdraws from the dream state, and then we open our eyes and awaken to this world that surrounds us. This is what we describe as awakening. Coming to consciousness in the world is something that we do repeatedly.

In terms of our spiritual life, the awakening process is the same, but it is a different kind of consciousness that we withdraw from. The name "Buddha" means "the awakened one". When he had his experience of enlightenment, there were others with whom he had been doing religious practices in the forest. He had separated from them because he realized that their way of practising was not going to take him where he needed to go. When he had his experience, he came back to the same group of people, and when they saw him coming, they could not see who he was. Because there was a brilliant light around him that was blinding them, they could not recognize him. They then asked him whether he was a god. When the Buddha said he was not, they asked him if he was a man, and he answered: "No, I am awake, I am Buddha."

So, awake from what? The way that our particular sleeping and dreaming would be described in Buddhist terminology would be that we are affected by the sleep of ignorance. The way we usually interpret ignorance is as a lack of knowledge. But from the spiritual perspective, it does not mean "not knowing"; it is "wrongly knowing". The classic example that is normally used in the Indian scriptures is that when one

mistakes a rope for a snake, one's adrenalin rises, becomes fearful, and either starts looking for a stick to fight with the snake, or a direction to run. But when one walks a bit closer one sees that, in fact, the snake is just a coiled rope. Then the fear subsides, the adrenalin drains, one drops the stick, and just walks on, seeing correctly.

This describes the state of being ignorant, when everything we look at is seen wrongly, just as if we were looking at a snake instead of a rope, and we behave accordingly. This is a bit difficult for us to accept, because we look around and see things, interpret them, and "know" we are seeing rightly, but are we? Each of us is a spiritual being. There is a soul that has associated itself with a material form. Just like sparks fly up from a flame, all of the sparks are common to the one flame. Like rays from the one sun, every one of the spiritual sparks is common to the one source we all share. Yet we are seated on our chairs, with our different backgrounds and experiences, feeling completely separate from one another. If I move my hand, you do not move yours; it is confirmed by everything that we do, that we are separate and apart, so we behave accordingly.

When we look at the condition of the world, we see large portions of it with people who barely have food to eat, and very small groups within that world who have the possibility and wealth to do just about anything they wish to do. There are groups of souls in bodies going over to other countries, or just across the border, fighting and killing other groups of souls in other bodies. Seen from the perspective of our higher nature, we understand why it is said that we are fundamentally ignorant and asleep.

The experience of awakening is really that of coming into a state when we become aware that there *is* a soul within us. This awakening is symbolized in the spiritual literature of the world. In the Bible there is a story where Jesus and his disciples get into a boat and Jesus falls asleep. As they are going across the water a huge storm comes up. The disciples are afraid that they are going to drown and die, so they wake up the Master. As a result of the crisis, the highest spirit, or Christ consciousness, asleep within the boat (the body), awakens and commands the wind and the waves (the thoughts and emotions) to be still. We remain unaware of this highest presence that slumbers within us be-

cause we do not provide an opportunity for it to awaken. But there are memorable moments in our lives when the sleeping soul finds an avenue of expression. Those moments are unforgettable because it is when we feel most whole, complete, and connected.

The awakening experience happens in a variety of ways. For some it happens because they meet someone special. Each of us is like a bubble in the ocean. There is a very thin membrane that separates us from the greater body of water. We float around engrossed in our own individuality, feeling separate from one another. But from time to time the membrane, at least temporarily, dissolves and we experience something of our greater potential. Sometimes these awakening experiences are the result of something that we could describe as "enough is enough". In the American Civil Rights Movement there was a very active woman named Fannie Lou Hamer. She had been suffering through all of the racial discrimination and prejudices that were typical in the south of the United States. But at a certain point, she became exceedingly active in the Civil Rights Movement. When somebody asked her why she had changed and become a firebrand for civil rights, she said: "You know, there just came a point where I got sick and tired of being sick and tired!"

That is the experience for us. Enough repetition of non-productive circumstances, and eventually that little bubble wears down and this moment occurs. Awakening is a moment, an event, but it leads to a process of purification. Once we are awake, we attempt to intelligently engage with the environment in which we find ourselves — something we could not do when we were sleeping. In that purification process we recognize that there are certain things that we need to let go.

But what is purity? Very often people think of purity in terms of behaviours. We tend to describe pure persons by their actions, the foods they eat, their dress, where they shop, and so on. We apply many categories to their behaviours in our judgement, but behaviours may or may not indicate purity. They are deceptive. It is worth noting that Adolph Hitler was a devout vegetarian, non-smoker, and did not drink alcohol. He had a reputation of dining with his generals and soldiers, and if they were eating meat, he would talk to them about the terrible nature of

animal cruelty that brought this food to their plate. Perhaps behaviours do not necessarily indicate a deeper purity.

So what is purity? We are all aware of the qualities of gold. Pure gold is 24 karats. Other metals are mixed in with 14-karat gold to make it hard, less expensive, and still keep the golden glow. We find that when it is *only* gold, it has certain potentials. The third Object of the Theosophical Society (TS) speaks of “the powers latent” in humankind. Likewise, in its purity, certain latent powers in gold are capable of expression, or revealed, as the alloys and other additives are removed: it can be thinned by beating it from the size of a coin to that of a ten by-ten-foot room, it conducts electricity marvelously, it can be stretched, it does not tarnish, and so on. All these qualities are possible only in gold’s purified state. As a result, it is spoken of as a “precious metal”. One could say this also represents a higher consciousness even in the mineral kingdom, in the sense that gold is more responsive to a wider range of activities. Purity is the state of being unalloyed — a singleness of nature.

For us as spiritual practitioners, then what we are looking at is an arrival at a stage that is unalloyed. This is a bit difficult for us to think about because of the fact that, being human, we are multidimensional. Each of us functions on many different levels. The most obvious is the physical body and its sensations, but we also have emotional and mental natures, and all of these are different. So how do we purify them? The answer is: all of these activities are linked together.

There are people who have determined to change their diet to detoxify their physical bodies. So they go on diets that actually start to change the components of their physical body. Perhaps their health improves and they become more radiant, but there are also *other* things that happen. Very often people have changed their diets in appropriate ways and find that they become less fearful, less anxious; they are able to better focus their attention. So the mind and the emotions are affected by an intentional choice of what foods we eat. This is interrelationship. All things affect each other. It works from the bottom up, and also from the top down. “You are what you eat”, whether we are eating cornflakes, or thinking angry thoughts, all of them build into the nature that *we* create for ourselves. Purification does have consequences.

In one of the Buddha’s discourses he gave a profound, but simple advice. He said three things: (1) do no harm; (2) do good; and (3) purify your mind. Directly across the river from our Theosophical Society’s Adyar headquarters, along the northern bank of the Adyar River, there is a fifty-seven-acre place called Adyar Eco Park. This area used to have a little creek that flowed into it from the Adyar River. As the city grew to its current seven million people, the creek became polluted with sewage and other human wastes. The land became a dumping ground for the local community and was completely devoid of vegetation. Some concerned people came up with the idea that “this has to change, we want some pure water in this area”.

These people began by stopping the inflow of sewage and the dumping of garbage (do no harm). Next they started to remove the trash (do good). The process took two full years of truckload after truckload to clean the fifty-seven acres. Then they planted native species of trees and flowers, and built earthen dams blocking the direct inflow of the polluted Adyar River water. The polluted water that was coming into the protected ecosystem had to soak through the dams and would come out clean on the other side (purify); all the impurities were captured in the soil and sand. They also built other systems of purification and catch tanks to collect the rain water.

From being a toxic dumping ground, today this place is thriving. The native species of vegetation have taken over, birds not seen for years are now nesting there, one can hardly hear oneself think at night because of all the frogs that come out and have found a home there, and they are still surrounded by seven million people! From the simple activity focused on purification of a small patch of land in Chennai, the broader community has been affected. “Do no harm, do good, purify” — these steps have consequences. Purification leads to certain results.

In terms of our own inner life, what are those states of consciousness that lead toward purity? What are the activities we engage in to purify the mind? It does not take a PhD in Indology or some spiritual practice to know that when our mind is reflective of kindness toward others, there is a certain enlargement of spirit within. When it is expressive of gratitude and thankfulness for whatever it is we have found that sustains life, friendships, connections, we find that our mind has an influence.

H. P. BLAVATSKY

WHAT THE MODERN THEOSOPHICAL SOCIETY IS NOT

ENQUIRER. Your teachings, then, are not a revival of Buddhism, nor are they entirely copied from the Neoplatonic Theosophy?

THEOSOPHIST. They are not. But to these questions I cannot give you a better answer than by quoting from a paper read on “Theosophy” by Dr J. D. Buck, FTS, before the last Theosophical Convention, in Chicago (April 1889). No living theosophist has better expressed and understood the real essence of Theosophy than our honoured friend Dr Buck:

The Theosophical Society was organized for the purpose of promulgating the Theosophical teachings, and for the promotion of the Theosophic life. The present Theosophical Society is not the first of its kind. I have a volume entitled: “Theosophical Transactions of the Philadelphian Society”, published in London in 1697; and another with the following title: “Introduction to Theosophy, or the Science of the Mystery of Christ; that is, of Deity, Nature, and Creature, embracing the philosophy of all the working powers of life, magical and spiritual, and forming a practical guide to the sublimest purity, sanctity, and evangelical perfection; also to the attainment of divine vision, and the holy angelic arts, potencies, and other prerogatives of the regeneration”, published in London in 1855. The following is the dedication of this volume:

To the students of Universities, Colleges, and schools of Christendom; To Professors of Metaphysical, Mechanical, and Natural Science in all its forms; To men and women of Education generally, of fundamental orthodox faith; To Deists, Arians,

* Extract from *The Key to Theosophy*, Theosophy Company (India), pp. 16–21.

In the field of neuroplasticity of the brain, a research study was done on the effect of metta meditation. It is a meditation focused on unconditional love for all beings: “May all beings be secure, happy, free from suffering.” It was observed that for people who engage in that practice with some regularity, measurable changes in the structure of their brain take place in a short time. Now this meditation practice is utilized in cancer therapy, because the body tends to mobilize toward health out of this mental practice. These steps have consequences. Ultimately, all of this is pointed toward some form of realization, which is to say, we have awakened, we have done the work to purify; then what?

From our own experience we have an intimation of what lies ahead — a dim awareness of what realization might involve. If we think about those moments in our lives when we have felt happiness, peace, joy, there is a quality that they all seem to share. For whatever reason those were moments when we had lost our constant preoccupation with ourselves; when the membrane of our little isolated bubble of self-had dissolved. The joy and freedom of experiencing some degree of expansion and freedom from the weight of our habitual, self-imposed limitations gives us a sense of what realization might mean. In the lovely words of *The Light of Asia*, Sir Edwin Arnold describes the Buddha’s experience of enlightenment as that moment when “the Dewdrop slips into the shining Sea”. It is a beautiful expression for the potential that awaits each of us as we make the commitment to reconnect and remember the purified state of our minds and hearts.

(Courtesy: *The Theosophist*, June, 2017)

It is not by studying Occultism for selfish ends...
that one can ever reach the true goal of helping
suffering mankind.

H.P. Blavatsky
The Key to Theosophy

Unitarians, Swedenborgians, and other defective and ungrounded creeds, rationalists, and sceptics of every kind; To just-minded and enlightened Mohammedans, Jews, and oriental Patriarchreligionists; but especially to the gospel minister and missionary, whether to the barbaric or intellectual peoples, this introduction to Theosophy, or the science of the ground and mystery of all things, is most humbly and affectionately dedicated.”

In the following year (1856) another volume was issued, royal octavo, of 600 pages, diamond type, of “Theosophical Miscellanies”. Of the last-named work 500 copies only were issued, for gratuitous distribution to libraries and universities. These earlier movements, of which there were many, originated within the Church, with persons of great piety and earnestness, and of unblemished character; and all of these writings were in orthodox form, using the Christian expressions, and, like the writings of the eminent churchman William Law, would only be distinguished by the ordinary reader for their great earnestness and piety. These were one and all but attempts to derive and explain the deeper meanings and original import of the Christian Scriptures, and to illustrate and unfold the Theosophic life. These works were soon forgotten, and are now generally unknown. They sought to reform the clergy and revive genuine piety, and were never welcomed. That one word, “heresy”, was sufficient to bury them in the limbo of all such utopias.

At the time of the Reformation John Reuchlin made a similar attempt with the same result, though he was the intimate and trusted friend of Luther. Orthodoxy never desired to be informed and enlightened. These reformers were informed, as was Paul by Festus, that too much learning had made them mad, and that it would be dangerous to go farther. Passing by the verbiage, which was partly a matter of habit and education with these writers, and partly due to religious restraint through secular power, and coming to the core of the matter, these writings were Theosophical in the strictest sense, and pertain solely to man’s knowledge of his own nature and the higher life of the soul.

The present Theosophical movement has sometimes been declared to be an attempt to convert Christendom to Buddhism, which means simply that the word “heresy” has lost its terrors and relinquished its power. Individuals in every age have more or less clearly apprehended the Theosophical teachings and wrought them into the fabric of their lives. These teachings belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul. Such a thing as orthodoxy must be wrought out by each individual according to his nature and his needs, and according to his varying experience. This may explain why those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is loyalty to Truth, and its ritual, “To honour every truth by use”.

How little this principle of Universal Brotherhood is understood by the masses of humankind, how seldom its transcendent importance is recognized, may be seen in the diversity of opinion and fictitious interpretations regarding the Theosophical Society. This Society was organized on this one principle, the essential Brotherhood of Humanity, as herein briefly outlined and imperfectly set forth. It has been assailed as Buddhistic and anti-Christian, as though it could be both these together, when both Buddhism and Christianity, as set forth by their inspired founders, make brotherhood the one essential of teaching and of life.

Theosophy has been also regarded as something new under the sun, or at best as old mysticism masquerading under a new name. While it is true that many societies founded upon, and united to support, the principles of altruism, or essential brotherhood, have borne various names, it is also true that many have also been called theosophic, and with principles and aims as the present society bearing that name. With these societies, one and all, the essential teaching has been the same, and all else has been incidental, though this does not obviate the fact that many persons are attracted to the incidentals who overlook or ignore the essentials.

No better or more explicit answer — by a man who is one of our most esteemed and earnest Theosophists — could be given to your questions.

ENQUIRER. Which system do you prefer or follow, in that case, besides Buddhistic ethics?

THEOSOPHIST. None, and all. We hold to no religion, as to no philosophy in particular: we cull the good we find in each. But here, again, it must be stated that, like all other ancient systems, Theosophy is divided into exoteric and esoteric Sections.

ENQUIRER. What is the difference?

THEOSOPHIST. The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on *practical* instead of *theoretical* lines. The Fellows may be Christians or Muslims, Jews or Parsi, Buddhists or Brahmins, Spiritualists or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student. In short, he has to help, if he can, in the carrying out of at least one of the objects of the programme. Otherwise he has no reason for becoming a “Fellow”. Such are the majority of the exoteric Society. . . . These may, or may not, become Theosophists de facto. Members they are, by virtue of their having joined the Society; but the latter cannot make a Theosophist of one who has no sense for the *divine* fitness of things, or of him who understands Theosophy in his own — if the expression may be used — sectarian and egotistic way. . . . Theosophist is, who Theosophy does.

ENQUIRER. This applies to lay members, as I understand. And what of those who pursue the esoteric study of Theosophy; are they the real Theosophists?

THEOSOPHIST. Not necessarily, until they have proven them-

selves to be such. They have entered the inner group and pledged themselves to carry out, as strictly as they can, the rules of the occult body. This is a difficult undertaking, as the foremost rule of all is the entire renunciation of one’s personality — that is, a pledged member has to become a thorough altruist, never to think of himself, and to forget his own vanity and pride in the thought of the good of his fellow-creatures, besides that of his fellow-brothers in the esoteric circle. He has to live, if the esoteric instructions shall profit him, a life of abstinence in everything, of self-denial and strict morality, doing his duty by all men. The few real Theosophists in the TS are among these members. This does not imply that outside of the TS and the inner circle, there are no Theosophists; for there are, and more than people know of; certainly far more than are found among the ordinary members of the TS.

ENQUIRER. Then what is the good of joining the Society in that case? Where is the incentive?

THEOSOPHIST. None, except the advantage of getting esoteric instructions, the genuine teachings of the Esoteric Philosophy, and deriving much help from mutual aid and sympathy. Union is strength and harmony, and well-regulated simultaneous efforts produce wonders. This has been the secret of all associations and communities since human-kind existed.

(Courtesy: *The Theosophist*, May 2017)

Around you are acquaintances, friends, and associates- in and outside the TS... point them to the Light, lead them to the Path, teach them, be a missionary of love and charity, thus in helping others win your own salvation.

KH

NEWS AND NOTES

Karnataka

A study camp was organized by Karnataka Theosophical Federation from 3 to 12 May, 2017, at the Himalayan Study Centre, Bhowali. The theme was 'The Teachings of J. Krishnamurti'

It was inaugurated by Bro. Pradip Mahapatra, Jt. General Secretary, Indian Section. In his inaugural address Bro. Mahapatra said that how a study by individual becomes helpful for others. There were 50 participants. On the first day Bro. H. C. Jagadheesh delivered a talk on JK's Life Vision and Director B V Thippeswamy delivered a talk on 'Freedom from the Known' and JK's Meditation. In the evening Bro. Shikhar Agnihotri presented a Video talk on JK's Teachings with a short commentary.

On 4 May Bro. R V Vastrad delivered a talk on 'Truth is a pathless land' and Sis K Parvathama spoke on 'JK and Theosophy- a dialogue between Prof. P. Krishna and Dr. Radha Burnier'. Then Sis. P. Bhuvaneshwari delivered a talk on 'What am I seeking?' Sis. AN Puttamma delivered a talk on 'Individual and Society', and finally the Director Bro. B V Thippeswamy interacted with the participants on 'Teachings of JK'.

On 5 May, Bro. Parameshwarappa delivered a talk on 'Consciousness—perfected life and awareness' followed by Bro. R. V. Vastrad's talk on JK's teachings. In the afternoon session Bro. Veeranna delivered a talk on 'What am I?', followed by a talk on 'Meditation' by Bro. B. C. Narasingappa. In the evening, Bro. B. V. Thippeswamy interacted the delegates.

On 6 May, Bro. B. V. Thippeswamy delivered a talk on 'Is there a Path to Truth? Then Bro. B. V. Nandheeshwar delivered a talk on 'Important events/ incidents in JK's Life.' Followed by a talk by Bro. H C Jagadheesh on 'Meditative Mind' and Bro. Y. Vasudeva on 'Religious Life'. Then director interacted with the participants on JK's Teachings.

On 7 May, Sis. K. Parvathama delivered a talk on 'Theosophy-JK by Annie Besant' followed by lectures on 'Dialogue between JK and Venkateshananda Swamiji' by Bro. R. V. Vastrad and, on 'Few Incidence in JK's Life' by Bro. N Chokka Reddy and on 'Awareness' by Bro. B C Narasingappa. In the evening Bro. S. Agnihotri presented an audio of JK's Teachings with comments.

On 8 May, Bro. B V Thippeswamy delivered a talk on 'JK' in the views of wise people' followed by lectures on 'Self Knowledge' by Sis. K. Parvathamma, 'Questions and Answers of JK's' by B V Nandheeswar and on 'Karma, Incarnation- God' by Bro. K. L. Thyagaraj Setty. In the evening the selected participants delivered short talk on JK's Teachings.

On 9 May the Director started the day with a talk on 'JK and Education', followed by lectures on 'Dialogue between JK and Swamy Venkateshanand' [Vol.II] by Bro. R V Vastrad, on 'Book of Life' by Narayanappa, on 'Fear, Relationship' by Bro. H K Nagarappa. In the evening the selected participants delivered short talks on JK's Teachings.

On the last day of the camp Bro. B. V. Thippeswamy delivered a talk on 'JK in the views of wise people' followed by a lecture on 'JK's last talk' by Bro. Y. A. Vasudeva. Bro. B. V. Thippeswamy delivered spoke on 'JK' on Meditation'. In the afternoon there was a valedictory programme in which most of the participants vividly narrated their experiences during the study camp. The camp ended with chanting of Vedic Mantras.

Rayalaseema

On 8 March 2017, Bro. B. D. Tendulkar, National Lecturer, Indian Section, TS, visited the Theosophical Lodge of Secunderabad and gave a wonderful presentation in Hindi and English on the importance of Theosophical study and the 1st Object of TS. Later, he interacted with the members and dealt with many queries on Theosophy. The other programmes held at the Lodge were: On 5 May, Bro. Divyananada, of Mudigubba of Andhra Pradesh, visited our lodge and gave a profound picture of J. Krishnamurti's teachings. On 8 May, Bro. N.C. Krishna,

Federation Secretary, RTF, gave a talk on White Lotus Day. He explained the hardships faced by Madame Blavatsky and also re-iterated the importance of theosophical study in the Lodges.

The members of Secunderabad Lodge meet on every Monday, Wednesday and Friday for theosophical study. Besides, Bro. A. Krishna Mohan Rao, directs a study of 'Yoga Vaasistam' in the light of theosophy, on every Sunday.

Utkal

A day-long study class on the book "**Old Diary Leaves**"(Vol.-I) was organized by the Federation in Bhubaneswar on 25 December. Bro. Satyabrata Rath, Bro. Ashok Pattnaik, Bro. P. K. Mahapatra, Sis. Mitalini Mahapatra, Bro. R. C. Pattnaik, Sis. Swarnalata Das, Sis Paurnamasi Pattnaik & Bro. B. S. Mohanty delivered talks on this occasion on different chapters relating to early days of the TS and various phenomena shown by H. P.B.

"**Geeta Jayanti**" was celebrated in the meeting hall of Barabati Lodge, Cuttack, on 12 December 2016. Prof. Sahadeb Patro & Bro. S. S. Pati delivered talk on this occasion and Stanzas from Bhagavadgita were recited. Members of Cuttack Lodge & Barabati Lodge participated in the celebration.

Prof. (Retd.) Prafulla Kumar Das, delivered a talk on "**The Achintya Vedaveda**". The meeting was presided over by Bro. B. S. Mohanty of Barabati Lodge.

Uttar Pradesh

The following talks were organized at Dharma Lodge, Lucknow in the month of May: 'Applied Theosophy in daily life' by Bro. B.K. Pandey, 'Anasakti Yoga' by Bro. B.P. Shukla, 'Occult function of human organs' by Bro. A.P. Capoor; 'At the Feet of the Master' by Bro. B.B. Lal. Besides, white Lotus Day was observed on 8 May. Bro. B.P. Shukla and B. B. Lal spoke on this occasion. Passages from 'Bhagavdgita', 'The Light of Asia' and 'The Voice of the Silence' were read out.

Bro. U.S. Pandey, Fed. Secretary, during his personal visit to U.S.A. delivered two talks in Baltimore Lodge there. One talk was on 'Ancient

Wisdom' on 14 May and the other was on 'Yoga-Sutra' on 04 June. The talks were followed by interactive session with participants. Earlier Sister Ann Ford, President of the Lodge, welcomed the speaker and the participants. Bro. Pandey also participated in a group discussion on the theme 'Mission of Theosophy' in Washington D.C. Lodge on 20 May.

Bro. Sudhir Kumar gave a talk on 'Radha & Krishna' at Sarvahitakari Lodge, Gorakhpur, on April 12. The other talks organized by the Lodge in April were: 'Spirituality in the light of Ramayan' by Dr. Ram Achal Singh. The speaker explained that love for power is ego and power of love as God. So rise in love. God is to be loved and not to be feared. Honesty is spirituality, science of Atma is spirituality. Change from within changes one's outlook towards life. Dr. Abhai Jain, a Retd. Professor, spoke on Jain Religion and explained seven planes and types of matter.

TOS ACTIVITIES

On 16 March, TOS Secunderabad gave shoes to under-privileged children at Govt. Hight School, Kotagiri, in Nizamabad District. The headmaster and the staff of the school lauded the efforts of TOS and invited a TS team to visit the school and explain the objects of TOS.

On 27 March, the members visited Sai Dham Ashram and donated, Rs.5000/- towards the education of children. Bro. K. Seshu Babu, Bro. DVK. Gupta and Bro. K. Durga Rao, rendered the service.

On 15 April, 10 members of Secunderabad Lodge, visited Adyar, for the South Indian Conference, and donated, Rs.8000/- sports goods to the children of Olcott Memorial High School in Adyar. Bro. K. Ramesh and Bro. K. Dhanunjay made this event possible at the International Headquarters.

On 16 May, TOS Secunderbad, visited Ashray Boys Home for orphans at Lalapet, Hyderabad. Bro. Pullela Sridhar, of LIC Musheerabad gave away one month's breakfast ration to the home. Sis. Gayatri Devi, of RTF and Varsha of Secunderabad Lodge, hosted the dinner for the children and members. Clothes for the children were given. Bro. Dhanunjay, inspired the children and explained the importance of study.

National Lecturer

Bro. Ashok Lokhande visited the Lodge (Branch) at Sangli for propagation of Theosophy and delivered lecture on Theosophy in day-to-day life. The programme was presided over by Bro. N.N. Raut, President, of Marathi Federation. The talk was attended by the members in large number. Prof. C.A. Sinde was a special invite to this programme.

Study Camp at Bhowali on “Wisdom of Upanishads; From a Theosophical Perspective”

A study camp, organized by the Indian Section of The Theosophical Society, was conducted at the Himalayan Centre for Theosophical Studies, Bhowali. Dr. Chittaranjan Satapathy directed the study from 15 to 19 May 2017.

Delegates representing the Theosophical lodges at Varanasi, Amravati, Bangalore, Cuttack, Bhubaneshwar, Lucknow and Bhowali participated in it. The number of delegates was 26, including four members from Bhowali, who attended the study class on a regular basis. The camp helped to understand in depth not only the Upanishads but also the similarity between the Upanishadic teachings and the philosophy of Theosophy. During the course of the study the director gave the notes about the significant sections of the study. He correlated the Upanishadic teachings with the three fundamental propositions in *The Secret Doctrine*, the motto that appears in the theosophical seal and the first and the most significant objective of the TS, Universal Brotherhood. Among many of the topics, few are worth mentioning that includes the allegorical meaning behind the exoteric story of Yama-Nachiketa conversation and detailed discussion on the sacred word OM.

The study course included 15 study sessions distributed over four hours per day. Two study sessions in the morning and one session in the afternoon. Discussion and questions/answers went hand in hand with the study.

The concluding session included the feedback from all the participants, all of whom were visibly delighted to have attended the study on such a valuable subject. Most of the participants expressed their views

to continue with a deep study of Upanishads.

Vote of thanks was given by Bro. Pradeep Mahapatra on behalf of the Indian Section.

The daily routine included Bharat Samaj Pooja in the morning conducted by the delegates of the study camp. A cultural cum devotional meet was organized on two successive evenings of 17 and 18 May 2017.

Indian Section Headquarters

A meeting on the occasion of the White Lotus Day was organized at the Indian Section HQ. The meeting started with the Prayers of All Faiths. It was followed by the readings of excerpts from *Bhagavadgita*, *The Light of Asia* and *The Voice of the Silence*. The passages were read out by Dr. Abha Srivastava, Smt. Bharati Chatteriji and Smt. Manju Sundaram. Bro. S. Sundaram mentioned the content of the article by Sri N. Sri Ram on ‘White Lotus Day’. It was followed by the talk of Smt. Uma Bhattacharyya on the ‘Life of HPB’. Prof. Atul Bhatnagar spoke on ‘Contribution of HPB to Theosophical Literature’.

Poor people were fed in the morning for which the members had donated money.

Gone to Peace

Mrs. Suman Phansalkar (Diploma No. 32811), a member of long standing passed to peace in Pune on 25 April 2017. She joined TS in December 1944 and was actively involved in its various activities. She was at the Indian Section HQ, Varanasi, from 1976 to 2006 and helped the organization as honorary worker.

NORTH INDIA STUDY CAMP

The North India Study Camp at the Section Headquarters, Varanasi, will be held from 6 to 8 October, 2017. Bro. Tim Boyd, International President of the TS, will direct the study on **THE PROCESS OF UNFOLDMENT: AN EDUCATION OF THE SOUL**.

Members are requested to remit the following on or before 20th September 2017:

Deluxe Room Rs. 1250/-; Special Room Rs. 1050; Ordinary Room Rs. 950/-

The accommodation will be provided from the evening on 5 October to the evening of 9 October 2017.

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

The accommodation is limited to 29 in Deluxe Rooms; 22 in Special Rooms and 44 in Ordinary Rooms. Accommodation will be provided on first come first serve basis.

On cancellation before 20 September 2017 Rs. 100/- will be deducted and refunds will be made after 15 October 2017.

For Varanasi members and those that do not require accommodation or food, there will be a registration charge of Rs.150.

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

Give details of arrival, departure, Phone/Mobile No./E-mail.

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

Pradeep H. Gohil
General Secretary