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Editor

PRADEEP H. GOHIL

A STEP FORWARD

Silence is practised by people of various faiths. Literally speaking, the word silence comes from the Latin word 'silentium' meaning to be still, quiet, or at rest. Dictionaries define silence as 'the absence of sound, stillness' or as 'a period of time without speech or noise'. This is the first stage of silence. In the second stage of silence the mind becomes focused in words and one is not interested in listening, seeing, talking, tasting or touching. This brings a unique quality of quietness and silence. The third stage of silence is total contentment and oneness which comes in deep meditation. So real silence is more than the state of being silent. It enhances concentration, promotes meditation and allows us to be in touch with our "inner".

The word 'silence' has become associated in our minds with passivity, boredom and inactivity. Moreover, we see silence as intrinsically dangerous, anti-social or abnormal. We fear and hate silence and we do everything possible to avoid it. Yet people forget that the great forces, by which we live are silent. The vast immensity of space is silent, because sound waves, unlike light or radio waves, cannot travel through a vacuum. Gravity, electricity, the warmth of sunlight, the turning of the tides are all silent. Organic growth, life itself, the division of cells is silent. We hate or fear silence because we do not perceive its true meaning. Silence is not a mere absence of sound or noise. It is a natural phenomenon that could be source of creative energy that we should all use and benefit from rather than simply avoiding it.

The importance of silence in a noisy world can be seen from a study conducted by Cornell University about the impact of noise on employees in an open area office space as compared to those in quiet offices. The workers in quiet offices did not have the same high levels of adrenalin in

their urine. Besides, they were much more relaxed and less stressed. They also slept well at night, had better digestion, were much less irritable at home and felt better at the end of their workday than employees from the open office area. It seems clear from the results of such studies that noise does not only affect our focus and productivity but also impacts our physical and psychological balance. Noise tends to increase stress levels which in turn can result in increased frustration and anger. There is no doubt that the results of this study should push us to revise and re-establish our relationship with silence.

Let us now look at the 4 key powers of silence. Firstly, silence is creative. For example, doing a task or writing an article while listening to music or television will affect our concentration and consequently the quality of work. A quiet environment allows the creative person to develop his talent and to think deeper. Inspiration to intellectuals, thinkers, poets, inventors and creators in all fields always come from absolute silence and quiet environment. Imagination also springs from silence.

Secondly, silence promotes the inner and builds trust. In silence we turn our thoughts and focus inwards and gain the power we need to refuel our minds. When there is silence there is time for introspection and chance to hear your true self to speak rather than the ego. Silence helps us to find our values, to understand our strength and potentiality, identify our tendencies, acknowledge our limitations, set our goals and establish our direction.

Thirdly, silence gives rest. It is the excessive speaking and noise that create hyperactivity which ultimately sets fatigue in a person. To overcome this we should devote a considerable period of time in silence in order to preserve and maintain our energy. In silence the body and breathing slows and the heart rate drops. This is when we enter our essential self.

Fourthly, silence allows listening. It gives us the opportunity to listen to others and more importantly to ourselves. The inner-silence enables us to save our mind from the inane thoughts and eliminate all mental noises

resulting in a calmer mind. Consequently, we can work and study more efficiently and our productivity will increase.

Having seen the four powers of silence, we must improve our relationship with it. It can be done by a positive attitude towards silence, and changing some habits like walking with an MP3 player. When you are alone in your residence, try to turn off all noise sources for say 15 minutes every day and gradually increase the duration. Soon you will begin to cherish the periods of silence you have built into your day and long for more. You will quickly discover that you are becoming more relaxed and less tense even in the midst of our noisy world. Your step towards silence will be a step forward in your life.

When a person expresses himself as he is, and appears as he is, then he undoubtedly is true in action, true to himself. That is doing, which is the other side of being. What he is deep within himself is the truth of being, and what he does and seems to others must flow from that truth, be patterned upon it. Sincerity, the entire lack of duplicity, is at least an element in the expression of that Truth, which lies within one's inmost self and does not take its rise in outer things.

N. Sri Ram

TIM BOYD

AN UNENDING PATH

In her short article, “Practical Occultism” H. P. Blavatsky (HPB) made a point of distinguishing between the theosophist and the practical occultist. She said:

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer — is a Theosophist.

These are the qualities of the theosophist that she enumerates, none of which require membership in an organization.

Practical occultism, on the other hand, is of a very different nature. She said that even within the TS there are few practical occultists. With that as a background, we come to the theosophical approach. So we necessarily find ourselves asking questions. It is not unusual for someone who becomes associated with the TS to ask: “Where should I begin?” What is it that can and should be studied?

The practice of the theosophist is threefold: study, meditation, and service. If we look at J. Krishnamurti's *At the Feet of the Master*, it says that we are to study, but study first that which will most help us to help others. We are encouraged to think for ourselves: What is it that helps us help others? How do we study that, and where do we find it?

I interact with theosophical members and groups around the world, and it can be surprising the areas that theosophists choose for the focus of their study. For some, their study focuses on the understanding or cultiva-

tion of the psychic realm. This is an aspect of the human constitution that seems to have attracted the attention of many. In whatever we study, we make a choice, and to deepen we must persist over time. So it is best to choose wisely, especially in the beginning, as one small step in the wrong direction over time will take us far away from the direction that we originally intended.

The purpose of our study is to elevate the mind so that we can see clearly. An example might be the experience of going up to a mountain peak. There are many ways to reach the peak, but at the top we find before us a vision of the patterns and appearance of the Earth below. We call it “below” because for the moment we are viewing it from the mountain top, but it is the Earth where our day-to-day lives take place. In those mountain top experiences we have a clear vision of what is below.

We may think of it as unfortunate, but whatever peak experience we have, whether it is actually standing on a physical mountain, or the elevation that occurs occasionally in meditation, eventually we have to come down. When we do, we find ourselves once again engaged in our normal activities, living under the influence of the personality that we have cultivated over a lifetime. In that peak experience we may have thought we could escape the personality’s controlling influence, but it is not that easy. So we have this experience of clearly seeing, but are left to guide ourselves by the memory of what we have seen. It is no longer visible in the same way, but we do remember, and within us there is a knowledge that cannot be taken away.

There is a meditation teacher who has become quite well known in the West who commented that “after the ecstasy, come the dishes”. After these peak experiences we are back washing dishes, taking children to school, going to the workplace, but, hopefully, somehow we do it differently, we have changed.

In our theosophical approach this elevation is cultivated in the process of study, meditation, and service. From our perspective it would be well to have a complete teaching, something that develops us as holisti-

cally as possible. In the writings of HPB she refers to the teachings of Tibetan Buddhism, and to one particular approach — the Lam Rim, or The Graded Path to Enlightenment, a body of wisdom teachings specific to Tibetan Buddhism.

Lam Rim is thought of as a complete package, so that there is a stage in these teachings suited to whatever one’s level of unfoldment may be. From the perspective of this tradition, there are three different levels of practitioners: those of a smaller scope, a medium scope, and then the great scope.

The smaller scope is for the person who is simply seeking relative relief of their suffering. For them the scope of their vision cannot yet conceive of a purpose or possibility beyond finding happiness within this life and the ever repeating wheel of *samsara*. They want happiness now, and perhaps a better rebirth in another life in a family with more wealth or authority.

The medium scope is directed to those practitioners who have seen the folly of this repetitive cycle of suffering, and seek liberation from it. This is the path of the Pratyeka Buddhas. The path of personal liberation from *samsara*, from the realm of suffering, is the middle path.

Then there is the great scope, the path of those who choose to become like the Buddha, the Bodhisattva path. “May I attain enlightenment for the benefit of all sentient beings”, is the Bodhisattva Vow. This is akin to the theosophical approach to the wisdom path.

In our theosophical literature there are profound teachings that have been given by wise beings that address the many levels of our being. Some of these texts are very short. Much like sutras, these texts are compact, leaving it for us to expand. Even with the Lam Rim teachings there is the large body of teachings, approximately 1,000 pages; an abbreviated version of about 200 pages; and an extremely abbreviated version, which is about 2 pages. But each version connects a student to a body of wisdom teachings.

With theosophical teachings we have *At the Feet of the Master*, which 386/ THE INDIAN THEOSOPHIST, Sept./ 2020

speaks about four qualifications leading to a serious entry into the path of discipleship: discrimination, desirelessness, good conduct, and the overarching one — love. In the absence of all others, if we have cultivated the capacity for genuine love, it clears the way. We have *The Voice of the Silence*, which is dedicated to “the few”, and intended for a deeper level of unfoldment.

Then we have *Light on the Path*, with its various admonitions. The first part of the book talks about all of the things we must “kill out”. Various desires must be killed out before we move on. After this phase the book talks about those things that we must desire. “Desire possessions above and beyond all else” is one of those, but it says they are possessions of an inner nature. It is similar to the language and ideas expressed in H. P. Blavatsky’s (HPB) “Diagram of Meditation”, where she speaks of “acquisitions” and “deprivations”. The idea is of moving progressively from the attachments of the desire world, going more and more inward. It closes with the section on “seeking”, what it is that we seek — “Seek out the way” — and *how* we seek that way.

In the final verse, after having killed out harmful desires, cultivated proper desires, and sought the way, then we are told to stop: “Don’t do anything.” The last phrase in the book is to stop and look for the flower to bloom after the storm. The point is made that not until the storms of life have shaken us to our roots, does the flower bloom. These are complete theosophical teachings that can guide us along the way from entering the path all the way to enlightenment, if we can make the connections from these abbreviated expressions to their source.

A brief view of HPB’s “The Golden Stairs” gives a similar picture. On a superficial level it could be just a statement of practical virtues. The first step of these stairs is “a clean life”. Obviously to have a clean life is a good thing, and if it only meant that, it is good enough for many. But we are encouraged to look more deeply. What is meant by “cleanliness”? Is it the fact that there is no tint or stain on the shirt we are wearing? Is it that the floor in our home is free from dust? That is certainly an aspect of cleanliness, but is there more to it?

What are the more important elements? There are other clothes we wear and dwellings we inhabit — the personality — which can also become unclean. Perhaps it is pointing us in this direction. What are the thoughts and emotional states that we cultivate and allow ourselves to be bathed in? To what degree do we relish the reports of the news about all of the various troubles on the Earth? To what degree do they disturb us? What do we allow to enter our consciousness that either sullies, or cleanses it? A clean life is more than just a series of habits.

The second stair is “an open mind”. What does it mean to have an open mind? What is the quality of openness? We think of ourselves as having a mind — “my mind”, separate and independent from all other minds. But the capacity to think at all derives from a universal mind, present everywhere, within which there are an infinite number of centers of awareness. We identify and claim a little corner of that universal mind and call it “mine”. This is the nature and quality of a mind that is not open.

In her Diagram of Meditation HPB begins by addressing the open mind. She says that the *very* first thing we must do is to conceive of Unity. At least at the conceptual level we are advised to make efforts to comprehend the meaning of Unity—Oneness, interdependence, non-separation. Without this foundation we are not moving toward genuine meditation. Openness is an understanding of Unity that goes beyond the merely intellectual.

We do not need to defend our consciousness from expansion, from deepening awareness, or from contrary points of view. Openness is not just being able to read the ideas of communists along with conservatives, or to respond to the questions of young people as well as those who are older and more settled. To be open is to be free from resistance to experience that takes us beyond limits we have accepted and imposed upon ourselves.

The next of the Golden Stairs is “a pure heart”. Purity and cleanliness seem to be similar. In normal thinking, when we clean something enough, we might call it “pure”. Purity probably has nothing to do with cleanliness, except that as we become clean, we become able to perceive purity. Purity 388/ THE INDIAN THEOSOPHIST, Sept./ 2020

is really a state of being unalloyed — not mixed. Pure gold has nothing else in it, and because all the other elements that are combined in impure things diminish the special quality that purity reveals. For example, with pure gold, we can take a piece of it the size of a coin and hammer it so thin that it could cover the floor of a room; with impure gold it would be impossible. Pure gold does not tarnish; electricity flows through pure gold without interruption.

These are a few incomplete thoughts on the teachings that we have been given. It is a sign of the great wisdom of the people who have given them, that they are expressed in such a way that they are potent at whatever level we find ourselves. Whether we are beginners or mature practitioners, these teachings feed us at our level of need. Our part in the process is to be aware that they are without limit. While it might be easy to become satisfied with the crumbs that we are able to digest at this moment, our role is to elevate, to try to look more deeply.

Invariably what we find is that as something opens within us, those exact same teachings speak to us in a very different way; that is the beauty of it. It is an unending path, and we are unendingly supported at every step of the way.

(Courtesy: *The Theosophist*, August, 2020)

When the mind changes, it looks at everything differently. Things which appeared unpleasant or undesirable previously may be regarded as good, for they have a new lesson to convey. Enemies become friends or teachers. So, the one thing to change is oneself. Then all is well.

Radha Burnier

ANAND KUMAR*

EXISTENCE, DEATH AND REBIRTH

The Three Basic Facts of Existence:

One of the core teachings of Buddha is explained in *Tilakkhanasutta*—three characteristics of existence. These three basic facts of existence are:

1. *Aniccâ* - Impermanence
2. *Dukkha*-Suffering or unsatisfactoriness
3. *Anattâ* - No self

Existence can be understood only if these three basic facts are comprehended. While one may understand at intellectual level, it however is more important to comprehend them at an experiential level, which can be done by simple practice of *Vipassanâ* meditation.

Impermanence (*Aniccâ*):

Buddha said that all phenomenal existence is impermanent. It is of the nature of arising and passing away. While we may understand this reality intellectually, one can however experience this true nature of arising and passing away by the practice of *Vipassanâ* Meditation. During *Vipassanâ* meditation one experiences sensations arising, experiences their

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persisting and experiences their vanishing. We thus understand the reality of impermanence within the framework of our body. There is nothing that remains beyond a single moment, no hard core to which one can cling. We realize, this “I” is really just a combination of processes that are always changing.

Impermanence is one of the core teachings of Buddha. It is also the basis of other two characteristics suffering and no self. Impermanence means nothing is static. Everything is in a state of flux, changing every moment. The change is taking place so rapidly that it gives the illusion of being constant and permanent. Change or impermanence is the basic characteristic of all phenomenal existence.

“All conditioned things are impermanent” — when one sees this with wisdom, one turns away from suffering. This is the path to purification.”¹

***Dukkha*- suffering or unsatisfactoriness:**

There is suffering- is the first noble truth found by Buddha. He said, “Birth is suffering, old age is suffering, death is suffering; sorrow, lamentation, pain, grief and distress are suffering, the association with something that one does not like is suffering, the disassociation with something that one likes is suffering, not to get what one desires is suffering, to get what one does not desire is suffering.”²

The second noble truth is about the cause of suffering and that is, attachment to desire, the craving. All phenomenal existences are impermanent. We, thus understand that desires, craving and aversions are impermanent. While we all understand it intellectually, the Vipassanâ meditator understands it experientially by his own experience. Attachment to what is impermanent, transitory, illusory and beyond one’s control is cause of suffering- *dukkha*.

The third characteristic of existence *Anattâ* - No self, will be better understood if we first try to understand what we are, the reality of self. That is, what we consist of. We shall therefore discuss *Anattâ* - No self after understanding what we consist of.

The Five Aggregates:

Buddha investigated the phenomenon of a human being by examining

his own nature. He explored reality within and realized that all beings are a composite of five processes, one physical and rest four of them mental. He said we consist of *pañca skandha* or five aggregates. These five aggregates are: Physical process, that is matter or body and the four mental processes: *viññâna* - Consciousness, *saññâ* - Perception, *Vedanâ*- Feelings/ Sensations, and *Sankhârâ*- Reaction/Mental formations/ volitional formations. He called these aggregates as five aggregates of clinging and like any phenomenon is impermanent, these too are impermanent and have the nature of arising and passing away.

Matter or Body:

The body is the most noticeable aggregate. It is readily perceived by all the senses. We tend to think that we can control the body: it moves and acts according to our conscious will. But the fact is that all the internal organs function beyond our control, without our knowledge. We, in reality know nothing of the biochemical reactions occurring continuously within each cell of the body. Buddha discovered the ultimate reality of this material phenomenon, the body, 2500 years ago. He discovered, what appears to be solid body to us actually consists of indivisible particles or subatomic particles and empty space. These particles continuously arise and vanish at a very rapid rate passing into and out of existence, like a flow of vibrations. This is the ultimate reality of matter: a constant stream of waves or particles arising and passing away. This is the body which we term as “myself”.

Consciousness(*viññâna*):

Consciousness, the first mental process is the receiving part of the mind. It performs the act of cognition or awareness. It simply receives physical or mental input and registers the occurrence of any phenomenon or event. It records the raw data of experience without assigning any meaning or making any value judgement. For example, when eye comes in contact with a visual object, the eye consciousness arises and cognizes presence of an object.

Perception(*saññâ*):

Perception, the second mental process performs the act of recognition. It identifies whatever has been registered by the consciousness. It

distinguishes, categorizes, attach labels to the incoming data and makes evaluations, positive or negative. One may also call it as intelligence. For example, when eye comes in contact with a chair, while consciousness just cognizes presence of an object, it is perception which identifies it as a chair with its characteristics like material, shape, colour, comfort and whether one likes it or does not like it. It is perception thus which does evaluation of the object. Each one of us views objects differently depending upon our individual perception.

Feelings or Sensation (*Vedanâ*):

As soon as the consciousness cognizes the sense object, a sensation arises, an indication that something is happening. So long as this input data registered by consciousness is not evaluated, the sensation remains neutral. But once the valuation/ judgement done by perception is attached to the incoming data, the sensation becomes pleasant or unpleasant or neither pleasant nor unpleasant depending upon the evaluation given by perception.

Reaction/Mental Formations(*Sankhârâ*):

If the sensation is pleasant, a desire arises to prolong and intensify the experience. If the sensation is unpleasant, the desire is to stop it, to push it away. The mind thus reacts with I like it or I don't like it. For example, suppose one is having a conversation with someone; one hears a sound, cognition has taken place. When the sound is recognized as words, perception evaluates it as positive or negative. If the words are a praise, a pleasant sensation arises. And if the words are abuse or criticism, an unpleasant sensation arises. Immediately after this evaluation a reaction takes place. If the sensation is pleasant, one starts liking it, wanting / desiring more words of praise that is one craves to hear words of praise. If the sensation is unpleasant, one starts disliking it, wanting/ desiring to stop it that is one has aversion towards these abusive words. This is how we develop liking or craving for some things/people and dislike or aversion for others.

These are thus the four steps – consciousness, perception, sensation, reaction by which we perceive and react to the world through our six senses eyes, ear, smell, tongue, touch and mind. Every moment that the senses

come into contact with their respective sense object, the four mental processes occur with lightening speed and repeat themselves with each subsequent moment of contact. These processes take place so rapidly that one is not aware of what is happening. It is only when a reaction is repeated over a long period of time and is of high intensity that awareness of it develops at the conscious level. The reaction is also termed as karmas.

No self (*anattâ*):

What is self? It can be understood as egoself, self and a permanent self – *atma*/ soul.

Ego is the image we have of ourselves. The focus of the self is on “I”, the image that one has constructed of oneself. The phrases we use in our everyday life typically are “I am so and so”; “I have so much of wealth”; “I am powerful”; “I know so and so”; “I am smart and handsome or I am beautiful”; “my son is so and so” and so on. These are all expressions of our self-image we identify ourselves with and we want people to know us according to the image created by us. We do not limit ourselves to “I”; we extend it to “mine” that is whatever belongs to us. We develop great attachment to what we possess, because it is associated with us and it supports the image of “I”. Egoself consists of “I”, “me” and “mine”.

Egoself obviously is an illusion created by our mind and most of us like to live in that illusive state most of the time, all our life. While all of us know that it is illusive but it is only a few who make sincere efforts to free from this illusion and have courage to live in reality without ego.

Self- we have a tendency to identify ourselves with our body and our mind- feelings, emotions, perception, thoughts. Identification with body is far higher than mind because body is gross, can be easily perceived while mind is subtle. The moment we say myself, or he or she; we identify the person by his or her body. This identification right from childhood or even when a child is in mother's womb is so strong that we consider ourselves to be body. Our attachment to our own body, body of our near and dear one's grows very very deep – to the extent that we are afraid of our own death and that of our near and dear ones. Sickness and death thus cause maximum grief and sorrow to us. Identification with our mind- feelings, perception,

thoughts also results into deep attachment to our desires, views, beliefs, reactions. And if things do not happen according to our desires and people do not respond positive to our views, thoughts and beliefs; we do not like and it causes sorrow, sadness, hurt, mental discomfort.

Buddha said we, the body and mind complex consisting of five aggregates of clinging; body, feelings, perception, reaction and consciousness are all impermanent, of the nature of arising and passing away every moment and thus cannot be self. In *Anattâ -lakkhana Sutta*³ the discourse on the Not-Self Characteristic, Buddha very clearly explains to the monks that body/form is not self. If form was self, it will not lead to affliction. One may say, may my body be like this or that. But because form is not self, it gets afflicted and one cannot compel form to be like this or that as per one's desire. Similarly, Buddha explains for other aggregates feelings, perception, reaction/ mental formations and consciousness. He thus concludes that body is not self, feeling is not self, perception is not self, reaction is not self and consciousness is not self. There is therefore no self.

“All things are not-self” — when one sees this with wisdom, one turns away from suffering. This is the path to purification”⁴

Permanent Self- *Atma*/soul:

In *Bhagwad Gita*,⁵ Lord Krishna has explained what is the soul/ *atma*, its characteristics. He says that the body which clothe the soul is ephemeral, comes to an end. However the embodied Spirit is for ever, indestructible and boundless. The soul, the Self is birthless, perpetual, unchanging, timeless and is not destroyed and when the body is destroyed, it transmigrates into other new body. This Self is neither pierced by weapons, nor burnt by fire and nor dried up by wind. The soul is uninterrupted, all pervasive, constant, immovable and eternal.

Lord Krishna⁶ further tells Arjun that this soul is unmanifest, and cannot be comprehended by the senses, by the mind. Krishna⁷ says that only enlightened, realized sages have viewed the Self, the soul. It is only, a rare enlightened sage sees the Self and views directly rather than just hear of. Only the sage who has seen the Self can describe. The ordinary people may hear the Self and yet will not know because they are incapable of treading the spiritual path.

In Krishna's own words it is not possible for an ordinary person to comprehend the Self. That there is Self/ soul as described by Lord Krishna; needs to be accepted without really understanding or comprehending because the Lord himself has said so. One may also view it as a concept.

In addition to the *Anattâ lakkhana sutta* referred above, some more teachings/ thoughts of Buddha with regard to *Anattâ* - no-self gives further insight into this basic teaching.

Buddha said “The perceiving of impermanence, bhikkus, developed and frequently practiced, removes all passion for material existence, removes all passion for becoming, removes all ignorance, removes and abolishes all conceit of “I am”.

Buddha explained,

“The five aggregates monks, are impermanent. Whatever is impermanent, that is *dukkha*, unsatisfactory; whatever is *dukkha*, that is without self. What is without self, that is not mine, that I am not, that is not myself. It should thus be seen by perfect wisdom as it really is. Who sees by perfect wisdom, as it really is, his mind, not grasping, detached from taints; he is liberated.”⁸

“It is not only the five aggregates that are impermanent, unsatisfactory, and without self, but the causes and conditions that produce the aggregates are also impermanent, unsatisfactory and without self. Buddha says how monks, could aggregates arisen from what is impermanent, be permanent. Buddha speaks of three types of illusions, that is perceiving of permanence in impermanent; satisfactoriness in the unsatisfactory (happiness in suffering); self in what is not self (a soul in the soulless).”⁹

It should be clear that the being whom for all practical purposes we call a man, woman or individual, is not something static, but kinetic, being in a state of constant and continuous change. Now when a person views life and all that pertains to life in this light, and understands analytically this so-called being as a mere succession of mental and bodily aggregates, he sees things as they really are (*Yathâbhûta*). He does not hold the wrong view of

“personality belief”, belief in a soul or self, because he knows through right understanding that all phenomenal existence is causally dependent, that each is conditioned by something else, and that its existence is relative to that condition. He knows that as a result, there is no “I”, no persisting psychic entity, no ego principle, no self or anything pertaining to a self in this life process. He is, therefore, free from the notion of a microcosmic soul (*jivatma*) or a macrocosmic soul (*paramatma*).

The sum total of the teaching of impermanence is that all things that arise dependent upon cause and conditions are a process and not a group of abiding entities. However since the changes in body and mind happen in such rapid succession that people are not able to know of the changes taking place and thus regard mind and body complex as static entity. They do not see their arising and breaking up, but regard them unitarily, see them as a lump or whole.

DEATH AND REBIRTH:

Buddha’s teaching of *Anattâ* - No self, no permanent self gives rise to two questions.

1. If there is no persisting entity, no unchanging principle, like self or soul; who then takes birth after death.
2. If there is no persisting entity, no unchanging principle, like self or soul; what is it that experiences the results of deeds here and hereafter, that is who experiences the fruits of actions in this life and future lives.

To most of us, death means from someone we suddenly become no one. We are, and suddenly we become nothingness. That is our idea of death, from someone we suddenly become nothing. If we look deeply into ourselves, we realize that our true nature is no birth. We have not appeared from nothing. We come from everything. It is this perception of death, of suddenly becoming nothing, causes lot of suffering. If we are able to somehow remove the notion of birth and death, we can free ourselves from fear also. Why should one be afraid of dying? Birth and death are only notions and not an ultimate reality. The moment of birth actually is only a moment of continuation of life. Buddha said that *bhava and abhava*- existence and

non-existence- are just ideas, notions. If we practice meditation that is deep looking within, we would be able to remove our notion of birth and death. Buddhists chant everyday from Heart Sutra : “ There is nothing that is born, nothing can die.”¹⁰

Death and rebirth are just a continuation. The karmas of action, speech and mind create a *kammic* aggregate which gets stored into *âlâyavijñâna* - store consciousness being one of the aspects of consciousness. What is reborn is a genetic blue print and a *kammic* blue print. The genetic blue print depends upon the parents while the *kammic* blue print depends upon the *kammic* aggregate or volitional formations- *sankhârâ*, stored as impulses in the store consciousness.

To one who is on the verge of death, the death consciousness, the consummation of the present life arises and ceases in the way of death. One’s last thoughts create the impetus for one’s rebirth. Immediately after the death consciousness ceases, a rebirth-linking consciousness also referred as *sansaric* consciousness generated by the last thought, arises and gets established in the subsequent existence. This rebirth-linking consciousness is accompanied by the *Kammic* aggregates also referred as volitional formations or mental formations or *sankhârâ* – *sanskara* in Sanskrit language. It is called as rebirth linking consciousness because it links together two consecutive existences. It thus is a continuum of consciousness without any break.

Buddha compared one’s last moments of thought at the time of death to a herd of cows in a barn. When the door is opened, the strongest will go out first. If there isn’t a cow that is strongest, then the one that is the habitual leader will go out first. If there is no such cow, then the one nearest to the door will go out first. The heaviest, strongest deed we have done will undoubtedly come to mind and give us our new direction. If there is no such deed, then it is our habitual way of thinking that will enter the mind. If we have no specific thought habits, then what is nearest to death’s door will occupy our mind. Without any of these possibilities then the thoughts go all round and anything may happen. The last thought only determines the next destination, the *kammic* aggregate plays its role through the life. Hearing is the last sense to go. If we want to help someone who is dying, we

could talk to them about their good deeds. What they hear last may result in a favourable rebirth.

We all will undoubtedly experience death at some time. We might as well prepare for it. We need to be prepared for this moment. Preparation for death means acquiring wholesome habits and discarding unwholesome habits. By consciously doing so, we may, not only have a peaceful death but also a favourable rebirth. If we are dying with the idea that we are this body or feelings or emotions then it will be very painful. We will be the victim of fear. It is therefore very important to look deeply in order to disassociate ourselves from this body and everything that is impermanent.

As regards the second question, who experiences the fruits of action if there is no persisting entity like self or soul, Buddha said:

“It is wrong to say that the doer of the deed is the same as the one who experiences its results. It is equally wrong to say that the doer of the deed and the one who experiences its results are two different persons, for the simple reason that what we call life is a flow of psychic and physical processes, arising and ceasing constantly; it is not possible to say that the doer himself experiences results because he is changing every now, every moment of his life; but at the same time you must not forget the fact that the continuity of life that is the continuance of experience, the progression of events is not lost; it continues without a gap. The child is not the same as an adolescent, the adolescent is not the same as the adult, they are neither the same nor totally different persons. There is only a flow of bodily and mental processes.”¹¹

KARMAS AND REBIRTH:

Buddha was asked by some house holders to explain the cause for some people have long life and others have short life, some are rich and others poor, some are born in high families and others in low family, some are born beautiful and others are born ugly and so on. In *Culakamma Vibhanga sutta*¹² Buddha responds to this query and has broadly elaborated under 7 categories as under the relation between *karmas* and the next birth after death.

a) People who have hatred and resentment for living beings and have temperament of anger are born ugly in next birth. And people who resist anger, resentment and hatred, have a pleasant temperament and loving kindness towards other living beings are born beautiful in the next birth.

b) People who do not give charity or help the needy and poor are born poor while the people who give charity and help the needy and the poor are born wealthy.

c) People who hurt other living beings with hands or weapons are born with ill health and people who do not hurt and provide service to the sick and needy are born in good health or few ailments in the next birth.

d) Murderers, merciless killers of living beings will have short span of life in next birth and people who abstain from killing and have compassion for living beings get long life in next birth.

e) People who are jealous and envy others of their merit and possessions are born insignificant in next birth and the people who are not jealous, not envy of others and have sympathetic joy for others are born influential in next birth.

f) People who do not enquire into the intricacies of life and do not ask intelligent questions to gain knowledge are born unwise in next birth while the people who ask knowledgeable questions and thus have the right view and understanding are born wise in next birth.

CONCLUSION:

Buddha clarified many times that he only taught how to remove suffering, how to attain complete cessation of suffering. Ignorance or delusion causes one to think that fulfilment of desires/ craving will make one happy. If one realizes that the very nature of desire is impermanence and therefore chasing desires under the illusion of getting happiness is bound to result into suffering. What compounds this suffering is our attachment to our desires, cravings. Do we ever get attached to the desires of others? No, we don't. We get attached to our own desires and that of our near and

dear ones due to the view of self; I me and mine, identifying desires as mine. Unless we realize and free ourselves from this illusion of self, we cannot free ourselves from attachment, desires and thus the suffering, the *sansaric* bondage.

All theistic religions preach that the self survives after death, and is not annihilated. The materialist's concept is that self is annihilated at death. The Buddhist view is that there is no self, or anything substantial, or permanent, but all things conditioned are subject to change, and they change not remaining the same for two consecutive moments, and that there is a continuity but no identity.

Nagarjuna a great Buddhist scholar and philosopher of 2nd century only echoes the words of the Buddha when he says "When the notion of an Aatman, Self or Soul cease, the notion of mine also ceases and one becomes free from the idea of 'I' and 'mine'."13

Abbreviations

BG	<i>Bhagwadgita</i>
Dhp	<i>Dhammapada</i>
M	<i>Majjima Nikaya</i>
S	<i>Samyutta Nikaya</i>

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13. *Madhyamikakarika* XVIII2

SHIVA AND SHRAVAN MASS

Shiva is a combination of two words (*Shi* =Redeemer of the sin ; *Va*= Liberation from the suffering). Shiva is a Divine dot , a seed of cosmic creations, billionth of the nano size and the cause of all causes, having qualities of sustenance and conclusion. It has capability to change one into many and many into one . His grace creates individual consciousness from Divine consciousness and permit dissolution back in Divine one. His *Ardhnareshwar swaroop* is the state of perfect Harmony and Balance, where mind dissolve and all pilgrimages stop. His *Kalyan- Sundaram Swaroop* provides Eternal Bliss and Equanimity. He is also considered as *Adi -guru* and *Adi - Yogi*, a *Devo ke Dev Maha- dev*, an important constitute of Trinity.

It's very difficult for common people to describe an infinite (Shiva) in words; however, as I understand it, He can be visualized as “ Supreme, intelligent, blissful, formless, innocent, absolute reality, an *Adi - Guru* enriched with pure Divine consciousness , present in every dancing atom of all celestial bodies, continuously performing Anand and Rudra Tandav in all visible and invisible creations and destructions all-over. He is also embodiment of love justice and wisdom”.

Of all the months *Shravan* month (*Maas*) is considered to be auspicious one for the devotees of both Shiva and Krishna. Why?

Shravan Maas is a “Month of Liberation” It's the month when Devi Sati performed *Tapas* to achieve the blessings and acceptance of Lord Shiva *Shravan* means listening, listening the eternal voice, “ The Voice of Silence” the words of wisdom, (it is also followed in Jainism and Buddhism, during these rainy months). The idea behind it is to imbibe “Shiv - Tattva” or Shiva' s principles and to get Eternal and Blissful. The path by which one reaches and assimilates these great principles is through;

1. *Asti* . : Beness

* Secretary, Sarvahitakari Lodge, Gorakhpur, U.P.

2. *Bhati* ; Wisdom and Knowledge

3. *Preeti* : Love and total devotion

4 *Namah* : *Japa*

5. *Rupa - Arup* :

'Shiva's form and formless stage - During this month, you receive His blessings with ease and little effort, the 4th stage i.e. the *Turya* state or the stage of 'Super Consciousness' (Manduk Upanishad) . Rishi Patanjali, calls it '*Samapatti*' '*A Chit - Vit - Nivriti*' stage. It's an equanimity, blissful stage, where cognize, cognizer, and cognization, all become one. It's a time when Shiva and Shakti after merger become one. I mind (individual consciousness) transient into supreme mind. It is achieved in four stages :

1. *Anvopaya* stage : When body and ego get purified.

2. *Saktopaya* stage : When mind is controlled and Kundalini consciousness is at optimal.

3. *Sambavopaya* stage: Attaining full I Consciousness.

4. *Anupaya* stage : A methodless method of Shiv and Shakti becoming one.

The whole universe is dynamic stage (Rajas mood) and all its structures and components are constantly moving at different amplitude, pitch, frequency, wavelength and speed. Hence, we are all in the stage of dynamism , experiencing day and night, pain and pleasure, success and failure etc.

Ecologically, Shravan months have excellent meteorological parameters , having optimal temperature, humidity, rainfall, pollution free atmosphere, abundant micronutrients, excellent liminological (water) conditions etc, most suitable for high vitalities, protein synthesis and metabolism. It all provides a great platform for maximum growth, development and various activities in both plants and animal kingdom. The Cold blooded animals poikilothermal also terminate their summer sleep and get involved in various breeding , feeding and other life sustainable acts. It is all in benefit of the community in particular and universe in general.

NEWS AND NOTES

Bombay

A GESTURE OF GOODWILL BY TOS PHILIPPINES HEALING GROUP WITH PRAYERS FOR MUMBAI

Brother Arni Narendran of the Blavatsky Lodge was invited by Sr. Marlyn Ranola, to join a session of Healing Meditation on 21 June 2020, International Yoga Day and the evening of the Solar Eclipse. On Zoom from Manila, the Healing Meditation was organized by the Unity of Life Meditation Group. It was initiated by the TOS Philippines. The Session was conducted by Bro Christopher See. There was a special prayer for the city of Mumbai, reeling under the COVID-19 pandemic. The Group prayed for the Healing of all Beings on this Planet. It follows the Healing module followed by TOS groups in many cities, including Mumbai. The Bombay sessions are conducted by Ms. Freney Toddywala. *The Brethren of Mumbai through BTF Bulletin expressed sincere thanks to Theosophists of Philippines for their thoughtful gesture of Goodwill and Brotherhood.*

A Theosophical Bloom from Casablanca

Virtual Centre for Theosophical Studies (VCTS) – an educational site for the emanation of Theosophy was launched on 27 June 2020. The inauguration was done by our International Secretary- Sis. Marja Artamaa who addressed the virtual conference, attended by about forty Theosophists around the World. The launch for this virtual entity was possible by the support of the International President Bro Tim Boyd and International Secretary Sis. Marja Artamaa.

All voluntary and involuntary functions are regulated, guided and controlled by more than 100 billion neurons present as brain cells. The brain for convenience of understanding is divided in three parts 1. Fore brain 2. Mid brain 3. Hind brain. The Fore brain is not only largest in size, but most complex in its constitution and in its function and regulations. Its upper part, called cortex made of Gray matter while sub-cortex, situated below have myelinated tracts and are broadly divided in four zones. 1. Thalamus 2. Hypo - thalamus 3. Limbic 4. Basal granules. Of all the parts of the Fore brain, the Limbic area, is the one responsible for the development of the characters like love, compassion, sympathy, positivity and other such spiritual growths. The secretions of hormones like Epinephrine, Serotonin, Dopamine, Oxytocin, Adrenaline etc that are responsible for development of the characters like love, compassion, positivity, altruism, humility and other such Divine and spiritual characters are regulated by this Limbic part of the brain. The environment factors available during Shravan months enhance the activities of the Limbic system through Hypophyseal system.

Neuro-theologist Rhaven Joseph noted that the Limbic system, the part of Fore Brain is dotted with “God Neurons” and with “God Neurotransmitters”. The MRI showed that during meditation the Limbic part shows anatomical changes and excitement. Illia Delio, a pharmacologist has recorded “God Nodules” and in the Limbic system responsible for love compassion and spirituality in human being. During optimal and perfect meditational mode, the Entropy of the Limbic cells reaches minimal and during the Dhyana stage of meditation, it reaches to “Zero Entropy”. At this point all the 100 billion Neurons of the Brain cells function in “Total Unified Quantum Coherence. “It is called as Bose - Einstein Condensate” and is equated with the spiritual state of Samadhi. In this stage all Neurons and Nervous system are fully synchronized.

A spiritual person, during *Shravan Maas* would easily listen and enjoy the flute of Lord Krishna, Damaru and Anand Tandav of Mahadev that not only provide him Eternal Bliss but will also help in his spiritual advancement. Even today the Shravan months rejuvenate vitalities and enthusiasm in people and are presented in the form of *Kajari* and *Shravani* songs and *Jhoola* all around.

The launch was administered from Casablanca in Morocco where Founder Luke Ironside resides. He is from Pranava Lodge, Philippines. Along with Founder Luke the team members are from USA, London, Philippines and from India Bro. Arni Narendran as Director of Education. Heartiest Congratulations to Bro. Arni and thanks to him for having brought Bombay to forefront in TS. Bro. Navin Kumar and Bro. Berthram Redwood had also joined this meeting.

PROPAGATION OF THEOSOPHY: Bro. Arni's article on 'Swami Vivekananda and The Theosophical Society' was published in Theosophy Hermes Issue III E-Magazine with Link: [Http://hermes-magazine.com](http://hermes-magazine.com) i.

BLAVATSKY LODGE VIRTUAL MEETINGS Under COVID-19 Lockdown: Blavatsky Lodge is now regularly holding Virtual Meetings on Zoom Hosted by Bro. Navin Kumar and Sis. Kashmira Khambatta. On Tuesdays Bro. Arni Narendran conducts study of the book *Theosophy Explained in Questions & Answers* by P. Pawari and on Fridays Sis. Aban Patel conducts study of the book *Inner Life* by CWL from 6.00 to 7.15 pm. Currently about 15 Brethren are joining Zoom Meetings.

Kerala

The lodge activities in the Federation was seriously affected by the Lockdown imposed due to Corona Virus. Most of the districts in Kerala were containment zones and many Dists. were under triple lockdown. Moreover the flood situation in Kerala is also very grave, natural calamities like landslide affected many people and some of them lost their loved ones. Hope everything will be normal within few months.

The Federation launched an E-Magazine in Malayalam (since June 2020 onwards) which can be easily read in any smart phone.

It is noteworthy to mention that Anantha Lodge, Trivandrum, arranged two on-line lodge meetings on 2nd and 9th August. The topic for discussion was "World Peace". It was followed by a short talk delivered by the Federation Secretary Bro. K. Dinakaran.

A meeting was organized on the occasion of Col. H.S. Olcott's birthday (2nd August). The Anantha Lodge was founded by him in 1883. Vice-President of the Federation Bro. N. Bhaskaran Nair, Bro. Mohandas- Lodge President, Sis. Vrinda, Vice-President, Secy. N. Asokan, Dr. Ajith, Bro. Balaji and Bro. Arunachalam participated in the discussion.

M.P. & Rajasthan

The Theosophical Lodge at Gwalior underlines the belief in various religious faith. However, the focus here is on the importance of Indian culture. The Indian culture has its roots in the forest and keeping that in mind one can say that Indian culture and nature are complimentary to each other. In other words the nature promotes thriving of spiritual advancement of a human being. This is why the saints and seers have always gone to mountains and forests. Promoting the same concept, TS Lodge of Gwalior organized a tree plantation programme on 12 July, 2020. The President Dr Keshav Pandey, Federation Secretary Dr Divyarth Dubey along with Sis Dr. Vimla Dwivedi, Joint Collector B.B. Agnihotri and Brother Pathak planted the trees.

On the occasion of World Environment Day, 5th June, the Lodge of Gwalior organized two lectures of the National Lecturer Bro.A. P. Lokhande. These talks were delivered in Hindi and streamed on-line via Zoom Meeting. About 30 members participated from various Lodges. The subject he spoke on was 'Global Scenario: A Theosophical Perspective'. Bro Dr. Divyarth gave vote of thanks.

The members of T.S. Lodge at Gwalior remembered all the Masters by offering the prayers on the occasion of Guru Poornima. Bharat Samaj Pooja which is an integral part of the lodge activities on Sunday was conducted enthusiastically by the members along with a reading of *The Light of Asia*. Dr. Divyarth Dubey, Secretary M.P. & Rajasthan Federation, shared his views about the importance of Guru Poornima on this day. The programme also included a you tube video lecture by Bro. Shikhar Agnihotri discussing the mystery of Guru Poornima and the importance of Theosophy. Dr. Vimal Dwivedi, a senior theosophist concluded the event by giving vote of thanks to everyone for their presence and participation.

In today's challenging times of corona pandemic, T.S. Lodge Gwalior showed the care and compassion by distributing food packages and other necessary items among various underprivileged families during the entire month of May. It was very much appreciated by the non-members present and the community in general. The Lodge has always been involved in such community service. However, during the COVID-19, it has won much recognition and praise from the locals for its generous contribution to service of the community. The distribution of food packages was timely organized by the Lodge's President Dr Keshav Pandey, Secretary Dr Divyarth Dubey and Ex Cabinet Minister and Lodge member Shri Bhagwan Singh Yadav.

Jodhpur Lodge celebrated Guru Poornima and conducted the meeting with maintaining proper distance because of COVID- 19.

Utkal

On-line Theosophical study- cum - discussion meetings were held on the book *Self Culture in the Light of Ancient Wisdom* written by I K

Taimini . These were started on 29 June on google meet and are still continuing on every Sunday.

The following meetings were organized by Bro. P K Mahapatra, Vice President, UTF in June and July : Bro. J K Sahoo, member of Cuttack Lodge and member of propagation of Theosophy, delivered talk on preface of the aforementioned book by Dr. Taimni.

Dr. Chittaranjan Satapathy, President, UTF, delivered a talk on "Intellect and Intuition".

The subject of the talk of Bro. P.K. Mahapatra, Vice-President and National Lecturer, was "Evolution in the Light of Occultism"

Bro. Satyabrata Rath, a member of the Indian Section Council, delivered talk on "The Total Constitution of Man"

Dr. Parhasarathi Prasad Sarangi, member of Cuttack Lodge, delivered a talk on "Function of the Astral Body".

Bro. Aravind Narware, Secretary, Vikram Lodge, Ujjain, expressed his views about "The Function and Control of Physical Body"

Sis.Suvralina Mohanty,Secretary ,Prayash Lodge, gave a talk on "Astral Body".

Study -cum - discussion classes were conducted by Bro. P K Mahapatra, National Lecturer, on the book *The Way of Self Knowledge* written by Radha Burnier. These were held on 18 and 20 July.

On-line Odia study class on the book *The Way of Self-Knowledge* were held in the evening on every Sunday. These were conducted by Bro.P K Mahapatra and Dr Chittaranjan Satapathy.

The members of Barabati Lodge celebrated the Guru Poornima (Ashala Festival) on 5 July in their respective houses. The members read out the article “*Sambalara Ashadha Parba*” published in the Viswadhara issue Oct-Dec2017 and paid homage to all Sages and Gurus.

Bro. Sahadeb Patro, member of Barabati Lodge delivered a virtual talk on the auspicious occasion of SRI KRISHNA JANMASTAMI with all metaphorical and metaphysical aspects of Srimad Bhagabatam, Srimad Bhagawad Geeta vis-a- vis THEOSOPHY. It was held on 11 August.

The members of Maru Lodge observed White Lotus Day and “Ashala Festival” on 8 May. They are also conducting the study of book “*The Talk on Path of Occultism*”(Odia) on Thursday and Audio meeting on Sunday.

The Siddhartha Lodge is conducting Weekly Lodge meetings- The study of books-*Talk on the Path of Occultism* [odiya] and *Shree Guru Charane* is held on Monday from , 6.30 - 7.15 PM. The members are informed in advance to study selected topics from the books in their house. The members have been discussing the same topics among themselves through Audio Conference from 4.00 to 5.00 pm on Tuesday.

The members from Bhubaneswar Lodge and Jagannath Lodge Puri have been participating regularly in such study and discussion.

Study-cum-discussion on Theosophical books are held daily through audio /Video conference. These are organized for Young members. They have completed the study of the book ‘*I Promise*’. Now another book ‘*Living Wisdom*’ is being studied. Besides, public lectures through Audio/Video conferences are organized for young members.

Bro. Pradip Mahapatra, National lecturer, delivered lectures on the

following topics on Sundays- ‘Evolution of Human Being’, ‘Chains, Rounds and Root Races’, ‘Human Journey from elemental to Super Men’, ‘GURU STROTRA’, ‘Different Stages of Discipleship’ ‘Initiations’ [lower stages] ‘Initiations- higher stages’, ‘Mahatmas and their role to the Humanity’, and ‘Unselfishness’

Bro. Shikhar Agnihotri National and International Lecturer, delivered talks on ‘Gayatri’ and ‘Guru Poornima’.

Sis. Mitalini Mahapatra delivered following lectures to the young members through Audio Conference: ‘Importance of Lodge meetings’, ‘Golden Rules’, ‘How can I help others’, ‘Seven Portals’, ‘Noble Eightfold Path’, and ‘Guru Poornima’.

Sidharth Lodge celebrated Buddha Poornima, White Lotus Day and Guru Poornima on 7May, 8 May and 5 July respectively.

Uttar Pradesh and Uttarakhand

On-Line Theosophical study and talks in Hindi: On- line theosophical study and talks in Hindi continued in July and the themes covered were: ‘The Secret Doctrine-Introduction’, ‘Meditation-Science and Process’. Study of the books’ *The Wisdom of The Upanishads* in four sessions, a portion of the book *The Beginnings of the Sixth Root-Race* in four sessions. Bro. S. K. Pandey and Bro. U.S. Pandey spoke during these sessions.

Besides members of this Federation, many members from other Federations of the Indian Section like those of M.P. & Rajasthan, Gujarat, Delhi, Marathi, Bombay, Bihar, Utakal and Telugu Federation also joined in this on-line programme.

THE 145TH INTERNATIONAL CONVENTION 2020 ON-LINE

Theme: *Cycles of Awareness*

The 145th International Convention of the Theosophical Society (TS) will be a four-day on-line event, from **27 to 30 December 2020**. TS members and sympathizers are welcome to register for the program sessions.

PROGRAM

Each day is dedicated to regions of the world having different time-zones. This will permit participants from around the globe to attend at suitable times:

27 December : Adyar, Asia, and the Indian Section Convention — I.

28 December : The Americas, with the Besant Lecture.

29 December : Europe, with the Theosophy-Science Lecture.

30 December : Asia, the Indian Section Convention — II, the International President's Public Lecture, and Closing.

REGISTRATION AND PAYMENTS

Registering for the Convention is required and **opens on 6 October**. Registration with a voluntary fee will be made **on-line** via the Convention website <tsconvention.com>. Any amount of contribution is most welcome to help this event financially. No application form is required. Relevant information will be sent automatically to the registered attendees.

Registration fee: At least **10 USD (10 EUR, or 500 INR in India)** is recommended as a voluntary contribution.

Groups: If you plan to arrange a group to watch the program together, we appreciate if the Lodge, Section, etc. would **contribute an**

The following on-line talks/programmes were organized by Nirvan Lodge, Agra, in July: 'Freedom from 'Doer' and how to achieve it?' by Bro. H.V. Pandey, 'Corona and its fear' by Dr. C.R. Rawat, 'Will power' by Dr. Rakhi Singh, and 'Masters' Message' by Bro. Praveen Mehrotra. Besides, a symposium on 'Karma and Fate' was held on 23 July. Bharat Samaj Pooja was performed on-line by Bro. G. K. Chaturvedi on 12 July, 2020.

The Lodges at Noida, Tapasya of Ghaziabad, Pragya of Lucknow, Chohan of Kanpur also organized on-line meetings.

Guided Meditation: An on-line group meditation guided by Bro. U.S. Pandey was practiced on 19 July in which members from several Federations participated.

Gone to Peace

Dr. B. N Prasad (Diploma No 69318), Vice-President, T.O.S. Bihar Region, left for his heavenly abode on 20-07-2020. He was President of Samastipur Lodge, Samastipur and was a life member of T.S. &T.O.S. Besides, he was corresponding member of EST.

Smt. Shakuntala Walke (Diploma No. 85475), an active member of the Nagpur Lodge of the TS, Dantoli, Nagpur, passed to peace on 21 July, 2020.

Sis. Manjulaben (Dip. No. 95451) of Ahmedabad Lodge passed to peace on 23 July.

Smt. Madhu Mehrotra (Diploma No. 75032) of Chohan Lodge, Kanpur, passed to peace on 12 August.

amount to support this effort. One person in the group needs to register to have access to the on-line sessions.

CONTRIBUTIONS IN ADDITION TO THE BASIC REGISTRATION FEE

From India: Remittance **by crossed cheque or bank draft** should be made payable to “The Theosophical society”.

From India and other countries: If remittance is **by online transfer**, please send an email to the Convention Officer (<tsconvention@gmail.com>) with the following details: Delegate name(s), Bank name, amount, date of transfer, and transfer reference number.

For donation money transfer from India:

Account Name: The Theosophical Society
Bank Name: Indian Bank
Branch Name: Adyar
Branch Address: 41-42, First Main Rd.,
Gandhi Nagar, Adyar,
Chennai - 600 020
Bank A/C No.: 4396-20551
IFS Code: IDIB000A002 (0 = zero)
BIC/SWIFT-Code: IDIBINBBTLT

For donation money transfer from Abroad:

Account Name: The Theosophical Society
Bank Name: HDFC Bank Ltd.
Branch Name: Besant Nagar
Branch Address: T-31, 7th Ave., MG Rd.,
Besant Nagar,

Chennai - 600 090

Bank A/C No.: 50100248273283

IFS Code: HDFC0000010 (0 = zero)

BIC/SWIFT Code: HDFCINBB

Purpose of remittance: Donation

For any other queries please contact the **Convention Officer by email at:** <tsconvention@gmail.com> **or by Post:** The Convention Officer, The Theosophical Society, Adyar, Chennai – 600 020, India.

Marja Artamaa, *International Secretary*

GOALS FOR — 2019-2020

Indian Section Headquarters

- | | |
|--|-----|
| 1. To conduct a goal setting meet at Varanasi for the Presidents and Secretaries of all the Federations. | 100 |
| 2. To organize the 144 th International Convention from Dec. 31 to Jan.5. | 100 |
| 3. To organize five workers' training camps in the North, East, South, West and Central India. | |
| 4. To conduct three-day Youth Camp at Varanasi from 04 to 06, September, 2020, with free board & lodging. Rs 500 for food and Transportation will be borne by the Federation. Every Federation will send at least three youth for this camp. | |
| 5. To reprint at least ten more Theosophical Books after the six done last year. | |
| 6. To construct Amphitheatre with a capacity of 1200 for our four educational institutions. | 100 |
| 7. To increase the rate of generation of a surplus from Rs 1 Crore to Rs 1.5 Crore by October, 2020. | |
| 8. To organize to translate the book " <i>The Hidden Side of Lodge Meetings</i> " by C.W. Leadbeater in Hindi and Kannada. Get 200 copies printed in each language for the functioning of lodges as requested by the Federations. | |
| 9. To organize a day-long National Level Orientation Seminar on Theosophy – Science and Occultism for the Presidents and Secretaries of all the Federations, just before the goal setting meet. | |

Assam Theosophical Federation

1. To conduct a goal setting meet for the President & Secretary of every Lodge.
2. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
3. To conduct a study camp at Bhowali with about 15 members from the Federation.

4. To arrange visits of good speakers to four schools & four colleges.
5. To organize 12 essay competitions at school and college level.
6. To organize two one-day orientation camps for new members.
7. To conduct 15 study camps at Federation & Lodge level for the better understanding of Theosophy.
8. To organize five public talks for exposure of general public to Theosophy.
9. To translate and publish two Theosophical books in Assamese.
10. To increase the **NET** membership by **10** members.
11. To organize a National Conference on 15-16 February 2020.

Bengal Theosophical Federation

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| 1. To increase the NET membership by 10 members. | 50 |
| 2. To open one new lodge during this year. | |
| 3. To increase number of members attending our weekly study classes by 30 to 40. | |
| 4. To translate, publish and distribute two theosophical books in Bengali. | 50 |
| 5. To conduct 4 study classes by National Lecturers. | |
| 6. To activate one dormant Lodge/Centre by visiting and motivating workers & old members. | 50 |
| 7. To send at least 15 members for Bhowali study camp to be conducted by Bengal Theosophical Federation. | 50 |
| 8. To conduct a goal setting meet for the President & Secretary of every Lodge. | 100 |
| 9. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges. | |

Bihar Theosophical Federation

1. To conduct a goal setting meet for the President & Secretary of every Lodge.
2. To participate in Theosophical meet in Assam with at least 10 members.

3. To arrange visit to 11 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
4. To conduct a four-day study class at Bhowali in the last week of May-2020 with at least 20 members.
5. To conduct at least two public meetings to introduce theosophy to the people in order to attract new members.
6. To revive and activate at least two dormant Lodges.
7. To conduct 4 study classes of two or three days at the Federation & Lodge level.
8. To publish & distribute 500 copies of pamphlets on two Theosophical subjects in Hindi.
9. To publish a book in simple Hindi on basic Theosophy for the non-members & new members.
10. To increase the **NET** membership by 15 members.

Bombay Theosophical Federation

1. To increase the **NET** membership by 5 members.
2. To create and commission an E-Lodge network through efforts by Bro. Taral Munshi.
3. To ensure that Ananda Lodge will meet at least once in a month.
4. To encourage 20 Young & New Members to speak on Red Letter Days, Annual Session. 40
5. To conduct two “reach out programmes” on Theosophical themes, with students of schools and colleges. 100
6. To groom three second line workers. 100
7. To raise Rs 15 lakhs for TS activities from CSR funds.
8. To send at least ten members for the study camp at Bhowali, along with Gujarat Federation.
9. To organize one Study Camp by National Lecturer.
10. To arrange visit to 8 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.

Delhi Theosophical Federation

1. To publish 1000 pamphlets on introduction to Theosophy in Hindi for general public.

2. To arrange at least 6 lectures on Theosophical subjects at various schools and colleges of Delhi.
3. To increase the **NET** membership by **10** members.
4. To organize two study classes of two days’ duration at the Lodge and Federation level.
5. To arrange a visit to 4 Lodges separately by Dr. N.C. Ramanujachary and Bro. U.S. Pandey.
6. To conduct a goal setting meet for the President & Secretary of every Lodge.
7. To conduct a 3-day study camp at Bhowali in the month of June, 2020, with at least 10 members.

Gujarat Theosophical Federation

1. To organize one Workers’ Training Camp where delegates from lodges in western part of India (Marathi, Bombay and Gujarat) will participate.
2. To conduct a goal setting meet for the President & Secretary of every Lodge.
3. To organize one 3-day study camp for at least 70 members at one location in order to activate members of the Lodge.
4. To reactivate two dormant lodges/centres by visiting and motivating workers and old members.
5. To publish one thousand pamphlets and two books each on five Theosophical subjects in Gujarati and distribute them to lodges and members.
6. To organize one youth camp, one elocution competition and three essay competitions to encourage youth activities.
7. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
8. To increase the **NET** membership by **10** members.
9. To conduct a three-day study camp at Bhowali in the last week of May, 2020, with at least 35 members.

Karnataka Theosophical Federation

1. To popularize Theosophy amongst students through members who

are in Teaching line; organize one 4-day teachers' training camp according to syllabus relevant to students.

2. To organize ten lectures on Theosophical themes in schools and colleges.
3. To organize two 3-day Youth Camps at different places.
4. To conduct a goal setting meet for the President & Secretary of every Lodge.
5. To organize 2- day Workers' Training Camp for the President and Secretary of all the Lodges in order to conduct uniform activities in their respective Lodges.
6. To activate two dormant Lodges.
7. To set-up libraries in five lodges and provide them books published by the Federation, free of cost.
8. To visit 25 Lodges individually by the President, Secretary and EC Members in order to strengthen the activities of the Lodge.
9. To conduct 8-day study camp at Adyar with 50 members.
10. To establish a Rs 2 lakhs Lodge Activity & Development Fund made out of voluntary donations.
11. To reprint and publish three Theosophical books in Kannada.
12. To sort out all discrepancies between the membership records of the Indian Section and Karnataka Federation by 15.01.2020.

Kerala Theosophical Federation

1. To organize one 'Wake Up India Youth Camp' in January 2020 with at least thirty students.
2. To organize two 'Reach Out Programmes' on Theosophical themes for interaction with the teachers and students.
3. To organize one Workers' Training Camp with at least thirty members.
4. To organize two Theosophical book exhibitions for 10 days each with the co-operation of public libraries & academies.
5. To publish one Theosophical book in Malayalam during this year.
6. To organize two Retreats/Study Camps in Kerala and Bhowali with at least 30 members in a camp.
7. To celebrate the 125th Birth Anniversary of J. Krishnamurti at two

places in Kerala by exhibiting books on J.K. and Theosophy.

8. To publish one pamphlet on J. Krishnamurti and Theosophical Society in English.
9. To conduct a goal setting meet for the President & Secretary of every Lodge.
10. To arrange visit to 10 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
11. To increase the **NET** membership by **10** members.

M.P. & Rajasthan Theosophical Federation

1. To increase the **NET** membership by 25 members.
2. To arrange at least 4 orientation sessions for NSS and Scout students at the Lodge level.
3. To arrange at least 6 "Yoga and Meditation Camps" at different lodges.
4. To conduct one study camp at Bhowali.
5. To conduct 5 Study Camps/Seminar at different lodges (for 1 day or 2 days as the case may be).
6. To form at least two youth groups.
7. To conduct a goal setting meet for the President & Secretary of every Lodge.
8. To Create a Website of M.P. & Rajasthan Federation.

Madras Theosophical Federation

1. To conduct a goal setting meet for the President & Secretary of every Lodge.
2. To organize two study camps on Theosophy at Adyar.
3. Increase the **NET** membership by 25 members.
4. To organize visits to 5 colleges by good speakers in order to attract young generation towards Theosophy.
5. To form two new Theosophical Lodge.
6. To organize one Workers' Training Camp in Adyar.
7. Dissemination of information in the print media about TS and Theosophy. (Two Special Days like Annie Besant's Birthday.)
8. To arrange visit to 10 Lodges either by the President, Secretary, or

a knowledgeable member for the better functioning of Lodges.

9. Guided tour to International Headquarters at Adyar for all the members of all the Affiliated Lodges, in a phased manner.

Marathi Theosophical Federation

1. To organize 5 one-day seminars on Theosophical Subjects.
2. To conduct 5 essay competitions /debate competitions/ book reviews based on Theosophical books for Higher Secondary and College level students.
3. To publish 5000 copies of leaflets on two topics of Theosophy in Marathi and distribute them to lodges, schools and general public.
4. To introduce one 3-day vacation study camp on Theosophical subject for at least 20 students of schools and colleges.
5. To increase the **NET** membership by 10 members.
6. To conduct two 1-day introductory camp or workshop for new members.
7. To establish Theosophical Study Resource Centre in Federation and to prepare at least 5 trainers (resource persons) to propagate Theosophy in the society.
8. To conduct a 3-day study camp at Bhowali in the third week of May 2020, with at least 20 members.
9. To conduct goal setting meet for the President & Secretary of every Lodge.
10. To promote Inter-Federation Theosophical Study Meetings by organizing one-day seminar either at Belgaum or at Mumbai.
11. To arrange visit to 10 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.

Rayalaseema Theosophical Federation

1. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
2. To activate 4 dormant lodges.
3. To form one study centre and 3 new lodges.
4. To increase the **NET** membership by 25 members.

5. To conduct a study camp at Bhowali during the last week of April, 2020, with participation of 30 members.
6. To visit 2 colleges/schools at least once in every two months for popularizing Theosophy.
7. To conduct a goal setting meet for the President & Secretary of every Lodge.
8. To start Theosophical Libraries in 4 lodges of the federation.
9. To conduct 3 training camps in order to train members to become federation lecturers and resource persons.
10. To print and distribute 4 Theosophical books (500 copies) and 6 Theosophical pamphlets (1000 copies), each in Telugu.

Tamil Theosophical Federation

1. To organize 6 study classes in different lodges.
2. To publish 500 copies each of 10 pamphlets in Tamil on Theosophical subjects for lodges and general public.
3. To increase the **NET** membership by **10** members.
4. To conduct a goal setting meet for the President & Secretary of every Lodge.
5. To organize 10 debate/essay competitions at school and college level.
6. To conduct a study camp at Bhowali with at least 10 members.
7. To organize at least six Lectures by Tamil speakers on Theosophical subjects in six schools/colleges.
8. To arrange visit to 10 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.

Telugu Theosophical Federation

1. To increase the **NET** membership by 20 members (including women and youth).
2. To revive and activate two dormant lodges.
3. To arrange visit to 20 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
4. To popularize Theosophical literature in 4 colleges and 1 University.

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| 5. To conduct two study camps. | 50 |
| 6. To conduct a study camp at Bhowali with about 25 members from the Federation. | |
| 7. To conduct at least two public meetings to introduce Theosophy among the people in order to attract new members. | |
| 8. To publish the book “ <i>Invisible Helpers</i> ” by C.W. Leadbeater in Telugu language. | |
| 9. To conduct a goal setting meet for the President & Secretary of every Lodge. | 100 |
| 10. To create a new website for Telugu Federation. | |

Utkal Theosophical Federation

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| 1. To form one new lodge and one new centre and revitalize two dormant lodges. | |
| 2. To increase the NET membership by 15 members. | 100 |
| 3. To invite four National Lecturers for conducting study camps of three days’ duration. | 25 |
| 4. To impart Theosophical education once in a month in two different schools. | |
| 5. To publish one translated Theosophical book and two reprints in Odia. | |
| 6. To participate in the National Book Fair in Bhubaneswar for 7 days in order to sell books and distribute 500 Odia pamphlets on Theosophy. | 100 |
| 7. Three public propagation meetings will be held in school/college and in a University in order to popularize Theosophy through lectures, books and handouts. | 100 |
| 8. To arrange visit to 7 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges. | |
| 9. To conduct a 5-day study camp at Bhowali in June 2020 with 15 members. | |
| 10. To conduct a goal setting meet for the President & Secretary of every Lodge. | 70 |

U.P. & Uttarakhand Theosophical Federation

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| 1. To develop a website for U.P. & Uttarakhand Federation. | 100 |
| 2. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges. | 86 |
| 3. To organize five programmes/talks on Theosophy for students/youths. | 100 |
| 4. To organize ten public talks/sessions for exposing general public to Theosophical teachings. | 100 |
| 5. To conduct six study camps of 2-3days’ duration. | 100 |
| 6. To organize seven 1-day Study Camp/Seminar. | 43 |
| 7. To organize five sessions on Guided Meditation. | 100 |
| 8. To organize a 5-day study camp in Bhowali in June 2020 (Jointly with M.P./ Rajasthan Federation) with participation of 20 members. | 0 |
| 9. To publish two books on Theosophy in Hindi. | 100 |
| 10. To conduct a goal setting meet for the President & Secretary of every Lodge. | 100 |
| 11. To distribute 100 books & 500 pamphlets on Theosophy among the students, youth and general public. | 100 |
| 12. To increase the NET membership by 5 members. | 0 |

NEW S.B. ACCOUNT NO OF THE INDIAN SECTION

A/c Holder Name: **The Indian Section,
The Theosophical Society**

Bank Name: **Bank of Baroda**

Bank A/c No.: **S.B. A/c No. 28600100018425**

Branch: **Luxa Road, Kamachha, Varanasi**

IFSC Code: **BARB0LUXABS**

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Zero