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## CONTENTS

A STEP FORWARD	359-360
<i>Pradeep H. Gohil</i>	
A THEOSOPHY FOR TOMORROW	361-368
<i>Tim Boyd</i>	
THEOSOPHY AND ETHICS	369-377
<i>Annie Besant</i>	
NEWS AND NOTES	378-394

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**Editor**

**PRADEEP H. GOHIL**

## A STEP FORWARD

The recently organized 11<sup>th</sup> World Congress of the Theosophical Society in August 2018 at Singapore had a very interesting theme – “Consciousness, Contemplation and Commitment: The Future is Now”. A lot was said about Consciousness. Contemplation was also covered but very little was said about something which I feel is very important – Commitment.

Commitment is defined as the act of being bound emotionally or intellectually to a cause of action or to another person. It is dedication to a particular organization, cause or belief and a willingness to get voluntarily involved in order to carry out some action. It is an act or statement, a pledge or promise which creates an obligation and it is followed by strategy, performance, process and quality to fulfil the responsibility one has undertaken. Commitment is basically a personal decision, whether at work or at home. It rests on three main ideas: giving the best of one’s self, going the extra mile, and not abandoning the situation one finds oneself in --however long it may take to achieve what one is committed to. A person who is able to make and keep commitments has learned how to earn trust and respect from those around him. In a theosophical sense, a person who is committed to practicing theosophy learnt from books, lectures, workshops, conferences and his own experiences is much more likely to raise his consciousness and evolve spiritually than one who takes such things casually or half-heartedly.

Trust is an essential element to build and maintain positive and productive relationship. One of the qualities required to generate trust is dependability. Commitment is the little engine of dependability - without it nothing happens. It is also interesting to note that Commitment cannot be won or created overnight. It has to be nurtured. It takes time to nurture it. However, it is very easy to lose. This is because Commitment is based on trust and trust is like glass. Once it is broken, it is very difficult to put it back to its original shape, without any crack on it.

There are three types of commitment. The first type is where a person is committed to a CAUSE. He gives his life meaning by working to promote something in which he believes strongly. You can say that Col. Olcott was committed to spread theosophy all over the world. The second type of commitment is where a person is committed to a CHALLENGE. One gives meaning to his/her life by investing all the energy at his/her command to fulfil the commitment undertaken by him/her. An example of this is Madam Blavatsky accepting a challenge in presence of the Master to complete her book *The Secret Doctrine*. Finally, the third type of commitment is where one is committed to OTHER PEOPLE. In such cases one lives and works for the welfare of all. An example of this is J. Krishnamurti who lectured throughout his life to young and old.

One can make a commitment of putting Theosophy in practice, experiencing universal brotherhood and oneness of the universe, experiencing the inner consciousness, doing daily meditation at a fixed time and so on. Raising of the consciousness in our lives is our goal as a theosophist and that cannot happen unless we practice Theosophical teachings in our daily life with a sense of commitment. If we do that it will be a step forward in our life.

**So far as actual members of the Society are concerned, theosophy has been influential not because it has affected people widely but because it has affected them deeply.**

**HUGH SHEARMAN**

## A THEOSOPHY FOR TOMORROW

I would like to discuss the Theosophical Society, the organization that came into being as the vehicle for the communication of “Theosophy”, a word that has never really been defined. Sometimes it makes things a bit difficult for us when people ask what *is* Theosophy. On occasion I have thought that it would be nice to have a brief, concise answer. But we have not been given that, and probably, it is good that we have not.

This is not to say that certain definitions have not been put forward at different times, particularly by Helena Petrovna Blavatsky (HPB). I am drawn to two in particular: the one where she speaks of Theosophy as being the “accumulated wisdom of the ages, tested and verified by generations of seers”. That sounds very specific and concise. Certainly, it addresses the experiential nature of Theosophy, because it is verifiable and can be tested. But then, the question arises, what *is* this “accumulated wisdom of the ages”? If we are not calling it “Theosophy”, we are calling it by some other name, but still leaving it undefined.

HPB also made the comment on one occasion that Theosophy is “altruism, first and foremost”. This takes it to a more practical level. The practice of conscious, compassionate activity, which we identify as service, might come close to defining applied “Theosophy”. By its very nature, Theosophy is limitless, not bound by time, by particular concepts, or the language by which it has been expressed throughout time. To some extent it is easier to speak about what Theosophy is *not*, than what it *is*.

When the Theosophical Society (TS) was founded in 1875 it was the occasion at which Theosophy, in our contemporary sense, was re-introduced to humanity. It had never gone anywhere, nor disappeared, but the particular form in which we now encounter it was introduced as an elaboration on that which existed before. It has *always* been present, never diminished, but mostly unseen, unrecognized, and necessarily limited in order for us to grasp some measure of what it might be. When

you experience it, you *know* it, but trying to put into words what it *is*, is a problem. HPB had that problem; the Buddha himself had the same problem.

The legend has it that the Buddha, at the moment of his enlightenment, had a profound realization that he could not possibly communicate the nature of what he had experienced. Initially, his decision was not even to try, because he thought we would not be able to understand it. Obviously, he changed his mind, and attempted for the next fifty years of his life to engender the experience of enlightenment through various means, geared toward a variety of human temperaments. This Wisdom Tradition has been periodically reintroduced to address human capacity as it develops, and to address human need at various different times in our unfoldment. We find ourselves in one of those moments when Theosophy, in its fullest form yet, is available.

During her lifetime HPB was plagued with the realization that the world was not ready for the Wisdom Teachings that she came to share. In fact, she said that it would be 100 years before it would be possible for us to grasp these teachings. She spent the last years of her life in London, where she wrote her master works with which we are familiar: *The Secret Doctrine*, *The Voice of the Silence*, *The Key to Theosophy* — an explosion of writings about Wisdom.

At that time she gathered around herself an inner group of twelve people that she began to teach with the hope that the theosophical message could find a true home within their hearts, where it could be experienced and then expressed. She commented in her initial writings about the founding of what was then to be the Esoteric Section (which later became the Esoteric School), that the TS was two diametrically opposed things: a “stupendous success” in terms of popularizing theosophical *ideas*, but also a “dead failure” in terms of the Theosophy that was the intent of those who sent her to share it — *a lived and experienced expression* of a universal kinship, or brotherhood.

When *The Secret Doctrine* was published, a regular and growing group of inquirers gathered around HPB in question-and-answer sessions about the meaning of this work. Years after her death, the notes that one of the participants, Robert Bowen, had taken during those meetings were found among his papers by his son. Over the years they have

become familiar to most theosophical students. Sometimes they have the title “Madame Blavatsky on How to Study Theosophy”, and other times “*The Secret Doctrine and Its Study*”. These are very short notes, fascinating comments, less than ten pages in length.

HPB was very much aware that what she had come to bring could not be understood during the brief span of her lifetime. When asked about *The Secret Doctrine*, one of the things that she said was that it is just a small fragment of the greater Wisdom Teaching that is known to those of a higher level of development. She also said that it was “as much as the world is capable of receiving through the next century”. This is profound, seems to be very direct, clear, and understandable. If she had said this to us, we would have probably let it go at that, but somebody raised the question: “You say that this is all that the world is capable of receiving, but what do you mean by ‘the world’?”

Her answer was: “The world is Man [humanity] living in [its] personal nature.” The world is that amalgamation of the minds of all of us living in our personal nature. That perhaps *is* clearer. “Personality” being the body, the emotional nature, the lower mind, the desire realm, *kâma-manas*, all those terms are used to describe the ordinary level of consciousness within which we function.

The progression of Theosophy as we have come to know it has passed through a variety of ways in which it has been expressed. To many, it began and ended with HPB. But the fact is that, as things moved along, Annie Besant and C. W. Leadbeater arose. This second wave of Theosophists made the sincere attempt to link these teachings to contemporary science, and to make the teachings more accessible. So you had *Occult Chemistry*, *Thought Forms*, the various ideas related to evolution, and the growing influence of Darwinian evolutionary thought.

Some of these links that were attempted were excellent, some of them, with time, did not hold up as well. But still, the ideas, concepts, language, that did not exist previously, were being developed and elaborated. This is the trend from Blavatsky, Olcott, Sinnett, Judge, and the group that first appeared, moving on to Besant, Leadbeater, Krishnamurti, Sri Ram, Taimni, and others. In every case there has been some, not *addition* to the teachings or understanding, but the addition of *another way of viewing* what we call Theosophy, of expressing how it might be

of value and capable of being practiced within the Theosophical Society.

One of the great regrets of HPB’s life as a teacher was that she was the one who first introduced the idea of the Masters of the Wisdom to the Western world. It was a foreign concept to Western minds, and by virtue of its seemingly exotic nature it was almost universally misunderstood. This led to the desecration of the names and import of the Mahatmas. In our times we can see how it has even progressed to a commercialization available on the internet. The names of the Mahatmas and concepts related to them have been so bandied about today as to become distorted and trivialized. For one whose esteem and experience with them was so great, HPB’s regret is understandable.

The last letter that was received from the Mahatmas came in 1900 to Annie Besant, in which he wrote: “The cant about the Masters must be silently but firmly put down.” This was because all of the uninformed, hypocritical, and sanctimonious talk was throwing up a cloud of confusion, glamour, hypocrisy, and distorted ideas that deformed any potential benefit.

In thinking about the arc of the TS’s work since its founding, it is worth remembering a clear statement that HPB made regarding a periodic strengthening of the theosophical impulse. The language HPB used was that at the last quarter of every century there would be “an outpouring or upheaval of spirituality”. I had been a member of the TS for one year at the time of the World Congress held in New York City in 1975, the centenary of the founding of the TS.

Many people had come to the Congress from all over the world and, this being the beginning of the last quarter of the century, there was a great anticipation of what direction this new impulse and spiritual upheaval would be coming from. Because HPB had been so emphatic about the nature of the last quarter of the century, many different, sometimes strange, ideas were circulating. Depending on who one talked with, one would hear about everything from a reincarnation of Blavatsky herself, to the appearance of one of the Masters.

One of the luminaries attending the Congress was Geoffrey Barboroka, author of a number of significant theosophical books. One of

his books was titled *HPB, Tibet, and Tulku*. The Tulku idea is the one that I would like to consider. Tulku is the process in which an expansive overshadowing consciousness expresses itself through an individual, or individuals. A familiar example is the Dalai Lama tradition. In that tradition it is said that the consciousness of Chenrezig (Avalokitesvara) has expressed itself now in fourteen incarnations of the Dalai Lama. Time after time it incarnates, or expresses itself through its chosen vehicle. Barborka's contention was that the Tulku process was also in effect with respect to HPB — that her work was an expression of such an overshadowing consciousness.

So in 1975 the question for many was, “where will this overshadowing consciousness be coming from?” Looking back to that time, people were trying to discern who were the individuals bringing this heightened spiritual impulse, or who was *the person* that came to bring this greater presentation of occult knowledge, as HPB had said. Even now it is difficult to say. However, if we look a little more deeply, think a bit differently, then it might be apparent, for, in every case, this overshadowing consciousness necessarily exceeds any individual. In fact, one of the statements of the current Dalai Lama has been that the next incarnation of the Dalai Lama may appear as multiple individuals. Obviously, consciousness is not limited to any single body or form.

There is a quote from *The Mahatma Letters* that is worth thinking about. It was written to A. P. Sinnett and, as often was the case, it was an attempt by one of the Mahatmas to get Sinnett to look more deeply, broaden his view, and help him think differently: “There is more to this Movement than you have any inkling of. The work of the TS is linked with similar work going on secretly in all parts of the world.” So when we think of the TS work, it might be a mistake on our part to try to limit it to this organization. As was said to Sinnett, perhaps there is more going on than we have an inkling of.

What was happening toward the close of the 20th century? A short list would include such things as the declaration of “Earth Day” that occurred first in 1970 as a national event in the US. Very quickly it became a globally recognized occasion, now taking place in more than 193 countries and coordinated globally by the Earth Day Network. Another powerful idea that took root was The Gaia Theory, in which a group of scientists from varied fields put forward that the Earth is more

than a staging ground for a multiplicity of biological processes, but, in the same way that a human being is a greater whole comprised of countless lesser lives (cells, bacteria, and so on), the Earth (Gaia) is a living being, a yet greater life and consciousness within which all the other life forms participate. Out of it came this exploding influence of the ecological movement and environmentalism. The chief characteristic of all of these movements was their grasp and elaboration of the fundamental idea that life is One.

At the closing of the last century there was also the growth of spiritual psychology and transpersonal psychology. A spiritualized feminism came into being with a deeper focus than the difference in bodies that we occupy, but which addressed the suppression of qualities of consciousness which gave rise to oppressive social and relationship structures. So consciousness, and the inner causes which then led to outer effects, became the focus. During the same time the worldwide web came into being — an agency which for both good and ill has had a linking effect on humanity. All of these developments and more were being fed and growing right in front of our eyes. But most missed this “spiritual upheaval” because it was *a person* that we were anticipating.

This is a brief description of the trajectory of contemporary Theosophy. So, where do we stand now? In the letter from the Mahachohan there are a number of profound statements. In talking about Theosophy, he says: “The true religion and philosophy offers a solution to every problem.” The contention was that theosophical teachings, being true, ultimately will triumph, but the solution to every problem is what he proposed as the expression of a realized Theosophy. The question for us, and it should probably be a question that we ask ourselves daily, is: Where do we stand in relation to this type of radical expression of what Theosophy is intended to be? Has Theosophy solved every problem for us? It is a question worth asking, because “the true religion and philosophy”, the true Theosophy, offers the solution to *every* problem.

Those who have come before us have passed on something wonderful, unique, of quality, because to the extent that we have been able to test it, it has been verified for us. If this were not the case, we would not be here now. Why bother if the principles have no recognizable effect? It is this aspect of demonstration that is central to the idea of a



“solution to every problem”. We have been given vital concepts and ideas that are profound. This forms the initial basis of our study, the initial focus of our meditation.

However, whether they are theosophical concepts, scientific, Christian, or atheistic, there are no concepts with the capacity to solve *every* problem. If concepts had the capacity for universal solution, then those who are the best read, the most fluent in quotation and reference, would be the enlightened ones. Experience does not bear this out.

So what is it that will point us in the direction that is suggested by the quotation from the Mahachohan? Probably it is not a mystery to anyone that there are a variety of issues around the globe causing enormous suffering for the human family. We do not need to go down a list; we see it all around us. Over 143 years now, we have had the opportunity to gradually inculcate these profound ideas and teachings into the consciousness of our world. However we may conceive of it, the focus of the work of the TS has always been related to Unity — the expression through various means of the oneness of life, the wholeness of being.

The following is something that has been my experience, but I would ask you to consider it for yourself. For anyone who embraces and explores these teachings with sincerity, who allows for a deepening of self-awareness, who engages in the work of coming to know oneself in a non-superficial manner, the unavoidable outcome is that such a person necessarily becomes a healer. By this I do not mean that we take on the practice of some specific form of the healing arts, even though that may be the choice for someone of that temperament. What happens is that our very presence becomes something that heals — the restoration of wholeness occurs effortlessly through our words and thoughts, through who we have become.

When we talk about the unity of all life, it is an expression. We can perhaps describe it, talk about what we mean, but for many people the unity or oneness of life is more than an expression. It is an experience — one which in a partial sense is familiar to almost everyone. Although it may be only momentary, it is often what propels us unto a spiritual path, because such a path is what aligns most closely with our memory of that moment of wholeness. “Unity” and “Oneness of life” are phrases,

ideas, which represent something. Behind those words and language there is something else waiting for us. If the Theosophical Society is to be meaningful in this particular moment, it is *not* going to be because we have a better set of concepts than others. Even though I feel that we do, what is that going to do for us? A gradual inculcation has been taking place. Theosophy, from the point of view of HPB, was something for a time beyond her stay in this world — for tomorrow. I believe that *this* is that time.

Wherever we come from in the world, the rising challenges that we face today speak to a need for healing, for a consciousness that does not divide, but that can unify. Wherever we see suffering coming into the world, if it is at the hands of someone who is claiming Theosophy, *that* is not Theosophy. It is *not* something that divides or separates. The “great heresy of separateness” is what we are here to address, first within ourselves, then it can be communicated outwardly. But until it is in fact addressed, our efforts will be superficial at best.

So this is the arc. We have this history, the blessing of many great individuals who have lived, died, and moved on to make this moment possible. We are in that same process. *All* of us are here just for a moment. In this brief span we will do what we can for those who are yet to come. But at this particular time, it is well for us to recognize a need and a possibility. To ignore it, does harm to the opportunity that we have been given. This moment calls for healers in the world. There is no teaching or context broader than the one with which we have associated ourselves. Dig into it! Allow it to dig into you, and watch what happens.

(Courtesy: *The Theosophist*, September, 2018)

## THEOSOPHY AND ETHICS\*

In the part of the syllabus that we are considering this afternoon, we have to conclude the discussion opened by our Indian brother, tracing on from step to step the meaning of altruism, the growth of morality, the sanction, the motive of ethics, and the identity of moral teaching in every great religion in the world. That we have chosen as a final presentment in this Congress of our philosophy, for all philosophy has its right ending in ethics and in conduct, which is of the most vital importance to men and women in their daily life.

Frist of all, then, we have the word, 'altruism', 'incumbent', it is said, 'because of man's common origin, common training, common destiny', and so on. And it is true that in the earliest stages of moral life, altruism must be the goal that we set before ourselves. The service of others is what we should strive to perfect. But sometimes it has also seemed to me that altruism is itself but a stage of progress rather than the goal. That as long as service is consciously service of others, that is, of others separated from our own self, there is still incompleteness in the ethics, there is still lack of spirituality in the soul.

Some of you may remember that exquisite Persian poem in which the lover, seeking his beloved, finds closed against him the door of her chamber, and knocks, pleading for admission. From within the closed room sounds a voice asking, 'Who asks for admission?' And believing that his love was the best claim that could be given for his entry, he answered, 'It is thy beloved that knocks.' But there was silence within the room and the door remained closed against the suppliant. Out into the world he went and learned deeper lessons of life and of love; and coming back once more to the closed door, he struck thereon and asked for entry. Again the voice came, 'Who is it that knocks?' But the answer this time was other than at first. No longer 'Thy beloved' came the words, but 'It is thyself that knocks', and then the door unclosed, he passed the threshold. For all true love has its root in unity, and there

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\* A lecture delivered at the World Parliament of Religions in September, 1893.

again it is not twain but one. So it would seem that in the highest ethics this is the true note that we should strike, inasmuch as for our best beloved there is no such thing as service regarded as altruistic, because the deepest joy and the highest pleasure come in serving that which is in very truth the better self of each; so as we grow in spiritual life and understand the true oneness of humanity, we shall find in that humanity the best beloved. We shall serve our higher self in serving it, and thus once more we come back to that from which we started, the Invisible, the One and the All.

And altruism, glorious as it is in the lower stages of morality-altruism itself- is lost in the Supreme Oneness of the human soul, in the absolute indivisibility of the spirit in man. While, however, we are still consciously separate, altruism may rightly be regarded as the Law of Life, based on a common origin in the divine, based in the common training, the pilgrimage which every soul of man must tread; based also in common experience, in that life after life where we have to learn every lesson, acquire all knowledge, share the various possibilities of human lot, and build out of common material a sublime character. In that life our destiny is one, the perfection of a divine humanity; one in origin, one in training, one in destiny, what shall avail to separate man from man and to build up walls of division between brothers?

Thus this Unity is the foundation of our brotherhood, as brotherhood is the word that includes all our ethics. For it is in the law of Love that all true conduct has its root. As long as external law is needed, that law is the measure of our imperfection; it is only when no law is wanted, when the nature expressing itself spontaneously is one with the divine law, it is only then that humanity is perfected and liberty and law become one for evermore.

Here again is the sanction of right ethics, found in this fact of brotherhood everywhere discoverable in nature. All our European world discussing ethical system today is asking for some categorical imperative which shall announce duty and right to man. Take what systems you will in our German schools of philosophy, the system of Kant in Germany of any of the many schools of ethics being gradually built by our English speaking people- everywhere you will find the question propounded. What is the Imperative? What is the Ought? What is the Thou Shalt, which is to be the training in human life?

It is not possible, say some schools- and you may find this expressed very clearly and well in one of the well-known books of Professor Sedgwick in dealing with the question of Ought. We are face to face with a difficulty as to why we ought. Can we get any further than a conditional imperative? Can we go beyond the statement to men, if you want to reach such a goal, such-and-such is the path you should pursue?

To take his own illustration, you may say to a pupil, 'If you want to paint and be a great artist, you must hold your brush in such fashion; you must train your eye by such-and-such rules; you must gradually gain the knowledge which underlies form, and by these many steps you shall at last reach your goal'.

Is morality the same in this sense as art or science? Is it always to depend upon an 'if' so that if man refuses the goal he shall reject right conduct and stand lawless in a universe of law? If that be so, it seems to me that progress will be very slow amongst men, for you would have them first to evolve the conscience, and it is the very training of the conscience for which right ethics is needed. You would be walking constantly in a vicious circle having no point of starting. You would be endeavouring to use a lever with an absent fulcrum, and so find no vantage point to which your force could be applied. It is the categorical imperative we need, not the conditional. Not 'If thou wilt be perfect, do this or that' but 'Thou shalt be perfect, and the Law of Life is thus'.

And is it not true that Nature speaks in such fashion? Is it not true that from the lips of Nature, physical, we will say, there sounds ever the categorical imperative? Man, ignorant and foolish, unknowing the laws that surround him, desires to follow the promptings of his own untrained will, driven perhaps by the desires of the lower nature and hearing in them the voice that allures and compels. From the lips of Nature drop sternly the words, "Thou shalt". Answers the will of man able to choose, 'I will not' and then there falls upon the silence but the two words, 'Then suffer'.

Such is the way in which physical Nature teaches the inviolability of law, Man, following his own untrained will, strives to follow it, be a fence of physical law around him or not. He dashes himself against the iron wall he cannot break, and the pain of the bruising, the anguish of

the mutilation, teaches him that law is inviolable and unchangeable, that it must be obeyed or the disobedient will perish in the struggle.

Is Nature different on her different planes? Does she speak clearly, as well in the moral and in the spiritual world as in the physical? Yea, for all Nature is one. The expression of the one divine will is Nature, and until you can change the divine will no law that is the expression of that will can be altered; and, therefore, in morals as much as in physics, this imperative, this categorical imperative, is hers. But unhappily, it has not been undisputed; unhappily, men have thought they could play, with morals where they would never dream of playing with physical necessity. They have thought that they could sow one seed and reap another, when they were sowing virtue and vice instead of the mere corn or oats. And they have wondered and they have not understood when each seed is ripened after its own nature, and the moral seed has ripened according to law, and given a corrupt society and degraded humanity and a soul stupefied and drugged by sense.

Does such teaching seem stern and cold? Does it seem as though man, in a remorseless universe, found in the wheels of destiny rolling round him no place of refuge, no harbour in which he might escape? Does he feel that these wheels moving round him crush him, that law is iron, and destiny cannot be escaped? My brothers, ill do you read the universe if to you law seems cruel, if to you death may seem soulless. Law is but the will of the divine, and the divine who desires your happiness. Law is but the expression of the perfect, and only in perfection can joy and peace be found. Lose sight of this will for a moment, of those wheels that seem to crush you, for though the wheels roll on unchanging, the very heart of the universe is love. Therefore it is that some of us who have caught glimpses of this unity, who have seen that love and justice are one, and that injustice and cruelty would be identical, therefore it is sometimes that, looking at the universe, we feel that while the law is changeless it lifts us instead of crushing us. And has not your own Emerson taught you the same lesson? Can you remember in one of those marvelous essays of his he taught the great truth that Nature only looks cruel while we oppose her; she is our strongest helper when we join ourselves to her. For every law that crushes you while you oppose it lifts you when you are united to it. Every force that is against you while you are lawless, is on your side when you make your-



self one with law. He tells you to hitch your waggon on to a star, for then the waggon shall move with all the force of the planet above you; and is it not a greater destiny even to suffer until we learn the law, than to escape it and remain in ignorance when the law is that which brings us ultimately to triumph? Nature is conquered by obedience, and the divine is found in a unity of justice and of love.

Brotherhood, then, in its full meaning, is a law in Nature. Stress has more than once been laid on this in our meetings, but not too much stress has thereon been laid. For it is the very object, the desire, of our work that brotherhood shall become practical in society, and it will never become practical until men understand that it is a law, and not only an aspiration. It is a common experience that when men have discovered a law of nature, they no longer fight against it. They at once accommodate themselves to the new knowledge. They at once adapt themselves to the newly-understood conditions, and in that very way have preached brotherhood. And yet brotherhood is but so little known in our western world! Is it not possible that men have disobeyed, not because they do not recognize the beauty of the ideal, but because they have not understood its absolute necessity, and the failure of every effort that goes against the universal law in life.

Brothers in our bodies by that interaction of physical molecules of which our Brother judge has already spoken; brothers in our minds by that interaction of mental images and mental pictures whereby every one of us is constantly affecting his brothers. In our spirits, above all, and on every plane of life, brotherhood exists as fact.

And it must be remembered, in dealing with this brotherhood, that the word is meant to imply everything that it means in what we call the closest relationships of daily life. We are apt to make a distinction between brethren in churches and those outside. We should follow in that which we preach of, if it is that real brotherhood of love that we desire amongst men. Sometimes it is said that by ceasing to love the nearest we shall grow to love impersonal humanity. It is not so. The life of love is a growth upward, an expansion ever widening, growing out from the family to the city, from the city to the state; from the nation to humanity. It does not begin by dwarfing the love of the home. It starts there and it carries on all the passions—the passion and the pity that the mother feels

for the child of her own body, and extends that love to embrace every child and son of man—not by cooling down love, but by strengthening and widening it out.

Thus is brotherhood to grow and the race to become practically, as it is essentially, one. For it is these relationships that teach the wider possibility, and so, in the Book of the Golden Precepts, one of the most exquisite gifts that we have received from the East through H.P. Blavatsky, we are told, ‘Follow the wheel of life; follow the wheel of duty to race and kin’, as those duties are properly discharged we become worthy of the wider work. The heart widens out because it is never closed against any. And at the very beginning of the path, the first step the disciple is bidden to take is to make his heart respond to every cry of nature, so that, as the heart-string quivers under the touch, he, as string, shall quiver to every cry of need that comes from his brother’s lips. But if we confine our love to those with whom nature has put us, it is lower love. The lower love is selfish, exclusive taking from the outside to give to the personally beloved, and careless for the wants of others provided one’s own is satisfied. I mean one’s own in the family, not one’s own personally. That is not true love. It is a form only of selfishness, and when you find in our teaching that such love is to be destroyed, it means that love must be purified of every taint of personality, and so we must grow ever upward, widening as we grow, because the love that we are to give to our brother man is to be measured by his want of it, and not by any of the lesser ties of personality that may bind us to him or may be absent between him and us. The measure of want—that is the measure of giving. The agony that cries for help—that is the claim that we have to answer. And so our teachers train us to discharge the nearest duty so that we may carry on the strength of that to the wider duty, and thus make our love to man as the love of husband to wife, as the love of brother to sister, finding in the pain but joy in the sacrifice, because the happiness of the beloved is deeper than the momentary pain of that which is given to us.

Thus, then we learn, as it were, the sanction, the motive, that which Nature tells us as regards this human brotherhood, and from that we step onward to deal with those who are not yet quite touched with that light of reality which makes the appeal to the divine in man the mightiest of impulses.

For as man develops he answers to nobler and nobler impulses, and at first, very often, the method of the teacher must be the method of Nature, which allows men to learn by pain the reality that I was speaking of with regard to the law. And so by *karma* we scent another sanction for right ethics; so we teach men that selfishness can but breed sorrow and evil, can have no other offspring than misery. If they will not learn by love they must learn by pain. If they will not learn by longing for god, they must learn by experience of the evil; and if that real tree of life which is in every human heart does not sufficiently attract them to the eating of its fruit, the tree of Life Eternal whose fruits are but of love and duty, then they must eat of the tree of knowledge of evil as well as of good, so that if, to quote one of the sweetest of our English poets, “if goodness lead him not, then weariness may toss him to My breast”. For that is the voice of the Spirit crying in the world, crying to all that has gone out from it to comeback. If its voice does not attract, then suffering must be used for a time to drive. Back the wanderer must come; the exile cannot remain abroad; his seat is empty in the home it waits for his return, and if he will not come by love, then by striving on the husks that are fit food for swine he must learn the lesson. And the unrest of the transitory, the dissatisfaction of the temporal, that shall turn his steps once more homeward till he come near enough to be drawn by love and no longer by pain.

Thus, then, we have the foundation which deals with facts as sanction of righteousness, and thus reincarnation once more comes in order to show us that only by right living can progress be made, that if selfishness is to be eradicated unselfish action must be performed, selfish thoughts must be destroyed, for in reincarnation it is thought which moulds the character, and none can mould the character towards evil and thus discover tendencies to good. Thus we remove arbitrariness from the moral world by knowledge of self. Knowledge has removed it from the physical. Thus we take away all the doubt and the hope that springs from the doubt, that we may escape the results of our own actions and creep into unearned bliss by some side door of vicarious atonement where we have not laboured and where we have not wrought. We learn that each must walk on his own feet, that each man must grow by his own effort. Though brother souls must help him, he must also help himself. For truth does not need invertebrate people saved by the goodness of another. Truth needs men and women strong to stand in

the strength they have acquired for themselves, strong that by their example the still weaker may be inspired, and gradually each one may show himself divine.

But all this is not new. There is nothing new save the words that clothe it, nothing new save the garment that is woven round it. We have had all this as our priceless heritage for millions of years, and yet we have not recognized our treasure. Every great teacher of religion has taught what here I feebly repeat today. Every great one who has come into the world in order to strike the keynote of morality has spoken the same language, has uttered the same thought.

Turn to the scriptures of the world and see how one moral nutriment is found in all. Will you go to China, Lao-tze will teach you the law of love, and teach you the very doctrine familiar in your own creed; for Lao-tze, speaking six hundred years before Christ was born, laid down that law of curing evil by good. Yes, we have not yet learned the only law of Peace. ‘The untruthful’, he said, ‘I will meet with truth, as I meet the truthful also. I will meet the liberal with liberality, I will meet the illiberal with liberality also. The faithful I will meet with faith, the unfaithful I will meet with faith also. I will cure the miser by generosity, I will cure the liar by truth’.

So, as from the lips of the Chinese teacher, there drops from those of a great Hindu sage exactly the same thought, when in the tenfold system of duties Manu put forgiveness of injuries as the vital law of the progress of the soul. So six centuries before Christ, the Buddha repeated the lesson: ‘To him that causelessly injures me I will return the protection of my ungrudging love. The more evil comes from him the more good shall flow from me’. Exactly the same lesson flows from the lips of the great Jewish teacher when in the Sermon on the Mount he bids his disciples: ‘Love your enemies, bless them that curse you, do good to them that hate you, that you may be the children of your Father in Heaven, who sendeth his sunlight on the evil and on the good, and sendeth rain alike on the just and on the unjust.

The voice is one, whether from Jew or Buddhist, whether from Hindu or Chinaman, the words are wellnigh one, the spirit is identical. What want we, then, of new morality, while the old remains unfulfilled? Why ask for new teaching when the old is so high above our accom-

plishment today? It may be that amongst far-off generations, when the growth of man has been perfected, it may be that in some future cycle of evolution, some morality undreamed of today, some ethic more noble, more sublime, more pure, may come from the lips of some god to man. We are not ready for such teaching, we are not yet prepared for such instruction. Enough for us the ancient law of love, for until we have fulfilled that, no other horizon can open before our eyes.

And so, at this last of our sessional meetings, we close with that with which we started, the law of a divine life that brings all things with it, the law of a divine love that is the guiding light of man.

Born of the spirit, we go towards the Spirit. Born of the divine love, we live until that love is perfected in us, and when that love is made perfect, what lips of man may syllable, what brain of man may conceive what further heights of beauty, what further depths of joy, what further possibilities of illimitable expansion, lie before those souls whose life is one with the divine. Bound to the feet of divinity, they last as long as it. Boundless as deity itself, no limitations can check the spirit that lives in man.

**Theosophy, the Divine Wisdom, teaches us to look at the heart and not at the outer appearance, to look at the Divine Life and not at the outer material differences. Possibly, in that will be found the final solution of our many difficulties**

**ANNIE BESANT**

## NEWS AND NOTES

### Bombay

JAMUBHAI & SURYABEN DANI NOTEBOOK PROJECT 2018: Bro. Ram Kalra organized the printing & distribution of 1000 Notebooks. Each needy student was given 6 Notebooks. Bro. Ram Kalra distributed Notebooks to the students of 4 schools in South Mumbai and Dr. Ajay Hora sent the Notebooks for the students of a rural school.

ASALA POORNIMA MEETING at Blavatsky Lodge on 27 July 2018: In the Green Room, a table was prepared near Lord Buddha's statue by Sis. Kashmira Khambatta and Sis. Nawaz Dhala. Sis. Asha had done special Rangoli underneath the table. The meeting was opened with recitation of Buddhist Prayer. Blavatsky Lodge's President Sis. Kashmira Khambatta speaking on the occasion said: Asala Poornima which is celebrated as 'Guru Poornima' is a paradoxical term. 'Gu' means 'Darkness' and 'Ru' stands for 'Removal of Darkness'. In heavy monsoon of *Ashadh* sky is covered with dark clouds. *Ashadh Poornima* of *Sukla Paksha* dispels darkness of *Krishna Paksha* with its bright light. From spiritual Gurus to secular ones, people pay respect to the teachers all over our country. In Nepal it is celebrated as Teachers' Day. On this day Lord Buddha, after five weeks of attaining illumination under the Bodhi Tree in Bodhi- Gaya, went to Sarnath (in Varanasi) and gave his First Sermon to five disciples. His teachings are known as 'The Turning of the Wheel of Law' or 'The setting in motion of the Royal Chariot Wheels of the Kingdom of Righteousness'.

Sis. Kashmira explained the Ceremony of Asala Poornima which is performed at the moment of Full Moon in the garden of Lord Maitreya's house, when he recites the sermon in original sonorous Pali, but with the '*Pentecostal Miracle*' all present hear it '*in his own tongue where he was born*'. The sermon begins with a proclamation of the Middle Path and leads to recitation of *Lord Buddha's: Four Noble Truths*.

Dr. Rajam Pillai in her address said that after winning the battle of Kalinga, King Ashoka realized what wrong he had done and accepted Lord Buddha's Teachings of the Middle Path. He spread the Teachings for the multitude of people and even sent his son Mahendra with a branch of a Bodhi Tree to Sri Lanka to spread Lord Buddha's Teachings.

Col. HSO established 205 Buddhist Schools and 5 Buddhist Colleges in Sri Lanka. He also worked out a peaceful solution for two Schools of Buddhism. Dr. Annie Besant in her book *Seven Great Religions* has written on Buddhism. Dr. Rajam ended her talk with reading of English translation of the prayer '*Buddham Sharanam Gachhami*'.

Bro. Berthram Redwood speaking about Four Refuge said that what lessons we take home depends on our attitude.

The Meeting ended with recitation of Sanskrit prayer and 10 minutes' Meditation conducted by Bro. Arni Narendran. In the end Brethren partook water kept in a bowl on the table prepared for the Asala Poornima ceremony.

**OBITUARY:** Sis. Amy Antia of Blavatsky Lodge with TS Membership of 70 years passed away on 28 July 2018. She had imbibed Theosophical values as a young girl observing Theosophical Meetings & Allied Activities in Surat & Bharuch. After her marriage with Dr. Phiroze Antia of Bombay, she transferred her membership to Blavatsky Lodge, TS. She was not only dedicated and committed to the Teachings of Theosophy and Zoroastrianism, but was also a source of strength and inspiration for TS, Ritual of the Mystic Star, Round Table & TOS in Mumbai. She was a very High Degree Co-Freemason of Bombay, Juhu & Surat.

Sis. Tushna Dallas of Blavatsky Lodge with TS Membership of 26 years passed to peace on 13 August 2018. Sis. Tushna had founded The School of Classical Ballet and Western Dance in 1966. Her association with Blavatsky Lodge was since 1996. Late Bro. Jalbhai Sanjana used to say Tushna's students bring vibrancy to the Lodge. When Blavatsky

Lodge had major structural repairs, Tushna with the parents of her students had raised a munificent donation for Blavatsky Lodge. May her soul be blessed with celestial beauty & music.

### **Royalaseema**

Free yoga training and classes on meditation are being conducted at SKT Lodge, Guntur, since April 2018. Besides, study class on Theosophy is conducted in the evening by Dr. N.L. N. Murthy.

### **Telugu**

Dr. Usha Kanthi D.M.D. (USA), a Dentist, spoke at the Lodge in Machilipatnam on the topic 'Precautions & Care of our mouth'. It was held on 3 July. She said, "After eating we must clean the mouth with sufficient water. Once in every six months we should consult a dentist". After her speech some members had their doubts cleared. Lodge's President Bro. C. Seshacharyulu presided over the meeting and Bro. K. Ramesh gave vote of thanks.

### **Uttar Pradesh**

The following talks were organized by Sarvahitakari Lodge, Gorakhpur, between the last week of June and the second week of August: Dr. Ajai Rai spoke on 'Self-Transformation'. He emphasized on 'A clean life, an open mind and a pure heart' as foundation for self-transformation.

Bro. S.B.R. Mishra spoke on 'Cosmogogenesis'. With the help of some diagrams he explained about seven planets, seven bodies, seven planes and seven principles of man and nature. His other talk at the Lodge was on 'Self-awareness & Self-transformation' in which he explained the importance of Body, Mind and Soul. How to keep body & mind healthy and if these two are maintained in healthy and sound condition the soul will get transformed on its own, Bro. Mishra was invited to speak on 'Human Values & Ethics; in K.I.P. M. Engineering College of Gorakhpur. He spoke there on the aforementioned given subject in the first session which was attended by 135 students. He addressed

another group of 140 students on the same subject in the afternoon session.

Bro. A.P. Srivastava's subject of talk was 'Valmiki Ramayan' in which he cited the views of some scholars about the great epic.

Bro Raghurajji explained in detail the dynasty of Lord Rama. Sadhak Ram Achal explained the importance of Guru and Sri A.P. Srivastava spoke on 'Guru Brahma, Guru Vishnu...', and explained in detail the scientific reasons behind the *sloka*.

Bro. K.K. Vishwapremi spoke on 'Body hygiene & Spirituality'. During the course of his talk he gave well-grounded reasons as to why one should not take non-veg. and fast food.

The members of Sarvahitakri Lodge celebrated Independence Day on 15 August. The flag hoisting ceremony and the National Anthem were followed by the talks delivered by Bro. S.B.R. Mishra, Dr. Ajai Rai and Bro. A.P. Srivastava. Audio visual of Swami Prem Ravat's talk on 'Brahma Vidya' was organized in the evening by Rajyog Centre.

The following talks were organized by Dharma Lodge, Lucknow, in August: 'Freedom from the Known' by Bro. B.K. Pandey, '*Chitta-Vritti*' by Bro. B.P. Shukla, 'Maha Chohan's Letter' by Bro. U.S. Pandey and 'Kleshas in Yoga Sutras' by Bro. B.K. Pandey. The Annual General Meeting of the Lodge was held on August 22 in which Bro. U.S. Pandey gave a brief talk on 'Rising & Falling of Civilization'.

Bro. U.S. Pandey delivered a talk on "Occult Functions of some human organs and correspondences" in a meeting of Satyamarg Lodge, Lucknow, held on 12 August.

Bro. Shikhar Agnihotri delivered a public lecture on the theme "listening the Inner Voice". It was held on 15 August.

Dr. Nairanjana, Assit. Professor in Vasant Kanya Mahavidyalaya (VKM), spoke on 'Swamy Vivekanand and Annie Besant' in a meeting

organized by Kashi Tattva Sabha (KTS) on 24 August. Dr. Indu Upadhyay, Associate Prof., VKM, gave a talk on 'Theosophy: A solution to hunger'. It was held under the auspicious of KTS on 31 August. The other talk organized by KTS was on 'Ecospirituality and Theosophy: Nature worship in all Religions'. It was held on 7 September and the speaker was Dr. Purnima, Asst. Professor in the Dept. of English, VKM. Dr. Supriya Singh, Assit. Professor, Dept. of English, VKM, gave a talk on 'Cult, Occult, and Theosophy' on 14 September.

The members of KTS are studying '*At the Feet of the Master*' in the study class held on every Tuesday.

### **North Zone Conference of the TOS**

The North Zone Conference of The Theosophical Order of Service in India, for the year 2018, was held at Delhi on 4 and 5 Aug 2018. It was organized by TOS Delhi Region. The theme of the conference was "Service – A Journey from Contact to Connection".

Sixty-four members from TOS Delhi, UP (East), and UP (West) regions actively participated in it. Bro B.L. Bhattacharya, National Director, TOS in India, was the Chief Guest and Sister Uma Bhattacharyya, Joint Secretary, TOS in India, delivered the Keynote Address.

The conference was inaugurated by Bro. Bhattacharya and Sister Uma Bhattacharyya by lighting the lamp. Sister Vibha Saksena, President of TOS - Delhi Region, conducted the Universal Prayer and delivered the Welcome Address. The Keynote Address was delivered by Sister Uma Bhattacharyya. She beautifully established a journey from contact to connectivity through sincere love while explaining the importance of service in life. Bro. B. L. Bhattacharya, addressed the conference with his insightful thoughts and experience. He emphasized on inspiration from Lord Buddha.

Messages from senior members, secretaries and well-wishers from various TS and TOS groups were presented by Sis. Vibha Saksena. It was followed by presentation of Annual Reports by Regional Secretaries.

Bro. M. L. Khatri, a member of the Executive Committee, TOS Delhi Region, spoke about TOS in USA and their work in healing and nutrition. Bro. Col. B. K. Kailash, Secretary, Sanatan TOS Group, gave



a talk on 'Thought as Divine Service'. He explained thought as a vibration of mind and how to use it effectively. Bro. V.K. Taneja, Treasurer, TOS Delhi Region, delivered a talk on 'Motive behind Service' which is extremely important. Bro. Hemant Sharma, President of Shri Ram TOS Group, gave a talk on 'TOS & Annie Besant', quoting many significant contributions of Annie Besant. Bro. J. K. Khanna, Secretary, Noida Theosophical Lodge, talked about 'Humanity & Service' and explained how service can give ultimate happiness.

The second day of the conference started with TOS Geet by Children of Prayas TOS Group. The TOS activities conducted by Delhi TOS Region were presented. Children from the underprivileged classes and economically weaker sections of the society presented several dance items and social messages through their performances. Interactive talks were held with the Heads of the organizations of children welfare and children magazine producers with whom TOS Delhi Region has engaged itself.

The performances by children of Khushi Foundation and the Hope & Joy Group of Noida for Children Welfare were guided by Ms. Nandini Singh, Founder of Khushi Foundation and Sis. Vandana Seth, member of Lelinka TOS Group. Malathi Kar, Co-Founder of *Jyotirgamaya* magazine for children, talked about spreading the light through children's magazine. Mrs. Sarita Khatri who runs a Montessori School in USA gave a talk on TOS and Montessori Education.

The participants got a wider view of service in daily life by the speakers of the day. Special Guest, Dr. T. K. Nair, gave a brilliant talk on the Seven Planes of the Cosmos and interconnection of Man to each of them. Dr. Dheeraj Vishal Yadav presented a very holistic view of Healing through Bach Flower Remedy. Dr. D.K. Satsangi, President of Delhi Theosophical Federation, gave very pertinent real-life scenarios and areas which can be effectively addressed by TOS. A talk on 'Service and Self' was given by Sis. Sanjeen Sahani, Lelinka TOS Group.

Bro. B.L. Bhattacharya gave the concluding address, giving his blessings to the TOS work in the Region. Sis. Suvralina Mohanty, Regional Secretary, Delhi Region, gave the vote of thanks. All participants reverently sang the National Anthem with gusto and fervor. The conference concluded on the note 'not as an end, but a new beginning'.

It was an interactive, learning and overwhelming experience for all participants.

### **National Lecturer**

The following Theosophical activities were conducted by Dr. Varsha B. Patel between June & August:

She delivered talk at Ahmedabad Lodge on 6 June, 4 July and 1 August on 'The Voice of the Silence'.

On 16 June, 28 July and 18 August she spoke at 'Rohit Lodge', Ahmedabad, on "Light on the Path". Then on 25 August she delivered a talk at the same venue on "Meditation and Prayer". Besides, she collected Rs. 10,000/- and sent the money to 'Kerala Theosophical Federation' for Kerala flood relief work.

### **Lt. Col. T Dorai Raman – A Tribute**

A Theosophist in letter and spirit, Lt. Col. Dorai Raman (Diploma no 68035), breathed his last on 27 July 2018 at Vellore, Tamilnadu.

He joined the Theosophical Society – Lotus Lodge at Vellore in 1985. In fact it was untiring efforts of Bro. Dorai Raman that the Lotus Lodge at Vellore reached greater heights. It was left to him and his colleagues like Sri VK Murugesan to conduct the centenary celebrations of the Lodge in 1986.

His service to the Lodge, Federation, Indian Section and the International Headquarters is commendable. He was holding posts: at the International Headquarters, Adyar; as Member of the Property Committee of the Indian Section; and also as the Secretary of The School of the Wisdom.

His service at the Indian Section, HQ, Varanasi, as a member of the Executive Committee was really useful and productive. During his tenure as the Power of Attorney Holder of the Indian Section Properties, he would enhance the rent and ensure continual funds flow for the Indian Section. As a Treasurer of Tamil Federation, he assiduously built up a corpus fund which ensured the capital required for carrying out Theosophical activities.

Col. Dorai Raman was instrumental in the publication of the monthly newsletter *Tamizhaga Brahmagnani* of Tamil Federation. It was a way for him to reach out to people at large and a method to explain complex theosophical concepts in simple Tamil to the people.

A characteristic of him was to purchase and donate Theosophical books and books from Ramakrishna Mission to the students in schools and colleges at Vellore. Besides, he also sponsored the translation of : *At the Feet of the Master, The Voice of the Silence , The Light on the Path* and *Human Regeneration*.

A pooja was performed at Raja Lodge, Gandhinagar, Vellore, on 10 August 2018. At Lotus Lodge his portrait was unveiled by Dr. MV Rengarajan, President, Tamil Theosophical Federation, along with Sri VK Murugesan and others to pay homage to the devoted theosophist and Lodge's President.

As per Lt. Col. Dorai Raman's wish, his eyes and body were donated to the Christian Medical College, Vellore.

### **Study Camp**

Bengal Theosophical Federation is organizing a study class in Kolkata from 18 to 20 November 2018. Bro. U.S. Pandey, National Lecturer, will conduct it. The venue will be Bengal Theosophical Society's Hall, located at 4/3A, Bankim Chatterjee Street, College Square, Kolkata -700 073.

The topics to be discussed are: a) Occult function of some human organs; b) Man is his own maker; c) Chains, Rounds and Races.

## **The School of the Wisdom The Theosophical Society Adyar, Chennai 600 020 Session of 2018-2019**

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

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

### **Higher Consciousness - Its Nature and Awakening 19-30 November 2018**

Who are we? What is the purpose of life? How do we actualize our potential? These are questions that thoughtful people have asked since time immemorial. This session of the School of the Wisdom will present a comprehensive study of the teachings of H. P. Blavatsky and her Adept teachers on the nature of our spiritual essence, its evolutionary unfoldment, and what we can do in daily life to consciously participate in this cosmic process. The first part of the course will focus on the metaphysics and philosophy of the subject, while the second part will explore the practical application of the teachings, including exercises that lead to self-knowledge through awareness and meditation.

Recommended reading: The following books by H. P. Blavatsky: *The Key to Theosophy*, *The Voice of the Silence*, and *Esoteric Instructions* (compiled by Michael Gomes); and *Evolution of the Higher Consciousness* by Pablo Sender

### **Director**

**Pablo Sender**, PhD, joined the Theosophical Society (TS) in 1996 in his native Argentina. He has lived and worked at the international headquarters of the TS in Adyar, India, and at the national centre of the TS in America. He is currently at the Krotona Institute of Theosophy in Ojai, California, where he works in Theosophical education. An international  
386/ THE INDIAN THEOSOPHIST, Oct./ 2018

speaker, he has presented programs and retreats in India, Europe, Oceania, and the three Americas, and has written books in Spanish and English. His latest book is *Evolution of the Higher Consciousness*, which will be the basis for this session of the School of the Wisdom.

#### Location

Blavatsky Bungalow  
Blavatsky Avenue  
600020 Adyar, Chennai , TN  
India

Email address: [study.hq@ts-adyar.org](mailto:study.hq@ts-adyar.org)  
13° 0' 38.5128" N, 80° 15' 41.7564" E

See map: Google Maps  
Tamil Nadu IN

#### **Timings (may vary due to the course)**

Monday to Friday

Meditation: 8.00 to 8.30 a.m.

Classes: 8.30 to 11 a.m. and 3.30 to 5 p.m.

Some afternoons will be reserved for presentations by the students, who may spend free afternoons doing research on their own or at the Adyar Library and Research Centre. Applications for Library reading/ borrowing cards are available.

All sessions are held in Blavatsky Bungalow, Adyar Campus, Chennai.

### **Living Theosophy in the 21st Century**

**Dec 3, 2018 - Dec 15, 2018**

#### **Mr Jacques Mahnich**

We are living at a time where the evolution of our human civilizations is accelerating. Values, ethics & community's life models are changing rapidly. Science and Technologies are reshaping the landscape of our human development. Ancient Wisdom teachings are more than ever a robust guide on an ever-moving path. Their application to day-to-day life requires an adaptation to the new challenges.

This session offers an assessment of the current world situation. It reviews the main principles of the Ancient Wisdom, applied to our human lives; and their role in transforming our existence, thus helping us on our evolutionary Path.

#### Recommended reading

*The Key to Theosophy*, by H.P. Blavatsky

*Human Regeneration*, by Radha Burnier

*Science and the Sacred*, by Ravi Ravindra

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

#### **Director**

**Jacques Mahnich** spent his professional career in Aeronautical Engineering Industry, specialized in Aircraft Powerplants Systems. He is a regular member of the French Theosophical Society, Adyar, since 1978, and of TOS-France. He is the founder of a Theosophical Study Group in the South of France, and he supports regular theosophical training courses and conferences. He is a member of ITC (International Theosophical Conferences Inc.), a worldwide lecturer, the co-founder of a web blog dedicated to the search for the origin of the Stanzas of Dzyan <http://prajnaquest.fr/blog>, and the co-founder of a web-based Project <http://theoscience.org> which publish a quarterly review of Researches Relevant to Theosophy.

#### **Meditation in the Light of Theosophy**

**Jan 10, 2019 to Jan 26, 2019**

Although meditation covers a wide range of methods, in the essentials they aim at one direction: to master the mind, at first. Understanding and practicing meditation would further lead to modify one's own paradigm, and thus to transform one's way of living. Through awareness, one can heal oneself and the world. This would lead to the thorough assimilation of the entire process of meditation, and particularly of HBP Meditation Diagram.

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

## Applying to the School

Application Form you find as an attachment from the Session's description. Students may register for all or some of the School of the Wisdom sessions in one form, and are expected to attend all the classes in the session chosen. The form should be sent to:

email: study.hq@ts-adyar.org

or

The Theosophical Society

Secretary's Office The School of the Wisdom

Adyar, Chennai 600 020, India Tel: ( +91 44 ) 2491 2474 and 2491 7198

### Accommodation

If you need accommodation, please specifically say so in your application, or send the accommodation needs to acco.hq@ts-adyar.org. There are two styles:

LEADBEATER CHAMBERS (LBC), Western style accommodation, basic amenities

Member rates: Single Rs. 500/- per day per person

Sharing Rs. 400/- per day per person

### Non-member rates:

Single Rs. 1000/- per day per person. Sharing Rs. 800/- per day per person

NEW QUADRANGLE, Indian style accommodation, bathrooms outside, is basically for Indian participants. Rates are given on request.

### Meals

All meals (breakfast+lunch+dinner) will cost Rs.190-220/- per day, according to what you order. Taking only lunch (Rs.70) must be informed the day before. Tea/coffee at 4 pm is Rs.20.

### Other information

Scholarships, full or partial, may be provided for some deserving TS workers. Applications should be made well in advance, providing full details and suitable recommendation.

Those members who wish to stay for the International Convention are requested to register separately, see instructions.

## THE SCHOOL OF THE WISDOM THE THEOSOPHICAL SOCIETY ADYAR, CHENNAI 600 020, 1INDIA

Please fill in BLOCK CAPITALS and send this form to the Assistant Director of the School of the Wisdom, after obtaining the recommendation of the General Secretary or main Officer in your country of residence. You may send the Application by email to study.hq@ts-adyar.org or by post: The Theosophical Society, Secretary's Office, School of the Wisdom, Adyar, Chennai 600 020, India.

Name: ( ) Ms ( ) Mr.....  
Nationality.....Date of Birth.....

Address (in home country): .....  
Email.....Telephone: .....Occupation  
(if retired, former occupation):

Date of Joining the T.S.....Diploma No.....  
Section/Federation/Branch to which attached: .....

Brief History of Activities in the T.S.....

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

Duration of stay in Adyar: Do you need accommodation in Adyar: ( ) Yes  
( ) No email-contactacco.hq@ts-adyar.org

Applying for the following Session(s): .....

Date of Application:

Recommended by:

Those members who wish to stay for the International Convention are requested to register separately at the Convention Office and book accommodation separately.

Applicant's Signature

Recommendation Signature

# THE 143<sup>rd</sup> INTERNATIONAL CONVENTION

**Theme: *Truth and Beauty: A Field Beyond***

The 143rd International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, **from 31 December 2018 to 5 January 2019**. All members of the Society in good standing are welcome to attend as delegates. **Non-members** may send **requests** for permission to attend, together with a recommendation from an officer of the Federation or the Section, **to the Convention Officer (CO) before 25 November**.

Package rates from 29 Dec. 2018 to 6 Jan. 2019, inclusive. One-day rates are not available.

## **LEADBEATER CHAMBERS (LBC) Registration with full board**

Overseas delegates US\$ 360/ 310 EUR / 490 AUD

Indian and Less Developed Countries' delegates Rs.9,300

- Includes registration fee, sharing room, mosquito nets, sheets, no blankets, all meals at LBC dining hall. No reimbursement, if one eats at the Canteen.- *Note: half rate for children of 3-10 years.*

## **INDIAN STYLE Registration with full board**

Indian and Less Developed Countries' delegates Rs.2,000

-Includes registration fee, mat/cot or mattress, sheets, all meals at the Canteen- *Note: half rate for children of 3-10 years*

## **CANTEEN Only meals**

Canteen from 30 Dec. (dinner) to 5 Jan. (lunch) Rs.1,200

- Includes breakfast, lunch, snacks, dinner-

Canteen will be run by the Karnataka Theosophical Federation.-

*Note: half rate for children of 3-10 years*

## **ACCOMMODATION**

All Indian style accommodation is dormitory accommodation – that is, shared accommodation, multiple beds within the same room or

hall; no attached bathrooms or toilets; and, no kitchen. No special facilities can be provided for members who are ill or for women with babies. Ordinary medical attention will be available for minor complaints and there are no facilities to treat serious illness. Since accommodation is limited, especially ground floors, preference will be given for very elderly delegates who register early. Accommodation availability will be confirmed by the Convention Officer by email. Specific building / room allotment requests cannot be entertained.

## **REGISTRATION AND PAYMENTS**

*Last date for registration: 1 December 2018*

*Cancellation:* last date 15 December 2018; payment will be refunded, except the Registration fee of Rs.300 or USD 70. After 15 December there will be no refund of any amount.

**Delegates from India:** Send the Registration form with the details (available at <www.ts-adyar.org>), along with the package charges, to the Convention Officer before 1 December 2018. Remittance by crossed **cheques or bank drafts** should be **made payable to *The Theosophical Society***. If making online transfers, it is essential to communicate by email to CO, the following details: delegate(s) name, Bank name, amount, date of transfer and transfer reference number.

**Delegates from other countries:** Make sure you take travel insurance. Send the Registration form (available at <www.ts-adyar.org>) by email. Payment on arrival in foreign currency is accepted. Master Card and Visa credit cards are also accepted. If payment is being made by online bank transfer, then make sure that the purpose of payment is marked “donations” and an email is sent to CO with the following details: delegate(s) name, Bank name, amount, date of transfer and transfer reference number.

**Contact Convention Officer by email:**  
**tsadyarconvention@gmail.com** or

By Post: The Convention Officer, The Theosophical Society, Adyar, Chennai 600 020, India

Marja Artamaa, *International Secretary*



# NORTH INDIA STUDY CAMP

## Theme : Self –Transformation

The North India Study Camp on “**Self-Transformation**” will be held from Friday, 23 November, 2018 to Sunday, 25 November, 2018 at the Indian Section Headquarters, Varanasi. It will be conducted by **Mr. Vicente Hao Chin Jr (Vic)**.

Members are required to remit an appropriate amount based on the type of accommodation they select, latest by 15 October, 2018:

1. Deluxe Room- Rs. 1350/-
2. Special Room- Rs. 1150/-
3. Ordinary Room- Rs. 1050/-

The amounts include registration fee, accommodation charges and meal charges. The accommodation will be provided from the evening of Thursday, 22 November to the afternoon of 26 November 2018. Dinner will be provided on 22/11 and breakfast and lunch will be provided on 26/11/2018.

The accommodation is limited to 49 in Deluxe Rooms, 45 in Special Rooms and 20 in Ordinary Rooms. It will be provided on a first come first serve basis.

If you cancel your registration before 5 November, 2018, only Rs. 100 will be deducted and the refund will be made after 15 December 2018.

For the members of Varanasi and those who do not require accommodation or food, there will be a registration charge of Rs. 200.

Remittances are to be made to Vijaya Bank, Kamachha Branch, Varanasi, Account No. 718301010005045 IFSC Code VIJB0007183 in the name of the Indian Section, The Theosophical Society. You must inform Mr. A.N. Singh (Accountant, Indian Section, The Theosophical Society, Varanasi; email – theosophyvns@gmail.com; Phone No. 0542-2400773) giving details of your transfer amount, date and mode of payment without which you cannot be registered. You may pay by cash or draft as well.

Please give details of your arrival & departure date and time and your mobile no. and email address.

Pradeep H. Gohil  
General Secretary

## GOALS FOR FEDERATIONS & INDIAN SECTION -

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